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November 12, 2014

Colleen McFarland,  
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Best wishes in this important endeavor!

Warmly,

Amy Gingerich  
Editorial Director, MennoMedia

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# Gospel Herald

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*In Africa and India for the interests of Mennonite Publishing House and Mennonite Board of Missions and Charities, A. J. Metzler attended the New Delhi meeting of the World Council of Churches. He was a press representative for Mennonite Publishing House and an observer for Mennonite General Conference, of which he is executive secretary.*

## Twenty Days in New Delhi

By A. J. Metzler

Each attendant at the World Council of Churches' Third Assembly at New Delhi, India, Nov. 18 to Dec. 6, would have his own list of high lights. I would name the six periods of Bible study, Prime Minister Nehru's 20-minute message, merging of the International Missionary Council with the World Council of Churches, change in membership basis, and reception of twenty-three new members.

For some of us, the most outstanding experience of the nearly three weeks was six one-hour periods, when we met in three sections for Bible study. I was fortunate in being in the group led by that outstanding young Orthodox Syrian priest from South India, Paul Verghese. Some of you will remember him as a former student at Goshen Biblical Seminary. According to public references and personal testimonies, it was a new experience in the study of the Word for many of us. Truly, it was a refreshing oasis surrounded by what often seemed to be parched earth.

Nehru's message revealed his deep concern for world peace. He said he was troubled by the cold war approach to the perplexing international problems. He cannot understand why the leaders of the major nations, if they truly desire peace, cannot show a more peaceful spirit in their approach to one another, rather than using



Photo: World Council of Churches

A portion of the Sunday morning procession. A. J. Metzler appears in the doorway with Mr. Farley of Church World Service.

19345



## Our Readers Say—

My response to Justus G. Holsinger's suggestion (GOSPEL HERALD, Nov. 14) is—WHY NOT? Surely musically trained, singing Mennonites with viewpoints varying on other matters should not find it hard to periodically choose a generous number of fine hymns and songs for a widely received, all-Mennonite hymnal.

Very recently it caused me some uneasiness to hear a Mennonite song leader speak almost apologetically when announcing a less frequently used hymn in the Church Hymnal and then state that this one did not have music as "catchy" as that of many numbers.

I wonder whether or not we are in some places slowly slipping toward hillbilly music and I herewith confess outright prejudice in the matter of quality church music.

Will appreciation for such music remain alive only with expenditure of more generous measures of that precious commodity, eternal vigilance? This seems to be the opinion of many thoughtful people.

Undisciplined tastes naturally and "gravitationally" slip toward tom-tom-stirred primitive responses which are poorly hidden in so many of us.

If ever I in some farther realm seem to be entering a state of otherworldly blessedness and thereupon begin to hear foot-thumping music, I shall waver not more than an instant before knowing that I have not reached heaven.

Let us have a pan-Mennonite book of church music.—Titus Lehman, Sykesville, Md.



The newly elected presidents of the World Council of Churches: (left to right) Sir Francis Ibiam, Governor of East Nigeria and Presbyterian layman; Martin Niemoeller, President of the Evangelical Church of Hesse and Nassau in Germany, a well-known pacifist; Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America; Arthur M. Ramsey, Archbishop of Canterbury and Primate of the Church of England; David G. Moses, Principal of Hislop College in Nagpur, India, and president of the National Christian Council of India; Charles Parlin, a Methodist layman from New York, the first American layman to be elected to the Council's presidium.

words and attitudes which serve only to further antagonize and infuriate their opponents. The vast audience, and no one missed that session, spared no means in showing their appreciation for the prime minister's presence and message.

A major feature of this assembly was the merging of the International Missionary Council (IMC) with the World Council of Churches (WCC) in the first business session. IMC now becomes the Commission on World Mission and Evangelism of the WCC, with Lesslie Newbigin of the Church of South India as its executive secretary.

Thus the World Council of Churches today is the result of two streams of thought and effort over the past half century. The first was in the field of world missions, beginning with the great world missionary convention at Edinburgh in 1910. This resulted in the title "International Missionary Council" in 1921, which it carried to New Delhi in 1961. IMC had come to embrace more than 30 national or regional missionary organizations.

The other stream was the growing worldwide awareness and co-operation of churches. By 1938 there was sufficient interest to begin structuring a plan and program. The formal organization of the WCC was

effected and its first assembly held at Amsterdam, Holland, in 1948. The second assembly was at Evanston, Ill., in 1954.

Basis of membership in the WCC was changed to, "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit." The change occasioned considerable discussion and a lively debate. Some opposing it may have done so in consideration of their Unitarian brethren. To avoid the criticism that the WCC is unitarian was a major purpose in making the change. It was gratifying to see more than ninety per cent of the voters favoring the change.

Formal reception of the 23 new Council members probably attracted the most attention, next to Nehru's visit. The Russian Orthodox and the two Pentecostal churches from Chile particularly occasioned many questions. In a press conference, a representative of one of the Pentecostal churches was asked whether they or the WCC had changed, since they now decided to affiliate. He replied that neither had changed, but that they had been previous-

ly misled by false propaganda. Quizzed as to the source, he replied, "I need not name the source. Everyone in this room knows it." Most eyes turned toward a representative of the religious press, an editor from eastern U.S.A.

With three South African churches having withdrawn and 23 churches joining at this assembly the present membership is 198.

### Gracious Hospitality

The capital of India played gracious host to the assembly. In addition to the friendly courtesies of Delhi's private citizens, there were the more official welcomes. Many of 58 embassies dined or "tea'd" the visitors from their respective countries. India's vice-president (the president being ill) entertained all visitors at a tea in the spacious and beautiful palatial gardens.

Although 2,000 visitors taxed city hotels to their limit, we were well cared for. Buses and taxis of a great variety moved the vast throng four times each day to

(Continued on page 21)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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## The Balcony View

Some churches have balconies, which seem to us a necessary evil. They certainly provide some additional seating at low cost, for they make use of space above rooms that do not need as high a ceiling as the main part of the church has.

But the balcony somehow does not seem a part of the church. At least, some people feel free to be more sleepy, inattentive, and irreverent in the balcony than they would in the main auditorium. One sees them hanging around and refusing to be seated until the balcony doors are opened.

Why should anyone want to sit in the balcony when there are seats on the main floor? Does their desire bespeak an attitude? Do they feel a sense of detachment which expresses itself in the relative isolation of the faraway balcony? Is there a sense of security in being so far away that the preacher can hardly tell who's who?

These are only questions, not judgments. There may be good reasons for sitting in the balcony. But the balcony attitude is never a good thing. It stands for the non-involvement which denies a full commitment to Christ and His church. It is the method of reservation which keeps one from being wholly in the church, or being wholly for Christ. It looks on, but does not participate. It looks down on the church as "they," failing to accomplish the "we" experience.

No doubt the church can profit at times by knowing how things look from the balcony; the withdrawn critic has his uses. But it is possible also to be helpfully critical in the warmth of the inner fellowship. And there are some things that the person who stands on the edges can never understand. The objective view, unaffected by love, sympathy, desire, and hope, hardly belongs to Christian fellowship. "I belong to this church" has an entirely different connotation from "I go to this church."

As a place for spectators, the balcony is just the thing; one can see what everybody is doing. But the truly Christian perspective is lacking. The front seats, despised as they often are, are better. For there one *hears* everything, and can hear it with his heart. And one participates. Who ever heard an "Amen" come bouncing down from the balcony? The hot spark of feeling can hardly jump so great a gap. There is reason why the seats in the front corners are called the "Amen" seats.

So come on down, brother, and come in. Drawing near to God has some relation to drawing near to God's people. Through Christ we are "brought nigh" to one another. And that can best be expressed by sitting close together, down front. Come early to get the front seats.—E.

## United Nations in Congo

### Guest Editorial

Christian circles are increasingly alarmed at the warlike tactics employed by the United Nations forces in Congo. What is happening to the interracial and international good will built up in generations of Christian missions is of more concern to us than matters of prestige, whether on the part of United Nations and its personnel or of a limited number of Congolese politicians. Bazookas, bombs, bullets, and bayonets are not a real means of accomplishing reconciliation and reconstruction of civil responsibility. Our faith in United Nations is in its pacifying powers. These are not much in evidence while Congolese homes, missions, and institutions are targets for military skill. Seventh-day Adventist missionaries have accused United Nations troops of firing shells that wrecked the church mission office building at Elisabethville and damaged several villas in the compound. No one seems to know why this mission was picked as a target, for it is not involved in Congolese partisanship. But when pacifying forces yield to men with guns in their hands, then peace becomes hypocritical as being simply a tactic of military prestige. Force cannot build a unified Congo. It can create a generation of internecine strife. Meanwhile, the work of Christian missions will be destroyed if the peace is broken in a thunder of death-dealing guns.—John W. Bradbury, in *The Watchman Examiner*.

With the words, "My mother is a reactionary," a girl in the Soviet Zone of Germany approached her teacher. The Leipziger people have praised the child for showing such great loyalty to the teacher and turning in her parents to the authorities for criticizing the Soviet system and listening to West German radio programs.

## Wycliffe Translators Meet

BY SHEM PEACHEY

"God will do it through us—also in spite of us." So sounded the closing note of address by Kenneth L. Watters at the third annual meeting of the Wycliffe Bible Translators, Inc., in Philadelphia, Oct. 28, 1961. Attendance was between 250 and 300. Present were Wycliffe workers from the Philippines, South American countries, and Mexico to tell us of their work for the Lord.

Among the features was a demonstration of translation procedures; another, of radio equipment reduced in weight, by their own technicians, from 180 pounds to 25 pounds, carrying size. We were told that Philippine natives sacrifice pigs and chickens, and the priest drinks the blood. In Peru translators told the Creation story to natives. After the creation of animals, another kind of creature was made in the image of the Creator, and the natives said, "That is us." It affected their lives. There are 300 tribes in the Amazon jungles, 180 of them in Brazil. There are 700 tribes (languages) in New Guinea, with Wycliffe working in 50 of these. In all, Wycliffe Translators are pioneering in 250 tribes in various countries.

There are still 2,000 tribes of earth who have not one word of the Gospel in their languages. Their motto is, "Two thousand tongues to go." Their slogan, "Every tribe in this generation." Cameron Townsend, the pioneer in this work, as Frank Laubach is pioneer in literacy, conducted the first training school for workers in Arkansas about 30 years ago, with two students sitting on nail kegs, in a shack. Today, intensive eleven-week Camp Wycliffe courses in modern descriptive linguistics are sponsored each summer at the University of Oklahoma, the University of North Dakota, and the University of Washington. Also in Melbourne, Australia, and London, England.

Wycliffe Bible Translators, Inc., is a faith missionary enterprise, conceived in prayer, founded in 1934. At present the adult membership is 1,122. Work has been begun by Wycliffe members in a total of more than 220 languages and dialects in the following countries: Mexico, U.S.A., Peru, Guatemala, Ecuador, Philippines, Bolivia, Canadian tribes, New Guinea, Brazil, and Vietnam.

These intrepid ambassadors for Christ set their goal not according to their capacity, but by the infinite spiritual needs of 2,000 lost tribes with unwritten languages, matched by the power and resources of an



infinite God, and they "laugh at impossibilities."

At a similar meeting in Philadelphia two years ago they prayed for 6,000 more workers, three to every tribe, yet to go.

The city of Philadelphia is donating a plane to the Wycliffe folks; also one in Indianapolis, and another in the West.

The Wycliffe folks have a number of talking films which they are glad to send to any address for a nominal rental fee. These films take you on tours to Indian lands and jungles in Mexico, South America, and New Guinea, where you can witness tribal life as it exists in the jungles. After you have witnessed the unspeakable social and spiritual need of these peoples around the earth, you can never be quite the same. The hideous faces, the hopeless ignorance and idolatry stamp themselves on your memory. Again, the new light on the once terrible face of the old witch doctor, as he preaches the Gospel of deliverance from sin through Christ with redeemed earnestness, and groups of Indian Christians now singing Gospel hymns instead of wild drunken dances, will refuse to leave your memory, and also your conscience. You are permitted to be present at a worship service of Indian Christians, see and hear the native minister preach, the congregation listening and singing Gospel songs, with earnest rapt faces, and changed expressions.

Brethren, why must God depend on dedicated personnel from other Protestant people? Should not we be first in the work, instead of last? How many of you young Mennonite men will determine to sell your new cars and use the money to prepare for translation work among the tribespeople of earth, who can't be saved until you come to them with the Gospel and live among them, with them, and translate it for them? The Lord Jesus saved your soul (or didn't He?) and in this act asks you to dedicate your life to help save those to whom the Gospel has never come.

Write to Wycliffe Bible Translators, Inc., P.O. Box 1960, Santa Ana, Calif., for free literature.

The Bible Translation and Literacy Association, Inc., is a voluntary association of Mennonite brethren, whose purpose is to publicize this work, provide scholarships for linguistic training to well-trained Bible students and literacy trainees, and also to help provide technical equipment for those entering the work. If interested, write to the president of the association, Walter Leatherman, Harvest Road, Lancaster, Pa.

Quarryville, Pa.

Missionaries in Thailand report that Buddhist priests have become regular borrowers of Billy Graham's book entitled *Peace with God*.

## The Wandering Mind

### The Value of Involvement

BY ELIZABETH SHOWALTER

When the Bamboo Curtain fell, I was sure I ought to pray for the Chinese Christians behind it. But I seldom did. Often I did not think of it, for to paraphrase the old saying, "Out of print, out of mind." I wasn't even sure how my prayer could help a nameless Chinese who existed only by hearsay, a statistic from "the last report coming out."

Now when an African student from a country closing to Christianity writes, "Pray for us and what we are doing," the case is different. I have known him. He is real. His country and its problems are real. I see my prayers and the prayers of all Christians leaping geographical barriers of ocean, mountain, and desert. I rejoice that no government can by edict or intrigue stop prayer at its boundaries. The Gospel seed is already contained within its borders, planted in human hearts. Our prayers shall keep it growing.

My concern for known Africans carries over to the unknown ones. I find it much easier to pray for the Christians (black and white) caught in the web of *apartheid* than I did those Chinese with whom I did not feel involved. Not everyone will get to know a national on his native soil. But I now believe that everyone can become more personally involved if he wishes to. In this age of swift communication and travel there are many opportunities to make contact with individuals and institutions.

I know a certain missionary who needs a transistor tape recorder for village work. I'm pretty sure there are persons among us who are tempted to get a tape recorder more or less as a hobby. Why not send the hobby overseas and follow it with prayers?

A certain man, endowed with imagination, collects old telephones from the telephone company for which he works and repairs them for missions. Our own hospital compound in Ethiopia is thus equipped, saving the personnel much time and energy.

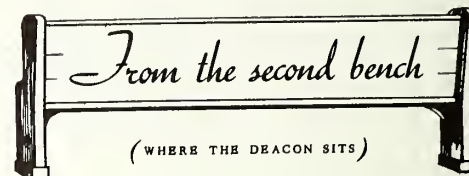
One of our older churchmen has begun writing to two overseas pastors. It is never too late to share encouragement, books, and the like with such persons.

Many people near universities are entertaining foreign students. Few ways of sharing can be more significant, for such students may otherwise leave our country without experiencing genuine hospitality or seeing Christian home life.

Sometime, failing all else, I'd like to hear of someone who spins a globe (after a prayer), places his finger on a spot, and

begins his mission right there. Travel books abound that tell you about the people of almost every spot on earth. I truly believe that it is possible to learn to love them vicariously.

The big thing is—get involved. The Lord can provide the ways and means.



### Don't Be a Church Tramp!

What is a church tramp? A tramp makes his "home" wherever he happens to be and makes no contribution equaling his needs. A church tramp is one who is always a church visitor, going from church to church and not taking responsibility anywhere.

Of course it is right to visit other congregations occasionally. But the ideal church member will find the local assembly in which he will make his or her real contribution and be at home there. Then the member will enter into the activities and work of that congregation with a wholehearted loyalty and willingness to do the work that is there to do. Don't be a church tramp. Find your church home and fit in to its program.

### A New Year's Wish

BY J. PAUL SAUDER

If we could make a New Year's wish  
For every one of you,  
We'd put it in short, simple words—  
"May you be kind and true."

Be kind and true, for He who loved  
This sinful world and trod  
His painful way up Calvary  
Was kind, was true to God.

He loved the weary and the weak,  
He filled the poor man's need,  
Spoke joy to mourners, taught the meek,  
Was strong in word and deed.

May you be kind, may you be true,  
And tread the path He trod,  
And may your path lead upward on,  
To light, and home, and God.  
Elkridge Md.



# Program for Seventh Mennonite World Conference

Kitchener, Ontario, August 1-7, 1962

## Theme: The Lordship of Christ

Wednesday, August 1, 9:00 a.m.

Presidium meeting; delegate meeting.

August 1, 2:00 p.m.

Conference opening: Harold S. Bender, airman; Hendrik W. Meihuizen, cochairman. Keynote address: Who Is the Lord? Harold Bender. Greetings.

### Sectional Meetings

**Women**—Theme: Serve Under the Lordship of Christ. Christ, the Lord of My Life, Winifred Waltner; The Home Under the Lordship of Christ, Helen Alderfer.

**Men**—Theme: The Role of the Laity in the Life of the Church. A Theology of the Laity, Elson Kauffman; Mennonite Disaster Service, Jim Diller.

**Young People**—Introducing Mennonite Youth from Around the World, Milton Harder; Youth Work Around the World, Oskar Wedel, chairman; This One Thing I Do, Peter Fast.

**Evangelism**—The Scriptural Basis of Evangelism, Elmer Martens; Evangelism in the Anabaptist-Mennonite Tradition, Henry Poettcker. **Historical-Sociological**—Grace in Anabaptist Theology, John C. Wenger; Mennonites and Contemporary Cultural Change, Leland Harder.

### Evening Program, 7:30

Choir: The Canadian Mennonite Bible College Choir.

Reports: Africa—Congo, A Congolese Couple; East Africa, Chester Wenger.

Address: The Great Commandment I: Thou shalt Love the Lord Thy God, Myron Augstinger.

Devotions: William Schmidt.

### Thursday, August 2

**Chairman of the Day:** Erland Waltner  
Bible Study: Colossians—English I, Howard Marles; English II, Vernon Neufeld; English III, C. F. Plett; German I, Hans Ruffelt; German II, David Ewert; Young People, Jacob T. Friesen.

Theme I: Jesus Christ: Lord of the Church—Its Proclamation, J. A. Oosterbaan.

Discussion Groups: Delegates only.  
Open Meeting: The Role of the Laity in the Life of the Church, J. Winfield Fretz; The Church as a Brotherhood, Wesley Prieb.

### Afternoon Program, 2:00

Sub-Theme I: The Meaning of Conversion, B. Toews; Coreferents: I. I. Friesen, Kurt Schidi, Andre Goll.

### Sectional Meetings

**Women**—Theme: Women Serve Under the Lordship of Christ. (a) In Women's Organizations, Dorothea Dyck, chairman; (b) Through Full-time and Professional Service, Mrs. Elmer Martens; (c) In Congregational and Church Boards, Esther Wiens.

**Men**—Theme: The Role of Men in the Life of the Church. Organized Men's Work, Its Place, Purpose, and Justification, Menno Harg; Men's Work in Relation to the Spiritual Testimony in the Community, Tilman Nith.

**Young People**—The Christian Student in the Scientific Age, Albert Meyer; Mennonite University Students and the Church, Henry H. Epp.

**Evangelism**—The Local Congregation as an Evangelistic Agency, Reuben Short; Methods of Evangelism in a Changing World, Paul M. Miller.

**Historical-Sociological**—The Immigration of Mennonite from Russia Since 1872 and Its Significance for Our Brotherhood, Cornelius Krahn; The Role of Tradition in Mennonite Life, Harold S. Bender; Report on Mennonite History Studies, Irvin B. Horst; Report on Mennonite Sociological Studies, J. Howard Kauffman.

### Evening Program, 7:30

Choir: The Mennonite Brethren Bible College Choir.

Report: Mennonites in Russia, Peter J. Dyck.  
Address: The Great Commandment II: And Thy Neighbor as Thyself, Nelson Litwiller.  
Devotions: B. W. Sawatzky.

### Friday, August 3

**Chairman of the Day:** S. M. A. Daalder  
Bible Study: continued from Thursday.  
Theme II: Jesus Christ: Lord over the Life of the Believer, Adolf Schnebele.  
Discussion Groups: Delegates only.  
Open Meeting: The Challenge of Christian Stewardship, Milo Kauffman.

### Afternoon Program, 2:00

Sub Theme II: Jesus Christ: Lord of the Life of the Church, H. W. Meihuizen; Coreferents: Heinold Fast, David P. Neufeld, Peter Wiebe, Wm. T. Snyder.

### Sectional Meetings

**Missions**—Theme: Interchurch Relations. The Value of Unity in Christian Witness, Orlando Waltner; Principles to Observe in Interchurch Relations, Arthur M. Climenhaga.

**Peace**—The Lordship of Christ in the Power Struggle, John Howard Yoder; The Peace Witness and the Gospel, Robert Kreider.

**Literature**—Theme: The Place of Literature in the Life and Work of the Church. What Are We Doing? Japan, Carl Beck; Indonesia, Herman Tan; Africa, Vernon Sprunger; Germany, Gerhard Hein; France, Andre Goll; Agape Verlag, Gerhard Reimer; Holland, N. v.d. Zijpp; Canada, Frank Epp; U.S.A., Jesse Lady, Orlando Harms, Ben Cutrell, Walter Unrau.

**Evangelism**—Evaluation of Radio Evangelism, B. Charles Hostetter; Evaluation of Mass Evangelism, George R. Brunk; Evaluation of Personal Evangelism, J. H. Quiring.

**Christian Education**—Theme: The Philosophy and Program of Christian Education. Our Philosophy of Christian Education, John R. Mumaw; The Congregation's Program of Christian Nurture, Aaron Epp.

### Evening Program, 7:30

Choir: The Mennonite Hour Chorus.  
Reports: Paraguay, Peter Wiens; Argentina, A. D. Darino.

Address: The Call to Bear Witness, J. A. Toews.

Devotions: J. B. Martin.

### Saturday, August 4

**Chairman of the Day:** P. J. Malagar  
Bible Study: continued from Friday.  
Theme III: Jesus Christ: Lord of the Church in Its Mission, B. J. Braun.  
Discussion Groups: Delegates only.  
Open Meeting: Our Service Program in the Light of the Gospel, Henry Ginder.

### Afternoon Program, 2:00

Sub-Theme III: What Does It Mean to Make Disciples? Carl F. Brusewitz; Coreferents: Jacob J. Enz, Harry Wenger, Pierre Pelsy, Rudolf v. Beckerath.

Tours.

Program of Music: Cantata—Bethel College, Cantata—Goshen College, Choir—Bluffton College, Winnipeg Mennonite Orchestra.

### Evening Program, 7:30

Choir: Winnipeg All-Mennonite Choir.

Reports: Brazil, D. Koop; Uruguay, E. Regehr.

Address: The Call to Service, Andrew R. Shelly.

Devotions: Edward Gilmore.

### Sunday, August 5

**Chairman of the Day:** S. Djojodihardjo

Choir: Ontario All-Mennonite Chorus.

German Message, Hans Rufenacht.

English Message, Waldo Hiebert.

### Afternoon Program, 2:00

Choir: Berne Mennonite Men's Chorus.

The Claims of Christ upon Youth, Harold Bauman.

Testimonies of Young People Around the World.

Youth in the Work of the Church, Marvin Hein.

### Evening Program, 7:30

Choir: Ontario All-Mennonite Chorus.

Report: Pax.

Address: Our World-wide Relief Ministry, C. N. Hostetter, Jr.

Devotions: J. J. Thiessen.

### Monday, August 6

**Chairman of the Day:** E. J. Swalm

Delegate Meeting.

Bible Study: continued from Saturday.

Theme IV: Jesus Christ: The Light of the World, Paul Minerger.

Discussion Groups: Delegates only.

Open Meeting: Wherein Does the Mennonite Brotherhood Need Strengthening? Paul Erb; The Sources of Church Renewal, Waldo Harder.

Sub-Theme IV: In the World but Not of the World, John R. Dick; Coreferents: Paul Shewalter, Dan E. Friesen, N. v.d. Zijpp.

### Sectional Meetings

**Missions**—Theme: The Rising Non-Western World. The Place of Literature in Our World-wide Outreach (with Literature Section), A. J. Metzler, chairman. Symposium. Theme: The Church in the New Nations, J. D. Graber, chairman, S. F. Pannabecker, S. Djojodihardjo, P. J. Malagar.

**Peace**—The Christian and the Race Question, Vincent Harding; Our Peace Witness in Africa and the Far East, Paul Peachey.

**Literature**—(with Mission Section) A. J. Metzler, chairman. Literature for Christian Nurture: Survey of Mennonite Materials Available for the Christian Education Program of the Congregation (with Christian Education). (a) Children, (b) Youth, (c) Adults, (d) Audio-Visual Aids, Paul M. Lederach.

**Theological**—Theme: The Doctrine of the Church. The Nature of the Church, William Klassen; The Church and the World, H. Bremer.

**Christian Education**—Theme: Curriculum and Literature for Christian Education. Principles of Curriculum Building, Willard Claassen; (with Literature Section) Paul M. Lederach.

### Evening Program, 7:30

Choir: Ontario All-Mennonite Chorus.

Reports: Indonesia, Herman Tan; India, P. J. Malagar.

Address: The Prince of Peace, Archie Penner.

Devotions: Wilfred Ulrich.



Tuesday, August 7

Chairman of the Day: J. B. Toews

Communion Service.

Theme V: Jesus Christ: The Lord of History, C. J. Dyck.

Christianity and Communism, Frits Kuiper; The Christian Attitude in the East-West Struggle, John Lapp, David Schroeder, C. N. Hostetter, Jr.

Afternoon Program, 2:00

Higher Education and the Mennonite Church: Its Role, Problems, and Its Future, L. L. Ramseyer, chairman. (a) Colleges: Canada, J. A. Toews (20 min.); U.S.A., Carl Kreider (20 min.); (b) Seminaries: Erland Waltner (30 min.).

Sectional Meetings

Missions—Theme: Partnership in Missions. Symposium: Challenging the Younger Churches to Evangelism, Jan Matthijsson, Carl Beck, James Bertsche; The Missionary in a Changed Role, Paul Kraybill, Vernon Sprunger. The Future of Missions in a Changing World, John Mosemann.

Peace—Youth Service and the Peace Witness, Edgar Metzler; World-wide Report on Military Draft and Conscientious Objectors, Guy F. Hershberger; The Christian and Nuclear Warfare, Ed G. Kaufman.

Literature—What Is Publishing? H. F. Klassen; Possibilities of Co-operative Publishing, Ellrose Zook; Financing Publishing, J. N. Hostetter.

Theological—The Relationship of Mennonites to Other Christian Groups, Millard Lind; The Relationship of Theology to Psychology, Paul Barkman. Developments in Mennonite Theological Studies, David Schroeder.

Christian Education—Theme: Bringing Every Man to Maturity in Christ. Bringing Youth to Maturity in Christ, John Zercher; Bringing Adults to Maturity in Christ, R. M. Baerg.

Evening Program, 7:30

Choir: The Messiah College Choir.

Report: Japan, Verney Unruh.

Closing Address, Peter J. Dyck.

## Watchmen, What of the New Year?

BY ALVIN KANAGY

We have reached the tower, the top, of 1961 and many are awake and watching as the clock strikes twelve midnight, Dec. 31. Some who are permitted this privilege feel themselves fortunate, others unfortunate. Many who have watched in previous years watch no longer. But, watchmen, what of the new year?

Before us lies a vast expanse of time, opportunities, and work. This expanse is so great that the horizon cannot be reached by the finite eye. Destinies and goals will undoubtedly be formed. Some will be reached; others will turn to ashes when they seem to be within reach.

With an environment of uncertainties it is important to enter an expanse such as this, which holds much that is unknown, with a feeling of stability. Only by assurance of things that are certain can this be done. Nothing that has earthly connections is really certain. We are not certain,

as we enter this expanse, that we shall travel the full distance and still have our possessions. We are not certain that we will have good health through this period. Nor can we even be certain that we will have all our family or loved ones with us at the end of this period. Yes, and more, we cannot be certain that we ourselves will live through this expanse. Thus the temporal things are transitory and offer nothing certain for the future.

There are, however, things of which we can be certain in 1962. The New Testament teaches of an "enduring substance" which is far better than the temporal and transitory. It is these certainties that are an anchor to the soul and help us to walk firmly, without fear, as we approach the unknown.

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### Thought for the Week

"The Lord your God comes first" (Lev. 19:25b, Knox).

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One element of the "enduring substance" that we can be certain will endure through 1962 is the goodness of God. Psalm 52:1. We are certain also that His mercy will endure this period (Psalm 106:1) so that we can say with David, and be certain of the fact, "Surely goodness and mercy shall follow me . . ." through 1962 because these are elements of an eternal, enduring substance that will not cease.

We are certain, too, that God's Word will abide this period. I Pet. 1:24. Yes, and what blessedness to be certain all our needs will be supplied by God during this time! Phil. 4:19.

Another enduring substance is the kingdom of God. According to the Scriptures this is certain and shall stand forever. Isa. 9:7. And did not the angels announce, along with the birth of a Saviour, that His kingdom shall have no end? Luke 1:33. This indeed is pleasant to know.

We are not really certain any of the kingdoms of this world will stand through 1962. Indeed, we are rather filled with uncertainties about the kingdoms of this world with an increase of military preparations and the loss of great men dedicated to peace. But here is a kingdom we can be sure of. Unfortunate indeed are those who do not have this enduring substance within and do not belong to it. Being a member of this kingdom we can be certain of belonging to a kingdom that will not crumble in 1962.

What madness and folly to enter this expanse of time, opportunities, and work without Christ! Nothing is really certain to us without Him. What fear, what desperation, what frustrations, what astonishment

lurks in the heart of the unbeliever as he approaches the unknown! Standing in the tower and looking out he sees nothing but darkness. Fear grips him. He would shrink from entering the portals for another year but he has no choice. Enter he must! In contrast, what hope, what joy, what delightful confidence rests in the bosom of the believer in Christ who is certain of the future with Him! Standing in the tower and looking out he sees a shining light, a ray of hope for the future which ends in perfect day. He knows he will not be alone. He sees those "substances" that have eternal endurance; the abiding goodness and mercy of God, and an unshakable kingdom. Yea, more than seeing, he has in his possession a down payment of the eternal substance which will guarantee the remainder in the future if he abides faithful. With strong courage and confidence for the future, knowing that Christ is the same yesterday, today, and forever, he bows his head in gratitude and praise and does not shrink, but strides confidently into the new year.

Apart from Christ the year cannot be entered with any feeling of certainty. With Christ it can be entered with certainty and vigor. "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." Watchmen! what of the new year?

Wymer, W. Va.

## Gilgal to Gilboa

BY STANLEY C. SHENK

It was a long, rugged, twisting, downward trail from the glory of his crowning day at Gilgal to the tragic twilight scene at Gilboa. But stubborn Saul managed to travel the whole bitter length of it.

He took his first downward step because of impatience. Samuel, he felt, was overdue at Gilgal. Samuel was the priest. Samuel was to offer sacrifice before the beginning of military operations against the Philistines. But Samuel had not arrived, and the morale of the people was ebbing, and Saul himself, rashly, recklessly, offered sacrifice. And then Samuel came and rebuked him severely. The next downward step was just plain disobedience. The Lord Himself through Samuel commanded Saul to destroy the Amalekites. And so Saul used his own best judgment, and destroyed here and spared there. This time the rebuke was terribly sweeping. "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (1 Sam. 15:23).

Then came the Goliath incident. The Philistine champion marched up and down in the valley of Elah and called up to



Israelites on the eastern hill crest to send down a champion to fight him. And Saul was scared. He was the tallest man in Israel. He was the nearest thing to a match with the giant that the Israelites had. And Saul was the king. What was a king for, if it wasn't to represent his nation in such a moment as this? But Saul was scared, and a teen-age shepherd boy from the hills had to do the job for him. And then a catchy tune soared to the No. 1 spot on the hit parade, and the maidens of Israel sang it until Saul thought he would go crazy.

What was the song? Why, it went like this: "Saul hath slain his thousands, and David his ten thousands" (18:7). "And Saul was very wroth, and the saying displeased him. . . . And Saul eyed David from that day and forward" (18:8, 9). When Saul eyed David, it was through a green haze of jealousy and hatred. That hatred and jealousy grew and grew. He came to hate David more than the Philistines. He wanted to kill him with his own javelin. He wanted him to fight the Philistines, and he hoped they would kill him. He told his servants to kill him. Finally, David fled from his presence altogether, and Saul went most of the rest of his life leading expeditions into the wilderness to track him down. No sahib ever hunted a man-eating tiger with greater zeal than Saul hunted David.

Nor was this all. Saul became so degenerate that he berated his wife and his son Jonathan, tried to kill Jonathan, and drove nearly all the priests of the Lord in a state of savage apostasy. No wonder the Lord departed from him. No wonder his heart was filled with fear when he saw the

Philistine armies mobilized in the valley of Jezreel, and knew that God had left him.

And then in the cave of the witch of Endor, he heard the voice of the long-dead Samuel intoning the words, "Tomorrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines" (28:19).

Alone, terribly alone, wretched and forsaken, Saul crept back to his army, to the army that by dusk of the next day would be scattered in defeat and trampled by death. Lord Byron, in one of his poems, has put the following words into the mouth of Saul on that night:

"My kingdom from me rent, my children slain,

My army lost, myself from hope cast out—  
The seer hath spoken well. All is achieved,  
David, thou art avenged."

"Certain of death, he shrank not from the contest; 'in stolid desperation he went to meet his doom'" (Deane).

—*Herald Youth Bible Studies.*

## Composure

BY FANNIE MILLER

Have you ever wished for just a moment of quiet? Has it ever seemed to you that there is nowhere to go where you can meditate and let the peace of God fill your soul?

Have you ever wished that you could be alone for a whole day just to pick up the tangled threads of thoughts that can't be put into order? I have.

Then God said to me, "It is not in being alone that you find peace, but in finding the things that need to be done. Do them

first." Before I knew it, God had set in order a mind so tangled and confused that it was useless and made it a mind of order and peace.

It was like the tangled thread in the sewing box after small hands have "helped Mommy." What a difference after Mommy has fixed it! Too many of us go through life with our thoughts all tangled and unusable because we try to tie too many ends together.

Let the dog bark, the children have their fun, and let the parakeets chatter. God has made us so that we can, if we want to, find peace and strength and quietness in the middle of all of this.

"God is a Spirit: and they that worship him must worship him in spirit and in truth."

Middlebury, Ind.

## Homogenized Christians

Recently men have developed a new way of processing milk—homogenization. In homogenized milk the cream and milk remain together; they do not separate; the cream does not rise.

Homogenized milk reminds one of many professing followers of Christ who cannot be identified as being separate from the world. You cannot distinguish between them and their worldly friends. They are so mixed in with the world that they no longer manifest the cream of the glory of God and the power of God in their lives.

After God saves the sinner, He gives him the command to be separated from the world. Here is His word:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15).

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (II Cor. 6:17).

"And be not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12:2).

—*Victory Heights Bulletin, Sandusky.*

A long dispute between the Christian Brothers and the U.S. Internal Revenue Service was finally settled when the Roman Catholic religious order agreed to pay \$3,477,390 in federal income taxes. The taxes were on profits of the Brothers' winery operations in California previous to 1957. In that year the order reorganized its winery as a regular commercial corporation which pays taxes like any other business. This order is one of the leading wine and brandy producers in the country. Proceeds from their business are used to support ten schools in this country and the Philippines.

## Our Mennonite Churches: Centereach



The work at Centereach, Long Island, New York, began in 1953 under the Franconia Mission Board. Services were held in the pastor's home until this church was constructed by voluntary labor in 1956. The pastor is Curtis Godshall; the membership is 32.





# OUR SCHOOLS

## Goshen College

Goshen College received word Dec. 14 that its School of Nursing has been granted full accreditation by the National League for Nursing. The National League for Nursing is the most outstanding nursing accrediting organization in the United States.

Accreditation by the NLN is voluntary and indicates the standing of the school of nursing in relation to other collegiate schools of nursing on a nationwide basis. A rigid set of educational standards are required for accrediting, and schools are subject to re-evaluation every six years in order to assure maintenance of the high standards which qualify them for approval by the NLN.

Identification with the NLN by accreditation will be beneficial to graduates of Goshen's nursing school. Anywhere the college's graduate nurses go to work or serve the quality of their education will be recognized by the standards of their school—standards which are now recognized by the highest accrediting organization.

Under the leadership of Orpah Mosemann, director of the Goshen College School of Nursing, the nursing faculty has worked hard to meet the requirements set up for membership in the NLN. Two major accomplishments stand out among the many efforts they made. A revised curriculum was set up and put into full operation last September, and also an extensive self-study was conducted by the faculty to ascertain their strengths and weaknesses. This study was reviewed by the NLN. Miss Mosemann reports that the college administration and nursing faculty will be taking steps to maintain and continue to improve the School of Nursing in its position as a nationally accredited school of nursing.

## Mennonite Evangelical Seminary

It was a real occasion of joy and satisfaction when the Mennonite Evangelical Seminary in Montevideo celebrated graduation exercises on Nov. 19. Ten graduates of the different courses, which the seminary gives, received their diplomas and certificates from President Nelson Litwiller in the presence of more than 300 friends of the seminary. Seven of the ten graduates will enter work in their home churches or at missionary outposts. One will continue her secondary education and two will take music studies. The graduates were presented to the president by the Dean of Studies, Daniel Miller. The main address of the afternoon was given by John T. Litwiller of Chile, who spoke on the theme: "True Greatness."

The afternoon activities began with a concert by the Seminary Choir under the direction of Maestro Eduardo Carambula.

Mrs. Eunice Miller accompanied the choir on the organ.

The Seminary Board, which includes representatives from the Mennonite congregations in the four countries, Paraguay, Brazil, Argentina, and Uruguay, met on Monday, Nov. 20, for the annual meeting. Present were: Peter Wiens, chairman, Paraguay; John Regehr, secretary, Paraguay; David Koop, Brazil; Miss Carmen Palomeque represented Raul Garcia from Argentina; Klaus Dueck, Uruguay; Nelson Litwiller, Old Mennonites; and Ernst Harder, General Conference Mennonites.

## What Are We Saying?

BY AMOS, W. WEAVER

*Principal Lancaster Mennonite School*

It has been observed that "Actions speak louder than words," and more eloquently. By our actions, what are we saying about church-sponsored and -controlled schools and state-sponsored and -controlled schools?

How many of us are paying \$100.00, or more, yearly in taxes to operate our state schools, but little or nothing toward operating our church schools? How many of us are thereby saying to those brethren and sisters who have school-age children, "If you send your children to a state school, I will pay my share toward providing free tuition and transportation, and toward paying good salaries so your children can there have the best-trained teachers. But if you send them to one of our church-sponsored and -controlled schools, I will pay nothing toward their tuition, transportation, or teachers' salaries. You will need to bear that expense alone besides doing your full share with me in supporting the state schools."

How many of us are also saying to brethren and sisters who have the training to teach, "If you will teach in a state-sponsored and -controlled school, I will pay my full share toward paying you a good salary with the guarantee of a permanent position. But if you want to teach in one of our church-sponsored and -controlled schools, I will pay nothing toward your salary, nor toward providing students for you to teach, nor guarantee you a permanent position. You will need to be satisfied with a much lower salary than state school teachers receive, and it must be paid from high tuition rates paid entirely by parents who are already under the usual heavy financial strain incidental to raising a family."

How many of us are saying, "We are

supporting the state school because of the compulsion of the state's authority, the sword. And we are not supporting the church schools because the church's authority, love, is so much weaker than the sword. When we say that 'love' is the strongest power in the world, we are not really saying the truth; we are only mouthing an empty, pious platitude."

Is this what we mean to say? I don't believe it is. But we should say what we mean, and we can.

Ronks, Pa.

## Meeting the Church's Personnel Needs

The question is often asked as to why the schools aren't supplying more young people for church-assigned service. The answer always seems to be a shortage of church workers. In part, the shortage is due to the fact that the church program is continuously expanding, and probably a larger percentage of our people are church-assigned today than ever before.

A more basic responsibility lies with adults who do not have an acute sense of stewardship and who do not provide sufficient funds for the personnel and the program we now have. Also, parents often do not encourage their children in the work of the church. They would like to keep them close to home and have them move into positions which offer greater financial security.

Also, adults are often openly critical of the church and they voice this criticism among children and young people. We can hardly expect young people who have been brought up on this kind of diet, no matter how subtle or what forms the negativity might take, to be positive applicants for church-assigned service.

Church schools must not allow this condition to blunt appeals to church service but must realistically cope with this attitude if we are to supply the church with the quality and number of workers needed.

Also, we must admit we have not done as much as we should have to promote Christ's priority on first place in an individual's life.—Tilman R. Smith.

A continued fight against "religion and clericalism" was urged in the draft of a new program submitted to the congress of the communist party in Russia. This section of the draft, according to the Moscow radio, warns that "clericalism is assuming a growing importance in the political and ideological arsenal of imperialism" and has become influential in all countries where religion and the church occupy a "dominant role in state, public, and cultural spheres."





# CHURCH MUSIC

## O Love That Will Not Let Me Go

George Matheson St. Margaret Albert Lister Peace

O love that will not let me go,  
I rest my weary soul in Thee;  
I give Thee back the life I owe,  
That in Thine ocean depths its flow  
May richer, fuller be.

O light that foll'west all my way,  
I yield my flick'ring torch to Thee;  
My heart restores its borrowed ray,  
That in Thy sunshine's glow, its day  
May brighter, fairer be.

O joy that seekest me though pain,  
I cannot close my heart to Thee;  
I trace the rainbow through the rain,  
And feel the promise is not vain  
That morn shall tearless be.

O cross that liftest up my head,  
I dare not ask to hide from Thee;  
I lay in dust life's glory dead,  
And from the ground there blossoms red  
Life that shall endless be.

This tender hymn was written by Dr. Matheson on the evening of June 6, 1882. He himself explains as follows: "My hymn was composed in the manse of Innellan. I was at that time alone. It was the day of my sister's marriage, and the rest of the family were staying overnight in Glasgow. Something had happened to me, which was known only to myself, and which caused me the most severe mental suffering. The hymn was the fruit of that suffering. It was the quickest bit of work I ever did in my life. I had the impression rather of having it dictated to me by some inward voice than of working it out myself. I am quite sure that the whole work was completed in five minutes, and equally sure that it never received at my hands any retouching or correction. The Hymnal Committee of the Church of Scotland desired the change of one word. I had written originally 'I climbed the rainbow in the rain.' They objected to the word 'climb' and I put in 'trace.'"

Just what happened to cause his "extreme mental distress" Matheson never did divulge. John Telford, in 'the new Methodist Hymnbook illustrated,' London, 1934, says, "It was written 'when the lady to whom he had been engaged felt that his blindness prevented their marriage.'" This claim, however, is refuted by others, so that he is not supposed to have suffered because someone refused to have through life with him as a blind man.

The hymn was first published in 1883 by the Church of Scotland magazine, and passed the next year into the Scottish Hymnal. Matheson was a son of a wealthy Glasgow, Scotland, merchant. He was born in that city March 27, 1842. The condition of his eyesight had been a matter of concern with his parents from his early childhood, and, while he never became totally blind, probably he had moments of "shadowy eyesight" throughout his course at the University of Glasgow. After graduation he was entirely dependent upon others. His devoted sisters learned Hebrew, Greek, and Latin the better to aid him in his studies. An ambitious and ardent student, his affliction seemed only to spur him to further endeavor. A minister of the Church of Scotland, he became a brilliant preacher, an author of distinction, and a scholar of note. During the eighteen years he served his parish at Innellan, the popular seaside resort not far from the mouth of the river Clyde in western Scotland, many families came to the resort yearly in order to benefit from his preaching. In all his busy life he was ever punctilious in his pastoral duties. At St. Bernard's Church, Edinburgh, in 1886 he served a membership of nearly 2,000. The last few years of his life were spent in literary labors. He died in North Berwick on the Firth of Forth, Aug. 28, 1906.

The tune "St. Margaret" by Dr. A. L. Peace was written for Dr. Matheson's hymn in 1884 Arran, a small island west of the Firth of Clyde, western Scotland, upon the request of the editors of the *Scottish Hymnal*, 1885.

It was composed during the time the music of the *Scottish Hymnal*, of which he was the musical editor, was in preparation. There was no tune of that particular metre available at that time; so I was requested by the hymnal committee to write one especially for Dr. Matheson's hymn. Studying it over carefully I wrote the music straight off, and may say that the ink of the first note was hardly dry when I had finished the tune." But there has been much controversy over the suitability of this tune for the hymn. Whatever its merits, it will probably continue to be used, for it apparently has those qualities which make it appeal to the imagination of ordinary worshippers who never give the slightest thought to the likes or dislikes of the critical musician. People want the combination of hymn and tune, and few hymnals are without it.

Albert Lister Peace, Mus.D., was born at Huddersfield, Yorkshire, England, Jan. 26, 1844. He was a musical prodigy, giving

evidence of the possession of the sense of absolute pitch before his fifth year, and at nine became engaged as an organist in the parish church at Holmfirth. Serving other churches in that vicinity until the age of 21, he moved to Glasgow to become organist at Trinity Congregational Church. He advanced to the position of organist of the University, and at Glasgow Cathedral. After graduating as bachelor at Glasgow University, he took his doctorate in music at Oxford. His last appointment was as successor to W. T. Best at St. George's Hall, Liverpool, in 1897. He died at Liverpool on March 13, 1912.—C. F. Yake.

## Strange Ghosts in My Mind

BY C. WARREN LONG

A man was sitting on a park bench basking in the warm afternoon sun. A rookie police officer was going home, taking a short cut through the autumn-painted park. For a brief moment the eyes of the two men met and locked. The man on the bench suddenly turned pale and like a wild animal darted through the fallen leaves as if for his life. The startled officer took up the chase.

Hours later in the police station the stranger yielded to the interrogating officer and confessed to an unsolved crime in a distant state. The sin he hid in the silence and secrecy of his heart had betrayed him to the passing policeman. Later he said to a visiting clergyman, "The sins I tried to hide always stood like strange ghosts in my mind."

How lightly sleeps the past. A word  
Or snatch of melody is heard;  
A street or doorway has the look  
Of some remembered one. . . .  
It is enough  
To make old pains or pleasures start  
Swift from the couches of the heart.

—Author Unknown.

The Bible is studded with stories of men who lived like the man in the park. Cain could not hide his sin. He did wrong and he knew it. He was determined to have his way. His struggle with himself was turning great spotlights upon the silence that shone through his face and exposed him. God said to him in Gen. 4:6, 7, "Why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

It seems life is like this today. We do wrong and sin lies just inside our mind (the door). It is right where we must con-

(Continued on page 22)





# FOR OUR SHUT-INS

## Ours to Choose

BY ENOLA CHAMBERLIN

Grief, pain, trouble, and disillusionment  
 Combine themselves into a giant vise,  
 Whose sides close in on us,  
 Pressing and squeezing.  
 It remains with us  
 Whether they crush us into a mass  
 of hopelessness,  
 Bitterness, or despair,  
 Or whether they force us upward,  
 Above and beyond them,  
 Into the realm where God rules  
 With tolerance, faith, and beauty.  
 Los Alamitos, Calif.

## Peace—Can We Find It?

BY MARY ANN HORST

Have you ever had a problem that troubled you, robbing you of coveted peace of mind? If you are a person of mature years and can answer this question in the negative, you have had a most unusual, if not a most abnormal, life.

Problems and disappointments are a part of normal living. Even the young, those of whom we think as the gay and the carefree, are not exempt.

I think of Jean. When Jean was seventeen years old, death suddenly and without warning took her attractive, vivacious mother.

Naturally Jean was heartbroken. "I don't want to live," she sobbed. "I just can't live without Mother."

It doesn't always take a major crisis such as the death of a loved one or serious illness to take the happiness out of life. The difficulties of everyday living leave many people anxious and exhausted.

Janet, a young waitress in a restaurant, expressed the torment experienced by many when she told me, "I just dread every new day. I'm so afraid I won't be able to cope with my work."

There is Alice, a student at teachers' college. Alice suffers from acute self-consciousness and fear every time she stands before a class to do practice teaching. The knowledge that her tension keeps her from doing her best increases her fear that she may never qualify as a teacher.

And there are people, even in our land of riches, who are harassed by financial problems. Typical of this is John. John a father of four, has been unemployed for six weeks.

"We've been skimping and saving every place we possibly could," John told a friend, "and still debt threatens to overwhelm us."

All of us at times find ourselves in situations which cause us to feel anxious. And we all look for ways and means to relieve our anxiety. Some individuals seek release in the form of entertainment. Some people stoop to lustful sin. Some people look to the theories of philosophers, psychologists, and psychiatrists, there hoping to find the answer to quiet the tumult within.

Many people turn to religion, there hoping to find solace and courage. And even among those we see frustrated, unhappy individuals.

Must we then conclude that there is no source to which we can look with definite confidence for an answer to our needs? Must we be satisfied with only partial answers, partial solutions? Is complete happiness, complete satisfaction, unattainable?

I recall the experience of one young woman who found the answer to a most perplexing problem, a seemingly insurmountable obstacle, which threatened to leave a dark blot on her entire life.

"I didn't know, I just didn't know what to do," the girl told a friend. "I knew there wasn't a thing I could do; but I got down on my knees, and literally fell on my face. I didn't utter any words, but I wept and pleaded with Almighty God. My problem didn't vanish into thin air, but shortly after my wrestle with God, I felt a calm and assurance I had not felt heretofore. And after that, step by step, things worked out. Actually, God didn't perform anything that most people would call a miracle. Nevertheless, as I look back, I know God's hand was in this as much as it was in the division of the waters of the Red Sea. It was one of the most difficult, but one of the most blessed, experiences of my life. It strengthened my faith and drew me into a closer fellowship with God than I had ever experienced when the going was easier."

This girl found the answer by throwing herself completely on God.

"Come unto me, all ye that labour and are heavy laden," was Jesus' loving invitation, "and I will give you rest."

"But," someone will say, "I have prayed and prayed about my problem, but I still have it and it still bothers me."

It is the temptation of many of us to feel bitter and resentful toward the difficulties that come our way. Yet how can we justify these reactions? God has never promised that His children should have no trials. In

fact, Christ promised to His own that they should know tribulation.

Peter in his epistle to his brethren wrote "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings."

The Apostle Paul, that great saint who endured imprisonment, persecution, and physical suffering, knew more about tribulation than most of us. He did not regard tribulation as a curse, but as a builder of spiritual character.

"Tribulation worketh patience," he wrote in his letter to the Romans.

The attitude we take toward the unpleasant experiences God permits to enter our lives determines whether these experiences shall be the means of sapping our spiritual health or enriching it.

To take all hardship out of life would be to deprive us of some of our greatest opportunities for spiritual growth. Most of us in times of carefree living are prone to forget our complete dependence on God. But in the midst of severe trial we seek Him urgently, desperately. And because we seek Him with all our hearts, He draws us into sweeter fellowship with Himself. It is difficult, even impossible, to adequately explain this sweeter, more intimate communion, for it can be understood only by those who through personal sorrow have been drawn closer to Christ.

Many people are longing, groping for the answer to their problems. Yet how few of them realize that basically their needs to find Jesus Christ. Without Him there can be no peace, for He is our peace. Regardless of what the problem or the need, He is the answer.

This does not mean that, at our request, He will give us immediate escape from all hardships. Neither will it always mean absence of heartache. However, it does mean that He will permit us to suffer no greater trials than we are able to bear. The Apostle Paul put it this way: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."

Peace is not always absence of heartache. Sometimes the very trials which God permits to enter our lives enable us to understand the real meaning of peace—the peace which Christ promised to His disciples in the eve of His death.

"Peace I leave with you, my peace I give unto you," He told His own.

Today He still offers to you and to me and to all His children the world's greatest peace. Peace, that priceless treasure is ours, if we but submit our wills to Him, for where the Prince of Peace reigns, there can be nought but peace.

Kitchener, Ont.



# TO BE NEAR TO GOD

## O Lord, My God (Jonah's Prayers)

BY J. PAUL SAUDER

Sunday, January 7

Impressed (or enclosed). Jon. 2:5.

What a word for an enclosed runaway! He walks to the ship, pays his fare to farthest west, goes down into the ship carefree, and sleeps like a babe through the evening off, the early sailing, and the storm. And from that freedom of choice and movement he is suddenly thrown into confinement—a confinement of body and soul. Into the sea, into the fish, then seaweed rapped around his head, and he is so cramped in position that he could not unravel the seaweed. Shut up was he, by God and unto God. It is possible for us to be thus shut up unto God without Jonah's experience, if we are shut up willingly. Before you enter formal worship service today, try doing this very thing. Place yourself, in imagination, where Jonah was.

Monday, January 8

The first person, singular. Jon. 2:6.

The world is built on "I," and "me," for each person in the world is an "I," has "my" things, and is the "me" who is hurt or made glad. This we tend to forget. Jonah's Lord rings back "my" life from certain corruption. When the "me" of Jonah was at wit's end, traveling among the mountains on the bottom of the sea, God brought that life, that "me," up. No wonder then that such a Lord became not only God, the Supreme Being, the All-powerful One, but He became in very truth "my" God. Is God "my" God?

Tuesday, January 9

What propels prayer? Jon. 2:7.

Molecules and atoms are mysterious. What propels electrons around the protons at the center of atoms, even as the planets journey around the sun? And how does gravity go through the table on which I write? And how does prayer search out God and register where He is? Explain the one and you are probably bright enough to explain the other. But anyone can be bright enough to use molecules, atoms, gravity, and prayer. Never mind what no man knows, viz., what propels electrons and planets. Prayer arrives where God dwells, and that is all you need to know. And it is two-way communication; so listen to Him too.

Wednesday, January 10

Winging vanities. Jon. 2:8.

Jonah could probably tell you what the winging vanities are. He would probably put his statements in the positive, if he should speak to you today and say:

1. You cannot hide from God, that is basic, maybe trite, but oh, so true.

2. God is not deaf and you'd better not pretend to believe that you were not overheard when you thought that thing.

3. God is above circumstances, even those of your own making.

4. Therefore He has uncommon resources, even of His making.

5. He has a program He would like to put through, and you'd better conform if you know what's good for you and all the others involved.

Thursday, January 11

Pay up. Jon. 2:9.

It might break your heart to thank God for deep, deep trouble, but then better break the heart than to deprive God of His just dues. Maybe our sacrifice consists of some cherished opinions, done to the death so that we may raise to God the voice of thanksgiving, giving thanks in everything as Jonah did. Better do it though, and promptly, starting while you are yet in "the belly of the great fish," your encompassing problem.

Friday, January 12

God of all fish. Jon. 2:10.

Seasickness is no fun, as many of us can testify. One feels awful. Maybe there is a better word, but I cannot now lay hold on it. God is a mighty God of answers, and that is prayer too, a part of it. And so a fish felt "awful." So miraculous was God's answer to prayer that that fish did not deliver Jonah back where he got him, but that fish made for the shore and ejected Jonah clear to terra firma. Thus did "the world's first submarine" project God's message-laden missile on his way toward the ultimate target, Nineveh. Oh, prayer-hearing Lord of all arrangements, how mighty art Thou for working out detail!

Saturday, January 13

Repeat commission. Jon. 3:1, 2.

And so the praying listener heard God the second time. Don't be too hard on Jonah, unless you are one of those who always respond instantly and go promptly. Some of us say we are unworthy, or the time isn't ripe, or, or, or, and so we rest on our oars. And "rest on our oars" too, when we should be rowing toward somewhere. Whether Jonah tarried only long enough to "get washed up" (he needed it) we do not know. Perhaps God spoke to him while he walked toward home from that spot on the shore. But this we know: he was a prayerful enough man to hear the voice of the Lord and he did what he was told to do.

## A Prayer

FOR THIS WEEK

Almighty God, whose matchless love  
And boundless mercy are my stay,  
Look Thou upon me from above,  
And light my path, and guard my way.

I wander through a darkling land,  
And sometimes know not where I roam  
One thing alone I understand:  
Thou art my life, and heaven my home.

A homeless pilgrim, wearily  
I wander here, but by Thy grace  
I know that there awaits for me  
An everlasting dwelling place.

The path is plain, but sometimes hard,  
Which, if I follow all the way,  
Will lead to those bright gates, unbarred,  
Where shines eternal day.

And there the peace on earth denied,  
The hopes deferred, the joys unknown,  
I'll find them at my Saviour's side,  
Before His shining throne.

—Lorie C. Gooding.

## Prayer Requests

(Requests for this column must be signed)

Pray for the Argentine Church Conference, which meets at the Trenque Lanquen campground in February.

Pray for the enrollees in the five English Bible courses. This is one way of following up individuals who have heard Menonite radio broadcasts. A North Carolina student writes, "By studying about Jesus it has changed my whole life."

Pray that a place for holding meetings may be found in Barao Geraldo, near Campinas, Brazil, and that a strong church may be planted there.



The right of Christian missionaries to supply medical and relief aid to aboriginal tribes was defended in the Indian parliament by the country's Minister for Home Affairs. He said, "If they (the missionaries) open a dispensary or hospital, we cannot and should not prevent it. If such projects are fronts for forceful conversions, they must be prevented." However, India's Minister of State noted that no new instances of questionable missionary endeavor had come to the government's attention. This minister, Mr. Datar, was instrumental last year in defeating the bill aimed at curbing conversions to Christianity. At that time he reminded the parliament that India's constitution guarantees freedom to profess, practice, and propagate any religion.



## Japanese Church Grows Through Teaching Ministry

By Carl Beck

(The author was on furlough during most of Bro. Charles's ministry in Japan and has been out of touch with details of this ministry. He consented to write this article only because time was not available to get an article from Japan from one who worked closely with Bro. Charles. A great disappointment of the author's years in Japan has been that he could not be there during these months of Bro. and Sister Charles's ministry.—Ed.)

"God has blessed His church and people here. True follower may be rising more and more," enthused one young Japanese brother in his expressive English. "Earnestness for Bible studying is happening. We call the people 'committed.' If God accept sincerity of these He will build His own church as fellowship of true believers. . . . We are all working brothers. Jesus Christ living is Lord of each brothers." This brother refers to the fruits of God's ministry through Howard Charles in the churches of Japan and Formosa during the months of 1961.

As I read this letter my mind goes back to the time early in March of 1961 when this same brother, with some 35 other lay brethren from the ten Hokkaido churches, sat in our little church in Obihiro in their first meeting with Bro. Charles. I remember the earnestness with which they listened, the enthusiasm they shared, and the gratitude they expressed that a "teacher" had come all this way to share with them. And now I cannot but thank God for what He has accomplished in these months through His servant. Deepened commitment and a welding together, both in fellowship and purpose, are testified to in every letter that comes from Japan.

One of the early concerns of any emerging church is the development of leadership. This is just as important in the mid-twentieth century in Japan as it was in the mid-first century in Asia Minor. It has become increasingly evident that the need in eastern Asia is being met less adequately than it has been in western Asia.

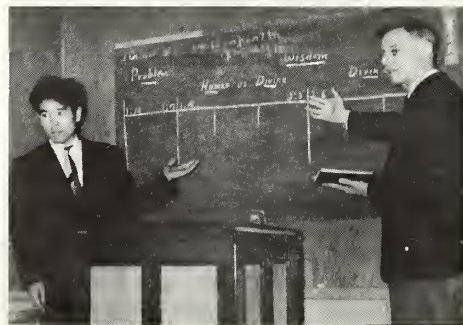
Charismatic gifts bestowed by the Lord of the church need development and training. In some cases young men who received the call to service went, on their own initiative, to the various schools and seminaries that exist in Japan. But this was scarcely the

permanent answer: some were lost to the sending churches; some were lost to the ministry; one was lost entirely to the church of Jesus Christ. The few who returned invariably had problems of readjustment to the home churches. The church was not sure that it was this type of professional leadership that she desired or could support at this juncture.

From the very first year of the Mennonite churches' existence in Japan, a short winter Bible school has been conducted annually. Now with a lay leadership emerging in all the churches, expansion of this Bible school was needed to give better training to this leadership. Three of our young men, returning from as many training institutions, needed a steadying hand to weld their hearts into a oneness of faith. Within the missionary family there were unresolved differences of opinion about such matters as whether to continue to teach the use of the devotional covering and as to the marriage of divorced persons in the church. All longed for a greater unity and desired the help of a competent Bible scholar in a united study of these matters.

### The Spirit Moves

The Spirit had moved in the preparation of the churches; great was their rejoicing when they discovered that the same Spirit was moving to satisfy their deep-felt needs. When Joe Richards, then on furlough, wrote that there was a possibility that Professor Howard Charles, who was due a sabbatical leave from Goshen College Sem-



Bro. Charles and interpreter, Mr. Yoguchi, at Rikubetsu church at a Bible conference held last May. Several such conferences were held in different parts of Japan and also in Formosa.



Rhoda Ressler gives a talk at one of the missionary study conferences in which Howard Charles participated this past year in Japan. Nationals and missionaries alike are grateful for this past year's experiences.

inary, might spend the year in Japan, grateful church recognized that this was of the Lord.

Busy months later, after much planning and correspondence, they welcomed Howard and Miriam with their sons, Robert and Thomas, to an almost inhuman schedule of projected activities. Other Mennonite groups in the area requested that they be permitted to share in this grand Bro. Charles's schedule included weeks of service to the General Conference Mennonite churches in southern Japan and Formosa, to the Brethren in Christ churches in Yamaguchi prefecture, to the Mennonite Brethren churches in the Osaka-Kobe area; a lectureship at Japan Christian College, an evangelical school in Tokyo; and an invitation to be guest speaker at the all-Hokkaido Missionary Fellowship.

Scarcely had the family set foot on Japanese soil when they were thrust into the work. Their first weekend was spent ministering to the church in Tokyo. The subsequent schedule included a month-long weekend conference with the lay leaders of Hokkaido, twice-monthly seminars with the full-time church workers, monthly pastoral meetings (Japanese and foreign), twice-monthly weekend Bible conferences for local congregations, an annual Bible school students' and workers' retreat, two short-term Bible schools, three week-long missionary retreat and Bible study conference. This, together with the constant challenge to witness through home and community contacts, was a formidable program to face. All of this, of course, except the missionary conferences, had to be done through the help of an interpreter.

But schedules and programs are not God's ends. It is only as the Spirit of God can move in and through instruments yielded into His hand that the needs of the church can be met. Nurture takes place not only from the lecture podium or the study desk, but also over the clasped cup of tea, in small groups squatting around a charcoal brazier, in the public bath, in a "Eternal" moment shared in a crowded



noke-filled train, in a "holy" experience  
ared, in an observed mother's loving de-  
otion to family and home, in noticed at-  
titudes toward the common elements of  
fe, in compassionate response to the asked  
uestion, in a willingness to share the  
ommon lot.

It is because Howard and Miriam have  
ontributed on all of these levels that they  
ave won such an important place in the  
heart of the entire church community, both  
apanese and foreign, so that scarcely a let-  
ter comes out of Hokkaido that does not  
ention some new blessings received. The  
hurch has been nurtured; leadership has  
atured; a united church faces the future;  
he missionary family is working together  
ith greater sympathy for each other's  
iews. We will never forget the hours we  
ared under the spell of his teaching at the  
rst missionary study conference in Ka-  
ayu. "Why, this is just like being back  
a school," was the enthusiastic response  
f one participant. The other groups to  
hom Bro. Charles ministered have been  
qually blessed by his service.

#### A Forward Look

On Jan. 7, the Charles family will com-  
plete their final assignment in Japan and  
y back to waiting duties at Goshen College  
iblical Seminary. They can leave with a  
eling of satisfaction and with the benedic-

tion of both the church and her Lord. But  
they will also know that this must be only  
the beginning. A nurtured and witnessing  
church, a maturing leadership, a unity of  
faith and teaching—these are not once-for-  
all achievements.

Already letters indicate that much  
thought is being given to a continued and  
developing program. Lay leadership con-  
tinues to ask for training. As full-time work-  
ers are needed, they must be provided for.  
Missionary personnel must be given growth-  
in-unity study opportunities. One person  
asks, "Shall we have another sabbatical-  
leave teacher come over?" Another suggests  
that now the other Mennonite groups in  
Japan may be interested in a united train-  
ing program. A lay brother says, "We plan  
to (continue such) fellowship and Bible  
classes (once) a month from next year. Our  
hope is sincerely . . . (that) the Spirit of  
Lord may lead each of us . . . (so that we)  
are in common heart always."

The church in Japan knows that she faces  
an unfinished task, but knows too that the  
same Spirit who has led her to this point  
will continue to lead; and has the same  
confidence that the Apostle Paul expressed  
for all young churches when he said, "I  
am . . . [confident] of this very thing, that  
He who began the good work in you will  
go on until the day of Jesus Christ to com-  
plete it" (Phil. 1:6, Williams).

#### Radio, Bible Studies, Personal Contacts:

## A Threefold Witness in Central America

BY JOHN L. HORST

"On Friday, Sept. 15, 1961, at 8:30 a.m.,  
a group of six pioneering Mennonites  
entured from the solitary confinement of  
language school at San José, Costa Rica,  
nd set out on an exploration in the direc-  
on of Limón. We were exploring for peo-  
le who had begun to take Bible cor-  
respondence courses offered by *The Way to*  
*Life* broadcast. It was our purpose to add  
the personal element to radio broadcast-  
ing," writes James Sauder, who headed this  
roup of missionary students.

The party consisted of Elmer and Eileen  
chman, David and Shirley Yoder, Ray-  
mond Schlabach, and James Sauder, all mis-  
ionaries under appointment of the Eastern  
ennonite Board of Missions, Salunga, Pa.  
hey acted upon the request of missionary  
George T. Miller, Trujillo, Honduras, who  
as in charge of a Mennonite Broadcasts  
ranch office which handles Home Bible  
udies in the Central America area. Bro.  
iller felt the need of personal contacts  
ith the sizable group of people around



Most of these persons at the First Baptist Church in Limón, Costa Rica, are enrolled in the English Home Bible Studies.

Limón who have been taking the English Bible studies offered over *The Way to Life* broadcast.



Two Bible correspondence students in front of one of their homes in Limón, Costa Rica.

The following excerpts from Bro. Sauder's report not only tell of the experiences of the group; they also show the value of personal contacts and witnessing as a follow-up for radio broadcasting of the Gospel and Bible correspondence courses.

"Of course, we explored the breath-taking scenery along the way as the train clattered and wound its way among the mountains, rivers, and tropical forests, traveling the 100 miles from 4,000 feet above sea level to the coast. None of us had ever been in Limón and so we were asking ourselves whether our mission would be successful. All we had was an impersonal list of names of Bible students whom George Miller asked us to visit.

"We arrived in Limón at 4:00 p.m., hot and tired. We found a man who offered to help us find a hotel, which proved to be economical and satisfactory, although not very luxurious by American standards.

"David and Shirley Yoder and I visited the minister of the English-speaking First Baptist Church. The pastor's wife said she often listens to the broadcast. We explained *The Way to Life* Bible correspondence courses, and asked if he could help us find the persons in Limón who have begun correspondence courses. He was amazed upon reading the list of names of those taking the courses to find that more than half of the forty persons on the list were members of his church. After an hour of informal chatting he offered to ask one of his members to show us where the students who were taking the courses lived.

"He asked us to remain for the Sunday morning service, to meet his members, and to talk to them about the courses. We had thought of leaving Limón Saturday night, but we quickly agreed to stay for the service. In light of the fact that we had come to Limón to witness, we felt we had no right to turn down the invitation.

"The others, Elmer and Eileen Lehman with Raymond Schlabach, visited Mission Evangelica, a Spanish-speaking church under the Central American Mission. They had a valuable chat with the pastor about the possibility of the Mennonites starting work near Limón."



"On Saturday the Lehmans and Bro. Schlabach visited the Methodist minister in order to find the Bible correspondence students who are members of the Methodist Church. They had opportunity to discuss with him the work among the Talamanca Indians and also the possibility of the Mennonites starting work near Limón. He felt that if the Mennonites want to start work they should find a place south of Limón where little witnessing is done."

Saturday afternoon was spent in visiting individuals enrolled in the Bible courses. These visits were much appreciated and proved very profitable. Some of those visited gave excellent testimonies.

"On Saturday evening we sang at the Central American Church. Even though we rehearsed for only twenty minutes, they appreciated our singing in Spanish."

### Sunday, September 17

"On Sunday morning the Yoders and Raymond Schlabach left for San José. The Lehmans and I remained at Limón because we knew that Sunday was to present the greatest opportunity of all. The pastor said he expected about one or two dozen to be at the morning service, but more than 70 attended. The Lord blessed us with fellowship in Christ and around His Word. After church we enrolled eight persons in the Bible correspondence courses.

"On Sunday afternoon, without taking time for a needed siesta, we went on a visiting tour, guided by Rudolph Scott. We visited five homes, and everyone we talked to wanted to continue the course. One, who is very anxious to continue, was without a course for three years. Many of them had stopped because George Miller was on furlough."

### Some Observations

"In looking back over our trip I observe:  
"1. The Lord led marvelously in helping us to find as many as we did.

## Jamaican Harvest for Church Building

BY EUGENE R. WITMER

Nowhere on the island of Jamaica is there a keener spirit of anticipation this Sunday evening than here in the Whitehall district of Northwest Kingston. Even now, before six o'clock, there are anxious adults and children making their way to the Good Tidings Mennonite Church. This is a long-awaited occasion, one that has involved much preparation—a high point of the year. It is the annual harvest service.

One who is a stranger here is startled upon entering the church building. In each

"2. The ministry of Bible correspondence is effective and should be extended to reach as many as possible.

"3. An occasional personal visit is a *must* in this method of Bible study.

"4. If presented tactfully, church leaders generally won't object to their members taking a Bible course from another denomination, providing the church leaders are well acquainted with the program and are assured that it is not a proselyting technique.

"5. Most of the students heard *The Way to Life* over HCJB, Quito, Ecuador, Thursday night, at 9:00."

It should be said that *The Way to Life* is a 15-minute English broadcast designed for release in overseas countries to English-speaking people. It is broadcast in nine overseas countries, including Costa Rica.

"We were amazed at the hospitality we received," Bro. Sauder continues. "In many homes we were treated royally with refreshments. The main side light of the tour was the possibility of the Elmer Lehmans establishing a mission somewhere in the Limón area."

As a result of this visitation work, Bro. George Miller at once sent Bible lessons to twenty people. The Home Bible Studies promoted by our headquarters in Honduras are the same as those that are administered at Harrisonburg, Va., and Elkhart, Ind. They are also distributed in Puerto Rico, Jamaica, England, Liberia, Nigeria, the Philippines, India, Vietnam, and Ghana. Foreign language Bible correspondence courses are available in Spanish, German, Italian, and Japanese. All of these are used to supplement the radio broadcasts, and all also need personal follow-up to reach their highest effectiveness.

We are thankful for this witness in Central America, an example which presents a challenge to us in all of our broadcasting work. The threefold witness of radio, Bible studies, and personal contacts is the aim of all the work of Mennonite Broadcasts, radio arm of the general mission board.

corner of the room there is a display of sugar cane. In front of the pulpit there is a massive array of the many fruits of the land—coconuts, grapefruit, bananas, plantains, oranges, limes, papayas, tangerines, peppers, sourp; candy, cookies, and cakes—all placed here by members and friends of the church. As the time for the service approaches, there is a buzz of activity. Pastor Warren Metzler confers with Bro. Wilfred Forrest, who is in charge of the service.

(Continued on page 20)

# Missions Today

## On Raising a Protest

BY J. D. GRABER

"Have you ever seen a truly hungry person? Can you imagine what it's like to see your children underfed every day? . . . Would you be willing to change your basic patterns of eating, dressing, thinking, and living IF by so doing the hungry could eat?" These questions come from the circular letter of an old friend, now an agricultural missionary on special assignment to Indonesia.

It is the IF in the above question that offers us a way out. I dare say you latched on to it as your escape from responsibility as you read it. This is the same question the disciples asked, "But what are they among so many?" Even if I would deny myself and live more simply; even if I would give sacrificially, I could not change the world situation. There would still be just as many hungry people as before. So I might as well follow the common practice and live as everyone else does.

The great refusal is what someone has called the Christian's attitude of nonconformity to the current pattern of values. It may be true that I cannot by my own refusal to conform change the materialistic, self-centered, and secular outlook of our present culture. But the question that haunts me continually is,

"Am I raising a protest of any kind or am I simply going along?" My refusal to live like the herd may not shake the world and yet, under God, it may. At any rate it would be a protest. Maybe this is what "Protestant" means today. What about New Year's resolve to live differently from here on?

The pursuit of comfort is so characteristic of our times. Comfort has become a cult. But it is not comfortable to be hungry, or cold, or ill-housed, or haunted by fear, or to have no sense of security. Yet this is the way the majority of the world's people live. Do I have a right to be comfortable when so many of my brothers in the flesh are not comfortable? But what should I sacrifice comfort when no one else does? Making myself miserable will not help anyone. Or will it? The few loaves and fishes did feed the multitude.

The motive in sacrifice is all-important. If I do it to gain some end, however noble that end, it will probably have little value. If I give up self, and goods, and comfort out of response to Christ's self-giving for me and in harmony with His own self-giving for all the poor and needy on earth, then personal sacrifice and a Spirit-motivated protest will have incalculable value.





## Home Missions

### Overseas Missions

**Jamaica**—Missionary and harvest services were held the first weekend in November at Good Tidings Church. The total amount, \$760, will be used at Red Hills, Retreat, and for much-needed Sunday-school facilities at Good Tidings.

Missionaries plan to conduct a Bible school at Halls Green the first week of January. Four boys in Mrs. Warren Metzger's Sunday-school class accepted Christ recently.

**Nigeria**—The first anniversary of the opening of the outpatient clinic of Abiriba Joint Hospital was held Nov. 7. During the last year all the wards were completed, and the plumbing and landscaping are now being completed. The plumbing needs to be completed or the school cannot qualify or the needed midwifery school. Missionaries hope to open the school in July after official inspection is held in March.

**Japan**—The last missionary conference in which Howard Charles participated was held the weekend of Dec. 2, 3, in Hokkaido. He will return to the United States to teach at Goshen College Biblical Seminary the second semester, beginning Jan. 29.

For a full week preceding Dec. 2 all Mennonite missionaries met at Kawayu for a Bible conference with Bro. Charles, where studies centered around I Cor. 12, 13, and 14.

**Mexico**—Rosana Roth reports that they completed two weeks of Bible school in San Juan colony, Mexico City. In spite of crowded quarters, 87 children attended. Missionaries had to turn away other children due to lack of space. Since the majority of pupils were Catholic and since they took home their books, missionaries pray that parents will read and the Spirit will lead them to Christ as their Saviour. Teachers were Herlinda Rosapo, Cora Zoder, Esther Detweiler, and Rosana Roth.

**Puerto Rico**—Lawrence Greasers report that Christians in Puerto Rico gathered at the Pulguillas church for their annual Thanksgiving sale, which netted close to \$1,000. Proceeds went to the new church building in the San Juan area.

**Italy**—Approximately 30 people attended the second Italian workers' conference of Mennonite work in Florence, Italy. Sessions held each day included question and answer periods, workers' reports, and Bible study. Evening meetings provided warm fellowship, free testimonies, and further reports. Motto of the conference was "Cast our bread upon the waters."

**Brazil**—The church where Peter Sawatsky's work is located in Moema, near Indianapolis. After visitation and literature distribution over the years, it seems more closed than some other areas, but Sawatsky plans an evangelistic campaign soon. Meetings are also conducted in the open air and in homes and Vila Carmen, where a small

group of converts and interested people are interested.

In another area a Christian contacted a family open to the Gospel. The father, a drinker, had prepared a knife to kill his family and himself. After conversation the father thought God had sent the Christian to him and invited the missionary to conduct services in his home. The whole family is attentive during services and at the second meeting nearly all adults indicated their desire to trust and serve Christ.

Herbert Minnich, now living in Campinas, is presently preparing two lay pastors for ordination—one in Valinhos and another in Araguacema. In addition, he teaches in a lay leadership training program with the young men of the Valinhos church and works in a small village of Barao Geraldo, near Campinas. Recently two middle-class homes opened to Bible study and Sunday-school meetings; three women, four young ladies, and several children accepted Christ as their Saviour there. Several of these conversions are the result of faithful witness of members of the Valinhos congregation the last three years.

**Puerto Rico**—Lawrence Greaser reports progress in the Aibonito church during 1961. Two baptismal classes joined the church in which 18 new members were added. In the last baptism, on Oct. 29, a mother and a grown son and daughter were baptized and a younger daughter was received by letter. Two candidates decided for Christ through hospital ministry. Eighteen newly baptized members plus five received by letter during the year raised the membership to 60. Presently a convert instruction class of five adults and seven children of intermediate age is being held. Average

**St. Louis, Mo.**—Winter Bible School was held at Bethesda Mennonite Church, Dec. 26-29. Classes in the subjects of Christian youth for 1962, studies in II Timothy, music, studies in Bible doctrines and the Sermon on the Mount were conducted by Arthur Cash, Curtis Burrell, Peter Hartman, and Daniel Kauffman respectively. Evangelistic messages by Bro. Cash were scheduled each evening.

**Chicago, Ill.**—The Evanston Mennonite Church has moved, since the Ecumenical Institute was sold to the university and will be torn down.

The Second Mennonite Community Church is being changed by Urban Renewal Progress and by the expansion of University of Illinois across the street from the church. Don Brennenman, pastor, is keeping in close touch with city planners.

The building which the Community Chapel members have been using since 1959 is now for sale. The owner has a physical condition which has caused his doctor to require him to have less responsibility. The chapel is selling for 4½ times annual rental income, or \$24,500. On Dec. 10 seven were baptized at the Community Chapel. Applicants were two Catholics, two Lutherans, two with Mormon background, and a seventh with some Catholic background. Membership at the chapel is now 29.

Five persons were baptized at Bethel Mennonite Church within the last two months. Several persons made clear commitments to Christ last year and have experienced Christian growth in their lives.

**Bronx, N.Y.**—The Fall Bible Conference was held at Mennonite House of Friendship, Dec. 8-10. Guest speaker at the conference was Irving Sylvia, New York area director of International Students, Inc., an

## Gifts to Overseas Missionaries

Friends and relatives of missionaries often desire to send gifts of clothing, bedding, aprons, and other items to overseas missionaries. Reports recently received at general board offices indicate gifts sent to many countries in the world by well-meaning relatives and friends never reach the persons for whom they are intended. Gifts are often stolen, lost in the mail, or else disappear. If gifts do reach the persons for whom they are intended, the customs charges on them are often higher than the actual value of the gifts themselves. Therefore, the general board does not encourage sending gifts to overseas missionaries.

The general board does, however, encourage friends and relatives to send books or printed matter to overseas missionaries. Universally, books travel through the mails at the book rate, and almost invariably reach the persons for whom they are intended. Missionaries gladly accept recent

volumes of literature in fields pertaining to their work or interests.

Another suggestion for friends or relatives is to send a check or money order to the general board, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., designated specifically for the respective missionary's personnel investment account at board offices. These gifts are deposited in the missionary's investment account and will be held until he requests it on the field or for his use when he returns to the United States. Such funds, specifically designated for missionaries, are not used by the general board for any purpose. Unfortunately, these gifts are not tax deductible.

Those who would like more information on sending gifts or money to missionaries may write about the particular article or amount of money involved to Overseas Missions Office, Mennonite Board of Missions and Charities, Elkhart, Ind.



evangelical organization witnessing to foreign students in America. Moderator was John L. Smucker, pastor.

## Relief Service

**Leonard, Mo.**—The northeast Missouri area of Mennonite Disaster Service held its annual meeting at Cherry Box Mennonite Church on Oct. 30. Guests showing films and speaking were Marvin Hostetler and Albert Ediger, McPherson, Kans.

**Crete**—Three workers compose the new unit on the island of Crete. Orpha Zimmerly, Orrville, Ohio, assists in a new girls' vocational school in Kastelli, where girls train in housekeeping, sewing, cooking, and child care. Most of the girls are high-school age and come from large, poor families in surrounding villages.

**Richard Kauffman, Middlebury, Ind.,** and Klaus Froese, a German Mennonite volunteer, have started a technical school for boys in Kastelli, where boys receive training in mechanical and electrical skills. The school, which opened Nov. 20, could enroll only ten, although over 100 applied.

**Mennonite Central Committee**, the Mennonite overseas relief agency, was invited to Crete by Bishop Irenaeus of the Greek Orthodox Church. He became interested after hearing about the Pax program in northern Greece. The island is inhabited by shepherds and farmers who live in approximately 350 villages and cultivate small orchards of olive trees and vineyards.

**Bienenberg, Switzerland**—The 1961-62 term of the European Mennonite Bible School began Nov. 13. When the faculty met Nov. 2, 49 students had been enrolled.

As in the past, classes are conducted in German and French simultaneously. New this year are two three-week courses for students who cannot attend a full term. Teachers are Samuel Gerber, Anni Dyck, John Friesen, André Goll, Willy Peterschmitt, Adolf Schnebele, C. D. Toews, and Pierre Widmer.

**Congo**—A second shipment of 1,000 chicks for the Congo was flown to Bakwanga on Dec. 15 for distribution to Baluba refugees by Congo Protestant Relief Agency. The first 1,000 chicks were sent June, 1961. Eight succeeding shipments of 1,000 each are planned between January and May, 1962.

Chicks will be given to Angola refugees at Moerbeke and to several other areas in the Congo as well as to the Balubas at Bakwanga. Lack of protein and the scarcity of meat and eggs in the area occasion the shipments.

**Akron, Pa.**—Albert Gaeddert, Mountain Lake, Minn., has been appointed a member of Mennonite Central Committee by General Conference Mennonite Church, succeeding Esko Loewen, Newton, Kans. Other representatives from General Conference Mennonites are Robert S. Kreider, J. Winfield Fretz, and David P. Neufeld.

**Newton, Kans.**—Mrs. Dewayne Pauls, Newton, Kans., has been appointed supervisor of the North Newton relief center, effective, Jan. 2. She will supervise the warehouse and clothing center, promote

material aid, schedule the mobile canner, and co-ordinate the Mennonite Central Committee-CROP drive. During the past two years Bro. and Sister Pauls served at the Akron office. Sara Penner, present supervisor of the North Newton center, will begin work at Akron offices Jan. 8 as secretary to William T. Snyder.

**Nepal**—Harold Weaver, Pax man from Pennsylvania, arrived at Okhaldhunga on Nov. 19. Bro. Weaver and his companion, Dr. James F. Dick, a Scottish physician, left Katmandu Nov. 10 and traveled by bus, railroad, lorry, and bullock cart to Okhaldhunga. At present the United Mis-

sion to Nepal has permission only to begin a dispensary in Okhaldhunga town and agricultural work. In addition, workers will survey opportunities and needs, as well as begin the dispensary work.

**British Honduras**—Reports from the reconstruction team of 12 men which went to Belize, British Honduras, Nov. 17, indicate the team has reroofed five houses, repaired roofs of two churches, built a small house and straightened three buildings and did repairs on the Mennonite Center.

**Chester M. Steffy**, foreman of the group constructing temporary barracks 16 miles from the city, is in charge of a project for

## Peace and Service Mailing Begin for Girls

Approximately 120 youth, including girls for the first time in the church's history, started this month to receive pamphlets in the peace and service series. Only fellows and girls who turned 17 this month started to receive the material. Approximately the same number will start to receive the material each month after January, as youth turn 17. Youth who do not receive the mailings, and who are 17, should notify their pastor, who has proper forms for listing all youth 14 to 17 years old.

To date over 1,200 pre-I-W's regularly receive items in the Peace and Service mailing. The first mailing began in the spring of 1955. In 1958, a subcommittee on I-O mailings discussed whether girls should also receive peace literature. At the October, 1960, meeting of the I-W Council, the subcommittee recommended the circulation of information to be enlarged to include girls. The Relief and Service Committee on March 21, 1961, approved the recommendation of the I-W Council; this opened the way for mailings to be sent to girls in addition to fellows.

The major thrust of the peace and service series deals with peace education. Seven literature items deal specifically with this phase of concern. One item deals with selective service procedures and forms. Five items deal with various service programs and opportunities offered in the church. One acquaints the youth with the Mennonite Church. One is geared to living the Christian life. Two pamphlets deal with

social concerns attempting to prepare youth for temptations which they will face during service.

Girls will receive all items received by the fellows except four which deal specifically with I-W service.

The peace witness is much broader than simply not fighting. The truth of sacrificial love should permeate every area of Christians' lives. Girls should understand and live this truth as well as fellows. Mother must be convinced of the peace witness in order to teach this truth to their children. Experience gained from working with I-W's has made it clear that whenever mother is unclear on the peace witness the son often has the same amount of uncertainty. Future mothers of the church should be well grounded in this Bible teaching.

Girls influence fellows. Frequently a fellow has been encouraged to live a more consistent life because of the influence of a girl friend. Some fellows who profess to believe the peace witness have been influenced by girl friends to enter the armed forces.

A severe national emergency could result in drafting girls as well as fellows. During World War II, some countries actually drafted young women. This possibility was rumored in the United States during World War II but was never acted upon.

The I-W Office realizes the new mailing will miss a number of girls slightly older than 17. Those girls are invited to request the mailings from the I-W Office at 171 Prairie St., Elkhart, Ind. Normally girls and fellows who begin receiving the items will receive one item every two months. Since items dealing specifically with I-W service will not be sent to girls, there will be time when the two-month schedule will be skipped because certain items are being omitted. A post card notifying the pastor will be sent in connection with the literature to the girls the same as it is done with mailings to fellows.

Total cost for sending a complete set of the peace and service series to a young person is estimated at \$2.50. This includes cost of the census, literature, postage, and secretarial help. Congregations contribute toward this cost through their relief and service offerings.



Carolyn Stalter, a secretary in the Relief and Service office at the general mission board, mails one of the booklets to a youth on the mailing list for the Peace and Service series.





Mennonite Central Committee, the church's overseas relief agency, sent teams of volunteers to help restore the city of Belize, British Honduras, which was destroyed by Hurricane Hattie in October, 1961. Scenes of destruction, like this one, are not uncommon in Belize.

7 single-story buildings 30 ft. by 300 ft., each one to have sixty apartments, 10 ft. by 15 ft. Also included in the plan are stores, chapel, reading and social rooms, a police station, and a communal kitchen for each apartment house. The apartments are not intended as permanent housing but for persons who have not found living quarters since being made homeless by Hurricane Hattie.

A second building crew, made up of 16 men drawn from Mennonite Disaster Service units in the Kansas-Nebraska-Oklahoma area, Canada, and Pennsylvania-Maryland-Delaware area, left the week of Dec. 12 for 10 days of work in Belize. Members are Denton Burns, Hesston, Kans.; Otho Horst, Clear Spring, Md.; J. Virgil Hostetter, Beltsville, Md.; Leighton Mann, Clayton, Ohio; Charles Penner, Beatrice, Nebr.; Charles Rutt, Goodville, Pa.; Chester Sollenberger, Chambersburg, Pa.; Aldis Steiner, Hesston, Kans.; Max Bartel, Virgil, Ont.; Tony Braun, Altona, Man.; Jacob Dyck, Saskatoon, Sask.; Ralph D. Gerber, Wellesley, Ont.; Charles Klassen, Kitchener, Ont.; Leonard Sider, Stevensville, Ont.; Dietrich Thiessen, Vancouver, B.C.; and Ralph Leimer, Linden, Alta.

## Broadcasting

Jaen, Spain—A listener to the Spanish program writes: "Thanks to your program, I was converted to the Lord. Imagine the motion that I feel in my soul as I hear our voices, now so well known. We listen to your program every Tuesday. My children also like to listen. . . ."

Mexico—First report from the Spanish broadcast on XEOX, Sonora, Mexico, was from a missionary: "It is needless to say that my heart was thrilled as I listened to the first broadcast of Luz y Verdad. . . . Realizing that in times past it has been very difficult to broadcast religious programs in Mexico, we are certainly grateful for this door which seems to be opening to reach Mexico's millions.

"On the morning of the first broadcast, while I was waiting in the car . . . , I invited our neighbor lady to listen. . . . When it was over, she came to express her appreciation for it. She was pleased that it was all in Spanish and said that it was a very good program. About the last thing she said was, 'And it is all the truth.'

"Soon after the first broadcast," says Bro. Headings, "the Seventh-day Adventists called on us to see how we succeeded in buying time. A Baptist minister said they were enthused about the program and expressed joy that it is to be aired."

Ohio—A student who spent two weeks in Russia this past summer sent the following note of encouragement: "This year I find many things to be thankful for, particularly after participation in a university seminar and field study during the summer that took me behind the Iron Curtain for two weeks. It is my hope that the Russian broadcast can continue to be heard in those countries. I would like to request special prayer for two Soviet teachers who were especially kind to me. As yet I cannot give their names for literature to be sent because of possible danger to them."

Harrisonburg, Va.—A new study class on *Heart to Heart* began Jan. 1 entitled, "How to Keep House." Ella May Miller, speaker, points out: "I don't believe that even the best of housewives feels that she has reached perfection! There are always new methods and often better ways of doing routine household chores."

The study class will follow the text, "How to Keep House," by Mary Davis Gillies.

The three-month study will cover subjects such as "How to Rent," "How to Run a House," "How to Clean Rooms," "How to Use a Kitchen," "How to Wash Clothes," and "Money Matters."

Japan—A Bible course student who couldn't find a copy of the New Testament wrote to the Japanese radio office for assistance. The high-school lad says, "In our social studies class at school we are studying Christianity. For my homework study I was assigned to find out the meaning of the phrase, 'Lay up for yourselves treasures in heaven.' In our school library I found one copy of the Old Testament and no other books on Christianity. Therefore, I am troubled about how to study. Can you help me with materials?" Another student said that in their school for their study of Christianity they were reading a book by Thomas Paine.

Kitchener, Ont.—Dorothy Swartzentruber, in charge of the Kitchener office, is processing 62 per cent more mail this year than a year ago. According to B. Charles Hostetter, director of the English Mennonite Hour, the increase has been due primarily to the inclusion of a Kitchener address on the broadcast. Formerly only a Harrisonburg, Va., address was given on the air.

## Mennonite Mental Health

Goshen, Ind.—Robert Hartzler, Goshen, has been appointed administrator of Oaklawn Psychiatric Center, now being constructed in Elkhart. Bro. Hartzler will resign from the Oaklawn Board of Directors, of which he is chairman, to become administrator on Feb. 1. He will be on leave of absence from the pastorate of the Eighth Street Mennonite Church, Goshen.

Newton, Kans.—Dr. William T. Wright, Jr., began serving as chief psychologist at

Prairie View Hospital on Dec. 4. Dr. Wright was previously employed as clinical psychologist at the State Training School in Winfield, Kans., at Larned State Hospital, and as chief psychologist at the Hertzler Clinic, Halstead. The appointment of Dr. Wright is part of Prairie View's transition to employment of its own professional staff. Previously, professional staff were engaged through the Adams, Newsom, and Morrow firm of Wichita.

## Your Treasurer Reports

One of the most recent developments in our overseas program is the new magazine, *El Discipulo Cristiano* (The Christian Disciple). The first issue, just off the press in Buenos Aires, is dated January, 1962. It is a 24-page monthly with two-color cover and a four-page evangelistic insert called *El Camino Verdadero* (The True Way) for removal and sharing with the unsaved. Additional copies of the insert are used for mass distribution.

The magazine is staffed by Ernesto Suarez, editor; Mario Snyder, managing editor; and Rone Assef, business manager. Each using area appoints a contributing editor with whom the staff consults and to whom assignments are given to make the content truly representative for a wide variety of needs. In addition, a more or less local managing committee supervises the staff and attempts to fulfill the wishes of the using areas as expressed in the phi-

(Continued on page 20)



The cover of the first issue of "El Discipulo Cristiano," "The Voice of the Evangelical Mennonite Church in Latin America." Ernesto Suarez is editor; Mario O. Snyder, managing editor; Rone Assef, business manager.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Stanley C. Shenk, Souderton, Pa., on Nov. 2 discussed the Mennonite Church to a group of students at Beaver College at Jenkintown. On Dec. 3 ten girls from the college attended services at Souderton and visited by twos in homes of the congregation.

Sunday evening services for juniors were planned by a committee meeting at Scottsdale on Dec. 22. Participating were Anna Frey, writer of the programs, Rachel Fisher, Commission representative, and Ted Morrow, Jane Lind, Paul Schrock, and Paul M. Lederach from the Publishing House.

A Sunday-school class at Weavers, Harrisonburg, Va., is sending the GOSPEL HERALD to absent young men of the congregation, most of them in I-W service.

Open house at Schowalter Villa, Hesston, Kans., was attended on Dec. 10 by 1,000 persons, in spite of frigid temperatures. There are now seven guests in the main building and room for a number of others. Most of the duplex housing units are already occupied.

New members: three by baptism at Bart, Pa., Dec. 31; one by baptism and one on confession of faith at Shore, Shipshewana, Ind., Dec. 17; three by baptism at Midway, Pekin, Ill., Dec. 3; two by baptism and one on confession of faith at South Christian Street, Lancaster, Pa., Nov. 26.

Six by baptism at West Union, Parnell, Iowa, Dec. 10; seven by baptism at Community Chapel, Chicago, Dec. 10; one by baptism at Mt. Jackson, Va., Nov. 22; one by baptism at Woodland, Jerome, Va., Nov. 19; six by baptism and one on confession of faith at Big Spring, Luray, Va., Nov. 26; one by baptism and one on confession of faith at Pleasant Grove, Ft. Seybert, W. Va., Dec. 3.

Two by baptism at Mt. Hermon, Bergeton, Va., Dec. 10; five by baptism and one from another denomination at Morning View, Linville, Va., Dec. 3; three by baptism at Logsdon, Oreg., Dec. 17; two on confession of faith at Elmwood, Kendallville, Ind., Dec. 10.

Ten Choctaw Indians at Mashulaville and Noxapater, Miss., by baptism on Dec. 24; two by baptism at North Lima, Ohio, on Dec. 24; two from another denomination at Centereach, Long Island, N.Y., on Dec. 17; one by baptism at Sunnyslope, Phoenix, Ariz., on Dec. 10; three by baptism and one reclaimed at Tuttle Avenue, Sarasota, Fla., on Dec. 17; two by baptism at Sertazinho, Brazil, on Dec. 17.

Shem Peachey, Quarryville, Pa., is conducting a Thursday evening Bible study in the Book of Acts at Maple Grove, Atglen, Pa.

Mennonite and Methodist pastors at Cheraw, Colo., exchanged pulpits on Bible Sunday.

Guest instructor in the winter Bible school at Sunnyslope, Phoenix, Ariz., Dec. 24-31, was Don Augsburger, Harrisonburg, Va.

The Milton Vogt family, on furlough from Bihar, India, spent the Christmas holidays at Sister Vogt's former home at Cheraw, Colo.

Melvin Leidig, Saginaw, Mich., has been elected president of the Saginaw evangelical ministers.

Lawrence Martin, pastor at Cedar Grove, Markham, Ont., is directing a chorus for the Markham district in preparation for Easter.

The Choral Singers from Elizabethtown, Pa., gave a program at Guilford Road, Md., on Dec. 17.

Abner Stoltzfus, Atglen, Pa., ministered at Elizabethtown, Pa., Dec. 27-30.

Speakers in the annual Sunday-school meeting at Elizabethtown, Pa., Dec. 31 and Jan. 1, were Lois K. Miller, Paul M. Witmer, J. Harold Forwood, and Paul G. Landis.

The Christian Calling, by Virgil Vogt, is being used as a midweek text at New Wilmington, Pa.

A Congregational Leaders' Mission Conference was held at Kidron, Ohio, on Dec. 14, sponsored jointly by the Ohio Mission Board and the General Board. Boyd Nelson spoke on general board interests.

Ladies' Apple Butter Society is the name of a group at Frazer, Pa., which made apple butter and sold it to contribute to the building fund.

Missionary Jean Garber, of Honduras, was in New Orleans for minor surgery and treatment, but returned to Honduras on Jan. 1.

Congregations served by Bishop Elmer Kolb in the Franconia Conference contributed toward the purchase of a new car for his use.

Daily devotions over KEYE, Perryton, Texas, were conducted Dec. 18-23 by Pastor Wallace Jantz.

Earl Maust, Eastern Mennonite College, served in a festival of song at Tuttle Avenue, Sarasota, Fla., Dec. 24.

The French Singers of Belleville, Pa., directed by Ray French, gave a program at Martinsburg, Pa., on Dec. 31.

Church construction plans are being considered at Morton, Ill., and Wadsworth, Ohio.

The Rockway Mennonite School Chorus in Ontario gave programs at St. Jacobs and Steinman's on Dec. 17. Glen Rudy directs the chorus.

Visiting speakers: Gerald Hughes, Cleveland, Ohio, at Wadsworth, Ohio, Dec. 10. J. C. Wenger, Goshen, Ind., at West Clinton, Pettisville, Ohio, Dec. 17. Lyle Sharp, former missionary to Brazil, at Roanoke, Ill., Dec. 17. Norman Wingert, former MCC relief worker, at Los Angeles, Calif., Dec. 17.

Chester Martin, Rosedale, Ind., at Congregational Mennonite, Marietta, Pa., Dec. 24. Paul Yoder, Ethiopia, at East Chestnut Street, Lancaster, Pa., Dec. 17. Danie Kauffman, General Conference Secretary of Stewardship, at North Lima, Ohio, Dec. 3.

Lowell Horst, Stephens City, Va., and other students of Ontario Mennonite Bible Institute, at East Zorra, Tavistock, Ont., Dec. 10. Kent Atha, West Liberty, Ohio, at Walnut Creek, Ohio, Dec. 17. Dietrich Stoesz, Mountain Lake, Minn., at Alpha Minn., Dec. 17. Carl Beck, Japan, at Harrisonburg, Va., Dec. 17; at Line Lexington Pa., Dec. 20; and at Oak Grove, West Liberty, Ohio, Dec. 31.

Juan Jose Blanco and his wife, Nancy, were received into the Mennonite Church by baptism in the home of Henry Yoders, Miami, Fla., on Dec. 10. The Blancos are from Sagua la Grande, Cuba, where the Aaron King family had been working. They arrived in Miami as refugees with their two sons. On Dec. 16 they flew from Miami to Harrisonburg, Va., according to the resettlement plan set up in Miami. The Chicago Avenue Church in Harrisonburg is sponsoring this family, finding a home and employment for them. Bro. Blanco is a dentist and Sister Blanco is an English teacher.

Alma Trumbo Alderfer terminated her employment as a Publishing House artist on Dec. 27.

Earl Buckwalter is spending some time in the South in the interests of the Mission Board.

## Calendar

Millwood Winter Bible School, Gap, Pa., Jan. 1-12.  
Conservative Mennonite Bible School, Berlin, Ohio, Jan. 1 to Feb. 9.  
Michigan Bible School, Fairview, Jan. 1 to Feb. 6.  
Ontario Amish Mennonite Bible Schools, Wellesley and East Zorra, Ont., Jan. 2-28.  
Ontario Mennonite Bible School, Kitchener, Ont., Jan. 2 to March 23.  
Shekinah Bible School, Sarasota, Fla., Jan. 8-26.  
Ministers' Week, Hesston College, Hesston, Kans., Feb. 6-9.  
Special Ministers' Course, E.M.C., Harrisonburg, Va., Jan. 8-19.  
Maple Grove Winter Bible School, Atglen, Pa., Jan. 15-26.  
Ministers' Week Program, E.M.C., Harrisonburg, Va., Jan. 22-26.  
Ministers' Week, Hesston College, Feb. 6-9.  
Pinecraft Bible School, Sarasota, Fla., Feb. 11-25.  
School for Ministers, Goshen Biblical Seminary, Feb. 12 to March 2.  
Stewardship Invitation Study Conference, Elkhart, Ind., Feb. 16, 17.  
Iowa-Nebraska Mission Board meeting and Ministers' Conference, Sugar Creek, Wayland, Iowa, March 5-8.  
Eastern Mennonite Board of Missions and Charities, Mellinger's, Lancaster, Pa., March 20-22.  
Commission for Christian Education, Scottsdale, Pa., March 22, 23.  
Mennonite Publication Board annual meeting, Scottsdale, Pa., March 23, 24.  
General Council of General Conference, Chicago, March 29, 30.  
Summer Bible School Conference, Archbold, Ohio, March 31 and April 1.  
Summer Bible School Conference, Antrim Area High School, Greencastle, Pa., April 7, 8.  
Illinois Mission Board, Dewey, Ill., April 27, 28.  
Summer Bible School Conference, Denver, Colo., May 5, 6.  
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.



A new offset press is the newest machine at the Mennonite Publishing House. It was purchased to take care of the load of work for our larger offset presses. More and more of our work is being done by offset.

The General Conference Music Committee met at Goshen, Ind., Dec. 27, 28. Revision of the Hymnal was the task before the committee.

Good comment on the current interest in fallout shelters will be found in the editorial of the January *Christian Living*, and so the article by Carl Kreider. See also the note in *Community News* of that issue.

The Every-Home-Plan for GOSPEL HERALD subscriptions has been adopted by the following congregations: Alpha, Minn.; Morrison, Ill.; Bellwood, Milford, Nebr.; Bainham, Selkirk, Ont.; Eureka Gardens, Wichita, Kans., and Holly Grove, West-  
ver, Md.

## Announcements

Roy Bucher, Metamora, Ill., speaking to shelters and on ushering, at Hopedale, Ill., Jan. 7.

Annual members' meeting of Mennonite Aid, Inc. (Hospital-Surgical Plan), at Mennonite Mutual Aid offices, 111 Marilyn Ave., Goshen, Ind., 1:30 p.m., EST, Jan. 13. Luke Birky, administrator of Mennonite Hospital, La Junta, Colo., will be principal speaker. Annual reports will be given and director of the Board will be chosen from the members.

J. C. Wenger, Goshen, Ind., at Plains, Kansasdale, Pa., evening of Jan. 6, and morning and evening, Jan. 7.

New Year Season program at Ephrata, Pa., Jan. 6, 7. Speakers: Sanford G. Shetler, Holsopple, Pa.; Paul G. Landis, Landisville, Pa.; Amos Shertzer, Lancaster, Pa.

Correction: The address of B. Charles Hostetter at Harrisonburg, Va., is 1234 Arkway Drive, not Parkwood Drive.

Eugene Herr, Scottsdale, Pa., at Neffsville, Pa., Jan. 7.

C. F. Derstine, Kitchener, Ont., at Neffsville, Pa., Jan. 28.

Main addresses will be given at the annual meeting of the Association of Mennonite Hospitals and Homes, Chicago, Ill., Feb. 27 to March 1, by Paul Peachey, Samuel Janzen, and Chester Raber.

Pictures of Latin America by Paul Erb at Blue Ball, Pa., Fire Hall, evening of Jan. 9, sponsored by Sunday School Meditations Association. Paul and Alta Erb will speak at Frazer, Pa., in a Home Conference on Jan. 21.

## Evangelistic Meetings

Dale Nofziger, Belford, Ohio, at North Lima, Ohio, Feb. 1-4. Howard Hovater, Oshtemo College, and Franklin Armon, Elgin Bible School, at Maple Grove, Millersburg, Ohio, Dec. 26 to Jan. 1. John M. Drescher, Marshallville, Ohio, at East Chestnut Street, Lancaster, Pa., Feb. 18-25. Howard Zehr, Elkhart, Ind., at Hope Dale, Ill., Feb. 25 to March 4. Melvin Heidig, Saginaw, Mich., at First Mennonite,

Middlebury, Ind., Nov. 19-26. John M. Landis, Hesston, Kans., at Ninth Street, Saginaw, Mich., Nov. 26 to Dec. 3. J. C. Wenger, Goshen, Ind., at Zion, Archbold, Ohio, Dec. 10-17. Paul Erb, Scottsdale, Pa., at Bellwood, Milford, Nebr., Jan. 7-14.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**Brothers in Christ**, by Fritz Blanke; Herald Press, 1961; 78 pp.; \$1.25, paper.

This inspiring story of faith and obedience, weakness and strength, of the earliest members of the Anabaptist brotherhood should be read by every Mennonite. Dr. Blanke has written simply and in considerable detail the thrilling story of the Word of God coming into the hearts of men, moving them by the Spirit of God to follow Christ simply and sometimes falteringly, even at the cost of imprisonment and banishment in order to realize the will and purposes of God in the church.

This story should inspire a Christian heroism and obedience in us that will today withstand ridicule and suffering. It should vitalize Christian living and New Testament obedience, and recapture for us the fresh dynamic practice of New Testament Christianity in our day.

—Nelson E. Kauffman.

**New Life in the Church**, by Robert A. Raines; Harper, 1961; 153 pp.; \$3.00.

Here is a book which deals with the problem of nominal church membership. The author, Robert A. Raines, speaks from experience as pastor of the Aldersgate Methodist Church of Cleveland, Ohio. He relates how real spiritual rebirth came to him and how he came to become more passive in relation to members of the Aldersgate Church and how a new sense of mission was recovered. In a time when many church members are irresponsible to the church and to daily witnessing for Christ, it is refreshing and challenging to read a book of this nature. It gives a heartening note for the minister and the genuinely concerned Christian who desires to have the church recover her true life and mission in today's world. We Mennonites have much to learn from this author. His concept of the place of the laity in the church is a part of our brotherhood concept of the church.

It is my conviction that this book should receive wide circulation in our Mennonite constituency as an aid to every pastor, church leader, and Christian worker concerned for the welfare of the church. Members of the Indiana-Michigan Conference in particular will find this book helpful in the special emphasis being given on New Life and Outreach.—Howard J. Zehr.

**Living with the Seven Words**, by John Alexander McElroy; Abingdon, 1961; 128 pp.; \$2.00.

This book of daily devotional meditations for the pre-Easter season consists of

collations of Scripture systematically arranged and commented on in novel ways. The seven words of Jesus from the cross are compared with seven portions of Scripture beginning with the Beatitudes. Through such repeated treatment the seven words of Jesus make deep impressions on the reader and give some surprising insights into Bible truth. There is a large use of illustrative materials and contents are well arranged, but there is some inaccuracy in punctuation and spelling.

—Edwin L. Weaver.

**A History of Israel**, by John Bright; Westminster Press, 1959; \$7.50.

This book has received favorable reviews in magazines of such different points of view as *The Christian Century* and *Christianity Today*, as well as some Catholic periodicals. That it was favorably reviewed in *The Christian Century* is probably due to the general trend toward a greater respect for the Biblical tradition since World War I. That it was favorably reviewed in such a magazine as *Christianity Today* may be due to an acknowledged need to accept the results of Biblical studies on the part of Evangelical scholars if such studies do not radically challenge the Biblical tradition. Such acceptance by differently oriented scholars is evidence that opposing camps can again talk to each other, and that there is a possibility of common agreement in the acceptance of a scientific approach to the Bible, provided that the approach is not negative in its total result.

John Bright is a former student of William F. Albright, and therefore much of what he says is a distillation of the work of members of the Albright School. His book cannot be fully appreciated unless it is seen in contrast to the work of the form-critical school of Germany as represented especially by Martin Noth in his book *The History of Israel*. Noth takes a negative view toward the unity of the Biblical tradition before the time of the Judges. It is his view that in the time of the Judges the various traditions of the individual tribes who came into west Jordan off the desert were unified more or less in their present form at the central sanctuary.

In contrast to this, John Bright holds to an essentially unified tradition from Israel's early beginnings, experienced and maintained by a central core of Israelite tribes or clans. He shows how the patriarchal, Exodus, and Conquest traditions fit the general historical situation as reconstructed by archaeological science. His purpose is not to "prove that the Bible is true," but to illuminate the Bible. Furthermore, he does not maintain that archaeology upholds all the Biblical details, though it validates the general historical picture.

Bright's book has twelve chapters, beginning with "The Age of the Patriarchs" and ending with "Judaism at the End of the Old Testament Period." Not the least important is his prologue, "The Ancient Orient Before 2000 B.C." This should



explode once and for all the fallacy that the ancient Israelites were a primitive people. "Difficult as it is for us to realize, it is quite as far if not farther from the beginnings of civilization in the Near East to the age of Israel's origins as it is from that latter time to our own!"

This book will be of use to any serious-minded person who wants to know how the historical picture as reconstructed by archaeology illuminates the Bible. As an extra, the reader will also get a considerable theology of the Old Testament.

—Millard Lind.

## JAMAICAN HARVEST

(Continued from page 14)

Bro. Walters engages the younger folks in chorus singing before the actual service begins and Bro. Osborne Simpson takes over the music in the meeting proper.

There is more involved in this harvest service than meets the eye. The fruits have been collected from a wide area and from many sources. Bro. Metzler traveled more than fifty miles to pick up fruit that had been given by the Miles family, who had originally been contacted through *The Way to Life* broadcast. This turned out to be a most generous donation—dozens of bananas, coconuts of several varieties, grapefruit, papayas, breadfruit, and plantains. This generosity is repeated by countless others who desire to share in the Good Tidings harvest. The fruit is to be sold at the church on Monday morning.

But this is not all that is involved in this harvest service. This congregation at Whitehall is original: in order to spark enthusiasm for giving, the congregation selected twelve leaders to represent leaders of the twelve tribes of Israel. Each member of the church was assigned to a tribe, and from that point they went to work to solicit finances from any available source. Their ambitious goal is a total of 144 pounds, or \$425.00. The congregation has special projects planned for the harvest funds: a much-needed educational wing for the church and a contribution toward the new church under construction at Red Hills.

As the service proceeds, the auditorium is filled. The Scripture is read and prayer offered by Bro. Ransford Nicholson, a member of the congregation who is attending the Jamaica Theological Seminary. The church choral group, an ensemble with evident talent, render an inspiring special number. The pastor calls on this writer to bring the harvest message to a truly responsive audience.

At mid-point in the service our attention is called to three items that are to be dedicated. Three congregational leaders are called upon to offer prayers of dedication for a new walk in front of the church, a new church sign, and twenty new red and

ivory chairs to handle the overflow crowds at various meetings.

After the evening offering there is a message entitled, "Stewardship of Time," delivered by Bro. John Shank, *Way to Life* director in Jamaica and pastor of the Red Hills Mennonite Church. This has been a three-hour service, but no one seems to be restless, and many remain following the benediction for another half hour of conversation and fellowship.

Pastor Warren Metzler and his faithful wife are God's servants in this area of His vineyard, but this pastor is not one who does all of the work himself. The local church organization is a strong one, with capable national leaders assuming much responsibility. This has permitted Bro. Metzler to engage in island-wide activities of Christian service. He has been very capably directing the Jamaica Every-Home



Fruit given for the harvest service of Good Tidings Mennonite Church, Kingston, Jamaica.

Pastor Warren Metzler is in the pulpit.

Literature Crusade; evangelicals the island over know him as a man with a burden for those outside of Christ.

Now, along with other pastors of Northwest Kingston, Bro. Metzler is serving on the steering committee for a united crusade scheduled for next spring with the Myron Augsburg team. It is this particular effort which brought the writer to Jamaica. It is quite evident that whatever political changes may come in Jamaica, the church of Jesus Christ is well established and will continue its forward thrust.

## Mission News

CONTINUED

losophy and formula worked out cooperatively. This committee is composed of Raul Garcia, Pehuajo, Argentina, chairman; Delbert Erb, Bragado, Argentina; and Daniel Miller, Montevideo, Uruguay.

*El Discipulo Cristiano*, something of a

Spanish GOSPEL HERALD, is expected to serve all Spanish-speaking churches related to Mennonite missions. It represents a significant milestone in international and interboard co-operation. Regular mailing will carry quantities to Argentina, Uruguay, Puerto Rico, Colombia, Honduras, Mexico and Spain as well as concentrations of Spanish believers in Miami, New York, Lancaster, Defiance, Chicago, Milwaukee, Denver, and South Texas. It is hoped that subscription fees along with subsidies raised by the various using areas will finance the project. However, until one full year's experience has revealed the actual cost of operation and a system of prorated allocation of subsidies is worked out, the Literature Evangelism Office of the general board will need to budget at least \$2,500 for this purpose.

\* \* \*

One of the major factors in financing the mission program of the church has been increased inflation of costs. Most of us know what this has meant for our own country and for ourselves. However, in many other countries, costs have increased much more rapidly and exchange rates have not adjusted as rapidly. Missionaries are reporting that present support allowances are not adequate. Operating budgets keep going up in order to keep existing programs going.

This situation means that without increased giving the program must find ways to reduce. Even keeping our contribution at the same level means program reduction. New ways are being studied whereby the witness of the church can be continued without contributed funds. However, even self-supporting mission workers need guidance, administrative planning of programs and continued field counseling. Therefore even this type of program will result in some increased costs.

Our mission board administrators are urgently trying to carry out the church's commission to "go." May we ask your support and prayer that God's Spirit may clearly lead in facing many critical decisions ahead.—H. Ernest Bennett.

## Voluntary Services

St. Louis, Mo.—V.S.-ers Ray and Louise Gehman, Telford, Pa., assist in the Bethesda Mennonite Church program by providing club and craft activities in a housing project of 12,000 people, with 5,000 children between ages 5 and 13. Nearly 300 children are enrolled in Bible club.

Sturgis, Mich.—Orvin Hooley, pastor of the local Mennonite church, began a bi-weekly study on Mennonite doctrines with V.S.-ers and staff personnel at Froh Brothel Homestead. Alternate weeks members take turns planning family night activities.

Elkhart, Ind.—Voluntary service orientations in the next few months are scheduled for Jan. 3-12, Feb. 27 to March 9, and April 24 to May 4. Persons planning to enter voluntary service should apply at least one month or six weeks before they wish to begin. For information regarding special openings, write to Voluntary Service Personnel Director, 1711 Prairie St., Elkhart, Ind.



## TWENTY DAYS IN DELHI

(Continued from page 2)

d from the sessions from 9:00 to 12:45  
d again from 4:00 to 8:30.

Daily activity began with 7:30 breakfast  
d ended with dinner after the evening  
eting. As the only person present with  
us both as an observer and as a press  
representative, my days were full. But the  
al relationship did give exceptional op-  
portunity to truly "observe."

The press declared that never was there  
event in India so thoroughly covered by  
e news services. There were 450 ac-  
credited representatives of the religious and  
ular press, radio, and television, 125 of  
em being from India. A New York report  
icated that 34 million in the U.S. viewed  
e opening session procession on TV.  
elegraph offices in New Delhi estimated  
at 250,000 words were cabled overseas in  
dition to thousands of airmail dispatches  
ich were filed.

There are few, if any, buildings in the  
orld with facilities that equal those of the  
ryan Bhavan for the care of such as-  
semblies. The nearly 800 delegates, advisers,  
d guests used the main floor, where each  
d a desk with individual two-way com-  
munications. Observers and other accredited  
rticipants used the mammoth gallery.  
nglish, German, and French were the  
ficial languages, but simultaneous transla-  
ons provided for all messages and discus-  
ons to be heard in the Russian and Spanish  
nguages also. The Shamiana, a beautiful  
ndian tentlike pavilion for outdoor oc-  
sions, was erected near the main hall. It  
ated nearly 5,000 for those general ses-  
ons open to the public.

### World-Wide Participation

The delegates came from 65 countries,  
ith nearly one third from North America  
d a similar number from Europe. There  
ere a total of 1,729 participants divided as  
llows: delegates, 577; advisers, 108; guests,  
0; observers, 46; fraternal delegates, 59;  
outh, 92; press, 450; and staff, 297.

The procession of about 1,500 partici-  
ants, grouped by their nearly seventy  
ountries, marching from the main hall to  
e Shamiana for the first session on Sun-  
ay morning, was a sight never to be for-  
otten. One was reminded of the Revela-  
or's phrase, "out of every kindred, and  
ngue, and people, and nation."

Mennonites attending were: from Hol-  
nd, Mrs. and Mrs. Johannes A. Oosterbaan  
nd Reinder W. Kylstra; from India, P. J.  
lalagar, Weyburn Groff, Paul Kniss, John  
eachy, Mr. and Mrs. Edward Burkhalter,  
fiss Burkhalter, and Mr. and Mrs. Dwight  
wartzendruber; from America, Mr. and  
Mrs. S. F. Pannabecker and A. J. Metzler.  
The Mennonite Church in the Netherlands

is the only Mennonite body holding WCC  
membership.

### Careful Co-ordination

The planning and co-ordination of such  
an assembly is a colossal task. The prepara-  
tion was most carefully done. It included  
a stream of books, pamphlets, brochures,  
and information releases months ahead of  
the assembly. The 76-page pamphlet on  
"Christ the Light of the World," the theme  
of the assembly, was translated into 33  
languages and reached a circulation of more  
than 600,000 copies.

A staff of 297 assisted the officers in  
operating the assembly. One hundred and  
ten were regular WCC staff members and  
187 were co-opted for the occasion. Many  
of the latter were young folks from many  
countries who came for this service on  
their own time and expense, the assembly  
providing entertainment only. A major  
service included 33 typists, operators for  
six duplicators, and helpers to process and  
distribute six and one-half tons of mimeo-  
graph paper.

The assembly functioned in several ways.  
The first few days were given to general  
sessions consisting mostly of worship peri-  
ods and messages emphasizing the assembly  
theme, "Jesus Christ the Light of the  
World." Messages were given on witness,  
service, and unity. Then all participants  
were divided into three sections, each study-  
ing one of the three emphases. After sev-  
eral meetings, these sections were further  
subdivided to study specific phases of their  
main theme.

A third phase of the work for the seven-  
teen days was assigning all participants to  
numerous committees, each to study and  
discuss the functional area of one of the  
numerous WCC departments, divisions, or  
commissions. Here also these committees  
were divided into subcommittees. For in-  
stance, I was assigned to the Committee on  
Inter-Church Aid, and later to the subcom-  
mittee on Europe.

The final days were given to business  
sessions. These consisted of receiving, dis-  
cussing, and acting upon the reports and  
recommendations of the several sections  
and committees, election, reports of officers,  
and approving programs.

Invitations were presented from Ethiopia  
and Australia for the Fourth Assembly in  
1967. The business sessions were closed in  
a dramatic but dignified fashion by Dr.  
Franklin C. Fry, a truly outstanding master  
as moderator. In the final worship session,  
Dr. Martin Niemoeller of Germany brought  
a simple message on "Turn away mine  
eyes from beholding vanity; and quicken  
thou me in thy way."

### Concern Voiced

There were several major concerns re-  
flected on various occasions. One was im-  
pressed that reference to the ecumenical

movement was pulled in "by the ears" on  
nearly every occasion. A definition of  
Christian education included "(that) which  
enables young people and adults to under-  
stand and appreciate the ecumenical move-  
ment and prepares them to share in it."  
The first aim of the Division of Inter-  
Church Aid is "to express the ecumenical  
solidarity of the churches."

Yet with all the talk of unity, three  
separate communion services still left a con-  
siderable number who did not see their  
way clear to share in any one of them.

Meeting in the East with many repre-  
sentatives from the numerous newly inde-  
pendent nations made it quite natural for  
considerable attention to be devoted to  
world tensions and the changing social  
order. This, and the concern for equality  
and justice in dealing with racial and mi-  
nority groups, prompted various actions  
and messages by the assembly.

Messages sent by the assembly included:  
to U. Thant, Acting Secretary of U.N., as-  
surances of support and prayer; to the  
Christians of South Africa in the heat of  
racial conflicts; to Portugal urging con-  
sideration and moderation in dealing with  
Angola; to the ten East German assembly  
participants who were not given permis-  
sion to attend; and to the congregations of  
the WCC member churches.

There were frequent expressions of an  
awakening conscience regarding the Chris-  
tian's attitude toward war. There were not  
a few who freely admitted they were  
nuclear pacifists. Representatives of the  
peace churches who are members of WCC  
constantly pressed for a more clear and  
forthright statement on this issue. After  
considerable discussion in sections, com-  
mittees, and on the floor of the assembly,  
stronger expressions were incorporated.  
War was recognized for what it is, always  
"an affront to God and man." It called  
upon governments and all people to "turn  
back from the road toward war into the  
paths of peace." A conference was author-  
ized in which pacifists and nonpacifists  
shall study the Biblical and theological  
bases for the Christian witness concerning  
peace.

### Organizational Framework

The World Council operates through nu-  
merous divisions, commissions, depart-  
ments, and committees. The organization  
consists of a presidium of six, an executive  
committee of 18, the central committee of  
100, and a delegate body of 600, raised to  
725 for the next assembly.

A 3-million-dollar headquarters building  
is being constructed at the central office in  
Geneva, Switzerland. General Secretary  
W. A. Visser't Hooft heads a staff of more  
than 200. Offices are also maintained in  
New York and London.

The seven functions of the Council may  
be summarized as follows: to promote and/



or support the work of International Missionary Council; common action by churches; co-operation in study; ecumenical and missionary consciousness; world-wide missionary and evangelistic task; maintain relations with national and regional councils; and world conferences on specific subjects.

Criticisms one hears of the WCC frequently include these charges; that it is seriously tainted with communism; that it aims at becoming a colossal church; and that it is dominated by those who are liberal in theology. While, without question, there would be those among the 600 delegates who would merit the latter description, certainly they are not in the majority. From published statements, from the messages at this assembly, and more especially from discussions on the floor and final voting on issues, this observer attending the Third Assembly would not be led to accept these three charges.

### An Unresolved Question

Likely no one in our denomination is seriously raising the question regarding our membership in the World Council of Churches. However, it can serve to remind us of some other questions which we need to face clearly and frankly. Possibly a major one, since we now live in this "one world" instead of in the township or county in which most of us at one time lived, would be: What does the New Testament have to say to us regarding the universal church, His one body, with respect to our attitude toward, relation to, and fellowship with all members of that body?

### STRANGE GHOSTS IN MY MIND

(Continued from page 9)

stantly face it, pass by it, stumble over it. It is always with us. Sin is like a ghost in our minds, always pointing at us. Then like the man in the park we want to run, with the hope of making an escape.

Joseph's brothers would be another example of how sin hidden will haunt us day and night. For 20 pieces of silver they sold Joseph into slavery. For 20 pieces of silver they did this terrible, heartless deed. Each one of them acquired a life of remorse for a handful of gold. It took them only a few moments to sin, to commit deeds that haunted and tortured them from there on. Later they admitted to each other, "We are verily guilty concerning our brother . . . therefore is this distress come upon us."

Peter and Judas would be other examples of how sin works in the silent secret chambers of the mind. The mind is haunted and tortured day and night. Like a raging sea it seems to find no rest. Every new misfortune and new difficulty seems to point out the whole dark silent memory. Finally like Cain our countenance portrays the

voice of the haunters as they whisper louder and louder to us, "It serves you right. You get what you deserve. Be sure your sin will find you out."

Today many are going through such tragic experiences. Money means more than honesty. Pleasure means more than purity. Fashions of the world mean more than obedience to the Bible. To follow our lusts and passions means more than joy in our minds. Luxury means more than witnessing for God. A brief dishonest statement to cover an evil deed means more than truthfulness. As sins pile up and haunt us, we must silence them by more activity. We become afraid to think because of what is lying just inside the door of our mind. Thus we do senseless things and then wonder why we did them. Oh, if we could only run away from it all!

The man who is honest with himself knows he did wrong. He knows his sins like ghosts are sneaking around in the dark and pointing at him. He, like Isaiah, admits it is all too true. "For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them."

As the shades of night were stealing through the hospital window the pastor of the church had just prayed with the parents who were watching the feverish face of their little boy. In anguish of soul the father said to the pastor, "Is there any hope?" This same question goes pulsating into the sin-mad darkness and silence of our soul and we cry to ourselves in private anguish and torture. Is there any hope? Can I conquer sin that stands like a ghost just inside the door of my mind? Is there any hope?

God knows what sin will do to us. God loves us so much that He provided a way to set us free from our sins. He sent His Son to set us free. "If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness" (I John 1:9, RSV). "In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace which he lavished upon us" (Eph. 1:7, 8, RSV).

To confess our sins and yield our life to Jesus Christ makes it possible for Him to give to us the gift He desires. "My peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid" (John 14:27). It is through Christ we have hope. It is through Christ that we conquer sins and dismiss forever the haunting ghost that plagued us day and night. The remorse of sin is forever removed. Then we can say with Paul, "There is therefore now no condemnation for those who are in Christ Jesus" (Rom. 8:1, RSV).

Tiskilwa, Ill.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Aeschliman**, Elton and Florence (Short), Wauseon, Ohio, fourth child, third daughter, Lila Rae, Dec. 10, 1961.

**Brubaker**, John G. and Florence (Charles), Lancaster, Pa., seventh child, fifth son, Jam Noah, Dec. 1, 1961.

**Brubaker**, Wilbur G. and Edna (Tyson), Whitesville, N.Y., fourth child, third daughter, Cheryl Louise, Nov. 1, 1961.

**Danner**, Walter J. and Mary Lois (Shank), Hanover, Pa., fifth child, second daughter, Lo Ellen, Nov. 26, 1961.

**Delp**, Harley and Verna (Landis), Hatfield, Pa., third son, Harley Brian, Sept. 15, 1961.

**Eberly**, Marlin and Arlene (Good), Reidsville, Pa., second daughter, Ruth Arlene, Dec. 5, 1961.

**Gehman**, Mark and Grace (Yoder), Zionsville, Pa., fifth child, fourth living, J. Brian, Dec. 3, 1961.

**Gehman**, Paul W. and Velma (Sensenig), Lancaster, Pa., second child, first daughter, Cheryl Louise, Nov. 2, 1961.

**Hartzler**, Marion and Eldora (Zook), Kansas City, Kans., a daughter, Deborah Ann, Nov. 11, 1961.

**High**, Floyd and Grace (Yothers), Doylestown, Pa., first child, Lynette Dawn, Nov. 1961.

**Hochstetler**, Clyde and Shirley (Yoder), Shrewsbury, Ind., second child, first daughter, Cheryl Elaine, Dec. 6, 1961.

**Hochstetler**, Franklin L. and Mary (Swartzendruber), Wellman, Iowa, third child, second daughter, Kathy Jo, June 29, 1961.

**Holsopple**, David and Aldine (Richer), Evanston, Ill., first child, Debra Joy, Nov. 25, 1961.

**Hooley**, Walter H. and Miriam (Kehr), Goshen, Ind., seventh child, fourth daughter, Debra Ann, Dec. 5, 1961.

**Horning**, Kenneth L. and Selena (Graham), Oley, Pa., third child, first son, Kenneth Leon, Jr., Sept. 3, 1961.

**Kaiser**, Mr. and Mrs. Frederick, Fisher, II, second child, Kirk Thomas, Dec. 11, 1961.

**Lehman**, Galen F. and Pearl Ann (Sarvis), Mechanicsburg, Pa., first child, Trudy June, Nov. 27, 1961.

**Martin**, Amsey and Leona (Martin), Glen Allan, Ont., third living child, first son, Steve Paul, Dec. 10, 1961.

**Metzger**, Joseph and Kathrine (Gingrich), Wallenstein, Ont., second son, Kenneth Rodney, Nov. 8, 1961.

**Miller**, Ivan and Orpha (Helmuth), Fentress, Va., fifth living child, fourth son, Brent L. Verne, Oct. 2, 1961.

**Miller**, Marlin E. and Ruthann (Gardner), Basel, Switzerland, first child, Rachel Denise, Dec. 6, 1961.

**Nice**, Robert L. and Fern (Roth), Alban, Oreg., fourth daughter, Kendra Lanette, Dec. 7, 1961.

**Ramer**, Marcus W. and Carrie Ellen (Martin), Goshen, Ind., fifth child, third son, Dwight Evan, Sept. 1, 1961.

**Ranck**, Floyd H. and Ellen (Engel), Paradise, Pa., third child, first son, Merle Lynn, Dec. 7, 1961.

**Redekop**, Calvin and Freda (Pellman), Hettong, Kans., second son, Benjamin Wall, Dec. 6, 1961.

**Shenk**, Stanley J. and Norma Jean (Baugman), Elida, Ohio, first child, David Ray, Nov. 11, 1961.

**Shetler**, Harvey and Emma (Mast), Kalona, Iowa, sixth child, fourth son, Stanwyn Charles, Nov. 7, 1961.



oltzfus, Freddy P. and Jean (Krepps), Red e, Ont., second child, first daughter, Jana-Alice, Dec. 4, 1961.

Strong, Samuel, Jr., and Mary Lee (Heyerly), adway, Va., first child, Karissa Gail, Dec. 9, 1961.

Troyer, Charles and Linda, East Grand ks, Minn., first child, Lori Jean, Nov. 29, 1961.

Wentz, Hubert and Dorothy (Erb), Welles e, Ont., fourth child, second daughter, Janet ene, Dec. 2, 1961.

Woder, John M. and Maryann (Curtiss), Wol- l, N. Dak., first child, Betty Marie, Dec. 5, 1961.

## Marriages

May the blessings of God be upon the homes bled by the marriages here listed. A six this' free subscription to the Gospel Herald is on to those whose address is supplied by the ating minister.

Burkholder — Martin. — John D. Burkholder l Verna Mae Martin, both of Lynside cong., adhurst, Va., by Silas W. Brydger at the urch, Dec. 9, 1961.

Denlinger — Leaman. — Lloyd Hershey Den- ger and Norma Mae Leaman, both of Lan- cer, Pa., Mellinger cong., by Elmer G. Mar- at the church, Nov. 25, 1961.

Groff — Schnupp. — Irvin Lester Groff, Lancas- Pa., Indiantown cong., and Erma Groff nupp, Lancaster, Pa., Mellinger cong., by er G. Martin at Mellinger's, Nov. 25, 1961.

Harnish — Buckwalter. — J. Nelson Harnish, llow Street, Pa., New Danville cong., and s Arlene Buckwalter, Lancaster, Pa., Mel- ger cong., by Harry S. Lefever at Mellinger's, e. 14, 1961.

Hershey — Denlinger. — Raymond Hershey, adise (Pa.) cong., and Elizabeth Denlinger, r City cong., Tampa, Fla., by Martin W. man at the home of the groom, Sept. 16, 1961.

Hoffman — Lauver. — Chester A. Hoffman, Mid- burg, Pa., Cross Roads cong., and Goldie Lauver, Mifflintown, Pa., Lost Creek cong., Donald E. Lauver at his home, Nov. 25, 1961.

Lehman — Kauffman. — Marcus M. Lehman, ambersburg, Pa., Pleasant View cong., and ne Irene Kauffman, Richfield, Pa., Lauver ng., by Donald E. Lauver at Lauver's, Nov. 2, 1961.

Miller — Smith. — Merlyn D. Miller, North erty, Ind., Crumstown cong., and Judith n Smith, Walkerton, Ind., Fish Lake cong., William R. Miller, father of the groom, at h Lake, Nov. 11, 1961.

Shaum — Mueller. — Charles Shaum, Hesston, ns., and Hilda Mueller, Halstead, Kans., th of the Hesston Mennonite cong., by ter B. Wiebe at Sister Frieda Memorial apel, Newton, Kans., Dec. 2, 1961.

Showalter — Frey. — Darrel H. Showalter, Ka- ia, Iowa, and Janet Marlene Frey, Iowa y, Iowa, by Herman Ropp and J. John J. ller at East Union, Nov. 4, 1961.

Silks — Kauffman. — Walter Silks and Betty uffman, both of Sarasota, Fla., Bay Shore ng., by T. H. Brenneman at the church, c. 9, 1961.

Troyer — Gardner. — Jonas Troyer, Millersburg, io, and Edna Mac Gardner, Berlin, Ohio, John C. King, assisted by Levi Herslberger, at Martins Church, Sept. 8, 1961.

Yoder — Helmuth. — Henry J. Yoder, Thomas, la., Zion A.M. cong., and Laura Helmuth, Hutchinson, Kans., by David Miller at Hutch- on, Oct. 15, 1961.

Yoder — Shantz. — Melvin Merle Yoder and

Ferne Norma Shantz by George H. Beare at the Seventh Street Church, Upland, Calif., Dec. 3, 1961.

Zimmerman — Brubaker. — George Lee Zimmer- man, Mechanicsburg, Pa., Slate Hill cong., and Anna Lois Brubaker, McAlisterville, Pa., Lost Creek cong., by Donald E. Lauver at the Dela- ware Mennonite Church, Oct. 22, 1961.

## Anniversaries

Lehman. Edwin C. and Mary (Basinger) Lehman celebrated their fifty-ninth wedding anniversary on Nov. 27. Thirty-two members of the family were present at a family dinner. They are the parents of seven children: Elva — Mrs. Paul Yoder, Columbiana, Ohio; Grace — Mrs. Jacob Huebert, North Lima; Hazel — Mrs. Henry Schmucker, Canton; John E., with the Mission Board, Elkhart, Ind.; Flossie — Mrs. Paul Yoder, Salem, Oreg.; Esther — Mrs. Albert W. Miller, Akron, Pa.; and Wilma, a school- teacher, at home. There are 19 grandchildren and 6 great-grandchildren. All are members of the Mennonite Church. Mr. Lehman is 84 years of age and Mrs. Lehman is 80. They have been members of the Midway Church for 64 years.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Allan, Elizabeth Greider, was born June 13, 1885; died Dec. 4, 1961; aged 76 y. 5 m. 21 d. She was the widow of Charles E. Allan. Surviving are 3 daughters (Mrs. Martha Crabtree, Xenia, Ohio; Mrs. Ruth Watern, Dayton; and Mrs. Irma Detrick, Fort Pierce, Fla.), 3 sons (Richard, Cedarville, Ohio; and Ronald and Charles, Jr., Fort Pierce, Fla.), 23 grandchil- dren, 3 sisters (Mrs. Anna Pence and Mrs. Minnie Hilty, Dayton, Ohio; and Mrs. Clara Warye, Hubbard, Oreg.), and one brother (Joe Greider, West Liberty, Ohio). She was a mem- ber of the Huber Church, where funeral ser- vices were held Dec. 7, in charge of Paul R. Yoder and Eli Nissley.

Atkinson, S. Howard, son of Charles and Mary (Hunsberger) Atkinson, was born in New Britain Twp., Pa., Feb. 8, 1882; died at New Britain, Nov. 12, 1961; aged 79 y. 9 m. 4 d. On March 25, 1905, he was married to Hannah Rice, who survives. Also surviving are 5 chil- dren (Elizabeth — Mrs. Norman Jones, New Britain; Mary E. — Mrs. Edward Rodemer, Perkasio; Henry, Quakertown; Esther — Mrs. Leonard Lewis, Perkasio; and Howard R., Tel- ford) and 22 grandchildren. One son preceded him in death. He was a member of the Deep Run Church, where funeral services were held Nov. 16, in charge of Abram Yothers and Erwin Nace.

Bear, Benjamin H., son of Katie (Huber) and the late Benjamin G. Bear, was born in Lancaster Co., Pa., Jan. 20, 1912; died at the Lancaster (Pa.) General Hospital, after an ill- ness of several months, Oct. 24, 1961; aged 49 y. 9 m. 4 d. On Nov. 30, 1933, he was married to Beatrice Kauffman, who survives. Also sur- viving are 2 daughters (Patsy Ann — Mrs. Har- old Groff, Rohrersstown; and Irene — Mrs. Omar Landis, Manheim) and 3 grandchildren. One son preceded him in death. He was a member of the East Petersburg Church, where funeral services were held Oct. 27, in charge of Irvin Kreider and Christian Frank.

Charles, Jacob N., son of Amos L. and Cath- arine (Nissley) Charles, was born near Landis-

ville, Pa., March 16, 1900; died at the Lancaster (Pa.) General Hospital, of a heart condition, Oct. 15, 1961; aged 61 y. 6 m. 29 d. On Oct. 18, 1921, he was married to Velma Herr, who survives. Also surviving are one son (Vernon H., Lancaster) and 2 brothers (Christian E. and A. Lloyd, both of Salunga). One son preceded him in death. He was a trustee of the Men- nonite Children's Home, Millersville, for eight years. He was a member of the Landisville Church, where funeral services were held Oct. 18, in charge of Christian Frank, Barton Geh- man, and Norman Bowers.

Derr, John P., son of John and Anna Derr, was born in St. Joseph Co., Ind., May 20, 1889; was found dead in his home, Elkhart, Ind., by a neighbor, Nov. 16, 1961; aged 72 y. 5 m. 27 d. Surviving are 3 sisters and one brother (Han- nah — Mrs. Earl Pletcher, Mrs. Anna Loucks, James, and Mrs. Sarah Pletcher). Funeral ser- vices were held at the Olive Church, Nov. 18, in charge of D. A. Yoder, assisted by C. A. Shank.

Fulmer, George W., son of Hiram and Eliza- beth (Bush) Fulmer, was born in Chester Co., Pa., Aug. 14, 1881; died at Norristown, Pa., Sept. 27, 1961; aged 80 y. 1 m. 13 d. His wife, Florence Fulmer, died Nov. 30, 1954. Surviving are 3 daughters (Mrs. Hannah Smith, Mrs. George Kinckiner, and Mrs. Almanza Perry), 12 grandchildren, 22 great-grandchildren, and 2 sisters. One son preceded him in death. He was a member of the Worcester Church, where funeral services were held Sept. 30, in charge of Paul R. Clemens.

Glick, Christian C., son of Christian and Elizabeth (Byler) Glick, was born at Inter- course, Pa., June 6, 1876; died at his home, Sugar Creek, Ohio, Nov. 16, 1961; aged 85 y. 5 m. 10 d. On Dec. 31, 1905, he was married to Maggie Yoder, who survives. Also surviving are 3 daughters (Nettie — Mrs. John P. Miller, North Canton, Ohio; Grace, at home; and Carol, Aibonito, P.R.), 2 sons (Leon, Wooster, Ohio; and Lester, Goshen, Ind.), and 10 grand- children. He was a member of the Walnut Creek Church, where funeral services were held Nov. 18, in charge of Eldon King and Paul R. Miller.

Heatwole, Magdalena, daughter of Levi A. and Susan (Landis) Ressler, was born near Elk- hart, Ind., Nov. 1, 1881; died in her sleep at the home of her son Paul, Oct. 26, 1961; aged 79 y. 11 m. 25 d. On March 25, 1902, she was married to Reuben N. Zimmerman, who died Feb. 4, 1915. To this union were born 4 sons (Aaron J., North Lawrence, Ohio; Levi E., West Salem, Ohio; Paul E., Columbiana, Ohio; and Titus E., Orrville, Ohio). On Oct. 17, 1917, she was married to Charles E. Heatwole, who died April 7, 1937. To this union was born one son (Mark A., Zanesville, Ohio). Also sur- viving are 12 grandchildren, 4 great-grand- children, one sister (Eliza — Mrs. Christian Weaver, Nappanee, Ind.), 2 brothers (Joseph, North Lawrence; and Noah, whose present address is unknown), and 2 stepdaughters (Mrs. Elva Lang, Massillon, Ohio; and Mrs. Verna Stephon, Orrville). For the past five years she had her home at Truman Steiner's, Orrville. She was a member of the Yellow Creek Wisler Mennonite Church. Funeral services were held at the County Line Church, Oct. 28, in charge of Elmer Good and Cleophas Steiner, and on Oct. 29 at the Yellow Creek Wisler Church, in charge of William Ramer, Joseph Martin, and Paul Hoover.

Hershberger, Kate, daughter of Bishop Dan- iel and Elizabeth (Yoder) Beachy, was born at Aurora, W. Va., Jan. 7, 1869; died near Salis- bury, Pa., Oct. 22, 1961; aged 92 y. 9 m. 15 d. She was the last survivor of a family of 14 children. On Sept. 1, 1898, she was married to Milton E. Hershberger, who died Jan. 12, 1930. They built a home near Salisbury, Pa.,



where their son, Donald, was born. Donald continues to live on the homestead. In her youth she became a sincere believer in Christ in the Amish Church. Funeral services were held at the Maple Glen Church near Grantsville, Md., with Ivan Miller in charge; interment in Oak Dale Cemetery.

**Hershey, Mary D.**, daughter of Abram B. and the late Fannie (Denlinger) Landis, was born in Lancaster Co., Pa., Sept. 22, 1907; died of a coronary occlusion at the Lancaster General Hospital, May 18, 1961; aged 53 y. 7 m. 26 d. On March 10, 1934, she was married to John H. Hershey, who survives. Also surviving are 3 sons (John L., James L., and David L.), 2 sisters (Mabel—Mrs. Jacob B. Herr and Anna—Mrs. Hiram M. Charles), and one brother (Abram D. Landis). She was a member of the East Petersburg Church, where funeral services were held May 21, in charge of Christian W. Frank and Irvin Kréider.

**High, John L.**, son of Abraham K. and Barbara (Leatherman) High, was born in Bucks Co., Pa., April 25, 1866; died at Dublin, Pa., Oct. 18, 1961; aged 95 y. 5 m. 23 d. On Jan. 21, 1888, he was married to Sybilla Moyer, who died Feb. 9, 1930. One son and 2 daughters preceded him in death also. Surviving are 3 daughters and 2 sons (Barbara—Mrs. Harold A. Buckner and Mrs. Pearl H. Myers, both of Dublin; Abram K., Norristown; William H., Perkasio; and Sallie—Mrs. William Meyers, Dublin), 6 grandchildren, and 15 great-grandchildren. He was a member of the Deep Run Church, where funeral services were held Oct. 21, in charge of Richard Detweiler, Wilson Overholt, Abram Yothers, and Erwin Nace.

**Horst, Daniel B.**, son of Daniel E. and Elizabeth (Burkhart) Horst, was born in Washington Co., Md., Jan. 10, 1890; died of cancer at Maugansville, Md., Dec. 2, 1961; aged 71 y. 10 m. 22 d. In 1940 he was married to Mary Myers, who survives. Also surviving are 2 brothers and one sister (Harvey, Roy B., and Mrs. Clarence B. Horst). He was a member of the Salem Ridge Church, where funeral services were held Dec. 6, in charge of Harvey E. Shank, J. Irvin Lehman, Mahlon Eshleman, and Glen Eby.

**Kremer, Katie**, daughter of John and Mattie (Erb) Schweitzer, was born near Milford, Nebr., June 30, 1900; died at the Seward (Nebr.) Memorial Hospital, as the result of a stroke, July 8, 1961; aged 61 y. 8 d. On Aug. 22, 1918, she was married to Amos Kremer, who survives. Also surviving are 3 sons and 2 daughters (Archie, Dorchester; Hazel—Mrs. Donald Stutzman, Smithville, Ohio; Willis, Milford; Margie—Mrs. John Springer, Dorchester; and Clyde, Milford), 15 grandchildren, 2 brothers (Harry and Lee, Dorchester), and 4 sisters (Mrs. Grant Hostetler, Mrs. Edd Saltzman, and Mrs. Roy Roth, all of Milford; and Mrs. Ruben Birky, Kouts, Ind.). Two brothers preceded her in death. She was a member of the Milford Church.

**Morgan, Ida S.**, daughter of David and Elizabeth (Sensenig) Rutt, was born in Lancaster Co., Pa., Oct. 25, 1898; died at the home of her son, Edmond, Pottstown, Pa., Nov. 29, 1961; aged 63 y. 1 m. 4 d. On Nov. 27, 1919, she was married to Russell A. Morgan, who survives. Also surviving are 4 sons and one daughter (Allen, Denver; Edmond and David, Pottstown; Russell and Marian—Mrs. Robert Blackledge, both of Center Square), 20 grandchildren, and 5 brothers and sisters (Amos, Manheim, Pa.; Mrs. John J. Good, Lincoln; Mrs. Jonas Martin and Lester, Stevens; and David, Ephrata). She was a member of the Worcester Church, where funeral services were held Dec. 2, in charge of J. C. Clemens and Paul R. Clemens.



## ITEMS AND COMMENTS

BY THE EDITOR

Last year communists spent enough on literature to give every person in the world four copies of a 128-page book.

—World Presbyterian Missions.

\* \* \*

Molokans from California to the number of 2,500 have migrated to Paraguay to colonize there. Since the Molokans claim to be nonresistant and in other respects similar to the Mennonites, they want to be accepted into Paraguay with the same privileges as the Mennonites.

\* \* \*

A Brazilian Adventist pastor's wife, who won second place in the second International Bible Contest in Jerusalem, said that "the important thing is not to know the Bible, but to love it and live according to its commandments."

\* \* \*

The Salvation Army is now working actively in 86 countries through 16,557 local churches and outposts and operating more than 2,000 social institutions and agencies. The direction and staffing of this vast service requires 27,000 officers and cadets. The hotels operated by the Army give 10,000,000 nights' lodging and 20,000,000 meals in a year. Employment bureaus found situations for over 138,000 in a single year. There are 136 publications in over 30 languages.

\* \* \*

Only 50 years ago, the *Farm Journal* had this to say about the automobile: "If we cannot barricade our streets against these snorting, hissing demons, then we had better enlarge our hospitals for their victims and our penitentiaries for their drivers."

\* \* \*

Marriages between Protestants and Catholics are on the increase in West Germany. Statistics show that more than 25 per cent of all marriages in recent years are mixed. At the turn of the century mixed marriages numbered only 9 per cent of the total.

\* \* \*

Discovery of an ancient Jewish temple at Ostia, formerly the port of Rome at the mouth of the Tiber, is seen as the first evi-

dence found anywhere in Europe of Jewish colonies outside Palestine before the birth of Christ. A large and prosperous Jewish colony existed in Ostia as long ago as the first or second century before Christ, according to archaeologists who have examined the temple ruins.

\* \* \*

Two new editions of "The Upper Room," an interdenominational devotional guide, are scheduled for publication in India in the near future. The new editions will be in the languages of Bengali and Santa. Then the devotional guide will be published in 40 editions and 34 languages.

\* \* \*

A junk dealer at Bristol, Conn., declined a \$100,000 offer for his property from real estate developers, but then turned around and sold the land for \$1.00 to the Bristol Baptist Church, of which he has been a devoted member for 54 years.

\* \* \*

Georgia Tech, a state school in Atlanta with an enrollment of over 6,000, was quietly desegregated this fall with the admission of three Negro students. There was no visible tension or disturbance.

\* \* \*

Sale of liquor to coach passengers aboard planes will be discontinued under an agreement signed in Washington by representatives of the nation's major airlines. The agreement stipulated coach passengers will hereafter be charged for food served on a craft to compensate for the loss of the liquor revenue. The agreement applies only to coach, not first-class passengers.

\* \* \*

A new translation of the Bible in Amharic, the official language of Ethiopia, has been completed by a three-man team after years of work. Two thousand copies of the new translation, which include the Old Testament Apocrypha, have been printed in Addis Ababa. Arrangements are being made for the publication of the revision by the British and Foreign Bible Society and the American Bible Society. Their edition will not include the Apocrypha.

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# Gospel Herald



*Christian vocation is mandatory  
for all Christ's followers;  
one's occupation is merely one's own most  
effective avenue for carrying out this vocation.*

TUESDAY, JANUARY 9, 1962  
VOLUME LV, NUMBER 2

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## Christian Vocation

By Paul Bender

At Agape, high in the Italian Alps, my wife and I met Sandro Sarti, who is serving as full-time executive secretary of the Agape movement among the Italian Waldensians. Here in this magnificent setting, in the Prali valley with its villages of poor Waldensian farmers, has been built the conference center called Agape. This retreat is somewhat similar to our church camps, and is a center of operations for the Agape society, which is committed to giving practical expression to Christian love.

Mr. Sarti had spent a year, immediately following World War II, at a Mennonite college in the United States, and he was reporting to us the profound influence that this experience had had on him and his lifework. From the American Mennonites he had learned what to him was an entirely new concept, which he termed "Christian vocation." The idea that one's vocation should be related to one's Christianity was new to him.

On his return to Italy Mr. Sarti first undertook the study of law, but with his new conviction for Christian vocation he gave up becoming a lawyer, and completed instead a seminary schooling in order to prepare himself for his present work as secretary for Agape. Here he carries out the direct Christian work of the Agape society, which operates this center with its potential for influencing Christian growth in the many young people of many nations who come to the Agape mountain retreat, and also gives aid in various needy situations throughout Italy.

We may be surprised that he should have learned about Christian vocation from American Mennonites, for there are many among us whose occupation is unrelated to their Christianity. Most American Mennonites would deny that Christ requires that the lifework of all His followers shall be what we have chosen to label as full-time Christian work. And by our way of living it is evident that many of us believe that the Christian's obligation is fulfilled if he lives a good life as part of a good Christian community, making his living at whatever occupation seems adapted to his capacities.

But there are also other voices among us, a recent voice being the Funk Lecture prepared by Virgil Vogt, declaring that the basic vocation of all Christians is the same, with variations of method determined by the needs to be met and the capacities of the individual person to meet these needs. Certainly Christ's call to discipleship, recognized by us as an Anabaptist-Mennonite principle, requires serious consideration of vocation for the Christian.

Jesus called Peter from his occupation of fishing to become a "fisher of men," and the other disciples were similarly called to the special task of carrying forward Jesus' mission. The rich young ruler rejected the call of Jesus to sell all and follow Him, and sorrowfully returned to his former life and occupation. Jesus repeatedly teaches that His followers shall be servants, like Himself, and that they shall do His



# The Altar

BY LORIE C. GOODING

This is my altar, made of a broken stone,  
mortared with tears of penitence and woe.  
No workman's chisel has been raised upon  
this gathered heap; as Thou, my Lord, dost  
know.

Was ever stony heart so hard to move,  
rigid with evil, frozen with guilt?  
Yet Thou didst shatter with one blow of love  
its black, obsidian core; and I have built

this Beth-El (to commemorate Thy name)  
of all its fragments. And as offering  
have laid thereon my life. Oh, send Thy  
Flame!

Illume, consume the sacrifice I bring!

Killbuck, Ohio.

work in the world. He specifically asks that His followers take up the cross and follow Him. What do these things mean to us as twentieth-century followers of Christ?

Over the centuries of medieval and modern times, in our western Christian culture both before and since the Reformation, the traditional Christian answer has been that there is no necessary relation between one's occupation and Christianity. All society was considered Christian, and therefore all the work of society needed to be carried out by Christians. The clergy, ordained in the apostolic succession, were given the special vocation of administering the sacraments and preaching.

Modern Mennonites are in danger of following this traditional view of vocation, even though the Anabaptist reformation had made a clear break with the concept that we live in an all-Christian society. On the other hand, the modern widening of world horizons has brought to the attention of all European-American Christendom that many peoples of the world are not Christian, and that it is the mission of the church to take to them the good news of Christ. Also, the tremendous need in many parts of the world for the recognition of the fundamental human dignity of all people, as well as for providing the basic life necessities, has compelled us to see that Christian love requires giving friendship and aid wherever possible.

Christian discipleship demands that each follower of Christ be like Him and do His

work. Christ came to reconcile men to God through love, and His unswerving striving toward this goal led Him to the cross. Our cross must be similar: to pay whatever the cost may be in order to show God's love and to reconcile men to God. Yes, every Christian's basic calling is to do Christian work. The classification of Christians as laity or clergy, or the more Mennonite designation of persons doing "full-time Christian work" as compared to ordinary Christians, is not a Biblical concept. Every Christian is called to lend his full energies to the work that Christ is doing in the world.

It is true that Christians have different "gifts," but as members of the body of Christ each must make his peculiar contribution in this body, as directed by the Head. We have been entrusted with different "talents," but each is to use his talents for gaining profit for the Lord. And all can witness: each can report what he himself has received in Christ.

The Christian calling may lead the man with business ability to recognize this gift and use it to support the work of the church, giving perhaps 90 per cent of his profit to the Lord's work, as some have done, instead of a mere 10 per cent. Or it may lead a man to dispose of his life's savings in such a way as to do the Lord's work most effectively. It may lead the man with a gift of oratory to leave a political career for the preaching of the Gospel. It may lead the farmer, or the veterinarian, or the engineer, or the teacher, or the doctor, or the nurse, to leave the luxurious living of prosperous America in order to go to a part of the world where his knowledge and skill are desperately needed. The Christian calling will require the young person to choose as his life occupation that occupation in which he can carry out most effectively his overruling Christian calling; and it will lead him to prepare himself with the most thorough and complete education possible for this occupation.

The Christian calling needs to be carried out in the context of the church, the body of Christ. The church needs to be the center of interest of the Christian, who will do his part in carrying responsibility for the welfare of the church and for building his own local congregation wherever he may be. The church may well direct the young person in his choice of occupation, or the middle-aged person in finding a more effective occupational expression for his Christian calling, or even the retiring per-

(Continued on page 44)

## Our Readers Say—

It is possibly some years now that I read that some of our church schools felt they were not getting their share of the church's contributions. After reading the editorials of the Nov. 7 *HERALD* (which I recommend all to read) I wonder if the pendulum has not swung a little far the other way. I read that the mission and relief program of the church has to be reduced for lack of funds, while our schools are planning expansion. We are hardly justified in planning expansion in one arm of the church and curtailing the program in another, unless we feel the one we would expand is more important. This would be hard to prove against the definite "go ye" of our Master.

I believe we need college men in the program of the church and our community life but they need not all be. I question if the purpose of all of our young people in getting a college degree justifies the use of the limited available resources of the church. Since we cannot give it to all our young people, why not limit it to those whose talent and purpose in life warrant the expenditure? I believe most of our church institutions do some sifting; why not our colleges? Opening our doors to all who desire it may be all right if resources were available, but if we have to curtail the mission and relief program of the church to do it, it is high time to rethink our program. Remember, funds for both come largely from the same givers.

Some may say that we have the resources they were available. I recall, when I was a young man, hearing it said, "A small part of the church gives a large part of the church contribution." Thus far we have made little progress to break through to this group and I have little hope that it will happen in the near future—at least not with the methods often used. Until we can communicate to them the idea of Christian stewardship and their obligation to a needy world, we can look for little increase in their giving. I believe if all the ones interested in the mission and relief program of the church will purpose, as did the editor, the present needs of our mission board and relief program can be met without this group.—Titus Martin, Bird Hand, Pa.

\* \* \*

Upon reading the editorial, "Who Points the Direction?" (Nov. 7), I could not help thinking that one of the reasons for the cutback in spending for relief and missions might be found in the editorial immediately following on "Financing Our Schools."

Perhaps we have lost our sense of what is important. By far the greatest needs in the world are in foreign lands, and that is where most of our money should go. In light of this we should ask ourselves the question, Can we afford the luxury of church-operated elementary and high schools? . . .

Certainly, if our giving were what it should be, our church would not have to worry about reducing expenditures. If this is necessary, however, I would suggest that we first of all fill the quotas of our foreign relief and missionary programs, and then cut back on our spending at home.

—Abraham Gehman, Jr., Bally, Pa.

## GOSPEL HERALD

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## Education or Missions

Is the Mennonite Church at the place here she has to decide between entering her mission responsibilities and educating her young people? Must we support either our missions or our schools?

We present on the opposite page two letters from our readers which were written in response to our editorials of Nov. 7. As you read these, you may want to go back and read the Nov. 7 editorials, as well as this one. Then read the article by Daniel Kauffman on this week's Stewardship page.

We may have given in our earlier editorial the impression that we are responding well to the development programs of our schools, and that this causes a falling off of our mission giving. Actually, the facts do not show this. In the ten years' span from 1951-52 to 1960-61 annual gifts to our three colleges increased, but they did not double: Eastern Mennonite College from \$95,000 to \$135,000; Goshen College from \$102,000 to \$185,000; Hesston College from \$45,000 to \$88,000.

During this same period donations to the mission boards considerably more than doubled: to the general board from \$604,000 to \$1,588,000; to the district boards from \$552,800 to \$1,238,318. The general board dropped back in receipts only one year, 1956-57. The district boards dropped back only once, in 1959-60.

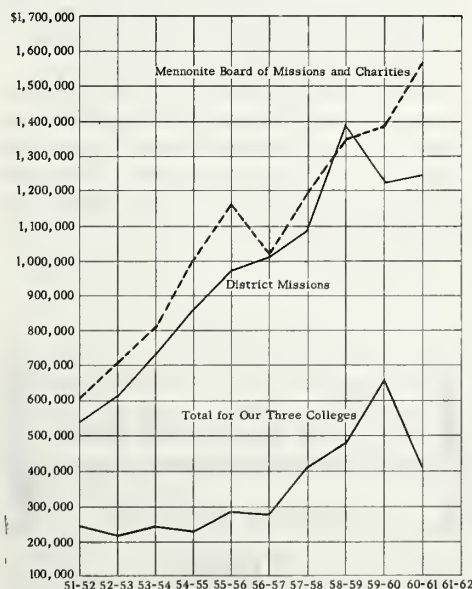
Because of special campaigns the colleges each had a better year: E.M.C. received \$380,800 in 1959-60. But general board receipts also increased in that year; district board receipts did drop about \$150,000, but it would be hard to prove that was because of the E.M.C. campaign. Goshen's highest year was in 1958-59, above \$200,000. But in that year both district and general mission boards broke records in receipts. Hesston's high year was also 1958-59—\$136,900. But all this giving to education did not prevent the district boards from receiving almost \$1,400,000, or the general board from receiving about \$1,350,000.

In other words, when we gave more to schools, we also gave more to missions. We do not seem to be at the place where we have to choose between schools and missions. We can give to both.

This does not argue for reckless expansion in either area. As a good steward the church must constantly study her program to keep it in good balance. As Bro. Kauffman points out in his article in this issue, our beliefs drive us to do certain things. A balanced faith will result in a balanced

program, if we give it our most careful consideration.

For instance, our schools must not expand beyond our actual needs. We must not start new high schools, junior colleges, colleges, and seminaries simply because of regional ambition or pride. We must not expand our colleges beyond our actual need. We must avoid competition and needless duplication of facilities and faculties. We must build and expand to take care of those who should go to school, rather than persuading people to go to school simply to fill up dormitories and classrooms which we have built.



10-Year Comparative Giving

Without doubt, as Bro. Martin says, students in our schools should be carefully screened. There is no reason why the church should subsidize the education of worldly people for non-Christian ends. But there are difficulties here. As a supporter of our schools any one of us might not take kindly to the arbitrary exclusion of our children from those schools. And one lives in hope as well as in present appearances. Some people who are now good church workers would hardly have been described as "consecrated" when they entered school. Conversion and a change for the better is always, by God's grace, a possibility. We take some risks in hope of what the school may be able to do.

Likewise there must not be reckless expansion in the mission program. Mission

boards are not talking of deficits because receipts have fallen off, or because they throw money recklessly around the world. It is because the great needs of a lost world thrust themselves at us on every hand. It was not our idea to start work in Ghana or Nigeria; we were urged to come and could not in conscience refuse. It was not our idea to start a new bookstore in Brasilia; an opportunity was thrown in our laps that it seemed a faithful church could not refuse. Our general board, excepting one year, has increased its receipts every year in the last decade. Our people are giving nobly.

But the budget keeps growing because of great needs. And we may expect, in our kind of world, that the budget for what ought to be done will keep running ahead of what we have been spending. It is one of the tasks of a mission board to so present the needs that the giving of the people will, within the limits of their ability, keep pace with the needs which our workers and administrators discover.

Since adequate personnel is one of the problems of the mission program, it would be shortsighted to slight the educational preparation of new workers. More missions call for more schools, both here and abroad. And more schools call for more missions, to use without waste the personnel resources of the church.

As we make up our church budgets, then, and feel like cutting somewhere, which shall it be: on the \$30 to \$50 per capita average to missions, or on the \$10 per capita average to our colleges, plus the amount needed by district high schools, and perhaps local elementary schools? Neither. Push the thermostat down and save on fuel. Take a longer time to pay off the building debt. Knock off the luxury items from the building plans.

Above all, do we put the affairs of God's church—its training program and its outreach—above our own affairs? Where can we save on personal expenditures, so that God's cause may prosper?—E.

## A New Lighthouse

By J. PAUL SAUDER

On Dec. 14 we witnessed the formation of a new congregation, established within the framework of the Lancaster Conference of the Mennonite Church. This congregation is located in a relatively unchurched area four miles south of Pinecraft, Sarasota, Fla., the mecca of Mennonite tourists of many conferences.

This combination communion and founding service was of special interest to the writer, and I count it a high privilege to have witnessed this venture of faith, made in the interest of broadening the full-Gospel witness to the world hereabouts.



Twenty some years ago the tourists and winter truck farmers of various Mennonite conferences and persuasions all met together in the old schoolhouse in the orange grove at Fruitville, six miles east of Sarasota. Those were blessed meetings as we participated in Sunday school and listened to spirited preaching by E. L. Frey and others. Then, too, we recall with pleasure the communion services at the Ida Street Church in Tampa, where those of like precious faith from Sarasota and elsewhere were invited to commune with us.

All this was a ministry to those who had Mennonite heritage-roots elsewhere, aside from the temporary fellowship enjoyed in Florida. As a result of this fellowship and ministry, some church members found the Lord while in Florida and so this ministry to tourists and newly permanent residents must never be minimized nor discontinued. God bless this continuing Pinecraft ministry which deepens ties in Christ and with the brotherhood.

But the Christian witness has an additional aspect, and that is where the newly formed Ashton congregation fits in. Last night the signing "charter members" were strictly enjoined by our comparatively young bishop, Bro. Martin Lehman. Said he, "Now if tourists or even visiting friends of yours do drop in to these services, make sure that you shake hands with the local people of non-Mennonite origin before you greet even your friends." And he went on to cite the example set by a minister in this 800-mile-long district. He said that this minister made it a practice to meet all the local people before he shook hands with the folks who came over a thousand miles to visit there. And this observer-writer was given the privilege of saying a two- or three-sentence "Amen" to that principle.

So Ashton congregation, committed to Lancaster Conference membership and control, is proposing to behave as a church with a mission to witness, as it can, to those who have been outside the pale of Mennonite influence. And, as of now, there are no other churches of any type in this area.

Bro. Robert Quackenbos, who was ordained for the Pinecraft year-round ministry in 1958, was last night called to serve this new church. Incidentally, this new church recalls New Testament days in that it meets in a house, the minister's house. And it sounds modern too, because it meets in the spacious garage of that house, which home located on Ashton Road, was very recently made available as a direct answer to prayer. And there is yet another direct answer to prayer. A person responsible for the sale of a seven-acre plot nearby was approached by the brethren who sought to buy two acres of the seven as a site for the church they hope to see erected there. The brethren did not mention their purpose at first, whereupon the agent's wife said, "Do

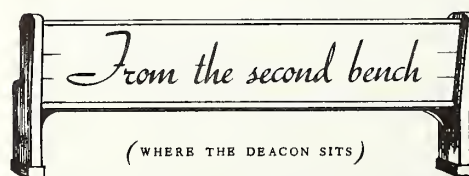
you want to build a church there? I have been praying for twenty years that a church would be built on that corner."

And now a personal testimony of my own. My heart was deeply stirred as I thought back to the days when there was only one Mennonite minister in Florida, the nearest Lancaster Conference point of witness being in Cottage City, Md., a thousand weary miles away. And one year, since there was no visiting minister at Sarasota to minister to the tourists, I filled a preaching engagement at Fruitville every two weeks in addition to the responsibilities at the two Tampa mission points. And now, to have lived to see what is existing today, and to have but lately returned for a short term of service in this field which looks so familiar in some aspects and yet is so changed in others—to see this, I say, fills one with such gratitude as I shall not here attempt to describe.

And so, to Pinecraft, the parent congregation with its particular and peculiar form of service, God bless you. And to Ashton, committed to a singleness of purpose to witness to "Those whom the Lord our God shall call," God bless you too.

And to God, the Father, we say, "Father, some fall asleep before they see such as we have seen. To Thee be thanks that we have lived to see, this side of eternity, Thine own name thus magnified in these aspects of growth and witness."

Tampa, Fla.



## Think!

We are oftentimes too busy to weigh matters properly. Too many of us professed Christians act or talk, then think later. Yes, many things are done on an impulse, and afterward we take more time being sorry that we had not thought them through before we acted or spoke.

Einstein, the great scientist, needed to go out into his garden of flowers and trees to incubate ideas (think) for hours all alone. If great men (in worldly wisdom) need to take much time just to think, I am convinced that we Christian ambassadors need to spend more time in meditation. Thinking twice before we speak would certainly profit the body of Christ a great deal, particularly if we asked ourselves these questions, twice, before speaking, "Will what I have to say be an honor to and reflect glory on my Lord and Master? Am I, perhaps, thinking only of myself?"

## Good Works

"Being fruitful in every good work, and increasing in the knowledge of God" (Col 1:10). The writer wishes now to recount with pleasure one of the many, many good commonplace deeds that Ira Johns and his wife Elizabeth (Lizzie) (recently deceased) did in their lifetime.

Member A had been a tenant farmer much of his life and had moved many times so that at times he and his family lived considerable distance from the church. His family of four boys and three girls let something to be desired in the matter of being church-minded. Especially the older boys would much rather do other things than go to church.

The writer, one of the two, recalls how much more fun it was to go fishing or swimming down at the river than hitchhiking up the team in the double buggy and driving sixteen miles to church, coming home hungry, and having to put the team away before dinner.

The part-time illness of the father put great burden on him to feed and clothe a large family on a rented farm. These led him on the verge of giving up the struggle of going to church Sunday after Sunday.

Very probably at this point all of the seven children would have been lost to the Mennonite Church, and likely most of them would have lost all interest in a church, had not Ira and one of his neighbors stepped into the picture.

The writer distinctly recalls that on a warm Sunday spring morning, as the two older sons were planning on a river fishing trip, Father announced, "Today we are going to church," and at the frowns of the two he added, "Two of the men are coming for us in their cars." The boys brightened up, as did the rest of the family. This was more like it. Not bad. Go sailing to church in an automobile. More exciting than catching suckers down at the river.

The men of the church made this trip at their own expense for a long enough time for A's family to again make contact with the church and the people in it, so that there was a desire on the part of the family to again go to Clinton Frame.

Today, of the seven, one has gone to his reward, a member of the Mennonite Church, five are staunch members of Mennonite churches, and the other one is a faithful member of another Christian church. Of the twenty-one grandchildren all are church members and most of them are loyal to the Mennonite Church. The great-grandchildren are for the most part being reared in Christian homes.

Truly, the good men do live after their

—S.



# The Tract Rack

By Eugene Garber

Do the tracts get misused and strewn on the floor? Do the owners or managers ask for the removal of the racks after six months or a year? Is there any response from those who take tracts from the rotary racks being used in your conference district and elsewhere? These are just a few of the questions that are being asked after one and one-half years of experimenting with a newly designed literature rack. It tends to reason that as time goes on these questions can be answered from experience. As Literature Secretary of the Iowa-Kalona District Mission Board I am experimenting with rack tenders in the district. I tend eleven of these racks to keep them in touch and to be better able to answer questions like the above three.

Upon returning the other evening from tending nine of the eleven racks which are in Kalona, Iowa City, and Cedar Rapids, Iowa, I feel more and more that I want to share with others some of my findings and concerns.

For some time I had a question about the wisdom of placing these racks in laundromats, as they did give some vandalism problems. But I have changed my mind. In the racks I now tend in laundromats the vandalism has steadily decreased to the point where six months have gone by without any known molestation of racks or tracts.

Do they stay? Yes, 'most all of them do. The first experimental rack was placed in the Ozark Airlines Airport in Iowa City on June 30, 1959. It is still faithfully dispensing the Gospel message to seekers. Just yesterday permission was granted to add a self-serve book rack at this location. If the tract rack was cluttering or if pagans were giving the management fits, they would not permit another literature dispenser to come, let alone let the tract rack remain.

Response? Not as much visible response as we would be happy to see. But letters like the following tell us God is silently at work with the simple Gospel tracts we dispense. As a result of the racks placed in the airfield and faithfully tended by Floyd Eder of the Wellman, Iowa, congregation, we have this letter from a man in Chicago who returned an "other literature requested" card.

"Dear Mr. Garber: Thank you for your letter and the tracts I requested. Very thoughtful of you to comply with a letter. Very happy to hear from you.

"I do not want to presume on your kindness, but would it be possible to send me extra copies of the tracts? I am enclosing the names and numbers on a separate paper. I handle a lot of mail, that comes to me for prayer

requests and counsel, and these tracts would be ideal as fillers for the many who will avail themselves of these 'helps' to the Christ. I find it is true that 'A drop of ink can make a million think' and to 'never underestimate the power of the printed page'—be it for the greater glory of God!

"Thank you, Brother Eugene, for the postscript of your offering spiritual help. This I can always use. We who are at work in the Lord's vineyard can be awfully discouraged at times. Resting and trusting on the blessed promises of the Christ are stable helpmeets, but, being very human, we need the warm loving hand about us gently urging us on to the Christ, our only Hope. I am human and need all the urging I can get. This urging has been a godsend. . . ."

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## Thought for the Week

Efficiency is much easier than redemption. It is easier to break men than to save them.—E.

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The tracts this man ordered were *Golden Hours with the Bible*, *Soul Nourishment*, *First Communion with God*, *How to Find God's Will*, all Herald Press tracts, and *The Touch of the Master's Hand* from Good News Publishers, Westchester, Ill. May we give God the glory and trust the reaping to Him. We are the sowers. We continue to receive word from Elkhart of enrollments in Home Bible Studies through the dispensing of enrollment pamphlets in these rotary racks.

How many go out a month from each rack? This of course varies. A rack that might be in an obscure place or little traveled location may dispense very few. The other extreme can be illustrated by reports on file for 1961 of the take from two racks in Denver, placed by I-W man Howard Schrock: YMCA, Feb. 4-24-249; April 5-18-290. Denver Hilton Hotel, May 5-18-458 tracts taken.

Will these racks bring folks to my store or place of business? A laundromat operator told me of a lady that entered his laundromat without any basket of dirty clothes. She took five or six tracts and left without further ado.

At another time a laundromat operator approached me when I was tending a rack and asked me if, by chance, I would have a certain title tract with me. He said a man was just in and wanted one by this specific title. They looked through the rack for one for him but there wasn't any of that title. He said he read it and liked it so much he wanted to share it with a certain person.

But he had put it in his shirt pocket and it had gone through the wash machine. I was glad I happened to have the tract along with me that day.

Such testing of these tremendous missionaries of the Gospel makes it imperative that folks with concerns for the spiritual welfare of their city friends buy, place, and faithfully tend these racks for the glory of God. Here lies tremendous witness potential for individuals, church groups, extension committees. It must not only go on, but double, triple, and greatly expand. The opportunities are all around us for placing tract racks. Attractive racks and tracts appeal to the eye of the one who must give the permission to place the rack and to the eye of the seeker. They make the whole method of outreach respected.

Thank God for the good interest in placing and tending these rotary racks. Many have shared in this experiment who receive their reward only from God. May others be encouraged to enlist in this enjoyable and rewarding ministry.

Information on these racks may be secured from Paul Brenneman, Secretary of Gospel Literature Service, Kalona, Iowa, or from the author.

Kalona, Iowa.

## Living Our Peace Witness

*An open letter to ministers*

Dear Brother:

This letter brings to your attention, as was noted at a recent meeting of the Peace Problems Committee, two needs that are sensed among our membership during these days of international crisis. We ministers, who are the servants of God, are set apart to lead those who have been entrusted to our care. If we fail them in these days, the faith of many may be shaken, and we will be held accountable for those whose faith is completely lost.

The first area of concern for all of us lies in the shallow understanding of the meaning of *love and nonresistance*. So many people seem to give an intellectual assent to this as the better way of life, but are minus the inner resources and abilities to demonstrate the meaning thereof in the reality of their own Christian experience. So many of our members are absorbed in the aggressive and competitive ways of the world in their daily work activities or in the conducting of their business.

The sensitive conscience has been lost by many who are interested only in economic success. Recently a member of another denomination said of a certain thing that he is doing: "I know that it is not right to do this, but everybody is doing it." When this



spirit so completely possesses the lives of Christians, it robs them of their testimony of faith and completely nullifies their witness. What we need today is such a revitalization of our beliefs that we will have the ability to demonstrate the meaning of love and nonresistance and to relate it to our whole way of life with never a thought of retaliation and revenge.

Our total life expression should be one of mutual helpfulness, generosity, and outgoing love as a continual witness to the grace of God, especially so when our own nation feels so insecure in its attempts to meet the needs of the world in its present situation. May we as the ministers of our churches lead our members into the deeper understanding of our mission in today's world, so that we may be able to demonstrate a vital Christian faith in these crucial moments of our history.

A second concern relates to the inner resources of faith, which all nonresistant Christians should possess in a fuller way, especially during these days of international tension. When the news reports tell of the explosion of 60-megaton bombs which so contaminate the atmosphere that all the world becomes fearful, Christians should be able to demonstrate the quietness, the confidence, the trust, and the security which is the constant possession of those who know God. The prophet Isaiah said: "In quietness and in confidence shall be your strength."

In times like these, when propaganda is constantly being hurled into one's face, when evil is on the ascendancy and is moving forward with none of the forces of righteousness seemingly able to overcome it, when nations like Russia and China maintain godless ideologies which threaten the peace of the world, we Christians above all should be able to possess our souls in patience and also help the people of our own nation to see God's overruling hand in the destiny of the world. For Jesus said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Having our faith firmly rooted in the Prince of Peace, and possessing the comfort of the Spirit of God within, using always the resources of God's Holy Word, we shall find it possible to possess ourselves with calmness and with meekness. For "Great peace have they which love thy law: and nothing shall offend them [make them stumble, RSV]." With a faith like this, Christians need not unduly concern themselves with a "fallout shelter," because their trust is in God.

May God help you as the servant of Jesus Christ in these trying and evil days to lead your congregation to give a good expression of the Gospel of Christ with all of its saving grace and power, so that

*From My Bible Collection*

## Beginning a New Series

BY GERALD STUDER



Photo by Kaufm

The late A. R. Rumball-Petre has well said that "The oldest printed book, the best printed book, and the most printed book is the Bible. The greatest price ever paid for a book was paid for a Bible. The book which has been translated into most languages is the Bible. The book which has been sold and given away more often than any other is the Bible." Even before printing was invented, the Bible was the most copied of all those books of which Solomon has said "there is no end" in the making of them. Eccl. 12:12. No other book has given spiritual courage, or instruction, or motivation to all sorts and conditions of men and women for such a long period of human history as the Bible. No other book has so dominated and influenced the literature of the world to such an extent and depth as the Bible. Even general book collectors often find it necessary to include certain editions and versions of the Bible if their collections are to be comprehensive and balanced. Any of these facts alone, much less all of them together, would be reason enough to explain why there are Bible collectors.

But why a collection of *English Bibles* and Bible portions? P. Marion Simms has answered this question briefly and well in his book, *The Bible in America*: "The Bible in English differs from all other vernacular translations in two important respects.

Most other versions, both ancient and modern, were produced by individuals sometimes rather hurriedly, and, for the most part, have remained much as they were from their first appearance: while the Bible in English today is the work of a succession of scholars, sometimes large committees, and covering a period of 400 years. Only by slow degrees has it been brought to its present high degree of perfection. No other translation in all the world has so much scholarly work been done. Moreover it is the most widely circulated book in the world today."

In the coming weeks, I would like to tell you some of the fascinating stories behind some of the Bibles in my collection. But now, by way of introduction, let me tell you how I have come to collect English Bibles and what some of the items are that I have gathered.

In the first place, let me say that I have never met a Bible collector who built up his collection for the purpose of making money. Quite the contrary! My wife would be more liable to say, facetiously, that she has never met a Bible collector who built up his collection for any other purpose than to spend money! But seriously, and incidentally, it is true that we may say the Bible, more than of any other book, that its rarest and finest specimens grow more and more valuable as the years pass by.

I first began buying different English translations of the Bible when I discovered how helpful they were in understanding the Bible's message. Very often, a different way of rendering a given passage so familiar to me in the King James Version throws as much illumination upon

every member will be able to overcome the way of the world and the fears of humanity.

Your brother in the Lord,  
John E. Lapp, Vice-chairman  
Peace Problems Committee.



en passage as many paragraphs of ex-  
nation in a Bible commentary. Again  
l again, in my reading of the Bible  
ough year after year, I have chosen a  
erent translation only to have the excit-  
; experience of discovering truths I  
uld likely never have found had I read  
the same familiar translation over again.  
most before I knew it, I had begun a  
lection of English translations of the  
ple. And what had begun unintentionally  
ally became a deliberate purpose.

I have made little attempt to collect vari-  
s editions of the same translation.  
ither have I made much attempt to col-  
t the Bible in various languages. In a  
v cases where I have had a choice be-  
een two editions of the same translation,  
have usually chosen the earlier one.  
rthermore, I do have a small collection  
Bibles in other languages than English,  
t these are limited to the original lan-  
ages (Hebrew and Greek) and the  
rman and Latin.

My primary interest and intention is to  
lect different English translations. In  
e instances where there has been a  
ision of a given translation, I have  
empted to get a copy of both the earlier  
d the revised translation, but this is  
erally only in instances where there has  
en a considerable change in the trans-  
or's purpose or manner of translation.

At the time of this writing, I have 31  
ferent translations of the whole Bible,  
of the Old Testament only, 51 of the  
w Testament only, 58 of parts of the  
d Testament only, and 31 of parts of the  
w Testament only. Besides these, I have  
shortened or condensed Bibles, 27  
iquely illustrated Bibles, 11 foreign lan-  
age Bibles, 6 miniature Bibles, and 4  
dy Bibles.

Some Bibles are notable for their age as  
ll as for their translation. For example,  
have a "Brecches Bible" that was pub-  
hed in 1608, three years before the King  
mes Version ever appeared for the first  
ne. I also have two costly and beautiful  
esimile pages of the priceless Gutenberg  
ble, the first book ever to be printed with  
ovable type.

Again, some Bibles are notable for the  
sprintings. I have an Old Testament  
nslation that is odd and rare as a trans-  
tion, besides the fact that it has 1985  
inted in Roman numerals on the title  
ge—a mistake of a hundred years. Or  
ain, I have a Hebrew and English Old  
estament with the first page of Genesis  
assing but replaced in a handwritten copy  
the publisher himself with a letter of  
ology accompanying it.

Some Bibles are notable only because of  
eir extremely small size. There is cur-  
ntly available a complete English Bible  
at you can hide in your clenched fist and  
ad fairly easily without magnification.  
here are Bibles outstanding for their il-

lustrations, as, for example, a set of four  
magnificent volumes containing all 858 of  
the unusually beautiful and accurate paint-  
ings of Tissot.

You will come to realize as you read  
these articles in the coming weeks that the  
Bible has been turned to an almost in-  
credible number of purposes and prej-  
udices. Some of these stories will be simply  
interesting, even entertaining; others will  
be odd, some of them grim. Ride along with  
us on this trip through the intricate and  
exciting, not to mention human and some-  
times humorous, land of Bibliomania!

## Way of Love

"Blessed are the peacemakers: for they  
shall be called the children of God" (Matt.  
5:9). After reading this story, I thanked  
God again that we are not part of the war  
machine but "children of the heavenly Fa-  
ther" who shows us a better way, the  
"way of love."

"We can see you, Jap," warned Lt. John  
Warren. "Come down with your hands up,  
or we'll shoot."

"Don't shoot," the Japanese replied in  
perfect English. "I'll come down. I am a  
Christian and I am sick of war and blood-  
shed."

"We'll keep you covered," Sgt. Tom  
Forbes said. "So don't try any tricks."

"I won't," our enemy promised. "I give  
you my word as a Christian."

A strange sight we made there in the  
jungle: a chaplain, a lieutenant, and four  
soldiers with rifles cocked and trained on

one undersized, starving Japanese! I bowed  
my head in shame, because we were acting  
more like disciples of Mars (god of war)  
than followers of the Prince of Peace.

But I am more ashamed of what hap-  
pened next. Our quarry, weakened by  
hunger, was struggling to find a foothold  
on the precipice when his right hand  
moved toward his hip. Sgt. Forbes squeezed  
the trigger of his rifle. The Japanese fell  
sprawling at our feet.

"I have no gun," he said. "I just wanted  
to show you this . . . in my hip pocket."  
And he died.

Forbes knelt, reached into the dead man's  
pocket, and pulled out a New Testament  
battered and worn by constant use. It fell  
open to these underlined words, "Greater  
love hath no man than this, that a man  
lay down his life for his friends."

Hardened by years of war, Forbes knelt  
down beside the lifeless body and wept,  
"God forgive me."

This man, Tom Forbes, is now a mis-  
sionary in Tokyo, Japan.

—Zion (Oreg.) Church Bulletin.



The South's public schools opened this  
fall without violence for the second straight  
year, although desegregation expanded to  
31 the new districts that admitted 392 Ne-  
groes to formerly all-white schools. This was  
the greatest number of districts to desegre-  
gate with the beginning of any school year  
since 1957. There are now 824 districts in  
the southern states with policies providing  
for biracial schools.

## Our Mennonite Churches: Crossroads



Crossroads Community Church is located near Timberville, Va., in the Northern District of the Virginia Conference. Services were begun here in 1934. In 1954 Sunday-school rooms were added. The pastor is A. T. Rollins; the membership about 50.





# OUR SCHOOLS

## The Quest of Life

By JOHN M. DRESCHER

(Condensed from Commencement Address at E.M.C., 1961)

Man has always been on the quest of life. When you stand at a busy intersection on Main Street and watch the passing crowd or when you are moving in the busy traffic on modern superhighways, you know that people are in pursuit of something. It is clearly defined for some; it is vague for others. There is a vast hidden world of drives which push people along the path of life.

Basically man is on the quest of life. And today while man is planning for life on other planets, he remains a pauper in knowledge and power as to how to live here. One need not dig very deeply, or look very long or far to notice what kind of world we are in. We are aware that one decision or one day may determine our destiny.

Yet in a world where people are pushed so closely together, psychologists are getting louder in lamenting the plight of the lonely crowd. Paul Scherer writes, "The fundamental difficulty with our western civilization is simply that it has never made up its mind as to what life is all about." This lack has led to various views of life. Scott Fitzgerald writes, "Life is a football game; everyone is off sides and the rules are abolished and the referee chased off the field." Another has said, "Life is the predicament that precedes death." One popular philosopher cries, "What is life for?" and then leaves it at that.

Deeper questions to face first of all are: What is life? What is it that makes life meaningful? There are very few prophetic notes anywhere as to its source, or its destination, or what it's supposed to be doing along the way. And if one does not know from where he comes and to where he is going, he can't expect very much clarity as to why he is on the road. We have put so much emphasis on making a living that we have forgotten that it is more important to make a life. Almost anyone can make a living—even if it is done by begging. It is more important that we possess the power to live.

There are those who are on the journey of life without a clear idea of that for which they are searching. The young fellow who burns up the road in his new car, but doesn't know where he is going, is all too typical of people who burn up the best of life with no objective except the thrill of a moment.

Some set out and along the way forget their destination. If they would only realize their awful straits, they would at least stop long enough to do what the beloved yet absent-minded minister did. Arriving at the railroad station to leave on the next train, he phoned his wife to find out where he was going.

There are others who in spite of their excellent training and thinking capacities unthinkingly enter a wrong course in life. I read recently of four professors, standing together at the depot, chatting farewell remarks one to another. When the final call of "all aboard" was given, three of the four jumped on just as the train moved out. The one left seemed greatly upset and was finally spoken to by the station manager. "Well, what's wrong; they made it, didn't they?" "Yes, sir, they did," he replied, "but, you see, those three men came to see me off." So, you see, there is a kind of living which wastes life on things and thrills of the moment. There is the kind of living that forgets the goal, the destination, or the ideal. There is the life that has missed the God-given plan and so missed the real meaning of life.

Let us look, on this day of commencement, at certain simple yet all too easily forgotten fundamental truths which do help us in our quest of life.

### Meaning of Life Realized in Surrender

God's textbook on economics starts out with the supposition that not only theoretically but very practically life belongs to Him. We hear people today cry for liberty, but we know they mean license. We see men fighting for freedom, and we know how they feel and fear the fetters they are in. We hear people clamor for peace, and we know their unrest of soul. Why? *Because of most importance in life is not the finding of freedom but the finding of a master.*

Some feel that the meaning of life is found in independence, indulgence, or indolence. But when we do with life what we wish, it issues in that which we do not want. One does not begin to live until he has decided where his dedication belongs and puts it there without reserve. One does not live until he has surrendered himself to the death, to a cause greater than himself. "Follow me," said the Saviour, "and I will make you. . . ."

At the very threshold of His kingdom, Jesus meets every man with the unyielding declaration, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." The greatest

victories are won not on the battlefields of the nations but in the battlefields of souls. And surrender, the giving up of self is harder and more painful than skinning oneself alive.

I call to your mind one of the most familiar names in Christian circles today. It was the ordinary child of humble people, very limited means. As a boy he was school clerk, without special talent or unusual promise. He was just such a boy as would in all but one case out of a hundred thousand, go through the world and then pass on without leaving a ripple on the surface of the sea of life.

But Dwight L. Moody made two momentous decisions. First, he decided to become a follower of Jesus Christ. It was slow and arduous work at first, for the officials of the church which he sought to join kept him waiting a full year before they would admit him. But he took the delay good-naturedly and joined when they gave him the opportunity.

And not long after, he made his second and even more momentous decision. Without the slightest idea of what it meant to him or the world, he said, "I am going to see what God can do with a surrendered life." He saw and so did the world. The quiet, modest man of seemingly mediocre ability became a Christian leader of worldwide influence. Under his preaching hundreds of thousands professed conversion and became Christians. Among them were Henry Drummond, university professor, scientist, religious leader, and Wilfred Grenfell, apostle to Labrador.

Conscious of his own lack of education and sympathetic with those who wanted it, Moody founded the Northfield Summer Assembly, a Christian institution whose value to the youth of America can never be put into words. He initiated a much-needed movement for the better treatment of inmates of our prisons and jails. He was the inspirer of the Moody Bible Institute, which has done and still continues to do an enormous amount of good. That one boy, by an all-important surrender, plus the power of Almighty God, lifted the life of countless millions to higher levels and became one of the immortals.

It was such total surrender to the great person and greatest program in the world that in the life of Martin Luther set tyrants to trembling and thrones to tottering, and led to the banishment of the dark night of the Middle Ages, and the advent of the mighty mental and moral reformation.

The Chinese tell this legend: An old-time potter long and earnestly strove to give his vases a certain beautiful tint, but it was in vain. At last, in desperation, he threw himself into the furnace, and when the pottery was taken out, there was the beautiful color upon it. This is a true parable. It

(Continued on page 43)





# TEACHING THE WORD

## Spell Opportunity 1962

By BOYD NELSON

The Hill Point Mennonite Church in Jonesburg, Ind., has been in existence for many years. Its members are faithful and concerned for the church. Just recently they began a planned giving program and undertook the support for Bro. Yoder, their pastor.

Every Sunday morning the entire congregation arrives in family groups. Everyone is there for the preaching services and Sunday school. Sunday evening attendance is also good, and the faithful are there for Wednesday evening prayer meeting.

Hill Point is concerned about its weaknesses. The Sunday-school classes frequently revert to problems they feel in "getting going" in evangelism. Members talk much about missions and actively support financially the district and general mission boards. Members' lives are exemplary in speech and activities, and honesty in business dealings is a watchword.

They are busy in their work for the church too. Teachers work faithfully in preparing for their Sunday-school lessons. The Sunday evening programs show careful preparation. Summer Bible school shows good participation, both by teaching staff and pupils. Children's clubs give them a sense of broader meaning for the church beyond Sunday-school and worship services.

But Hill Pointers are dissatisfied with their effectiveness. Few new people have been won for the church from the community. A few of the young people have been lost to them and have moved away to attend other churches. In the last ten years, two or three couples with children gradually grew indifferent. Now they are identified with another denomination. Hill Point has grown in spite of this, however—just slightly more than the general population, 20 per cent as compared with 18 per cent in the last ten years.

1962 arrives. The Commission for Christian Education announced its annual theme, "God Builds the Church Through Congregational Evangelism." In the church council one evening Bro. Yoder expressed a sense of need he had heard a number of times. "I'm still new here, and so I can't say this from my own experience or observation. But I sense from what a number of persons have said that they would like our church to be more effective both in outreach and in winning our own children for the Lord. Is there something

we can do as a congregation to co-operate with the Commission emphasis and help ourselves in this task which we feel to be perhaps our most important?"

Some council members didn't see such a need. After all, the Christian education program of the congregation was running smoothly. Sunday school, clubs, summer Bible school were all using Herald Press materials. They attempted each summer to invite neighbor children to Bible school. What did Bro. Yoder mean?

Others on the council thought they understood. Something must be lacking when there is little real growth beyond that which comes from Mennonite families moving in and from the addition of their own children to the church. Perhaps there was need for evaluation.

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Love pours us into a mold and we come out with a forgiving spirit.

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So the council decided to investigate evaluation possibilities. Someone had read that evaluation materials were available from the home missions and evangelism office of the general mission board. Someone else had seen a shorter evaluation form of the Christian Teaching Mission. So they decided to get these materials as a preparation for their work. Pastor Yoder and Bob Jackson, the Sunday-school superintendent, were designated to get these materials and to suggest ways of using them.

Following this meeting, the superintendent and pastor worked together in getting evaluation ideas and in planning a suggested pattern. They discovered that other congregations were having similar concerns. They also discovered that a number of congregations had tried to answer these concerns by establishing more activities. A number of ministers counseled Bro. Yoder not to start new activities without first making these concerns a matter of continuing prayer on the part of the entire congregation. The problem seemed to them not to be a question of number of activities, but of improving the quality of present ones.

At its next meeting, the council decided to plan for an evaluation. They asked the leaders and members of every congregational activity, including the educational ones, to evaluate their activities. As con-

gregational workers did so, they were startled to discover that few of them felt that the activities were generally concerned about meeting the needs of persons in the group or in the community. Rather, the activities became a goal in themselves rather than the means to an end.

As the congregation received this new insight, its members felt more and more the need for repentance and prayer for forgiveness and guidance. Sunday-school teachers and superintendents took personally the responsibility for co-operating with the church-wide expansion goals for Sunday schools and for awakening Sunday-school pupils to their share in reaching these goals. Summer Bible school staff were just beginning to plan for their new season, and they caught a vision of how they could work so as to feed into the Sunday school and children's club programs. The club leaders discovered community children who were good friends of the club members and encouraged club members to bring them along. They also adapted the program in order to meet the needs of these potential new members. They saw to it too that Sunday-school teachers for the various age groups were aware of these potential new pupils.

The adults came to know the parents of these neighborhood children. They came to see the need to be personally interested in their neighbors—aware of their concerns and problems, supporting them in prayer, manifesting a personal interest in them, opening homes to them, being free to speak of their relationship with Christ and each other. They began to see church-wide resources available—Sunday evening materials in *Builder*, Christian home resources which could make a fine contribution to neighbors, camping opportunities, evangelistic emphases of MYF set in a context of total Christian living, witness of church music, and the worker training and winter Bible schools. Here were resources which they could put to work in reviewing their community.

If you look for Hill Point, Jonesburg, Pastor Yoder, or Bob Jackson, look in your own experience and that of your congregation for 1962. For while you can't spell "Constantinople" in two letters, you can spell "opportunity" in four numbers. Try it and see if you don't come out with 1962.

Elkhart, Ind.

Strong, responsible, and faithful Christians, wearing the full armor of God, are the best weapons of attack against communism and the other problems of our day.—J. Edgar Hoover, in *Christianity Today*.





## Has the Church Expanded Too Fast?

By DANIEL KAUFFMAN

"It seems to me the church is asking for too much money." "When I was a young man, we took an offering once a month; now it's an offering or two every Sunday." "Why doesn't the church live within its income like I have to?" "When I go to church, all I hear is money, money, money!" Have you ever heard statements like these? There are some people who feel this way. These are comments we ought to face squarely. Our church members have a right to talk and to be heard. Our local congregations, district conferences, and general church boards are servants as well as leaders and must listen to the people.

Has our church expanded too fast? This is a basic question. In seventy-five years we have made sweeping changes from almost point zero in a church program to a point involving a full-range program—home and foreign missions, relief, voluntary service, hospitals, homes, colleges, high schools, supported ministry, camps, youth work, women's work, and radio ministry. All this within the lifetime of some of our people.

A positive approach to these questions might be to look at the role of money in the program of the church. Why does the church need money? This can partly be answered and illustrated by the three points on a triangle. The church is made up of

Belief  
People  
Program Money

consecrated and dedicated people. They are bound together by a series of common beliefs. The church exists because we have a belief in God. We believe the Bible teaches evangelism, nurture, love and peace, and discipleship. These are a few of our beliefs. Our church exists and is controlled by our beliefs. We commit ourselves to God and the church by saying, "This I believe." These are the issues (beliefs) which make us a denomination. Beliefs are placed at the top of the triangle in a controlling position.

However, a church cannot exist by belief alone. These beliefs must be made manifest in our lives through some kind of expression. We call this expression "church program." It is the second point on the triangle. Because we believe in evangelism, we have a mission program. Because we believe in nurture, we have Sunday schools, summer Bible schools, church services, MYF, schools, the Commission for Christian Education. Because we believe in love and peace, we have a program in Pax,

MDS, VS, I-W, and relief. If we didn't believe anything, we wouldn't need a program.

A program cannot exist without money, the third point on the triangle. Money makes possible the realization of a program which puts into action our beliefs. Just as you cannot run your home or your business without money, so the church cannot have a strong mission program without adequate money. There is a very close relationship between quality of program and adequacy of money. Some of our people are quick to criticize our church program and, at the same time, they give such meager amounts so that it is impossible to strengthen the program, which is what they really want to do.

Belief—program—money: these, you might say, are the triumvirate of the church. The church is controlled by beliefs put into action by a program made possible by our tithes and offerings. Not one of these is changed without its effect on the other two. A change in program immediately affects beliefs and money. Likewise, change in amounts of money immediately affects program and belief.

It is true, "The church is always asking for money." It is true because we have beliefs and are moved to initiate a program to express them. The only way to change it is to take away several of our beliefs. Which do you want to drop?

When a person says, "The church is asking for too much money," he is saying one of two things: "I want a weaker and weaker program so that we have a less effective expression of what we believe." (Read again the above paragraph showing the close relationship of belief, program, and money.) Or he is saying, "I want the church to have a lower standard of giving than God held for the people of the Old Testament." The Old Testament standard was the tithe and the New Testament standard is proportionate giving. Since the spirit of the New Testament is grace and always higher in other areas of concern than the Old Testament, would it not be correct to say that in the area of money God is just as much interested in what we keep and how we spend it as He is in what we give? Should not our giving be at least the tithe?

We don't know for certain what our church is giving, but the General Conference research office estimates it to be about one half of the tithe (\$70 to \$80 per

member per year). The tithe would likely be an average of \$150 to \$200 per member per year. There are 24 major denominations doing a better job of total giving in 1960 than the Mennonite Church. For instance, the Free Methodists are first, with an average giving per member of \$271.86. The large Presbyterian Church U.S.A. gave \$101.44. This is the first time they have gone beyond \$100. To finance the existing program of the Mennonite Church it takes something less than the tithe, including the costs of the local congregation. Therefore can we really say the church is asking for too much money?

Before we say the church has expanded too fast, let's be certain we have taught stewardship in its New Testament form and that we are not trying to justify a lower standard of giving so that we can be more at ease on our own personal high standard of living.

When we ask questions on how the contributed dollar should be distributed, that is, how much of the dollar should go to missions, education, and the local church, we are introducing an administrative problem and not one of stewardship. The church is one integrated unity. It is one body with many members. The church program does not emphasize only foreign missions, for missions would soon die without the proper development of the local home base, recruitment and training of workers through our schools, and the administrative functions of the General Conference. These are not competing agencies but co-operating agencies, all serving an important function to make our church mission.

At the point of distribution, there will be differing administrative viewpoints. We must allow for these different opinions. Our official church boards, through your elected representatives, are struggling with this administrative problem. We must have confidence in one another that each is seeking God's will and that the decision arising from the group is the answer from the Lord.

Scottdale, Pa.

Forty-seven Protestant and Eastern Orthodox churches in the United States reported to the National Council of Churches that they gave in 1960 more than 2½ billion dollars. This was a record figure. Benevolence which includes home and foreign mission amounted to 18.1 per cent of the total. Twenty-three bodies reported that they spent 28.7 per cent of their total in the construction of new buildings. In per capita giving, the Free Methodist Church stands first at \$271 per member. Of churches with over 100,000 members, the Church of the Nazarene is the highest, with \$142 per member. Of churches with over a half million members, the Presbyterian Church is the highest, with \$101 per member.



# TO BE NEAR TO GOD

## Prayer at Nineveh

By J. PAUL SAUDER

Sunday, January 14

ple believed. Jon. 3:3-5.

Preaching, to be effective, must arrest the eyes of the listener. The people believed, via the preacher, of course. Here was God's minister, equally effective with a preacher's crew and the population of a heathen city. Faults Jonah had, to be sure, but somehow people heard God's voice when he opened his mouth. Pray for your preacher this morning, that his message may "burn its way home," as in the story of Jonah.

Monday, January 15

and turn. Jon. 3:6-9.

When man cries to God, and turns from himself, man is set up to do business with God and God with man. They must have been enough set, those Ninevites, what with evil ways and violence in their hands. Good preaching is like a mirror: men see themselves as they really appear to God. Then they pray. And prayer is conducive to good preaching too. The two are inseparably linked.

Tuesday, January 16

changed His mind. Jon. 3:10.

Repentance and its consequent works are the prayer also, being "the soul's sincere desire, unuttered." The original seems to indicate that when man becomes sorry for his sin and its effect, God also becomes sorry for the effect and softens it or heads it off entirely. Certainly God is our great Co-creator, if we may use such a term. He operates wherever He can do so without militating against His nature and purposes. Nineveh was spared its fate, and that by reason of repentant prayer.

Wednesday, January 17

ever praying. Jon. 4:1-3.

Shall a child "talk back" to its father? Jonah probably knew that Nineveh would eventually capture his beloved Israel. So Jonah wanted the worst possible fate to befall these heathen. Oh, how our so-called "prayer requests," so willingly shared, are sometimes warped by our likes and dislikes! It's been done, even as one of our widely traveled evangelists has pointed out.

Thursday, January 18

gry? Jon. 4:4.

Psychologists, students of the mind, point out that the man who says that he wishes to die is often fundamentally angry at something. Elijah and probably Jonah so had "burned themselves out" of psychological strength in their justifiable an-

gers at terrible displays of wickedness. But God speaks to this man Jonah when he prays with such petulance, "Dost thou well to be angry; is there nothing in you but anger; are you consumed?" Anger must never be such that it precludes the reconstruction of the condition or of the persons who are the objects of the displeasure of God or man, or both. How else can we pray?

Friday, January 19

Do we hope for the worst? Jon. 4:5-9.

Do you hope against hope for the destruction of "the opposition"? And mope while waiting for it to happen? And consider your discomfort (or comfort) to be paramount to others' comfort or discomfort? And pray God for your will to be done? And waste valuable time in mopeish sitting and discussion when you are capable of effective witnessing to still other people? Jonah wasted a sizable chunk of time at Nineveh, waiting for forty days to come to an end. He might have spent that time in other communities, testifying happily about a runaway prophet and a big fish and a prayer meeting and a revival. Shame on Jonah and on us if we copy his ways.

Saturday, January 20

Dullard pupil. Jon. 4:10, 11.

It seems that Jonah wrote this book, thus "telling on himself." He must have talked to that ship's crew sometime after they made port again. God's speeches are recorded in such earnest fashion that it must have been Jonah himself who recorded them; the story in chapter four sounds real and firsthand. Here is a valuable and purposeful legacy on the technique of prayer. Jonah, if this supposition be correct, became so heartily ashamed of himself that he wrote a treatise-story whose subtitle could be "How and How Not to Pray." What a God have we! What an Arranger of circumstance! What a Lover of man is He! Even of Jonah and others like Jonah.

## The Rainbow

By FANNIE MILLER

The rainbow was beautiful tonight. It looked close; as if we would drive right to the end of it. As we came closer, it faded away as the rain moved away from us.

It made me think of life. Were it not for the sorrow and the tears that we shed, we could never see the rainbow of God's love.

## A Prayer

FOR THIS WEEK

Saviour, I am come before you

Weak and humble, much in need.

Strengthen, guide, and lead me onward

And my every hunger feed.

O'er the pastures green and shady

Lead me ever day by day

Down beside the clear, still waters—

Through the straight and narrow way.

As I rise to higher levels,

Hills and knolls obscure my view;

Yet through faith in you, my Saviour,

I can see a pathway through.

Saviour, may I always follow

In the path where you have trod,

Always striving with all patience

Ever in the will of God.

—Philip Smock.

## Prayer Requests

(Requests for this column must be signed)

Pray for the Argentine Church Conference, which meets at the Trenque Lanquen campground in February.

Pray for the enrollees in the five English Bible courses. This is one way of following up individuals who have heard Menonite radio broadcasts. A North Carolina student writes, "By studying about Jesus it has changed my whole life."

Pray that a place for holding meetings may be found in Barao Geraldo, near Campinas, Brazil, and that a strong church may be planted there.

Pray that God may convict a teen-ager in a Christian home who has not accepted Christ and is rebellious against the Spirit.

The clear beauty of the natural rainbow is no match for the beauty of heaven and the wonder of being with our Saviour who made this possible. It is no coincidence that the rainbow arches from earth to heaven. This is a promise of God; a promise that He will never again destroy the whole world and a promise of love and care for His own. It is a reminder of His ever-present nearness.

When we see His children have trials and cares, do we see a rainbow in our tears? I believe it is there. The arch is from earth to heaven.

Let us look to Him for guidance daily and remember to thank Him for the rainbow always.

Middlebury, Ind.



## The Disciple in Mission

By J. D. GRABER

Discipleship and lordship are two sides of the same truth. If Christ is my Lord, then I am His disciple. If I do not recognize the lordship of Christ, then any talk of discipleship is meaningless.

### Christ Is Lord

The Great Commission (Matt. 28:19) is based squarely on the lordship of Christ. We should not overlook the first sentence of the commission that gives the very basis of its validity: "All power is given unto me in heaven and in earth." He goes on to say, then, in perfectly clear logic, "go ye therefore and make disciples of all people." If Christ were not Lord of all the earth, He would have no authority and no moral right to send His followers into the whole earth among all people.

Furthermore, what would His disciples preach and teach if He were not Lord making demands of full allegiance upon all people? He is Lord whether people recognize Him as Lord or not. The disciple, under orders of his Lord, is to proclaim that the kingdom of God, i.e., the kingly rule of the Lord Christ, has come near and is asking to be recognized. The message is not, "get yourselves saved," but acknowledge Christ as Lord and place yourself under His kingly rule. This, of course, is salvation, but the focus is on Him as Lord and not on us as poor, self-centered human beings.

### Obedience and Mission

The mission of the disciple is obviously based on obedience. The Lord has commanded and the disciple obeys. In this we find the truest missionary motivation. Not in pity for the heathen, not in a moral obligation to share the good news, not for achieving a fuller life, not even primarily as a love offering to our Lord, but in obedience to the Lord's commission do we find the fundamental reason for becoming involved in the world mission.

Paul said, in reviewing his past life, "I was not disobedient. . . ." Paul's first question upon meeting his Christ the very first time was, "Lord, what wilt thou have me to do?" From that point on Paul's whole life was dedicated to the task of finding God's will and then *doing* it. This was the reason he spent his years in evangelizing the Gentiles. It was not because he "just loved the Gentiles" but because he had

heard the voice of his Lord on the Damascus road saying something about being a chosen vessel to the Gentiles, "unto whom now I send thee." It was this sense of being sent, commanded to go, that drove him relentlessly on and out.

The Johannine form of the Great Commission (John 20:21) lays stress on this aspect of the mission. "As my Father hath sent me," He said, "even so send I you." This sense of mission He sought to lay upon the hearts of the disciples. He Himself was very conscious of His own purpose in coming to earth. He came in love, but He came because He was sent. The writer to the Hebrews also says that He learned obedience through the things which He suffered. In obedience, in carrying out the Father's mission, Christ is our best example.

### Mission and Worship

The disciple naturally identifies himself with the purposes of his Master. It is not conceivable that the disciple should have a purpose in life or a set of ambitions and objectives that do not square entirely with Christ's. Otherwise he would not be a disciple; he would be a mere pretender. It is, therefore, a characteristic of the disciple to be conscious of living under a sense of divine commission. He is conscious of being sent.

This identification with the Lord is most completely realized in worship. As the disciple bows in the presence of his Lord, praises, adores, and glorifies Him in spirit and in truth; as he empties himself of all that is of self and of sin before Him, and as he seeks to lose himself in love and devotion to the One who is altogether lovely, he commits himself entirely to his Lord. After an experience of worship such as this he will arise and go out in obedience. If the disciple can worship Christ and then go out refusing to do the Lord's full will, we must conclude that his worship has been a mere mockery. He has deceived no one but himself and perhaps some of his gullible fellow men. Worship and obedience are the two sides of the same experience. We cannot have one without the other.

The Master does not need our services or our money. He wants us. This is, of course, a half-truth because if He has us, then our services, our money, our time, talent, and all will belong to Him. That

is why we can say that to *glorify God*, this is the whole of the disciple's purpose in life. When Jesus told the Father, in His high priestly prayer (John 17:4), "I have glorified thee on the earth," was He not summing up His whole life in that one phrase? After all, what more than this can any child of the Father in heaven do? We may never forget that God wants our worship first. Our work will then follow naturally. But it is possible to do a lot of work for Christ without worshiping Him. He is not pleased by this. In fact, we may often try to compensate for an inner leanness of spirit by an outer activism.

### Reflecting the Christ Life

The disciple's effectiveness in mission is in direct proportion to his obedience. It is correct to say that the success of our mission does not depend on how good we are but on how obedient we are. This is again merely a verbal exercise because the obedient disciple will be good because he will have identified himself with the Father's purposes and with His character.

"They took knowledge of them, that they had been with Jesus" was said of Peter and John in the presence of the authorities. There must have been something about them that reminded them of Jesus. It may have been their boldness. Perhaps it was their self-forgetfulness, their complete dedication to the cause they had espoused. To use our now familiar expression, they had identified themselves with their Lord through worship and devotion so that His purposes and His character shone through. That is why their witnessing was so effective. I do not mean effective, necessarily, in producing results easily measurable by statistics, but successful in terms of the impact made.

Each disciple's method of engaging in his mission will be uniquely his own. You must not try to carry out your mission as I carry out my own and I must not merely imitate you. We each have our own mission to accomplish, but all within the framework of our obedience to our Master. What the disciple says will have might primarily as it is fortified by what the disciple does and by how fully he himself lives out his own exhortations. It is a law in the spiritual world that if I promote a standard of life and dedication higher than one I am willing to follow, I irritate rather than inspire. This does not mean that I should talk less about my Lord but that I should be a more faithful disciple. I should make my orthopraxy catch up with my orthodoxy. Even so some of us will speak more than others. All will live consistent, exemplary lives; all must give the clear impression even to enemies, that they have been with Jesus. The quality of our living will be the most important element of our witnessing and we will give verbal expression in our own way as the Spirit directs.



## The Mission Is to All Men

The disciple will consider that all the needs of all the men on earth are included in his mission. This is due again to the lordship of Christ which embraces all men. To say that proclaiming is of the mission while serving and feeding and ministering

to the physical needs of men is of secondary importance is a denial of this lordship. We cannot thus fragmentize life. He is Lord of *all* of life. As His disciple I minister to *all* of life and to *all* men. For all men and every part of man's nature and man's need are to be brought under His lordship. This is the disciple's total mission.

# Discipleship in Mission

By J. Lawrence Burkholder

*Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him; but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."—Matt. 28:16-20, RSV.*

The final command of Jesus to His disciples established for all time the form and purpose of the Christian life. The Christian life is mainly a life of witness to the resurrection and the sovereign lordship of Christ. There is something very simple and primitive about the command—depending, of course, upon how strictly it is interpreted. In substance it is missionary rather than cultural, and it prescribes only the rudimentary aspects of mission such as "making disciples," "baptizing," and "teaching."

Since the command is rather limited in scope when compared with all the activities which make up life, it has seldom been made the center, let alone the sum, of the Christian life. It is well known that the Catholic Church has turned the Great Commission over largely to the clerical orders, the churches of the Reformation relegated it to the apostles, and modern Christians have had a tendency to turn it over to the "missionaries." Seldom have the followers of Christ taken the Great Commission as seriously as they have taken the "command" to "marry and give in marriage," to buy and sell, to study, and to govern. The center of gravity has been in the direction of a cultural commitment to the exclusion of personal missionary involvement.

While it must be admitted that Christ's command is too narrow to serve as an inclusive formula for discipleship, nevertheless it may be accepted as a "radical" index of Christian duty. It locates the center of Christian concern, and gives all of life a definite orientation.

To say that the Great Commission is radi-

cal is to use the term "radical" in its etymological sense. It is derived from the Latin *radix*, which means "root." That is radical which goes to the root of the matter. In this sense, the command to "go . . . and make disciples of all nations" goes to the root of discipleship. Discipleship is essentially missionary even though not all disciples will spend all their time in such direct missionary work as itinerant evangelists.

Some of the statements that have been made recently about the place of mission in the church could also be applied to discipleship. It has been claimed that the church "is" mission; not that the church "has" a mission. We are reminded today that it is improper to think of the church as an institution which occasionally engages in mission. Mission is so basically tied up with the church that the church exists only while it is engaged in mission. As Emil Brunner puts it, "Mission is to the church as burning is to the fire." If there is no burning, there is no fire. Likewise, where there is no mission, the church dies. The same may be said of discipleship.

It takes a lot of faith to face all the natural and cultural hazards that are involved in making disciples of all nations. Oddly enough, at the very time that the world seems to be shrinking geographically, we seem most inclined to despair. The apostles to whom the command was delivered were only a handful, and they had no idea of how many nations there were in the world. Their faith, however, was not based on numbers and distance, but upon their belief in the lordship of the ascended Christ. Notice that the commandment was prefaced by a statement with far-reaching consequences: "All authority in heaven and on earth has been given to me." This is a statement with cosmic implications. It is to say that dominion in the world belongs to Christ, and, therefore, the disciples are really preaching in Christ's world. Jerusalem, Rome, Athens, Spain, all belonged to Him, even though Nero and others may have been in positions of power. Early missionary preaching was, therefore, an announcement that all the kingdoms of the world had been conquered by their Christ.

The evangelistic call was a call to accept that fact and reorient one's whole life toward the kingdom of God.

The cultural implications of the Great Commission cannot be set forth in a word, but at least it can be said that where the missionary mandate is taken seriously, cultural institutions take on a provisional and "open-ended" character. Mobility becomes a general characteristic of God's people, and institutions become dynamically related to the cultural setting.

Mission is part of a general world view which includes the rise and fall of nations and shaking of cultural foundations from generation to generation. Not only does the Christian mission take on a "militant" stance toward human institutions, but it also regards its own Christian institutions as cultural artifacts which come and go. It is the Christian dynamic view of history which enables Christians to regard the destruction of their institutional gains as a command to move ahead on another front.

The same may be said of the individual disciple; the call to discipleship is a call to uncertainty. While Christ does not always shake us loose from the ties of home, school, and community, it is not self-evident that He will withhold the most radical demands. One recalls a classical passage by Dietrich Bonhoeffer,

*The disciple is dragged out of his relative security into a life of absolute insecurity, from a life which is observable and calculable into a life where everything is unobservable and fortuitous, out of the realm of finite and into the realm of infinite possibilities.*

What this means is that the Christian lives in constant openness to the command of Christ as a slave listens for the order of his master or as a soldier awaits the command of the officer.

Today it is not considered untoward for a business concern to transfer its officers from one city to another. In fact, we are told that we are living in a mobile society, and that many people live an uprooted existence. This means that superficially modern man and the disciples of Christ have a common characteristic—they are both mobile. Of course, they are mobile for different reasons, but this may permit one to ask whether it is any less reasonable for the church to ask some of its members to move to strategic locations than for business organizations to relocate their officers. Ultimately, it is a matter of what seems most important—economic success or the mission of the church.



A number of Episcopal churches in New York City are abolishing the pew-renting tradition. They want to "shake off the reputation of being exclusive or a church for the swells."



# Prayer in the Life of the Muslim

BY MERLIN GROVE

The prayer life of a Muslim, like that of a Christian, is the thermometer that measures the warmth of his religious fervor. According to the Koran, the Muslim's Bible, "... good deeds annul ill deeds" (Surah XI:114). If he observes the prescribed ritual and prayers at the proper times of the day or night, the Muslim's heart is "at peace."

The institution of Muslim prayer (or worship, since it means to supplicate with adoration) rests upon the law as given in the Koran, and the example of Mohammed, their prophet. There are two kinds of Muslim prayer. The first is the formal ritual prayer; the second is spontaneous and intercessory prayer, in which the individual may use phrases of his own choice. The first type is compulsory and the form must be followed if the prayer is to be valid. Only when this obligatory prayer is performed may the spontaneous prayers be offered.

Obedying a combination of the Koran and tradition, the Muslim practices five compulsory prayers. Surah XI:114 says, "Establish worship at the two ends of the day, and in the parts of the night close to them." However, the accepted pattern begins with the dawn prayer, said when the dawn has broken and before the actual sunrise, and continues with the noon prayer when the sun passes the meridian; the late afternoon prayer, prayer immediately after the sun sets; and prayer after sunset, before retiring, but not later than midnight. Each of these rounds of prayer has its stipulated number of ritual movements, never less than two.

One of the chief lessons of this frequent prayer ritual, suggests Kenneth Cragg in his book, *The Call of the Minaret*, is the necessity of the believer to recognize God in the midst of his duties. In addition to the five obligatory prayers, there are two optional ones—one said in the night after sleep but before dawn, and one between the dawn and noon prayers, perhaps coin-



Finger-like minarets, from which the "muezzin" gives the call to prayer, are located near every village mosque.

ciding with breakfast. The daily hours of prayer supersede the holy day; therefore a Muslim does not observe a Sabbath.

## The Ritual Prayer

Let us follow in the shadow of an ardent Muslim as he observes his five-times-daily ritual. As the hour for prayer arrives, the prayer call is given by a man called a "muezzin" from the top of the minaret, the towerlike edifice built near every village mosque. "La-illaha illa-Allah," rings forth in Arabic, the mother tongue of Islam. "There is no god except God," and the second phrase continues, "... and Mohammed is the Apostle of God."

At these familiar opening words, our Muslim friend instinctively drops his work, or rises from his bed, and proceeds to make himself fit to perform his sacred rite. Careful washing, which must precede every prayer, symbolizes a cleansing of the soul. According to Surah XXIX:45. "Prayer preserves from impurity and evil." Using running water, the Muslim washes those parts of his body which are usually exposed: the hands and arms to the elbow, the mouth and nostrils, the face and head, and the feet to the ankles. Sand or clean earth may be

(Continued on page 43)



Muslim judges listen to election speeches in Somalia. United Nations Photo



A young Somali with a camel, the Somali beast of burden.

# Missions Today

## What Do People Need?

BY BOYD NELSON

The "cold war" which has prevailed since the late 1940's has now come home to roost. The last decade's acrimonious debate over communism at home seems to be shaping up into a new phase. And many Christians seem to be getting involved. Christians dare never be indifferent to human need and to what is causing it. With thousands of Russian refugee brethren resettled in other parts of the world, Mennonites (of all Christians) should be well informed on communism and its dangers. The extensive overseas mission program of the Mennonite Church also represents an investment which will be of much concern. So the conflict over communism at home will inevitably stir Mennonite interest.

But one fears that with our traditional aloofness we may be ill prepared to face this new situation. It is time that we find our "stance." What should be our attitude?

First, we need to remind ourselves that all human attitudes stand under the judgment of God. Materialism, secularism, selfishness, liberalism, nationalism, communism, militarism, and all other human movements which arouse men's passions and lusts or excuse men's failures will not stand. Greed, hate, selfishness, violence—whether they are inspired by communism or nationalism—are under God's judgment. We dare not give ourselves to such movements. They will in the end destroy all their participants, including ourselves. Such a destruction would be eternal and not just for one's physical lifetime.

Second, we should see the conflict as a challenge to us in our Christian mission. This does not mean that we enter into a race to win people from the communists. But it does challenge us to see people's needs and to face our Christian responsibility in helping to meet them. The fact that the conflict exists testifies to human need. This has been abundantly documented overseas.

Here at home, we sometimes lose sight of a growing spiritual vacuum in our civic or secular life. The President's commission on national goals, the increasing numbers of nationalistic groups, the enlarging military role in U.S. life and thought, all testify to this. A management consultant has observed that in the last 30 years American attitude has shifted from a "guilt" psychology to a "shame" psychology. Instead of feeling "guilty" for having done wrong people tend to feel "ashamed" for being found out. He partially accounts for the increase in crime and dishonesty in this

(Continued on page 43)



## Overseas Missions

**Salunga, Pa.**—Elva Landis arrived home on furlough from Tanganyika on Dec. 4. Her address is 775 Valley Road, Lancaster, Pa. Lois Landis arrived home on furlough from Ethiopia on Dec. 12. Her address is 1, Bareville, Pa. The Dr. Harold Housman family arrived home on furlough from Tanganyika on Dec. 17. Their address is 10 Amos Miller, R. 6, Hagerstown, Md.

**Mrs. Samuel Troyer**, former Eastern board missionary to Tanganyika, died following an operation on Dec. 18. Mrs. Troyer began service as a schoolteacher in Tanganyika in 1949. The Troyers' service was terminated March 26, 1958. Obituary later.

**Elkhart, Ind.**—Richard Nase, son-in-law of J. D. and Minnie Graber, died from leukemia at Ann Arbor, Mich., Dec. 24. Obituary in this issue.

**Oregon**—The Oregon MYF raised a total of \$2,835.06 at the fall youth program Nov. 8 for a skin-grafting machine for the Dhamtari, India, hospital, construction of a clinic, and transportation of student nurses from Dhamtari, India, to Nepal.

**Algeria**—Gene-Claude Muller, French Mennonite soldier who helped Robert Stetter teach boys in the mission school during his free time, was shot Dec. 3 on his way to visit the Stettters. In critical condition for two weeks, he finally went to France to convalesce.

At first it was thought that this act by the OAS (Organisation Armee Secrete—French right-wing terrorist group) had nothing to do with his helping at the mission, but he was informed by his officer that his help at the school was the reason for his being shot. He was further informed that mission workers are accused of trying to influence French soldiers toward nonresistance, thus undermining the army (in France conscientious objection is regarded as disobedience and pastors and others who encourage it have been on trial for inciting others to disobedience), and of inviting Mennonite soldiers to their homes to spy against the army.

**Pastor Chevallier**, president of the French Reformed Church in Algeria, met with mission workers in their weekly meeting Dec. 3. He reported that religious guarantees have been requested in a possible future independent Algeria and are now a part of the dossiers being discussed in negotiations between the FLN and French government. Pastor Chevallier, a Protestant missionary, a Catholic bishop, and a Jewish rabbi have been asked by the French government to prepare these requested guarantees.

**Thursday afternoon** is "ecole de jeudi" (Thursday school) at the mission apartment. Attendance varies, but about 24 girls and 12 boys come regularly. These children also attend the mission school or else had

attended last year. They listen to a Bible story in Arabic, told by Annie Haldemann, and have a snack of hot milk flavored with coffee, chocolate, and bread. The chocolate and powdered milk come from relief goods. Then the girls have sewing class with Lila Rae Stetter and Relief Worker Marion Preheim, and the boys paint under Sister Stetter's direction.

**Japan**—A Christmas worship service with baptism, communion, and feet washing was scheduled to be held at Nakashibetsu-cho, Hokkaido, Dec. 24. Hospital visitation, Christmas caroling, and Christmas fellowship were scheduled for the evening.

**Two Nopporo Dairy College** lads, the same boys who worked during work camp last summer, joined Ruth and Rhoda Ressler at Kato-gun to help with their Christmas children's meetings. Mothers of the kindergarten children meet monthly for Bible study. Of the 14 who attended the last meeting, several regretted that Christmas had lost for them the meaning it had when they were children, and know now they want the Lord leading their lives.

**India**—Over 40 members of the British Churches of Christ Church and 15 Mennonites and several others attended the Daltonganj convention at Bihar. John Paul, Ranchi, was in charge of the morning and evening meetings; Emanuel Das, Swedish Mission, M.P., had the afternoon meetings. A number of Hindus attended the evening meetings. During the convention three Indians, six missionaries of four different countries, and a six-month-old baby stayed at the Allen Shirk home.

**Blanche Sell and Marie Moyer** in less than five months will sail from Bombay, India, visit the Holy Land, journey quickly through Europe, and sail for New York,

At the recent pastors' meeting held at Pulguillas, Puerto Rico, parsonage, Dec. 14, José Antonio Santiago, pastor at Palo Hincado, told of a shower of stones received during a Sunday night church service Dec. 10. During the prayer after the Scripture lesson, stones were hurled onto the zinc roof of the church and continued throughout the service, until the people left for home. Since it was a dark night, nobody could see from which direction in the Palo Hincado hills the shower of stones was coming.

**E. V. Snyder** has been named to begin a bookmobile part time, using a Volkswagen microbus. He and Bro. Santiago expected to start the bookmobile before the Christmas-New Year-Three Kings' Day season was over.

**Puerto Rican Christians**, along with

arriving in the United States on June 12. Sahitya Ratna Bhandar, the new bookstore and bookroom, opened at Christmas time. The sliding-door almirahs, sloping book display shelves, tables, and showcases were made in Raipur. Books were ordered from every commendable publishing house.

**Vacation Bible school manuscripts** to complete the second series—the eleven books which have been divided into a two-year cycle—are being prepared. The workbooks await the arrival of the artist, an English girl who works for the co-publisher in Delhi. After she completes the drawings, the books will go to press. Marie Moyer aims at completing the manuscripts and some of the publishing before April.

## Home Missions

**Chicago, Ill.**—Several young men at Mennonite Community Chapel asked permission to have Bible study at the church once a week in addition to the Tuesday evening Bible class taught by Laurence Horst.

**Corpus Christi, Texas**—J. Weldon Martin reports that the group is using the school cafeteria again for church services. Rent for each service is \$12.50 per meeting. Recently they bought six lots, about six blocks from where they live, for their future church building. They will build the Sunday-school wing and kindergarten building first.

## Voluntary Services

**Denver, Colo.**—Unit Leader Dan Kurtz, Greentown, Ohio, goes to Fitzsimons Army Hospital each Thursday evening to visit I-W's in guinea pig experiments. Russell Leichty, Wayland, Iowa, and Kenneth Sangster, Tavistock, Ont., assist Pastor John Ventura each Monday evening with club for Spanish boys.

**Stanfield, Ariz.**—Teen-age activities, which include crafts projects, studying Home Bible Studies correspondence course, "God's Great Salvation," and monthly socials, sponsored by the voluntary service unit

## Progress in Puerto Rico

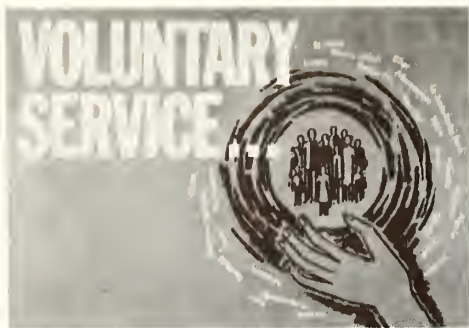
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**Puerto Rican Christians**, along with

Christians in Honduras, Cuba, Argentine Pampas, and Spanish-speaking Christians in the United States, welcomed the new Spanish magazine, *El Discipulo Cristiano*, which merged from the two older Spanish magazines, *El Heraldo Evangelico* and *La Voz Menonita*, December, 1961. *El Heraldo Evangelico* began through the initiative of Lester T. Hershey in 1941, while Bro. Hershey pastored the Chicago Spanish church. Its tone and purpose was mainly evangelistic. During more recent years L. S. Weber and his wife at Scottdale, Pa., have done editorial work. Bro. Weber has been the coeditor, and Marie A. Yoder and E. Fernandez Marin, Barcelona, Spain, contributing editors. *La Voz Menonita* has been the official organ of the Argentine Mennonite Church for thirty years; Albano Luayza was the first editor of this magazine.





"Voluntary Service," a 16-page booklet just off the press, will soon be distributed in churches to interest youth who are prospective VS-ers.

take place each Thursday night. At the November social, the group organized and elected officers, who were, except for one, migrant teen-agers.

**Mothers' clubs are held each week at Alejandro Camp,** with from six to ten mothers, and at YD Gin Camp, with from five to eight. VS-ers teach mothers good health habits, methods of safety, and home-making procedures, and include a devotional period. Kathryn Bastress, R.N., Casa Grande, Ariz., spoke about effects and prevention of childhood diseases. Other topics have included insect control. Janet Landes, Bally, Pa., leader, speaks to the groups through an interpreter.

**Surprise, Ariz.—On Nov. 14 the unit** began showing health, educational, and religious films to community people. The first evening approximately 25 children gathered and attendance has increased at each successive meeting, held Tuesday evenings. Each Wednesday evening unit members visit and show films in John Jacob's Navaho camp near Phoenix.

VS-ers sponsor seven boys' clubs with an average total attendance of 93. Recreation, crafts projects, Torchbearers' materials, and Bible lessons are used.

**Earley Bontrager, Middlebury, Ind.,** assumed leadership of Surprise, Ariz., voluntary service unit Dec. 11, replacing Roy Yoder, Bally, Pa., who terminated service.

**Surprise, Ariz.—The voluntary service unit** had hoped to use an abandoned barrack-type school building for clubs and kindergarten programs. However, local officials have condemned the building. The unit hopes to be able to buy a lot and construct a simple frame building to serve as a place for kindergarten and club activities. The unit currently serves 125 children, 5 to 13 years old, in the community. These children are children of migrants who are now settling down more permanently. The Arizona Migrant Ministry is encouraging the unit and its unit leaders, Bro. and Sister Earley C. Bontrager, Middlebury, Ind., to proceed with the project.

**La Junta, Colo.—La Junta voluntary service workers** assisted with cleaning and other preparations for the opening services in the new Rocky Ford Mennonite Church. The first service was held Nov. 26 with a morning and afternoon service. A mixed quartet from the unit sang in the morning. District Overseer E. M. Yost, Denver, Colo., preached the morning sermon and served

communion in the afternoon. Dedication services were held in December.

**Glenwood Springs, Colo.—VS-er Bill Mast, Thomas, Okla.,** is representative of many fellows who serve as orderlies in nursing homes and hospitals. Orderlies and nurse aides make life interesting, pleasant, and meaningful for the sick and the aging unable to adequately care for themselves. Information on service opportunities for young men and women in voluntary service may be obtained from Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

**Algeria—Five to ten Arabs have been helping overseas VS boys** in their work at Yachir. At first the Arabs were reserved, but when the VS-ers asked questions in Arabic and when they saw the VS-ers did not boss them, the atmosphere lost its chill. VS-ers hoped to distribute relief goods—food, clothing, and Christmas bundles—since most of the men earn from 30 to 50 cents a day, not enough to support a family.

**Premont, Texas—Bro. and Sister Orrin Nafziger, Hopedale, Ill.,** plan to spend at least the month of January in winter voluntary service, serving in the church program at Premont as they did last winter. It is hoped that a short-term winter VS program can be developed by next year wherein many will be interested in contributing their time and talent while enjoying a change from normal winter routine. For more information write to Don Mc-



Bill Mast helps a patient with his meal at Mountain View Nursing Home.

Cammon, Assistant Director of Voluntary Service, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

## Sunday Evening Resources

Persons preparing for the Jan. 21 Sunday evening program, "Discipline for Discipleship," will find helpful information in the area of their assignments in this issue. Note especially the article by J. Lawrence Burkholder on page 37 and the one by J. D. Graber on page 36.

## Teachers Needed in Alberta

Two teachers are needed for the school in Marlboro, Alta., next fall to replace Alice Deckert and Joyce Stauffer. Marlboro, a village of 300 population of mixed blood—white and Indian—inhabitants, is situated on the highway to Jasper National Park in the Canadian Rockies.

**Livelihood of the community is pulp.** Most men who have jobs cut pulp. Others work on road construction. However, work is becoming more difficult to find.

**Many marriages are common law.** After a period of time the father may desert the family, which leaves the mother dependent

on Welfare and Children's Allowance to support her children.

**Points of interest in the community** are the Catholic church, planing mill and lumberyard, garage for the 66-passenger school bus, a general store, two-room school where the teachers work, and a post office open three times weekly. Marlboro Lake is used for swimming in summer and hockey in winter.

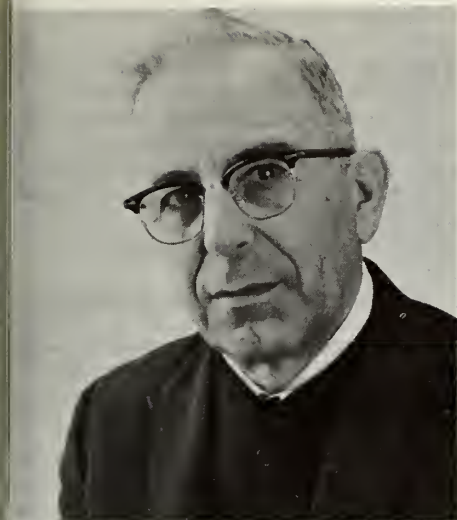
**Attendance at the school is somewhat irregular.** Some children must stay home to help wash, get meals, take baths, or help with household chores. Excuses are not all valid. Despite interruptions for mercury chrome and Band-Aids and other items, a Bible story and a devotional period is held each day, along with regular teaching subjects. Included in each day's activities are health inspection, singing, and reading.

**Drinking, fights, gambling, and immorality** play a big part in the lives of families. The public health nurse, who pays monthly visits to this village in the Alberta bush says, "None of these children, except may be one or so, will ever have a chance in life." Perhaps this is true, but perhaps it is reckoning without God. Children who have learned several years under Christian teachers are getting a foothold in their spiritual life. However, no one is available for next year. Prospective teachers are invited to write to Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., for further information and details on voluntary service or staff basis arrangements.



Teacher's view of the third- and fourth-grade room at Marlboro, Alta., a Metis (mixed blood, white and Indian) village.





John Gingrich, Goshen, Ind., became available Dec. 1 as a representative of Schowalter Milla, Hesston, Kans., a program for planned retirement.

## District Mission Boards

The Alberta-Saskatchewan Mennonite Conference resolved to invite the home missions and relief and service offices of the general mission board to co-operate with their mission board and conference in helping to co-ordinate established work and the continuing program of church extension. This resolution was passed at the annual Christian Workers' Conference held at Carstairs, Alta., Nov. 27 to Dec. 1, 1961, after a review of the work of the past six years which the relief and service office did through invitation of the district conference. The growth of the work now results in potential congregations in northern Alberta.

Other resolutions encourage the general mission board to proceed with plans for Alaska.

Pacific Coast—The words of Jesus, "Occupy till I come," formed the focus of the



New executive committee for the Pacific Coast district mission board: (standing, left to right) David Mann, pres.; Lloyd Kropf, fifth member; Daniel Gingerich, treas.; (seated) Norman Lind, secy.; David Hostetler, V. Pres.

42nd annual Pacific Coast mission board meeting. Delegates and representatives gathered at Nampa, Idaho, Dec. 7, 8, from Oregon and Idaho for the conference. Milton Brackbill, Paoli, Pa., was guest speaker for the conference. Also present were missionaries James and Noreen Roth, Ciudad Obregón, Sonora, Mexico.

The treasurer reported a total disbursement of over \$82,000 in missions for the year ending Oct. 31. The district board is responsible for church extension in the state of Sonora, Mexico; a rescue mission in witness among Jews in Portland, Oreg.; two homes for the aging at Albany and McMinnville, Oreg.; and a summer service program among migrant people at The Dalles, Oreg.

Delegates adopted a plan for spiritual renewal and outreach for the entire membership, which involves planning for personal Bible study and meditation.

## Health and Welfare

Chicago, Ill.—The eleventh annual meeting of the Association of Mennonite Hospitals and Homes is scheduled to be held at the Morrison Hotel, Chicago, Feb. 27, 28, March 1, 1962. Topics and speakers include "The Christian's Responsibility in Social Welfare," by Paul Peachey, Washington, D.C.; "Rehabilitation Program for the Aging," by Jacob G. Gold, director of the Orthodox Jewish Home for the Aged, Chicago, Ill.; "Planning Facilities for Geriatrics Services," by Samuel Janzen, Glenwood Springs, Colo.; "Financing Health and Welfare Facilities," by Marvin Ewert, Newton, Kans.; "The Chaplain's Ministry to the Aging," by Chester Raber, Hagerstown, Md.; and "Current Developments in Chaplaincy Programs," by Daniel Sandstedt, chaplain at Augustana Lutheran Hospital, Chicago, Ill. Administrative personnel of Mennonite hospitals and homes, members of boards of trustees, and other persons interested in health and welfare are invited to attend. The health and welfare committee of the general mission board and the Mennonite chaplains have scheduled meetings at this time. Detailed programs and more information may be received by writing to H. Ernest Bennett, executive secretary, Association of Mennonite Hospitals and Homes, 1711 Prairie St., Elkhart, Ind.

## Relief Service

Paraguay—Relief workers in Paraguay reported increasing evidence of Morro Indians near the experimental farm in Fernheim Colony in the Chaco. Robert Unruh, manager of the experimental farm, wrote that the Morros are probably not interested or intending to make a hostile attack and may even be attempting to be friendly.

A recent report from Asuncion indicates that the 18 bull calves and 30 pigs donated in May by Lancaster County, Pa., farmers to Mennonite colonists in the Chaco are doing well. The livestock was distributed to farmers through the experimental farm in Colony Fernheim.

## Mennonite Mental Health

Newton, Kans.—At its annual meeting Dec. 12 the board of directors of Prairie View Hospital approved moving ahead with construction of an industrial therapy building. The building, about 4,000 square feet, will be "L" shaped, of a design similar to present buildings, and located southwest of the west entrance of the main building. Administrator Elmer Ediger said approximately half the necessary resources were already on hand and construction would proceed in early spring with funds available.

## Broadcasting

Ecuador—"This is HCJB" is a new 30-minute slide-tape production depicting the outreach of the pioneer missionary broadcasting station in Quito, Ecuador. Church groups interested in learning what happens behind the scenes of a missionary radio station should write to Mennonite Broadcasts, Inc., Harrisonburg, Va., indicating date when the production is needed for showing. Requests should include two possible dates for showing—designating the first date at least one month from time of writing, and an alternate date.

Harrisonburg, Va.—Approval of a three-minute (or shorter) daily broadcast on a one-year trial basis was one action taken at the Mennonite Broadcasts, Inc., board meeting Dec. 15, 16. Henry Weaver, Jr., has been working with Stanley Shenk with this proposed broadcast which attempts to speak to the man on the street.

Heart to Heart announces five more stations releasing a five-minute daily broadcast—WTSA, Brattleboro, Vt., at 9:10 a.m., or 1:10 p.m.; WIXN, Dixon, Ill.; WBYO-FM, Boyertown, Pa., at 12:20 p.m.; KICY, Nome, Alaska, at 12:55 p.m.; and KTLO, Mountain Home, Ark.

## Your Treasurer Reports

The program of missions has been helped many times by those who have included the general mission board when making a will. Bequests to the board have been of many sizes and in some cases consist of property or investment stock. This means of support of the witness of the church has been most appreciated.

The general mission board has followed a policy of applying bequests toward major, long-term mission needs. Many of the church buildings of foreign and home fields have been financed from estate accounts. Generally, this is done by allocation through the executive committee. Those who want to include the work of the general mission board in their last will and testament should designate the bequest for the Mennonite Board of Missions and Charities, an Ohio Corporation, Elkhart, Ind.

—H. Ernest Bennett.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Regional Bible schools are in progress in sixteen congregations of the Lancaster Conference. Classes meet Tuesday and Thursday evenings, Jan. 2 to Feb. 8. In each school the first part of the evening is spent in sectional Bible study classes. The second part of the evening considers "Current Issues," including The Ecumenical Movement, The Christian and the State, Distinction in Attire, The Christian Attitude Toward Races, Cultures, and Cliques, Christian Courtship and Wedding Ideals, and Leisure Time Activities. These Bible schools are sponsored by the Christian Education Board of the Lancaster Conference, of which David N. Thomas is chairman.

John Sensenig was ordained to the office of deacon at Hammer Creek, Lititz, Pa., on Dec. 28.

John C. Wenger, Goshen, Ind., is speaking in the annual ministerial and service course held at Christopher Dock School, Lansdale, Pa., Jan. 8-12. The theme is: "The Mennonite Church and Social Pressure."

Atlee Beechy, Goshen, Ind., spoke to Goshen College alumni and members of the Chicago area Mennonite churches at the YMCA Hotel in Chicago, Dec. 8.

A series of studies on India and the Holy Land was given at North Goshen, Ind., in the midweek services by Atlee Beechy.

Paul Showalter, Wooster, Ohio, conducted a Music Conference at Stahl's, Johnstown, Pa., the weekend of Dec. 31.

New congregations on the Every-Home-Plan for the GOSPEL HERALD: Thomas and Kaufman, Hollsopple, Pa., and West Zion, Carstairs, Alta.

Arthur D. Williams, chaplain of the Eastern Pennsylvania Penitentiary, was guest speaker at the Calvary Hour Fellowship, held at the Blue Ball, Pa., Fire Hall on Jan. 6.

A Bible Conference and evangelistic meetings were held at Salem, Foraker, Ind., Dec. 24-31. Speakers were D. A. Yoder and Orvin Hooley.

The annual Ministers' Course at Eastern Mennonite College is being held Jan. 8-19. Instructors are regular members of the E.M.C. faculty.

Alvin Swartz was installed as bishop of the Riverside congregation, Au Gres, Mich., on Dec. 17.

Jacob R. Clemens, secretary of the Franciscan Mission Board, and David Derstine, Jr., left on Jan. 5 for a nine-day deputation trip to Mexico.

Loyal Roth, pastor at Eaglesham, Alta., died on Dec. 14, following heart surgery.

Aspen Hospitality Center has been opened at Aspen, Colo., by the Rocky

Mountain Conference. It is in charge of David Alderfer. The Center, providing the best in literature and music, is expected to provide opportunity for evangelistic outreach.

Ralph Hernley will continue his leave of absence from the Mennonite Publishing House through 1962. He is co-ordinating the field services of Mennonite Mutual Aid. Stanley Yoder continues as acting head of the production division and Orie Cutrell now serves as acting press foreman.

Herald Press books are serving as seminary textbooks: *The Way of the Cross in Human Relations* at Conservative Baptist in Denver, and *Revelation of Jesus Christ* at Southern Baptist, Louisville.

Mennonite Publishing House was host to the Scottdale Ministerium in a luncheon meeting on Jan. 2.

Plans for revising the Home Series Booklets were considered by a committee which met at Scottdale on Jan. 4.

The Christian Medical Society Foundation promoted Paul M. Miller's Group Dynamics in Evangelism at their International Convention on Missionary Medicine.

Visiting speakers: Abner Stoltzfus, Atglen, Pa., and Obadiah Craig, Nigeria, at Blooming Glen, Pa., Dec. 31. Andrew Shelly, Executive Secretary of the General Conference Mennonite Mission Board, at Pennsylvania, Hesston, Kans., Dec. 10. Paul T. Yoder, Ethiopia, at Bay Shore, Sarasota, Fla., Dec. 29. Laurence M. Horst, Chicago, Ill., at Salford, Harleysville, Pa., Dec. 24. Willard Swartley, Goshen, Ind., at Plains, Lansdale, Pa., Dec. 24.

B. Charles Hostetter, Harrisonburg, Va., at Frazer, Pa., Dec. 24. Lewis Britsch, Archbold, Ohio, speaking to men's fellowship at Fairview, Mich., Dec. 12. Subijantoro Atmosuwito, Java, at Garden City, Mo., Dec. 31. Milton Vogt, Bihar, India, at Cheraw, Colo., Dec. 27. David Hostetler and wife, Brazil, at West Chester, Pa., Dec. 31.

New members: three by baptism at Bart, Pa., Dec. 31; fifteen by baptism at Fairview, Mich., Dec. 17; three by baptism at Logsdon, Oreg., Dec. 17.

The South Central Conference has taken action approving the closing of the Catlin Church near Peabody, Kans. The possible opening of a new witness in Peabody is being studied.

James Detweiler, Harper, Kans., is the newly appointed editor of *Conference Messenger*, the organ of the South Central Conference.

New divisional secretaries for the Christian Education Cabinet of the South Central Conference are Reuben Yoder, Church Music; Donald King, Junior Activities; and and D. D. Driver, Adult Activities.

M. S. Stoltzfus is conducting a series of prophetic studies each Thursday evening for twelve weeks at Parkesburg, Pa.

Youth Facing Life was the subject of John C. Wenger at Plains, Lansdale, Pa., Jan. 6, 7. There was music by the Lansdale Male Quartet and the MYF chorus.

Herbert Yoder, pastor at Wawasee Lakeside Chapel in Indiana, has accepted the call to serve as pastor at Pigeon, Mich. Jason Martin will succeed him at Wawasee.

## Announcements

J. B. Martin and Harvey Taves, speakers in a Peace Rally meeting to be held jointly by the Preston, Ont., and Cressman, Breslau, Ont., churches, Jan. 27, 28.

Maynard Rohrer, Brazil, at Pleasant View, North Lawrence, Ohio, Jan. 14.

Ordination of Walter Smeltzer at Bon Air, Kokomo, Ind., on Jan. 14, with Russell Krabill preaching the ordination sermon.

Eastern Ohio Ministers' meeting, Salem, Wooster, Ohio, March 15, 16. Speakers: Nelson Kauffman, Elkhart, Ind., and Grant and Ruth Stoltzfus, Harrisonburg, Va. Christian workers and ministers' wives are also encouraged to attend.

Christian Life Conference at National Heights, Richmond, Va., Jan. 27, 28. Speaker: Richard Weaver, Harrisonburg, Va.

Change of address: Claude M. Shisler from Souderton, Pa., to R. 1, Box 145A, Pennsburg, Pa. Telephone: ORleans 9-5125.

John E. Lapp, Lansdale, Pa., Paul T. Yoder, Ethiopia, and James M. Shank, Lancaster, Pa., are out-of-the-district instructors on the staff for Ministers' Week at Eastern Mennonite College Jan. 22-26. Other speakers are from the college faculty and the Virginia Conference.

E. E. Miller and wife will sail from New York on Jan. 27 for Genoa, Italy. They will

## Calendar

Special Ministers' Course, E.M.C., Harrisonburg, Va., Jan. 8-19.  
Maple Grove Winter Bible School, Atglen, Pa., Jan. 15-26.  
Ministers' Week Program, E.M.C., Harrisonburg, Va., Jan. 22-26.  
Ministers' Week, Hesston College, Feb. 6-9.  
Pinecraft Bible School, Sarasota, Fla., Feb. 11-25.  
School for Ministers, Goshen Biblical Seminary, Feb. 12 to March 2.  
Stewardship Invitation Study Conference, Elkhart, Ind., Feb. 16, 17.  
Iowa-Nebraska Mission Board meeting and Ministers' Conference, Sugar Creek, Wayland, Iowa, March 5-8.  
Eastern Ohio Ministers' meeting, Salem, Wooster, Ohio, March 15, 16.  
Eastern Mennonite Board of Missions and Charities, Mellinger's, Lancaster, Pa., March 20-22.  
Commission for Christian Education, Scottdale, Pa., March 22, 23.  
Mennonite Publication Board annual meeting, Scottdale, Pa., March 23, 24.  
General Council of General Conference, Chicago, March 29, 30.  
Summer Bible School Conference, Archbold, Ohio, March 31 and April 1.  
Summer Bible School Conference, Antrim Area High School, Greencastle, Pa., April 7, 8.  
Illinois Mission Board, Dewey, Ill., April 27, 28.  
Summer Bible School Conference, Denver, Colo., May 5, 6.  
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.



end some weeks sight-seeing in the Near East, arriving in India on March 20. Brother Miller will again serve at Woodstock School, Landour, in Northern India. Daniel Kauffman, Scottsdale, Pa., in Stewardship Conference at Oak Grove, West Liberty, Ohio, Jan. 26-29. Christian Life Conference, held in connection with the KV Winter Bible School, Locust Grove, Belleville, Pa., Jan. 13, 14.

## Evangelistic Meetings

George R. Brunk, Harrisonburg, Va., at Springdale, Waynesboro, Va., Dec. 24. John Werksken, Hesston, Kans., at West Liberty, Kansas, Feb. 18-25.

## MISSIONS TODAY

(Continued from page 38)

ct. Our American preoccupation with business success, recreation, status, sex, and other beguilements speaks to this also.

All of this reminds us to ask if the real termites in our American civilization are the communists. Perhaps the real termites are our own wealth, ease, and self-concern which heap up things unto themselves to their destruction.

All of which says to this writer that this is a spiritual conflict of a most profound sort. Only if we see it in this light, can we stand in the times of testing which are before us to come. The devil will use human conflict to confuse us if he can. But God would have us about His business announcing the redemption which has come to man through Christ, through our total life—in thought, in word, and in deed.

## LIFE OF THE MOSLEM

(Continued from page 38)

substituted when water is not available. The prayer mat protects him from contact with anything unclean.

His washings completed and wearing a garment that covers his whole body from neck to ankles, our friend carefully wends his way to the place of prayer, either to the prayer mat in his house or to the village mosque. Facing his holy city, Mecca, he states his "purpose." This is a means of defense against inattentive and external performance. Whether or not it is successful in this is not for us to say, as we are guests in a place that is strictly forbidden to Christians, heretics, reprobates, and the like.

The ritual of prayer consists of seven movements, each accompanied by recitations. The two hands are raised to the ears, while the prayer stands and says, "God is most great." The right hand is then placed over the left upon the chest with ascriptions of glory to God and the confession of submission, ending with the phrase,

"I seek refuge with God from the accursed devil." Then the opening Surah is recited in the position called, "The Standing."

Repeating the phrase, "God is most great," the worshiper lowers his head with the palms of his hands on his knees, a position called "The Bending." He repeats ascriptions of praise to God. A standing position is then resumed, followed by the prostration proper. The toes of both feet, both knees, and both hands touch the ground as well as the forehead, while ascriptions are repeated.

"God is most great," he says again. The worshiper raises the upper part of his body to the sitting posture with two hands on his knees. A prayer for mercy and protection is offered.

Our friend continues with a second prostration, repeating the praises of the first. He then returns to a standing position, saying once more, "God is most great," and the prayer is at an end. The final movement ends with a salutation to all brother Muslims and the angels, with the face turned right and left as in greeting. Slipping into his sandals, our friend resumes his duties, unconsciously waiting the next call to prayer.

## The Spontaneous Prayer

Besides these five obligatory prayers, the Muslim uses many phrases of adoration and petition, in times of crisis or in daily routine. Phrases suggesting surrender and trust are spoken to a newborn infant, at marriage, at death, on entering or leaving a house, on retiring and rising in the morning, when visiting the sick, before and after meals, on passing a graveyard, when traveling, while looking in a mirror, after taking a bath, when in distress.

In my 15 months here in Somalia I have had the privilege of witnessing many of these events. I have watched and listened as the prayer call was given and have observed the careful washings and the seven movements of the obligatory prayers. I have heard sheikhs muttering as they passed the graveyard in front of the mission compound. I have sat barefooted and cross-legged on a mat at a wedding feast, shared experiences with the Egyptian religious teacher and the elders and sheikhs next to me, and tried to act as though the cramps in my legs were only imagined, all the while "enjoying" the overly sweet candy concoction typical of important feasts.

I have sat for hours outside the village mosque while prayers for the dead were offered inside, out of respect for one I had known well. I have assisted in the washing of a friend's dead baby, and have followed in the place of honor behind the funeral bier carried aloft on the shoulders of four men. I have even entered the "first" grave after the body had been lowered through

the "manhole" leading to the lower room, the last resting place of the departed one. There I was invited to inspect the proceedings of the men who were making the body "comfortable." On these last occasions my heart has experienced pangs of pity not unlike our Lord must have felt as He wept over Jerusalem.

What then are my conclusions to these observations? The shadow of the Muslim Curtain, falling across 99 per cent of Somalia's 2,000,000 people, casts a hypnotic spell which demands and gets the complete submission of all. Prayer in the life of the Muslim is the basic way of satisfying that hypnotic compulsion that drives its slave into *doing* something to work out his own salvation. The Muslim is chained to his ritual and prayers. They are his only hope! With them he has only vague hopes of entering his "haven of rest," depending entirely on whether or not the awesome Creator accepts the *much doing* of His lowly creatures. Severed from them, he'd be a fearful and hopeless heretic doomed to hell.

We need to muster our reserves, unify ourselves, and renew our pledge to present Christ to these people who are chained to an illusory "fire escape." "For our fight is not against any physical enemy: it is against organizations and powers that are spiritual. We are up against the unseen power that controls this dark world, and spiritual agents from the very headquarters of evil" (Eph. 6:12, Phillips).

## QUEST OF LIFE

(Continued from page 32)

finds its true meaning and fairest coloring when self is wholly surrendered to secure it. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." "He that loseth his life for my sake shall find it." In many parts of the world there are those who have taken Jesus literally—doctors, nurses, teachers, pastors, missionaries, parents, young people, and others who have lost themselves in a cause greater than themselves, and have found life.

Young people, you today look at your life. Perhaps never will your life look more filled with possibilities. You have the privilege of planning your life for yourself, but in doing so you will not find life. You also have the summons to surrender your life wholly to Jesus Christ and His will and you shall be rich in the kingdom of God. It is the surrender that leads to larger liberty.

We use life differently when it dawns upon us with a deep conviction that life belongs not to ourselves but to someone else. And this decides for us our dedication and discipleship. Jesus still stands in the market place of life saying, "Try me. I am" (Continued on next page)



son in giving effective Christian service in his last years. It is through the organized work of the church—its schools, missions, publishing activity, relief work, hospitals, agricultural development projects, or any of its many organized activities—that the effectiveness of Christian work is multiplied. Participation in a church-sponsored activity may well be the occupational expression of the Christian's calling, and the support of these church activities can be a fruitful use of the church's financial resources.

Christ has not called us merely to be "good" people, living in a good community, and bringing up our children to be good and to perpetuate this self-centered way of life. Christ's calling to each Christian, and to His church, is to use every "gift," and to lend every energy, for carrying out His work of love and reconciliation in the world. "Christian vocation" is mandatory for all Christ's followers; one's occupation is merely one's own most effective avenue for carrying out this vocation.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**The Epistle of James and the Life of Faith**, by Spyros Zodhiates; Eerdmans: Volume 1—**The Work of Faith** (Exposition of Jas. 1:1–2:13); 223 pp.; \$3.50. Volume 2—**The Labor of Love** (Exposition of Jas. 2:14–4:12); 376 pp.; \$4.00. Volume 3—**The Patience of Hope** (Exposition of Jas. 4:13–5:20); 299 pp.; \$4.00.

This series of expositions on the Epistle of James is made by a qualified author and scholar. Spyros Zodhiates is the director of a missionary and welfare program in his native Greece, editor of the Modern Greek New Testament, editor of many pamphlets, newspaper columns, and magazine articles. He directs a program of caring for orphans, the aged, and ill, supplying special medicines and support to victims of t.b. and Hansen's disease. He operates the largest Protestant publishing house in Greece, and writes Gospel messages in over half the newspapers in Greece. His influence directs the Macedonian Bible Institute, providing theological training to Protestant theological students in Greece. His love for orphans is expressed in his work through a Protestant orphanage in Katerini, with 325 students in day school, and a ministry to some 7,000 children.

The author is a Baptist minister with a coast-to-coast radio ministry and weekly religious columns in two Greek-language newspapers in the United States—the *Atlantic*, and the *National Herald*. He is editor of a monthly magazine, *Voice of the Gospel*, the largest Protestant periodical issued in Greece. He has written several booklets, one entitled **What the Original Greek Text**

Says About Healing, and others on confession, prayer, and related subjects.

I have found these volumes to be stimulating explanations of the meaning of Greek words and thoughts from the original text, well founded and practically directed into modern society and the life of Christians of this era. The minister-preacher concerned over modern bargain-basement religious, cheap grace, and the creeds of positive thinkers with the promise of pie-in-the-sky-in-the-sweet-bye-and-bye will find a depth of truth in this study of the Epistle of James. When faith, the author says, does not express itself in love; when dogma, however orthodox, is unrelated to behavior; when Christians are tempted to settle down to a self-centered complacency, and become insensitive to the social and material needs of others; when they seem more anxious and ready to be friends of the comfort-class than friends and disciples of Christ, then it is time to preach James's message of covenant-grace.

This book deserves wide promotion. It should be read and studied seriously by all who desire to live in loving obedience under the terms of covenant-grace in our time.

—Glenn B. Martin.

**Centuries**, by Thomas Traherne; Harper, 1960, 228 pp.; \$3.50.

In 1672 Thomas Traherne wrote letters of spiritual counsel to a friend. A hundred of these meditations made up a "century." There are five "centuries" in this book, the last one incomplete. For over two hundred years this manuscript was not available to the public, but in 1895 it was discovered in the bin of a London bookshop. Scholarly work established the authorship. Now it is available to us in a new edition published by Harper.

Traherne is a God-obsessed man. All of nature is to him a great gift of God, and he exults in it. Joy and gratitude flow through the pages of this book. Of air Traherne writes, "A work of God so divine by reason of its precious and pure transparency, that all worlds would be worth nothing without such a treasure" (p. 17).

It may seem strange to Mennonite readers to find so little emphasis in the book on "doing good to one's neighbor." It is much more like David's psalms of adoration than like the practical chapters at the end of Paul's letters. We need both.

I recommend *Centuries* highly, not as a book to be read from start to finish, but as one to be dipped into and savored, paragraph by paragraph.

—Elaine Sommers Rich.

## QUEST OF LIFE

(Continued from page 43)

the way for going—follow me; I am the truth for knowing—learn of me; I am the life for growing—abide in me."

### Measure of Life Realized in Service

What is the measure of life? Is it how long one lives, how famous he becomes, or how many material resources he has brought together? No, the measure of life is found

in service. "Life, if thou knowest how to use it, is long enough." And to use it well is to serve. "Whosoever will be chief among you, let him be your servant." Out of the spirit has come every Christian college and school and orphanage and beneficent work of the world. One of the pitiful signs of our time is this, that people want to be served. It's not so much what can be given, as what can be gotten. And we can so easily be caught with this spirit.

Jesus, however, reversed it all. He came to minister. It is not how many can I have to serve me, but rather, how many can serve. Directly in the context of the self-seeking spirit Jesus uttered these revolutionary words, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

George W. Truett has said, "It is not the talents one has that make him great, however many and brilliant they may be; it is not the vast amount of study that gives mental enrichment to the mind and life; it is not in shining social qualities; it is not the large accumulation of wealth that secures peace and honor; in none of these measures by God's standard does greatness reside. But true greatness consists in the use of all the talents one has in unselfish ministry to others." So it is that if you have a single gift or talent or element of opportunity, to that degree you are in debt to men and to God. And may I say that education may be gained and hoarded as truly in the spirit of the miser, as is money gained and gloated over by its covetous owner.

The passion for money, material things is unquestionably today the Black Plague of America's individual, social, and national life. Stealthily but surely it is corrupting our highest ideals of education, literature, statesmanship, and religion. We talk much of heathen idolatry, but there was never a heathen temple more crowded with more eager devotees than the temple of mammon in this land of alleged civilization and Christianity. We sell our very souls for dusty gold, balloon tires, and electric refrigerators.

"Ill fares the land, to hastening ills a prey,  
Where wealth accumulates and men decay."

To live for self is surely to die. No man lives long who lives to himself. It puts to death all that is beautiful and useful and good in life. It covers the face with coarseness. It puts harshness and discord in the singer's voice. It takes away the intensity and conviction of the orator's lips. Selfishness consumes the life and corrodes the soul. The schemer for self is on the road to suicide. "Seekest thou great things for thyself? Seek them not." For it is always true that those who are ever studying how to exalt themselves are the men whom others never wish to exalt.

On the other hand, if you would find where happiness dwells, seek out the one



has scars on his hands, his feet, and his  
rt. You will not find happiness in the  
of the one with smooth hands, uncal-  
sed feet, and a heart that has known no  
n. For it is the one who suffers with  
ers and moves among men to help and  
share the best he possesses, that knows  
e happiness. These are the radiant few  
l you'll know them by their faces. These  
they who spend their time making them-  
es not free and independent, but sym-  
hetic and indispensable. And even the  
ld knows to what doors it must build  
roads. Sometimes it builds them even to  
sides where love, patience, and cheer  
y forth.

After all, happiness is a will-o'-the-wisp  
y to the one who pursues it. Happiness  
not found by hunting for it. Happiness  
les down gently like a homing dove in  
hands that each day give of their best,  
ever humble that best may be. You do  
set out in quest for it. You'll not find  
opiness in youth by securing a good po-  
on and getting married to the most  
autiful or handsome person.

You'll not gain happiness in the forties  
owning property, acquiring a reputation,  
striking it rich. You'll be without it at  
if you've thought of happiness as some-  
ing that finally accompanies a luxurious  
l relaxing retirement. No, that's the  
nd of pilgrimage humanity has been em-  
arking on from time immemorial and it is  
ply littered with failures.

The fact is that happiness is just the in-  
table result of a certain kind of life. If  
a don't believe it, then someday simply  
e time to search out the frustrated multi-  
le and see how they spend their time.  
u will likely find their lives filled with  
sires for beaches, banquets, and belong-  
gs.

Then search out the radiant few and you  
ll find them sitting by sickbeds minister-  
g of God's goodness. They will be carry-  
g food to the hungry. You will find them  
ound a family altar beseeching God on  
half of others. You will find them stand-  
g behind pulpits. You will find teachers  
ing themselves so that others might have.  
fact, you will find them in nearly every  
nd of occupation and place on the globe.  
But there will always be one thing true.  
ey will not be searching for happiness;  
ey will be sharing happiness. They will  
ot be asking to be served; they will be  
king to serve. From first to last, the men  
d women who were and will be the reg-  
ent forces of the world, are those who have  
joiced and will rejoice in the title of  
ervant."

So it isn't primarily a question of what  
u get out of life. It's not the dividend  
mplex you need. It is rather the kind of  
vestment you are making. The dividends  
ve a way of taking care of themselves.  
orcas with her needle will be immortal

when Napoleon is forgotten. Mary with her  
alabaster box will live on and on when  
Alexander's name shall be buried in obliv-  
ion. The cup of cold water lifted to lips of  
the lisping child will count for eternity,  
while the great act done for self dies at the  
doing.

They tell me that Dr. Chalmers was a  
marvelous man when he lectured to his  
divinity students. He was great when, in his  
matchless eloquence, he spoke to vast audi-  
ences throughout the length and breadth  
of Scotland; but he was greatest of all,  
when, in his own city of Edinburgh, he  
might be seen daily going through the  
alleys and lanes with groups of ragged chil-  
dren clinging to his fingers and coat as he  
gathered them into training schools for  
their benefit.

### Manner of Life Realized in Sacrifice

Sacrifice is the law of all true progress.  
We cannot get one thing without giving up  
something else. We must sacrifice the bad  
to get the good, the good to get the better,  
and the better to get the best. One of the  
main issues of true education through all  
life is to tell us how to give things up and  
what to sacrifice in the interest of larger  
worth. Before the attainment of any worthy  
goal there will always be somewhat of a  
Gethsemane and a Golgotha. No life is  
ever rich, save through sacrifice. No life  
can effectively touch others except through  
sacrifice. We can only pity the person who  
has been saved from sacrifice. And if you  
would seek to serve your generation, be  
prepared to sacrifice.

We all know too little of sacrifice. Who  
of us has gone hungry? Who of us has  
shivered in the night for lack of cover?  
Who of us has given the last two mites?  
America is practically the only land in the  
world where people must diet to lose  
weight. An individual who returned to  
America some time ago, after a number of  
years in Europe, told me, "In America we  
do not have one thing that has cost us  
anything." Hold any belief you wish, and  
you are protected in believing it.

In much of our world to hold the faith  
means ostracism and tremendous sacrifice.  
Where is one who knows what it means to  
give out of that which means life itself?  
Sacrifice hallows the gift. One would soon  
tire of gifts given out of overabundance.  
Sacrifice also hallows the life. One of the  
saddest omens of our day is that we are so  
unwilling to sacrifice.

If we are to understand the manner of  
life we are called upon to live, we must  
not only be willing to sacrifice; we must  
expect to sacrifice and perform it as a  
privilege. All education that aims only at  
self-improvement stamps its possessor as a  
twin brother to the miser who gloats over  
his gathered gold. There can be no heroism  
save in the self-sacrificing interest for God

and others. "Present your bodies [your  
entire personalities] a living sacrifice . . .  
unto God."

May I go one step further? It does not  
take much prophetic vision to see that  
likely in the next few years even life it-  
self will need to be sacrificed for truth and  
right. Today we are already pushed into  
the arena. No people are so dull of hearing  
and seeing as we Americans. The wild  
beasts are turned loose and at this com-  
mencement time it is only fair that we face  
fully and squarely the possibility that we  
may be called upon to give our very life-  
blood because of the commitment we have  
made to Christ. But when the surrender  
has been made, even this sacrifice will not  
shake us.

When James Calvert went out to can-  
nibal Fiji with the message of the Gospel,  
the captain of the ship in which he sailed  
sought to turn him aside. "You will risk  
your life and all those with you if you go  
among those savages," he said. Calvert's  
magnificent reply was, "We died before  
we came here." Jesus said. "Except a corn  
of wheat fall into the ground and die, it  
abideth alone; but if it die, it bringeth  
forth much fruit."

Ah, yes, it is people who are willing to  
die so that those still in the power of death  
may live who after all are the only people  
who can tell you what real life is. The  
now famous words of Jim Elliot will al-  
ways correspond to the character of true  
sacrifice and meaningful living: "He is no  
fool who parts with that which he cannot  
keep for that which he cannot lose."

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Beiler, Paul and Elsie (Smoker),** Fort Wayne,  
Ind., first child, Rosalind Joy, Oct. 28, 1961.

**Headings, Phillip and Estella (Yutzy),** Wichi-  
ta, Kans., second child, first daughter, Brenda  
Rae, Dec. 11, 1961.

**Heatwole, Oren and Margaret (Wenger),**  
Bridgewater, Va., seventh daughter, Barbara  
Ellen, Nov. 28, 1961.

**Hostetler, Elmer and Miriam (Yoder),** Green-  
wood, Del., third child, second son, Eugene  
Elmer, Dec. 21, 1961.

**Kauffman, Dr. David V. and Ruth E.,** White-  
fish, Mont., fourth child, second daughter, Re-  
becca Marie, Nov. 7, 1961.

**Kuhns, Dean and Dorothy (Reil),** Lincoln,  
Nebr., first child, Deanne Elizabeth, born Dec.  
6, 1961; received for adoption, Dec. 11, 1961.

**Kuhns, Sam and Ruby (Weaver),** second  
daughter, Diane Kay, Nov. 21, 1961.

**Lehman, Mark and Margaret (Deputy),** Har-  
risonburg, Va., first child, Edwin Mark, Dec.  
20, 1961.

**Martin, A. D. and Willie Lee (McGhee),** At-  
more, Ala., a son, Philip, Sept. 29, 1961.

**Martin, Laban H. and Anna Mae (Yoder),**  
Martindale, Pa., third child, second living  
daughter, Donna Jean, Dec. 17, 1961.

**Metzger, Harold and Fern (Gingerich),** Wal-



lenstein, Ont., third child, second son, Robert Alan, Dec. 10, 1961.

Miller, Glenn and Karie (Miller), Hutchinson, Kans., fourth child, third son, Orvin Lynn, Dec. 12, 1961.

Miller, Roy and Mary (Yoder), Sarasota, Fla., second child, first daughter, Janet Elaine, born Feb. 2, 1961; received for adoption, Sept. 14, 1961.

Shaffer, Merle and Lois (Mishler), Hollsopple, Pa., fifth child, third daughter, Mona Faye, Oct. 7, 1961.

Shetler, Jake and Rose (Yoder), Millersburg, Ind., second son, Lonnie Wayne, Nov. 20, 1961.

Snider, Clare and Beulah (Harman), Delphos, Ohio, second child, first son, Kelvin Mark, Dec. 8, 1961.

Spicher, Samuel and Doris (Yoder), Phoenix, Ariz., third child, second daughter, Jeannine Fay, Nov. 11, 1961.

Weber, Floyd and Salinda (Stoltzfus), Mohn-ton, Pa., first child, Jean Elizabeth, Nov. 23, 1961.

Yoder, Merle and Sarah (Miller), New Paris, Ind., second child, first son, Cletus DeWayne, Nov. 29, 1961.

Yutzy, Noah and Cyrina (Kinosion), Sarasota, Fla., third child, first daughter, Pauline Marie, Dec. 3, 1961.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Alvarado—Flores.**—Jesus Alvarado, Tahoka, Texas, and Gertrude Flores, Calvary cong., Mathis, Texas, at Tahoka, Dec. 10, 1961.

**Dunn—Miller.**—Roger Charles Dunn and Sue Elizabeth Miller, both of Millersburg, Ohio, by Warren Miller at the Martins Creek Church, Sept. 7, 1961.

**Garber—Bolton.**—Larry Gene Garber, Alpha, Minn., and Millie Ann Bolton, Jackson, Minn., by Alvin J. Brunn at the Ray W. Garber home, Dec. 2, 1961.

**Garcia—Rodriguez.**—Lupe Garcia, Calvary cong., Mathis, Texas, and Dominga Rodriguez, Alamo, Texas, at Quanah, Texas, Oct. 14, 1961.

**Guthrie—Spiker.**—Robert Dale Guthrie and Elsie Mae Spiker by Paul E. Bender at the Red Run Mission Church, Salisbury, Pa., Nov. 25, 1961.

**Mast—Kauffman.**—John Mast and Ruth Kauffman, both of Sarasota, Fla., Bay Shore cong., by T. H. Brenneman at the church, Dec. 24, 1961.

**Miller—Chupp.**—Alvin O. Miller, Millersburg, Ohio, and Anna Chupp, Moreland, Ohio, by Warren Miller at Martins Creek, Sept. 3, 1961.

**Sommers—Miller.**—Melvin Sommers, Sarasota, Fla., Hartville, Ohio, cong., and Shirley Miller, Sarasota, Bay Shore cong., by T. H. Brenneman at Bay Shore, Dec. 16, 1961.

**Yoder—Bender.**—Daniel Keith Yoder, Wellman, Iowa, West Union cong., and Shirley Ann Bender, Kalona, Iowa, Lower Deer Creek cong., by J. Y. Swartzendruber at Lower Deer Creek, Dec. 22, 1961.

## Anniversaries

**Kaufman.** Mr. and Mrs. Harry Kaufman, Hesston, Kans., observed their fiftieth wedding anniversary on Dec. 24, 1961, at open house in the Sunday-school wing of the Hesston Men-

nonite Church. They were married at Beaver Crossing, Nebr., and farmed at Harper and Hesston, Kans., for 33 years. There are 5 children: Emma—Mrs. Kenneth Snyder, Filer, Idaho; Alta—Mrs. Tony Graber, Hesston; Floyd, Buhl, Idaho; Fern—Mrs. Don Bontrager, Haven; and Glen, Hesston.

**Miller.** Harry D. and Edith (Wiler) Miller, Shipshewana, Ind., were married on Dec. 25, 1901, at the bride's home near Shipshewana. On Christmas Day, 1961, the family gathered to help celebrate their sixtieth anniversary. There are 4 daughters (Freeda—Mrs. Maynard Atwater, Lagrange, Ind.; Pauline—Mrs. Arvin Hooley, Sturgis, Mich.; Lucille—Mrs. Perry J. Miller and Kathryn—Mrs. Ellis Zook, Goshen, Ind.), 17 grandchildren, and 15 great-grandchildren. They are members of the Shore Church, but because of poor health they have not been able to attend services for over three years.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Beckler, Amanda,** daughter of Paul and Magdalena (Kuhns) Hershberger, was born in Johnson Co., Iowa, Feb. 4, 1872; died at the Milford (Nebr.) Nursing Home, Dec. 20, 1961; aged 89 y. 10 m. 16 d. In 1889 she was married to Emmanuel Beckler, who preceded her in death. She later married Peter Beckler, who died in 1948. Surviving are 5 children (Lydia—Mrs. Eli Kennel, York, Nebr.; Carrie—Mrs. Wm. Smetter, Beaver Crossing; Mrs. Alice Schweitzer, Miller, S. Dak.; Mrs. Mabel Miller, Milford; and Delmer, Chappell), 46 grandchildren, 124 great-grandchildren, and 18 great-great-grandchildren. One son and one daughter also preceded her in death. She was the last charter member of the West Fairview Church, where funeral services were held Dec. 22, in charge of Dale Oswald, Lloyal Burkey, and Ammon Miller.

**Bender, Elizabeth,** daughter of Jacob and Anna (Jantzi) Gascho, was born in Baden, Ont., Aug. 31, 1882; died at the Mercy Hospital, Bay City, Mich., Oct. 19, 1961; aged 79 y. 1 m. 18 d. On Nov. 14, 1907, she was married to Conrad Bender, who survives. Also surviving are one son (Lloyd, Au Gres, Mich.), one daughter (Irene, at home), one brother (Aaron, New Hamburg, Ont.), and 3 grandchildren. She was a member of the Amish Mennonite Church. Funeral services were held at the church by Noah Swartzendruber and Alvin Swartz.

**Christner, Lydia,** daughter of Menno Bos-harts, was born at Baden, Ont., Jan. 8, 1879; died at the Health Center near Bad Axe, Mich., Dec. 7, 1961; aged 82 y. 10 m. 29 d. On Jan. 1, 1900, she was married to John Christner, who died Sept. 5, 1920. Surviving are 3 daughters (Mrs. Elizabeth Erickson, Upland, Calif.; Mrs. Sadie Zimmer, Traverse City, Mich.; and Mrs. Anne Miller, Saginaw, Mich.), 3 sons (John, Pigeon; Solomon, Bad Axe; and William, Pontiac), 12 grandchildren, 15 great-grandchildren, one sister (Mrs. Jacob Christner, Pigeon), one half sister (Lillian Fowler, Watertown, N.Y.), one brother (Eli), and 3 half brothers (Allen, Harvey, and Jay, all of Rome, N.Y.). One daughter preceded her in death. She was a member of the Conservative Mennonite Church, where funeral services were held Dec. 10, in charge of Willard Mayer and Earl J. Maust.

**Copenace, Virginia,** daughter of Ben and Jean Copenace, was born at Rainy River, Ont., June 13, 1954; died at the Rainy River Hospital, after a short illness, Dec. 13, 1961; aged

7 y. 6 m. Surviving are her parents, 2 sisters (Rosemary—Mrs. Robert Archie and Melvena and 8 brothers (Fred, Daniel, William, Alvin, Jimmy, Roddy, Richard, and Ernest, all of Morson, Ont.). Funeral services were held at the Grassy River Indian Mission, Dec. 16, in charge of Irvin Grabill and Willard Marner.

**De Priest, Albert Hayden,** son of John and Lydia De Priest, was born near Birch Tree Mo., March 24, 1881; died Nov. 27, 1961; aged 80 y. 8 m. 3 d. On Oct. 25, 1922, he was married to Pearl Young, who survives. Also surviving are 2 daughters (Dolora Trowbridge and Lydia De Priest), 2 grandchildren, and one sister (Maude Eudy). Four sisters and 3 brothers preceded him in death. As a young man he joined the Methodist Church, and on Nov. 9, 1930, he became a member of the Mennonite Church. On Dec. 15, 1935, he was ordained as deacon in the Birch Tree Church, the first deacon in this church. He also preached for several years in the absence of a minister.

**Drudge, Benjamin,** son of Mr. and Mrs. Uriah Drudge, was born at Markham, Ont., Aug. 14, 1887; died suddenly at his home near Bridgeport, Ont., Nov. 29, 1961; aged 74 y. 8 m. 15 d. On March 11, 1914, he was married to Barbara Shirk, who survives. Also surviving are 2 sons (Elvin and Raymond), 3 daughters (Ruth—Mrs. Harold Golbeck, Gladys—Mrs. Lloyd Indoe, and Mildred—Mrs. Erlis Schwartzendruber), 14 grandchildren, and one great-grandchild. He was a member of the Elm Street Church, where funeral services were conducted by J. B. Martin.

**Eby, Jeremiah B.,** son of Cyrus and Elizabeth (Brubacher) Eby, was born in Conestoga, Ont., Aug. 2, 1891; died at the Lockwood Hospital, Petoskey, Mich., Dec. 2, 1961; aged 70 y. 4 m. On Sept. 19, 1915, he was married to Mary Shaum, who survives. Also surviving are 5 sons and one daughter (John, Brutus, Mich.; Emerson, Pickford, Mich.; George, Cajon, Calif.; Clayton, Clarinda, Iowa; Lawrence, Portland, Oreg.; and Susan, Goshe, Ind.), 17 grandchildren, 2 brothers (Isra and William), 3 sisters (Mrs. Harvey Brubacher, Mrs. Manasseh Culp, and Mrs. Clayton Kilmer), and one stepbrother (Mahlon Martin). Two sons preceded him in death. He was a member of the Maple River Church, Brutus, Mich., where funeral services were held Dec. 6, in charge of Earl Hartman, Clyde Kaufman, and Howard Bauman.

**Geil, Clara A.,** daughter of Joseph and Ann (Rhodes) Wenger, was born near Harrisburg, Va., Oct. 19, 1872; died at Gulfport, Miss., Dec. 2, 1961; aged 89 y. 1 m. 14 d. On Oct. 8, 1890, she was married to Davis S. Geil. Bro. Geil was ordained deacon of the Linda Church, Broadway, Va., where he served until they moved to Iowa in 1910. In 1921, they moved to Lyman, Miss., where Bro. Geil served as deacon for the Gulfhaven Church until his death in 1935. One son preceded her in death. Surviving are 2 daughters (Mrs. I. Hershey, Gulfport; and Mrs. Earl Carr, Orange Grove, Miss.), 4 sons (J. Earl, J. Clarence, and Lewis W., all of Gulfport; and D. Paul, Han-boro, Miss.), 23 grandchildren, 50 great-grandchildren, and 2 sisters (Mrs. M. U. Duttr Muscatine, Iowa; and Mrs. Pearl Sheets, M. Sidney, Va.).

**Good, Elsie,** daughter of Isaac C. and Ma Ann (Shantz) Snyder, was born at Mannheim, Ont., Dec. 10, 1888; died at Didsbury (Alta) Municipal Hospital, Nov. 30, 1961; aged 72 y. 11 m. 2 d. On Feb. 22, 1910, she was married to Simeon Groff Good, who died June 13, 1950. One infant daughter also preceded her death. Surviving are 2 sons (Ward and Clara, both of Carstairs, Alta.), one daughter (Vieta Mrs. Stanley Litwiller, Carstairs), and 3 brothers (Ibra, Preston, Ont.; Samuel, New Westminster, B.C.; and Isaac, Edgewater, B.C.).



eral services were held at the West Zion Mennonite Church, Carstairs, Alta., Dec. 2, in charge of Gordon Buschert, assisted by Abram L. Zehr.

**Gunden, Christian J.**, son of John and Mary (Sitzendrubler) Gunden, was born in John-son Co., Iowa, March 28, 1882; died at Goshen, Ind., Dec. 18, 1961; aged 78 y. 8 m. 20 d. On Dec. 28, 1911, he was married to Agnes Althoff, who survives. Also surviving are 5 sons and 4 daughters (Elva—Mrs. Wilbur Hunerya, Goshen; Lois—Mrs. Ernest Clemens, Lansing, Pa.; Orville, Goshen; Cleland, Milford; John, Ralph, Donald, Doris—Mrs. Carl Metzger and Ruth, all of Goshen), 22 grandchildren, 2 brothers (Joseph, Sarasota, Fla.; and William, Elkhart), and 5 sisters (Lydia—Mrs. Mayer, Sarasota, Fla.; Agnes—Mrs. Jess Byrnes, Fannie Yoder, and Laura Gunden, all of Pigeon, Mich.; and Mary—Mrs. Mose Althoff, Bay Port, Mich.). He was a member of the Goshen College Mennonite Church, where funeral services were held Dec. 21, in charge of John Mosemann and S. C. Yoder; interment in Violet Cemetery.

**Obbs, Mildred Elizabeth**, daughter of John and Anna Heath, was born near Milan, Ind., Aug. 18, 1874; died at the Lawton Nursing Home, Fort Wayne, Ind., Dec. 16, 1961; aged 87 y. 3 m. 28 d. On Feb. 11, 1896, she was married to William G. Hohhs, who died in June, 1941. Surviving are 3 sons (Orville, Fort Wayne; Norman, Iowa City, Iowa; and Ralph, Fort Wayne), 7 grandchildren, 26 great-grandchildren, 3 brothers (Wertle and Louis, Hudson, Ind.; and William, Fort Wayne), and one sister (Mrs. Ludie Conrad, Fort Wayne). One son, one brother, and one sister preceded her in death. She was a member of the First Mennonite Church of Fort Wayne. Funeral services were held at the McAnah Funeral Home, in charge of John R. Backer; interment in Bower Cemetery.

**Leatherman, Katie**, daughter of John and Mary Ann (High) Detweiler, was born at Rock-land, Pa., Dec. 14, 1885; died at Hatfield, Pa., Dec. 5, 1961; aged 75 y. 9 m. 21 d. On June 10, 1908, she was married to Harvey K. Leatherman, who survives. Also surviving are 4 daughters (Blanche—Mrs. Norman Detweiler, Dublin; Helen—Mrs. Wayne Martin, Perkasio; Dorothy—Mrs. Russel Blank and Alma Leatherman, all of Souderton), 8 grandchildren, one brother, and one sister. She was a member of the Deep Run Church, where funeral services were held Oct. 9, in charge of Abram Yothers and Edwin Nace.

**Nase, Richard**, son of Robert and Alice (Andis) Nase, was born at Souderton, Pa., Oct. 4, 1936; died of leukemia at the University Hospital, Ann Arbor, Mich., Dec. 24, 1961; aged 25 y. 3 m. 20 d. On June 28, 1958, he was married to Elcanor Graber, who survives. Also surviving are one daughter (Joy Ellen), parents, and one brother (Garth, Souderton, Pa.). He was a member of the Prairie View Church, Elkhart, Ind., where funeral services were held Dec. 27, in charge of Howard J. Zehr.

**Zehr, Loyal David**, son of David and Emma Zehr, was born near Tofield, Alta., March 18, 1877; died at the University Hospital, Edmonton, Alta., Dec. 14, 1961, following an open heart operation; aged 44 y. 8 m. 26 d. On Dec. 12, 1939, he was married to Ruth Martin, who survives. Also surviving are 3 sons and 4 daughters (David, Samuel, and Daniel, all at home; Shirley, Fairview; and Olive, at home), and his parents. He was ordained to ministry on May 25, 1952. He served in the mission field of Northern Alberta for a number of years, living at Culp, Alta. For the past years he was pastor at Eaglesham, Alta. Funeral services were held at the South Side Mennonite Home in Edmonton on Dec. 16, in

charge of Isaac Glick and Paul Voegtlin, and on Dec. 17 at the Community Hall, Eaglesham, with Willis Yoder and C. J. Ramer in charge. A memorial fund for a church building in the Eaglesham community was erected in his memory.

**Short, Josephine**, daughter of Mr. and Mrs. Joseph P. Short, was born near Archbold, Ohio, March 18, 1882; died Nov. 27, 1961; aged 79 y. 8 m. 9 d. On Aug. 22, 1944, she was married to Enos Short, who survives. Also surviving are 3 stepchildren (Herma Short, Stryker; Mrs. Willis Nofziger, West Unity; and Lester, Bryan), one brother (Simon, Toledo), 2 sisters (Mrs. Ora Saunders, Wauseon; and Mrs. Anton Gruenise, Archbold), 12 stepgrandchildren, and 10 step-great-grandchildren. She was a member of the Lockport Church, where funeral services were held Nov. 30, in charge of D. Wyse Graber.

**Spicher, Thomas J.**, son of Jonas and Elizabeth (Zook) Spicher, was born at Allensville, Pa., Sept. 25, 1893; died at the Lewistown, Pa., Hospital, of a ruptured aorta, Nov. 24, 1961; aged 68 y. 1 m. 30 d. On Feb. 27, 1917, he was married to Sadie Yoder, who survives. He was a member of the Richfield Church. Funeral services were held at the Maple Grove Church, Nov. 27, in charge of A. H. Shultz and Waldo E. Miller; interment in Locust Grove Cemetery.

**Stover, Dorcas and David**, twin children of John and Naomi (Wert) Stover, were born prematurely at the Good Samaritan Hospital, Lebanon, Pa., Oct. 26, 1961; died 1½ hours later. Surviving are their parents, 4 sisters (Minnie Esther, Rachel, Ruth, and Lois), 4 brothers (John Henry, Luke, James, and Daniel), and grandparents (Mr. and Mrs. Henry Stover, Lebanon; and Mr. and Mrs. Joseph Wert, Jonestown, Pa.). Graveside services were held at Dohner's Church Cemetery, Oct. 28, in charge of Simon Bucher and Paul Ebersole.

**Swank, Elizabeth**, daughter of Joseph and Lydia (Kaufman) Johns, and great-granddaughter of Joseph Johns, founder of Johnstown, Pa., was born Dec. 13, 1858; died Nov. 10, 1961; aged 102 y. 10 m. 28 d. She was married to Aaron F. Swank, who preceded her in death. Surviving are 5 children (Lydia Meyers, Johnstown; Salome Stevens, Davidsville; Sarah—Mrs. George Kniss, Hollsopple; Mrs. Anna Eash, Johnstown; and Trella—Mrs. Dewey Hollsopple, Davidsville), 19 grandchildren, 56 great-grandchildren, and 49 great-great-grandchildren. She was a member of the Lutheran Church, where funeral services were held, in charge of Robert M. Wise and Sanford G. Shetler.

**Sweigart, Lydia**, daughter of Christian and Louisa G. Shirk, was born in Lancaster Co., Pa., March 7, 1880; died after a brief illness at her home in Farmersville, Pa., Nov. 9, 1961; aged 81 y. 8 m. 2 d. On Dec. 31, 1899, she was married to Adam G. Sweigart, who died Nov. 12, 1943. Two infant sons also preceded her in death. Surviving are 4 sons and 7 daughters (Mary—Mrs. Amos Rutt, Ephrata; Martha, Lancaster; Viola—Mrs. Christian Hornberger, New Holland; John, Akron; Samuel, Elverson; Elsie, Denver; Lloyd, Fredericksburg; Ruth—Mrs. Arnold Witner, Ephrata; Amos, Pottsville; Edna and Arlene, at home), 3 sisters (Mrs. Anna G. Sweigart, Morgantown; Mrs. J. R. Sweigart, Newton, Kans.; and Mrs. Lena Martin, Blue Ball), one brother (Noah G., Dayton, Va.), 33 grandchildren, and 18 great-grandchildren. She was a member of the New Holland Church. Funeral services were held at the Grolldale Church, Nov. 12, in charge of Frank Shirk and James H. Martin.

**Umstaddt, Laura Katherine**, daughter of Charles and Louisa (Houghton) Umstaddt, was born at Monroe City, Mo., Oct. 6, 1904; died at the Levering Hospital, Hannibal, Mo., Nov.

22, 1961; aged 57 y. 1 m. 16 d. She was a nurse aide at Beth-Haven Nursing Home. Surviving are her mother, 2 brothers (Francis, Yuma, Ariz.; and Charles, Moline, Ill.), and 2 sisters (Mrs. Stella Culver, South San Gabriel, Calif.; and Mrs. Elizabeth Whitecotton, Hannibal, Mo.). She was a member of the Lyon Street Church, where funeral services were held Nov. 25, in charge of Daniel Kauffman and Earl B. Eberly.

**Weaver, Anna S.**, daughter of Henry S. and Mattie (Snader) Martin, was born in East Earl Twp., Pa., Dec. 6, 1901; died of a coronary occlusion at the Ephrata (Pa.) Community Hospital, Aug. 11, 1961; aged 59 y. 8 m. 5 d. She was married to Luke S. Weaver, who survives. They were the parents of 12 children; one preceded her in death. Surviving are 6 sons and 5 daughters (Raymond W., Blue Ball; Pearl—Mrs. John Eberly, Ephrata; Irvin N., Lititz; Luke S., Ephrata; Miriam—Mrs. Lester K. Weaver, Lititz; Charles W., Akron; Thelma—Mrs. Nelson Hershey, Columbia; Edith—Mrs. Paul Gehman, Ephrata; Emory J., East Earl; Lloyd and Rosene, at home), 23 grandchildren, 5 sisters and 5 brothers (Carrie Martin, Samuel S., Lydia, Lizzie—Mrs. Daniel Weaver, Aaron S., Charles W., all of Ephrata; Leah—Mrs. Rueben Hurst, East Earl; Walter S., New Holland; Edith—Mrs. Harvey Gingerich, Ephrata; and G. Earl, Denver). She was a member of the Martindale Church, and assisted her husband in his post as minister of the Tamaqua Mission. Funeral services were held at the Weaverland Church, Aug. 14, in charge of J. Paul Graybill and David Weaver.

**Webb, John E.**, son of Andrew and Patty Webb, was born at Seymour, Tenn., Nov. 29, 1893; died at the Hoemako Hospital, Casa Grande, Ariz., Oct. 15, 1961; aged 67 y. 10 m. 16 d. On Dec. 8, 1915, he was married to Katherine Neuhauser of Flanagan, Ill. Surviving are his wife, 2 sons (Earl, Lima, Ohio; and Glenn, Kingman, Ariz.), 5 grandchildren, 2 great-grandchildren, one sister (Mrs. Katie Martin, Kingston, Tenn.), and one brother (Henry, Pontiac, Ill.). Four brothers and 2 sisters preceded him in death. Bro. Webb and family moved to Arizona from Michigan 17 years ago so that he could gain relief from bronchial asthma. He was a member of the Sunnyslope Mennonite Church at Phoenix, Ariz. Funeral services were conducted at the Christian and Missionary Alliance Church in Casa Grande, with Melvin Ruth and Loine Jack officiating.

**Weinberg, Vella**, daughter of Jacob and Magdalene (Fisher) Gingerich, was born in Iowa Co., Iowa, Dec. 27, 1895; died at Sturgis, Mich., Nov. 14, 1961; aged 65 y. 10 m. 19 d. She had submitted to surgery for cancer. On March 12, 1918, she was married to Ervin Hochstetler, who died in 1941. On June 23, 1943, she was married to Roy Weinberg, who survives. Also surviving are 2 sons (Carl Hochstetler, Centerville, Mich.; and Ralph Hochstetler, Chicago, Ill.) and 7 grandchildren. She was a member of the United Missionary Church. Funeral services were held at the East Union Church, Kalona, Iowa, Nov. 19, with J. John J. Miller and A. Lloyd Swartzendruber officiating.

**Yoder, Daniel**, son of Jonas B. and Barbara Yoder, was born near Shipshewana, Ind., Sept. 8, 1874; died at Middlebury, Ind., Nov. 14, 1961; aged 87 y. 2 m. 6 d. On Oct. 14, 1900, he was married to Katherine Troyer, who died Oct. 13, 1918. His second wife, Edythe Miller, survives. Also surviving are 3 brothers and one sister (Venus J., Topeka, Ind.; Gabriel J., Elkhart; Melvin J., Shipshewana; and Mrs. Harriett Miller, Elkhart). He was a member of the Forks Church, where funeral services were held Nov. 17, in charge of Earley C. Bontrager and Donald E. Yoder.



There are over seven million Americans on relief at an annual cost of some four billion dollars.

\* \* \*

A 54-year-old Utah law, long ignored, is being enforced in Salt Lake City. It bars smoking by those under 21. Enforcement of the law has been resumed under the prodding of a juvenile judge. Because Mormons make up 56 per cent of Salt Lake City's residents, there is support of the judge's program by members of that denomination. Joseph Smith, founder of the Church of Jesus Christ of Latter-day Saints, long ago ruled: "Tobacco is not for the body and is not good for the man."

\* \* \*

Governor David L. Lawrence of Pennsylvania signed into law a measure which provides nursing services for parochial school children. The new law stipulates that "every child of school age shall be provided with school nurse service." In signing the measure, the governor commented he was "happy to have the opportunity to correct the injustice done to so many children of the state over a period of years." There are about a half million parochial school children in Pennsylvania.

\* \* \*

A limited edition of replicas of the famous Gutenberg Bible, first book to be printed from movable type between 1450 and '55, has been published for churches, museums, libraries, and private collectors, costing \$750 for each two-volume set. The replica is the work of Cooper Square Publishers. The set is illuminated, that is, in color, and is bound in hand-grained goatskin. A half-leather bound facsimile is priced at \$600. In the original Gutenberg, only the text was printed from the then newly invented movable type, with spaces left for capital letters and illumination. The illumination consisted of religious miniatures, dragons, peacocks, and medieval flowers, with no two copies exactly alike. Only 47 copies of the original Gutenberg Bible survive. The last sale of one brought \$511,000 at auction.

\* \* \*

The chairman of the House Ways and Means Committee says that he believes that it is unconstitutional to exempt any group from payment of a tax because of religious objections. He said he would call a hearing on bills to exempt Old Order Amish from participation in Social Security only if the Kennedy administration specifically recommends such legislation. The sponsor of one bill, Paul B. Dague of Pennsylvania, replied that it would be no more unconstitutional to exempt the Amish because of their religious beliefs than it is to permit voluntary participation for members of the clergy because of their beliefs in church-state separation. Clergy qualify for Social Security and pay the tax only if they file a waiver of exemption. He also pointed out that medical doctors are exempted from Social Security because of the objections of their professional groups. He also noted that pacifist groups, including the Amish, are excused from military service demanded of all other Americans. The chairman of the Ways and Means



## ITEMS AND COMMENTS

BY THE EDITOR

Committee feels that if one group is excused from any tax because of religious objection, there will be a host of demands from other groups who will claim that paying certain taxes violates their consciences. It is felt in Washington that sentiment in the Senate is much more favorable than in the House for exempting the Amish from Social Security taxes.

\* \* \*

A study released by the Protestant Council of the city of New York indicates that Protestants in New York City are emerging from their position as a minority religious group. The study predicts that by 1975 a larger proportionate increase will have occurred. Protestants then will still be the smallest of the three, but by that time the denomination will have gained a larger share of the city's total population at the expense of the Catholic and Jewish communities.

\* \* \*

Elizabethtown College, Church of the Brethren institution, has secured a one-million-dollar loan from the United States Housing and Home Finance Agency to help erect a three-story brick dormitory for 130 women and a two-story college union building.

\* \* \*

Good news out of Little Rock! Rufus King Young, pastor of the Bethel African Methodist Episcopal Church, has been elected as the first Negro president of the Greater Little Rock Ministerial Association.

\* \* \*

In his opening speech to the Soviet Communist Party Congress, Premier Khrushchev reaffirmed the party's unrelenting struggle against religion, but indicated it must be carried on mainly through intensive propaganda efforts. In the course of his address, he stressed the necessity of a "thorough and good system of atheistic upbringing that has to embrace all groups of the population, especially youngsters." The speech included these words, "In the present stage of communist construction, it is essential to wage an even harder struggle against such sur-

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vivals of capitalism as laziness, drunkenness, hooliganism, greed, religious beliefs, incorrect attitudes toward women. There must be no place for these weeds in our field. Communist training presupposes liberation from religious beliefs, prejudice and superstitions which still hinder Soviet men and women in making full use of the creative capacities."

\* \* \*

Blind church members in St. Paul and Minneapolis participated in a service celebrating the publication of the first Braille edition of the Lutheran Service Book and Hymnal. The service was believed to be the first of its kind in the country. The entire Hymnal and Service Book of the Lutheran Church has been made available to the blind. Each page of the four-volume Braille edition measures 10 x 14 inches. The blind do not have to carry the entire book to church, since the pages are of the loose-leaf variety. Ascertaining what hymns are to be sung at a particular service, they remove the specific sheets and take only those to church.

\* \* \*

In ten years' time leprosy will be on the increase in the Congo, according to a former secretary in the Congo for the Congo Protestant Relief Agency. He said that the breakdown in leprosy treatment and scarcity of medicines will undoubtedly cause an increase of the disease that will not be immediately apparent. Within ten years, he said, symptoms will begin to appear. Because government leprosy camps have been closed, the patients have returned to their homes. Unprotected children now exposed to the disease may not show symptoms for years.

\* \* \*

General Conference Mennonite missionaries in Colombia have conducted a revival meeting in Venadillo. The Catholic priest in the city was not present at the time, but had expressed himself earlier that he welcomed the revival meeting and that he hoped that Protestants would improve the condition of the believers' churches in the area.



# Gospel Herald



*The only hope for a world paralyzed by fear  
is the Lord Jesus Christ.*

WEDNESDAY, JANUARY 16, 1962  
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## A Time for Fear?

By J. Mark Stauffer

During the terrible "blitz" days of the second World War, someone hung a sign by the London docks. It read, "If your knees are knocking, kneel on them." This is top-level advice for anyone, anywhere, and any time when life and its prospects look rough. There is proper cause for fear today. Any way you take it, the news is mostly all bad.

### International Fear

Because of the scientific advance of our day, the size of our world has shrunk unbelievably. Modern communication and transportation have brought the other side of the world as close as the adjoining state in years past. This means that international conditions and incidents bear down upon us with present and heavy weight. Whether we like or admit the idea, we are members of a world family as never before.

The prime international fear is the ever-present and mounting tension between the communistic and free worlds. The widespread rise of nationalism, racial pressures, and the wars and rumors of wars are bringing grave concern to international leadership.

### National Fear

America is a great nation. Her heritage, her freedoms, and her potentialities are possibly unequaled anywhere. Our national production is unparalleled. So much so that in farm commodities this has become a liability. Our government is spending one million dollars per day to store our farm surplus.

We face serious educational problems due to integration orders and the approaching population explosion. Our crime record, divorce rate, and our declining national morality are the sure signs of a decadent civilization. All this, and much more, is causing fear in the hearts of American people.

### Denominational Fear

Some people think the church is "going to the dogs." A young minister friend of mine declared, "*We* may be going to the dogs, but not the *church*." This is a fine, intelligent distinction underscoring the fact that *we* and the *church*, alas, may not be synonymous.

Our Mennonite Church appears to be following a typical denominational pattern in some vital areas. Our practice of the Christian way of love has weakened in its expression within and without the church. In many areas, we have not been able to maintain the divinely prescribed tension that must exist between right and wrong. Our record pertaining to stewardship, simplicity, and evangelism is rather embarrassing.

Added to all this, we are facing a restatement of an old question regarding the Word of God. "Yea, hath God said. . . ?" To begin to doubt the absolute authority of God's eternal Word is to devastate the one and only foundation for vital Christianity.

### Personal Fear

Many persons today seem to be living on a set of skids which are aimed and driving toward a crack-up sooner or later. The pressure of life with its fever, competition, and



# Discovery

BY ELDA FAYE MILLER

There are days in youth when the soul  
Must trick itself into believing  
That shadowless lamplight,  
Lit and kept lit by believing,  
Is the light of life under God.

But the man who follows Him knows  
The breaking of artifact lamps  
And the rich shadows of God's sun.

speed is more than some can take. With all that we have today, there is a growing insecurity and fear of what may happen.

With all our gadgets, we are as bored as a bubble gum addict—as unhappy as a “rock’n roller” at his wailing wall—as fearful as an overweight man on thin ice. We fear accidents, ill health, financial collapse, and war. All this, and more, is hard on the physical, emotional, and spiritual resources of man. But what can he do? Every man must decide where he will stand. We have the possibility of standing with the pessimists, the optimists, or the realists.

## Where Shall We Stand?

Amid the stream of life all about us, we have no alternative, but to stand. There is no ethical way to evade the responsibility of life today. We must choose where we shall stand and expect the forthcoming consequences.

Some stand with the pessimists, and I believe their number is increasing. These people are unduly grave and fearful. The “good old days” are gone forever. Everyone is “washing out.” There is crepe on the door. It hurts no one to travel through “the valley,” but if you begin to tabernacle there, you may develop feelings of aloneness and martyrdom. To these honest, careful people, God may need to declare that there are many who have not bowed the knee to Baal.

Others stand with the optimists, and I believe their number is decreasing. These people seemingly have no worry or misgiving. They are “happy-go-lucky.” Their glasses are rose-tinted. To them “life is but a dream.” Optimists talk about “the first hundred years being the hardest.” “It will all come out in the wash.” “What you don’t know won’t hurt you.” They have good digestion and live long, but their philosophy of life is not practical.

Still others choose standing room with the realists. These people stand between the pessimists and the optimists. They see both sides. They Christianize their viewpoint. Realists bring together the positive and the negative. They freely admit the illnesses of our day, but at the same time are free to confess that God is still on His throne, that Jesus is the one and only answer to the needs of men, and finally, that the Holy Spirit is the greatest spiritual power at work in our contemporary scene.

Is this really a time for fear? Yes, it is for the unsaved, but not for the children of God. Jesus had good cause to be a pessimist, but confidence in His Father God always sustained Him. He knew why He had come to our sinful world. He knew the power of the Holy Spirit who would replace Him on the earth.

Today, as always, the only hope for our world paralyzed by fear is the Lord Jesus. There is absolutely no salvation apart from Jesus. In the first place, His death on the cross has provided potential forgiveness for every burdened man and woman. Secondly, He has promised to stand by His children. Jesus said, “Be of good cheer; I have overcome the world”; “I am with you always, even unto the end of the world”; and “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.”

Finally, Jesus has promised to come again and effect a final, eternal deliverance from the presence of sin for His true disciples. This is good news, any way you take it. But this good news must get to every living person if we are to clear ourselves before God. Practically speaking, this means that everyone, whether a pagan or a nominal church member, must come to know Jesus as Saviour and Lord. The faithful ones dare never seek repose until all have heard of God’s great salvation through Christ. This is our continuing, world-wide commission. May God’s Holy Spirit help us to lift up the Lord Jesus until He comes.

—The Voice of Truth.

A man watched an ordination service recently; he said to a friend, “I think the laying on of hands is the most impressive scene I know.” His friend replied, “It is impressive. But the laying on of hands that moves me most, I think is when a man lays his hands on a job in the church which needs to be done,”

—Halford E. Luccock.

# Our Readers Say—

The Dec. 5 issue was read with interest. Several articles emphasize Spirit-controlled lives for effective Christian service. This is a vital truth.

The editorial, “Seeking Heaven,” is captivating. How unfortunate that anyone should take such a flippant attitude toward God and His dwelling place!

The writer to the Hebrews was more cautious and comprehensive in his views. In chapter 11:3 he writes: “. . . so that things which are seen were not made of things which do appear.” The inference appears to be that visible things were made of things which do NOT appear—or invisible things. In this age of gases and fallout the paradox of invisible things no longer exists.

It is doubtful whether Khrushchev’s—or any one else’s—failure to accept the Biblical view of God or heaven is due to the so-called “. . . unspiritual terms of the afterlife. . . .” The failure to understand and (or) accept Biblical interpretations is due more likely to the fact that “The natural man receiveth not the things of the Spirit of God . . .” (I Cor. 2:14).

Perhaps if the principle of existing non-visible things were accepted, it would be less difficult to convey an acceptable concept of things hereafter. Then it might not be deemed necessary to teach that heaven “is a state of society” rather than a “place” as stated in John 14:2; and that the descriptive language of Revelation is “. . . highly figurative . . .” nor that “There is in the Bible no description of a physical heaven. . . .”

The “. . . man Christ Jesus,” now at the right hand of God (I Tim. 2:5), is reported to be “this same Jesus” of Acts 1:11, who someday “. . . shall so come in like manner. . . .” These passages would seem to establish a fact that there are permanent physical qualities in existence; therefore the probability of a physical aspect found in the hereafter.

If heaven is a place, where is it located? It is agreed that heaven is God’s dwelling place. A strikingly suggestive passage is found in Psalm 75:6, 7: “For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge.” Obviously then the Judge directs “promotion” from the north.

It is not difficult to conceive and accept through the eye of faith, the possibility and the probability of a physical, tangible heaven. Whether it is visible or invisible to the natural eye would appear to be nonessential. It suffices that God dwells there; and in all probability its location is in the northern outer space. This agrees with the accepted terminology that heaven is “up,” for north is “up” from a point of the globe.—S. C. Brubacher, Ayr, Ont.

Begin doing what you want to do now. We are not living in eternity. We have only this moment, sparkling like a star in our hand—and melting like a snowflake. Let us use it before it is too late.

—Marie Beynon Ray.

## GOSPEL HERALD

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## Summary of 1961 Events in the Mennonite Church

Two definite trends: toward budgeting (about 10 per cent of our congregations), and toward Every-Home Gospel Herald subscriptions (encouraged by most of the conferences during the year).

Pastors moving from one congregation to another: Gerald Studer from Smithville, Mo., to Scottdale, Pa.; John T. Kreider from Kansas City, Mo., to Downey, Calif.; Gilbert Nafziger from Winton, Calif., to Salem, Oreg.; LeRoy Bechler from Saginaw, Mich., to Los Angeles, Calif.; Ellis Doyle from Topeka, Ind., to Zion, Archbold, Ohio; Kenneth Good from Morton, Ill., to Hyattsville, Md.; Stanford Mumaw from Martins, Orrville, Ohio, to Pleasant Hill, Smithville, Ohio; Rudy Borntrager from Lima, Ohio, to Grey Ridge, Millersburg, Ohio; John King from Millersburg, Ohio, to Martins, Orrville, Ohio; Ross Metzler from Mattawana, Pa., to Manbeck, Pa.; Jacob Weirich from Colorado Springs, Colo.; Clyde Fulmer from Martinsburg, Pa., to Morton, Ill.; Donald King from Pigeon, Mich., to Pennsylvania, Hesston, Kans.; Orval Jantzi from House of Friendship, Kitchener, Ont., to Kitchener, Ont.; Edward Birkey from Manson, Iowa, to West Liberty, Inman, Kans.; Allen Cook from Kirksville, Mo., to Versailles, Mo.

New congregations: Evanston, Ill.; Rocky Ford, Colo.; Providence, Washington, Ind.; Smith, Downey, Calif.; Tri-Lakes Chapel, Union, Mich.; Ayr, Ont.; Big Springs, Gray, Va.; Davenport, Iowa; Exeter, Ont.; Miami, Fla.; South Bend, Ind.; Rockway, Kitchener, Ont.; Salem, Oreg.; Church in the Wildwood, Sheridan, Oreg.

Church dedications: First Mennonite and Fair Haven, Ft. Wayne, Ind.; Midland, Mich.; South Colon, Mich.; Bay Shore, Sarasota, Fla.; Stoner Heights, Louisville, Ohio; Salem, Wooster, Ohio; Longenecks, Winesburg, Ohio; San Juan, Puerto Rico; Frazer, Pa.; Swamp, Quakertown, Pa.; Paradise Valley, Phoenix, Ariz.; Oak Grove, West Liberty, Ohio; Lucas Hollow, Stanley, Va.; Pleasant Valley, Bath, N.Y.; von, Stratford, Ont.; Fairview, Surrey, B.C.; Tamaqua, Pa.; Martinsburg, Pa.; Auderton, Pa.; Pleasant Hill, Smithville, Ohio; Fairview, Mich.; Rocky Ford, Colo.; Carthurs Mills, Ont.; Santa Fe, Ind.; Wittown, Pa.; St. Petersburg, Fla.

Publication: annual meeting Publication

Board at Doylestown, Pa., March 24-26; Ben Cutrell installed as Publishing Agent, April 26; Willard Roth, appointed Editor of Youth Publications; Paul Schrock, editor of *Words of Cheer*; Jane Lind, editor of *Story Friends*. Books published: *Brothers in Christ*, by Fritz Blanke; *A Revelation of Jesus Christ*, by J. B. Smith, edited by J. Otis Yoder; *As You Go*, by J. H. Yoder; *Light from Heaven* (reprint), by C. C. Kauffman; *A Tribute to Menno Simons*, by F. H. Littell; *God Builds His Church in Latin America*, by A. Grace Wenger; *Christian Friends in Latin America* (first children's mission study), by Alta Mae Erb and Winifred Paul; *The Christian Calling* (first Funk lecture), by Virgil Vogt; *Aunt Nan and the Miller Five*, by Esther Eby Glass; *Anabaptism in Flanders*, by A. L. E. Verheyden; *Mennonites in Indiana and Michigan*, by J. C. Wenger; *Rosanna of the Amish*, and *Amische Lieder* (reprints), by J. W. Yoder; *Hutterite Studies* (Mennonite Historical Society), by Robert Friedmann; *Even unto Death* (Knox), by J. C. Wenger; *Train Up a Child* (adapted from *Christian Nurture of Children*), by Alta Mae Erb; *A. D. Wenger, Faithful Witness of Christ* (published by the family).

Writers' Conference, Goshen, Ind., July 10-14; Hindi Summer Bible School course completed; graded Sunday-school course completed; Paul M. Lederach appointed Director of Curriculum Development and Service Department; *La Voz Menonita* and *El Heraldo*, Spanish publications, merged to form *El Discipulo Cristiano*, published in Argentina, with Ernesto Suarez and Mario Snyder as editors; *God's Great Salvation*, radio correspondence course, first Mennonite translation into Amharic; beginning of *Family Worship* magazine, edited by Paul M. Lederach, in March.

Education: annual meeting, Board of Education, Hesston, Kans., Oct. 20, 21; Paul Bender began half-time work as coordinator; Paton Yoder, dean, and Leland Bachman, business manager, new at Hesston College; H. S. Bender resigns as dean of Goshen Seminary; Eastern Mennonite College announces six-year development program, calling for \$2,500,000; inter-Mennonite Conrad Grebel College, Waterloo, Ont., chartered and board organized; first Bachelors of Divinity at E.M.C.; new campus of Mennonite Biblical Seminary

dedicated at Montevideo, Uruguay; I. E. Burkhart retired from Goshen staff; E. E. Miller given title of President Emeritus at Goshen College; Conrad Grebel lectures by H. S. Bender on "These Are My People"; Central Christian High School opens at Kidron, Ohio; Church School Day changed to last Sunday of April.

General Conference: met at Johnstown, Pa., Aug. 22-25; adopted statements on Retirement Plan for Church Workers, Relief Food for China, Communism and Anti-communism, Remuneration of Church Workers, Recreation, Christian Parenthood, and Christian Witness to the State; approved revising the *Church Hymnal*; received Rocky Mountain Conference; renamed General Problems Committee—Church Welfare Committee; approved Commission plans for organization and for Sunday-school enlargement; elected J. R. Mumaw as moderator and A. J. Metzler as executive secretary.

Missions: General Board met at Morton, Ill., June 22-25; appointed an Overseas Missions administrative committee; reported record-breaking missions giving; two representatives from Tanganyika visit churches and conference July 15 to Sept. 25; Mario Snyders open work in Villa Adelina, suburb of Buenos Aires; Conservative Mission opens its first unassisted foreign work, in Costa Rica; Toba United Evangelical Church secures legal recognition.

Health and Welfare: Workshop on the Church and Its Older People at Goshen, Ind., Oct. 31 to Nov. 2; girls' dormitory dedicated at Brook Lane, Hagerstown, Md.; construction begun at Oak Lawn, mental hospital at Elkhart; David Rubys replace John Cressmans at Fairview Mennonite Home, Preston, Ont., and Clayton Sutters replace Aaron Peacheys at Home for the Aged, Rittman, Ohio; Park View Home opened April 15 at Wayland, Iowa; Nhattrang Hospital dedicated in Vietnam; new hospital at Satbarwa, Bihar, India, named "New Life"; Schowalter Villa opened at Hesston, Kans.; Home for the Aged, Eureka, Ill., changes name to Maple Lawn Homes; Akahaba Abiriba Joint Hospital in Nigeria turned over to Mennonite operation; Jamama Hospital opened in Somalia; Survivors' Aid begins operation under Mennonite Mutual Aid.

Conference actions: Rocky Mountain Conference completes its separation from South Central Conference; Argentine Conference appoints an extension committee; Lancaster Conference approves group singing in young people's and related meetings; Elmer Kolb to give one-third time as secretary of Franconia Conference; Puerto Rico Conference took over administration from mission boards.

Other meetings: Mennonite Youth Fellowship convention at Lebanon, Oreg.,



Eastern delegates going out on two special trains; consultation on litigation at Goshen, Ind., July 27, 28, sponsored by General Conference Executive Committee, Committee on Economic and Social Relations, and the Peace Problems Committee; a group of Mennonites discussed nonresistance with Billy Graham in Philadelphia on Aug. 30.

**Church camps:** Mennonite Camping Association held first meeting at Laurelville on Feb. 18; new building dedicated at Camp Hebron, June 10.

**Anniversaries:** 400th of Menno Simons' death—special celebration on Jan. 31 at Witmarsum, where a chapel was erected; 10th of Mennonite Broadcasts; 25th of Calvary Hour; 65th of marriage of J. C. and Lydia Driver.

**Foreign deputations:** Paul and Alta Erb at Argentine, South America, Mennonite Conferences, January; Howard Charles most of year in Bible teaching mission in Japan churches; Irvin B. Horst at Menno Simons anniversary; A. J. Metzler to World Council of Churches, New Delhi, and to India and Eastern Africa mission fields; Henry P. Yoder, formerly of Cuba, among Cuban refugees in Miami; J. Otis Yoder on sabbatical leave to Israel-American Institute of Biblical Studies, Jerusalem; J. H. Yoder on missions assignment to Europe and northern Africa; C. F. Bishop to Nigeria; J. H. Koppenhaver to Evangelical Conference for Latin America, Lima, Peru, July 29 to Aug. 6, and also to Argentina; David F. Derstine and Jacob R. Clemens to Mexico; H. S. Bender and J. H. Yoder to Prague Peace Conference.

**Mennonite Central Committee:** important statements on civil defense (fallout shelters) and the Peace Corps; moved into new office building in Akron; sent Vincent Hardings to Atlanta, Ga., in a witness of race relations; sent relief works to British Honduras after hurricane; sponsored tour of Bienenberg Choir from Switzerland.

## The Tapestry of the Heart

BY JUDY KLARE

My heart is an old tapestry,  
Its warp-and-woof pattern, my life;  
I can trace its artistry—  
The line of love or the skeins of strife.

In and out the bright threads move,  
Here broken weaving, there complete design;  
The blackened threads I wove,  
The golden threads are Thine.

I hope the interlacing of truth and grief  
In the plaid of existence before me  
Will depict a story of belief,  
A shining image of Thee.  
Athens, Ohio.

**Deaths of leaders:** Bishop Christian K. Lehman and Evangelist C. Z. Martin.

**Personals:** Naswood Burbank, the first Navaho to be ordained to Mennonite ministry; Norman Derstine to Elkhart as assistant to overseas secretary, succeeded as Mennonite Hour announcer by David Augsburg; S. C. Yoder celebrated 50th anniversary of his ordination; B. Frank Byler moved from Bragado, Argentina, to Montevideo, where he will teach in the Seminary; John Lehman, principal of Bethany School in Puerto Rico, becomes Director of Voluntary Service at Elkhart; Arnold Cressman and Daniel Kauffman move to Scottsdale to become, respectively, Commission Field Secretary and Secretary of Stewardship under General Conference.

## Discipline of the Spirit

BY LORIE C. GOODING

*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.—Rom. 12:1, 2.*

This is a call to discipline of the highest order. This is less self-discipline than Spirit-discipline. To be effective, it will be natural and almost effortless. There is something to be said for that type of moralist who sternly represses his impulses to disorderly behavior and carnal practices. But the control of a Christian fails of its purpose if it requires the expenditure of much energy, time, labor, and spiritual resources which ought to be utilized in spiritual growth and fruit bearing. If control is a perpetual running battle with carnal appetites, then the result is a virtual self-imposed slavery, and it is not worth what it is costing you. Spiritual control is not a matter of subjecting or subjugating carnal impulses, and such a discipline has no spiritual value. Spirit-born, Spirit-filled, and Spirit-controlled persons are not constantly disturbed in their minds by the clamor of fleshly desires.

The study and practice of Christian discipline is to be approached only in full acknowledgment of the impossibility of attaining it except through the indwelling of the Spirit of God. This, as the apostle states, brings about a "transformation," which is, literally, "made across" or "renewed in exact opposition to former place or condition." When the Holy Spirit has one hundred per cent control of an individual, discipline will cease to be a problem. Note that the apostle speaks of yielding.

Ninety-nine per cent is not enough. Any thing less than a *whole* sacrifice is no sacrifice at all.

It is only when love of Christ looms larger than love of self that an individual will come to the place of full surrender and absolute obedience which is required for the Holy Spirit to take control of his life. But when the Spirit is Guide and Ruler of the life, the struggle is over and the joy begins. Not that in this world we shall reach a state of perfection, but there will not be the constant, desperate battle which causes us to cry out, "O wretched man that I am, who shall deliver me?" Rather will we be saying, "There is . . . *now* no condemnation to them which are in Christ Jesus. . . . For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "So I entreat you, brothers, because of the perpetual mercy of God, that ye continue to offer your bodies as a live sacrifice, sanctified, consecrated unto God, which is a spiritual service."

Killbuck, Ohio.

## Some Things Are Forever

BY STANLEY C. SHENK

The breaking away of the ten tribes was a breach that was never repaired. The twelve tribes were never again united. Some things are forever.

The selling of his birthright was something that Esau could never undo, even though later he sought his inheritance "carefully with tears" (Heb. 12:17). Some things are forever.

The rich man of Luke 16 lifted up his eyes in hell, being in torment, and tried to start a missionary society, but it was too late. Some things are forever.

The five tardy ones of Matt. 25 came to the door that was SHUT, and knocked upon it, and begged for admittance, but that door of spiritual opportunity was never opened to them. Some things. . . .

Men and women sometimes get converted in middle age or later, and with fervently, desperately, terribly, for the chance to recapture their lost opportunities, to accept the call that once they had spurned, to marry *Christian* wives and husbands, to live their whole lives over again and they CANNOT.

Some things. . . .

—Herald Youth Bible Studies.

Beyond all theology and all creed, the must be an experience of the grace of God.  
—Roy S. Koch.



# What Can We Learn from Billy Graham?

By David F. Derstine, Jr.

On the morning of Aug. 30, 1961, a group of Mennonite pastors and educators had breakfast with Evangelist Billy Graham. The purpose of that breakfast meeting was to share with Graham the background of the Mennonite Church and the Biblical basis for her doctrine, with specific emphasis on the doctrine of love and nonresistance. The spokesman for the Mennonite delegation was John C. Wenger, who spoke with beautiful clarity.

Following Bro. Wenger's presentation we were deeply moved by the sincerely warm and friendly spirit of Billy Graham as he responded to Wenger's presentation. I have prayerfully thought much about that meeting. It is true, we had a fine opportunity to share honestly and deeply with Mr. Graham. Indeed, like a dedicated Christian, Graham listened to what the Mennonites had to share with him. However, the one question I am concerned about is, "While we have talked to Billy Graham, what can we learn from him?"

Will we dare to be honest and Christian enough to learn from this man? Following are several areas in which he indeed can speak to us: First, think in terms of "spirit." When one enters a Graham Crusade meeting, one senses clearly the presence of a warm and holy spirit. There is "that spirit" in the service that brings unity and power to the platform; but it also speaks emphatically and clearly and directly to those in the audience, bringing conviction and challenge. It is this same spirit that finally leads any to a saving faith in Jesus Christ.

Beloved, another "spirit" is too often felt in too many of our own services. This "other spirit" is the spirit of disunity and lovelessness and tradition. Surely when God's spirit abides in each of our churches, we will see many souls saved; we will see strength and unity in the pulpits and the brotherhood will be transformed into a strong evangelistic force. Perhaps we should speak less about love and nonresistance, and practice it more in our churches!

Second, think a moment of the word "organization." It is all too true that sometimes we can have too much machinery. However, when one becomes familiar with Billy Graham and his organization, one finds in awe at its size and its smoothness of operation. In the Graham organization we find a number of key men, each carefully chosen, taking their important places, and under the leading of the Holy Spirit doing the most commendable job to the honor and glory of God. They do not move according

to "after thought" or "second guessing." There is nothing second-rate; every detail is well cared for, and the work on the platform or behind the scenes is done in an orderly and dignified manner.

In our circles we find a tremendous amount of evidence of poor organization. There is jealousy and sometimes "bad blood" among the leadership, or between the leadership and the laity. Lines of communication are too often closed; important tasks are left undone. If a man proves ineffective or incapable, we most tolerate or endure him "for life" unless a division occurs. Or if a set procedure or traditional practice no longer ministers to our age, we fail to have grace enough to bury it. Indeed we have much to learn about organization.

Third, let us learn something about prayer. I attended many crusade meetings in both New York City and Philadelphia, and I read much from the Graham books and other printed materials; I have had opportunity thus both to observe and to read. I have been tremendously impressed with team members' urgent dependence upon prayer. I have also been challenged by the team's ability to rally a great city and even nations to prayer. But what challenged me even more was Billy's evident belief in prayer. When he gives the invitation, he says very simply, "Come! I know hundreds of you will come; come right now!" How does he know hundreds will come? Because he knows many thousands have first prayed, and God answers prayer.

Oh, yes, indeed, we pray too. Some of us can pray round the world without ever landing. Some of us are brave enough to attend prayer meetings, but we attend without a prayer request to share. And after praying we say sometimes tearfully, "I sure hope it will work out; I hope the Lord can change him." What a shame, this prayerlessness, this lack of faith and power which is too often our experience.

Fourth, Bible memorizing is important to Billy Graham. He has committed to memory entire chapters of the Bible. He and his family memorize large portions. Billy says this is most important to his ministry; but he also wants his family to know the Bible by memory, for someday the Bible may become a "forbidden book."

But memory work and devoted Bible study take time. We are often busy farming or running a business along with our pastoral work. Yes, we are busy attending meetings and committee work and doing many

other good things, while we tend to leave the more important matters undone.

Fifth, Billy is the password in terms of Christian dignity. His is the speech of dignity; his is also the look of Christian dignity. Is there not honestly room, much room, for improvement in this area? Need we ever look like a man "sticking his head out of a barrel" (ill-fitting plain suit)? Is there ever a reason for appearing in public with hair pointing to the four corners of the globe, or with shoes unpolished and suits unpressed? Pride is very wrong, but there is little Scriptural support for our appearance in a most general way! I might also add that while Billy's dress is conservative and neat, it also attracts—it adds to his powerful personality and ministry. If we are honest, we just might need to admit that our dress does nothing for the personality or ministry—it is not necessarily dignified—it often raises questions or doubts, and even turns people away from us, and from our faith.

Sixth, what shall we learn from Billy's ministry? His messages are delivered in a powerful, clear, yet simple way. He has a good sense of humor, and he refrains from "tear-jerking stories." His messages are Biblical with a strong emphasis on Jesus Christ, salvation, life, heaven, and hell. Time after time in the course of a message Billy emphatically remarks, "The Bible says." His surely is like a voice crying in the wilderness—a voice of love, yet authoritatively calling men to *salvation* and a *transformed life* in Christ. His messages are fresh and inspiring and filled with spiritual "meat." He knows what he preaches is truth, for he himself has experienced that truth and he has seen countless thousands experience that same truth as they respond to the invitation.

On the other hand, we as Mennonite ordained men too often are content to go plodding along. Our people don't hear us say, "The Bible says"; the service bogs down with a heavy atmosphere resulting from a steady diet of traditional speaking; we fail to speak out clearly, simply, powerfully—with authority. We tend to be suspicious of each other and our people. We haven't taken time with God as we ought; we have been so busy farming and working and attending services and committees that we haven't even had time to "be still, and wait upon the Lord." In fact, it is largely true that we rather spend our "spare time" farming or working in other secular jobs than sitting still, fasting, praying, waiting upon the Lord. This seems like harsh judgment, but have not most of us cried out in utter condemnation of the supported ministry?

In simple truth, Billy's call is clear: it is to preach the Gospel, and to do it effectively he must remain alert, and informed. Our call seems not always clear. It may be a call to preach, but we cloud the issue



with our pursuits of the secular world and its monetary rewards. In the end we give more time and energy to the "second call," leaving it up to the Spirit to keep us alert and informed for the work of building the kingdom. We ask the Spirit to do the impossible, while Billy allows himself to be clay in the Master's hand.

Finally, we can learn something from the "follow-up" program of the Billy Graham Crusades. The converts are followed up by visits, with printed materials, by pastors and by laymen; they receive assignments including written work and Scripture memory work. They are surrounded by persons who want to share love and concern and direction with these new babes in Christ. For example, several hundred college and university students were converted during the Philadelphia Crusade. The Graham Team was greatly concerned that these converts grow in Christ and unite with a church. As a matter of follow-up, the Graham Team "called" and supports a seminary student for at least one year to work full time with these new converts and attempt to bring them to a mature faith in Christ.

Our major concern generally is that "our converts" become members of "our churches." And once they are members, we are content to believe that, giving them time, they will grow and come to a mature faith, for have we not "instructed" them for ten or twelve weeks? God, give us a greater, deeper concern for those entrusted to our care. The work of teaching, training, guiding, inspiring these young Christians is never done.

Billy Graham would be the first to admit that he is not a perfect man, nor a perfect preacher. I suppose we all recognize some "flaws" in his ministry. But I dare each of us to take an honest look at our own ministry, confess our own "flaws," and learning from the rich experiences of others, do something to improve the great work to which we have been called.

Blooming Glen, Pa.

The American Bible Society reports an astonishing increase in circulation of the Scriptures in areas of political tension and revolution such as Cuba, Korea, and the Congo. For the demand for Scriptures has so far exceeded expectation that repeatedly additional supplies have to be rushed in, even by air. Secretaries have asserted that in some countries, Cuba for instance, "men were turning to the Scriptures for new understanding of the perplexities of our time." Among the countries where more than a million copies of Scriptures were distributed in 1960 are India and Ceylon, with circulations reaching over 2,000,000; Japan, 1,850,000; Brazil 1,844,000; and Argentina, and Korea 1,090,000 each.

*From My Bible Collection*

## A Double Exposure

BY GERALD STUDER

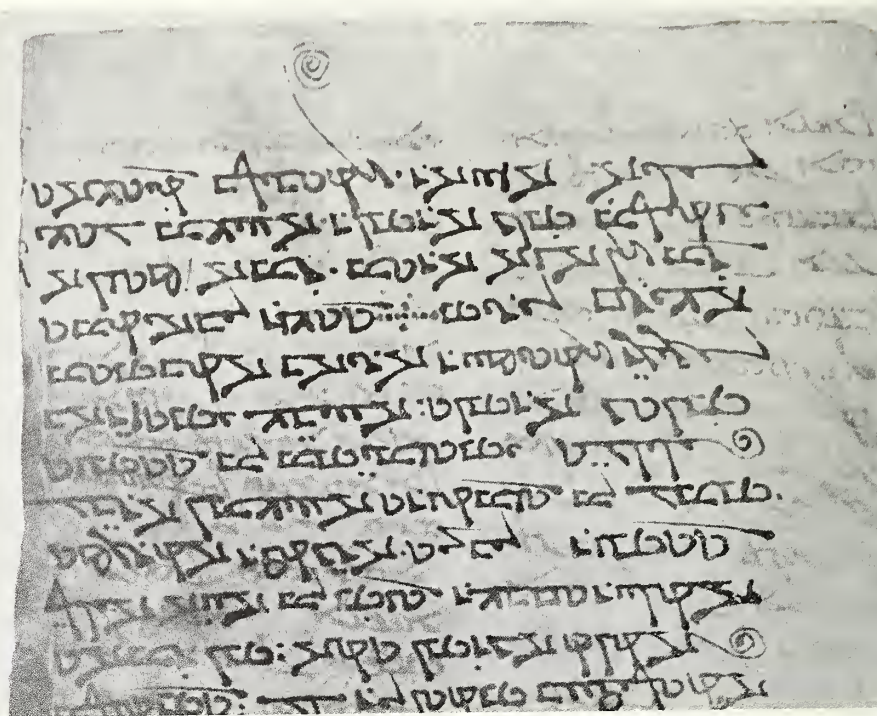


Photo by Kaufman

Once upon a time, about 1200 years ago, there lived in a cave or monastery near Mt. Sinai a monk, named John, the Recluse. John was a writer and a very entertaining one at that. He was a good storyteller, and when he conceived the idea of putting into writing his stories of the holy women, he ran up against the problem of what to write his stories on. Paper, you see, was practically unknown, and the lambskin or calfskin vellum sheets that were used for writing on in those days were very expensive. But John obtained an old book whose vellum pages were badly faded, and decided to simply write over the former writing. His writing would be so much clearer and darker than the earlier faded writing that it could be easily read.

Somehow this doubly written book got into the possession of the Convent of St. Katharine located in that arid territory around Mt. Sinai. Finally in the 1800's this book was examined by visitors. One such visitor, named Rendall Harris, saw the ancient book and detected not only the faded writing underneath Monk John's writing, but also a still more faded writing underneath the underneath writing. The middle writing alone, however, proved decipherable and it is this of which we want to speak here. Then in 1892, twin sisters, Agnes Smith Lewis and Mrs. James Y. Gibson, also visited this convent and examined

the old books stored there. They too found Monk John's stories interesting, but they were far more excited about the faded writing underneath, for every place the writing proved legible, it was found that the words and phrases were those of the four Gospels of our New Testament.

The underwriting was in Syriac and double columns on each page. The librarian of the convent very kindly permitted the sisters and a number of their associates to photograph and study this old book. It was a thick volume of about 284 pages. It had long had this book been unopened that a few of the pages required steam to separate them. And with the application of a chemical reagent to each page, the underwriting of the Syriac Gospels appeared in great clarity. In fact, sometimes writing appeared in places that had previously seemed to be utterly blank.

The practice of using the same writing material over and over again was nothing new for those very early days. Such manuscripts written on more than once are called palimpsests. To distinguish the writing from the other is a little like trying to distinguish one picture from the other in a double exposure photograph. Sometimes different kinds of light help to "draw out" the faded underwriting. And it is always the underwriting that is most important because it is older. This under-



ing proved to be indeed a copy of the Syriac version of the four Gospels. As far as we know, the Syriac version was the very first language into which the Greek Gospels were translated. This underwriting is not only entirely recovered but also translated into English by one of these sisters. There are entire paragraphs of the Gospels lost, and there are many scattered places where words and phrases are missing, but the bulk of the four Gospels remains. The English translation made by the sister, Agnes, appeared in 1894, only 10 years after her expedition to the monastery. In 1913 she followed the English translation with a book entitled, *Light on the Four Gospels from the Sinai Palimpsest*. Such discoveries as this and that of the Dead Sea scrolls continue to give us further light on the Biblical text, either by confirming the best presently known readings or by providing variant readings which must be evaluated to determine which is the more original." How thankful we can be for every attempt to confirm unto us "the sure word of God!"

## Are You an Actor— or Reactor?

BY GLENN B. MARTIN

Nobody is unhappier than the perpetual actor. His center of gravity emotionally is always outside himself, always out of balance, and vibrating. His life is full of conflict. He is short-lived. In mechanical terms, he needs a tune up.

Some people "act" toward others; most of us just "react." People who "act" toward others have a sense of inner balance which is lacking in those who "react." When we turn incivility for incivility, we are no longer in command of our own conduct. In our "refined" society it is the application of "turning the other cheek."

The Peace Churches have made a doctrine out of returning good for evil. The principle is a moral injunction, but it is also a psychological formula for emotional and spiritual health.

A man walked into my office. He was a foreigner with a heavy accent. I had to ask him to repeat his speech often. I caught myself "reacting" to him. He was frightened by the strangeness of our country, and his own needs. He had been "referred" by others who, in my humble judgment, might have "reacted" to his visit.

I admit there was some grinding in my emotional gearbox before I could "act." The man slowed his speech when I slowed mine. He sat down when I sat down. I "acted" and gave him my time and full attention. In a very short time our minds

began to work together; our heartbeats were tuned as he shared his sense of call, his mission and experience as a hospital chaplain in North India. He has now become my brother in faith, in method, and in ministry. What a loss if I had "reacted" on his first visit!

A lady wrote me this morning: "I cannot tell you how much your visit meant today. . . . I had not dreamed of taking so much of your time, nor of discussing what we did. . . . Your little sentence really lit a bonfire! I have felt so shunned (and I do not think it is imagination) because Doctor said to me, 'You cannot hope from friends any counsel or help; they do not want to become involved.'"

A Christian relationship cannot be achieved until we become the masters of our "actions" and "reactions." Keep your emotional gearbox well oiled and well adjusted, and let a firm dynamic flow of love be transmitted to that fellow next to you. He, too, is having a hard time. Snubbing hurts you both, but you will be the most hurt, and the greatest loser.

"We should give as we would receive, cheerfully, quickly, and without hesitation, for there is no grace in a benefit that sticks to the fingers" (Seneca).

—*The Parish Times*.

The Methodist Church has established a special committee to study the placement of middle-aged retired persons with vast experience in their chosen vocations. The church feels they must find some way of "harnessing this splendid potential of man power and woman power for the service of the church."

## Have You?

BY ANNABELLE GREASER

Everything God gives to us He expects us to share with others.

Now don't be throwing your hands up in holy horror and saying, "Here we go again! All we hear any more is give, give." I'm not talking of money, for surely you give your tithe and that's all we have to give. What I'm thinking of is that new thought you received from reading, or conversing, or listening to a sermon, or watching the children play. That thought from God: He gave it to you to be shared.

Solid food is best digested when chewed first. Chew that thought by sharing it with someone and then it can be digested by your spiritual system and assimilated as food. If you don't share it, you stand in danger of losing it for your spiritual growth, and defeating God's purpose in giving it to you.

Wouldn't our church grow in spirituality if we shared our devotional thoughts with our friends and family?

God gives that we might share. The last precious truth I received from Him I have shared with you. That gem that you received to share, have you?

Aibonito, Puerto Rico.

The concern of the disciples should not have been where to sit in Christ's kingdom; humility should have dictated a concern as to whether they should get in at all.

—C. L. Keener.

## Our Mennonite Churches: Grassy River



The Grassy River Indian Mission was built in 1960 on an Indian reserve near Morson, Ont. It will seat seventy-five people. The average attendance is forty. This work is carried on by the Irvin Grabills of International Falls, Minn., and the Willard Marners of Parnell, Iowa, under the North Central Conference.





# PEACE AND WAR

## Forbidden Knowledge

BY LORIE C. GOODING

If it were possible, He should have it back again,  
the fruit that He forbade us, that we took from off His tree.  
If it were possible, we would escape the pain,  
the death and the destruction, the appalling penalty.

If it were possible—alas! it is not so.

It was so appealing that it filled our every thought,  
for that was our chief failing—there were things we had to know—  
but we are paying dearly for this knowledge we have bought.

Had to have His secrets—consumed as with a thirst  
for the knowledge He denied us, for His ancient mystery;  
frustrating His mercy that would have kept us from the worst.  
Now we are consumed with fear for things that are to be.

## Kahn Makes Case for “Tolerable” H-War

The recent publication by Princeton University Press of *On Thermonuclear War*, by Herman Kahn, has spelled out for American pacifists and “nuclear pacifists” the kind of thinking they confront in any attempt to achieve disarmament and peace. Mr. Kahn is the best known of the celebrated “big brains” of the Rand Corporation, which is the “think factory” of the Air Force. His book has been widely acclaimed as the definitive work on “realistic” preparations for nuclear war, and presumably reflects to an unnerving degree the kind of cerebrations now going on in the Pentagon.

Mr. Kahn's theme may be summed up in three sentences. (1) Disarmament and world government are “utopian.” (2) “First-strike deterrence” and “counterforce” for retaliation are the principal hopes for peace. (3) It will be quite possible to survive a thermonuclear war if it comes and to rebuild the American society afterward if we plan for it. (A neat chart neatly entitled “Tragic but Distinguishable Postwar States” even predicts how long “economic recuperation” will take in the event of varying numbers of American dead: one year for 2 million dead; 5 years for 20 million; 50 years for 80 million; a century for 160 million. All very tidy.)

Kahn's reasoning, described by one critic as “the Higher Incoherence, otherwise known as the game-theory approach to nuclear age strategy,” is to reject all moral or religious values in weighing preparations for possible war and to calculate quite dispassionately what price (in dead and genetically deformed) the country is willing to pay to “stop Russia.” He seems to come

out at the conclusion that 180 million deaths is “too high a price to pay for punishing the Soviets for their aggressions,” and “Almost nobody wants to go down in history as the first man to kill 100 million people.” Somewhere around 60 million, though, seems to be okay. Added to this would be “the high risk of an additional one per cent of our children being born deformed,” but this does not seem too serious to Mr. Kahn if it is “borne by our descendants and not by our own generation.”

In an impassioned review of the book in the March issue of *Scientific American*, James R. Newman refers to the “ecstatic foreword” in which Princeton's Klaus Knorr remarks that “this is not a book about the moral aspects of military problems.” “The disclaimer is much to the point,” writes Newman; “it is exactly wrong. This is a moral tract on murder: how to plan it, how to commit it, how to justify it.”

And an AFSC staff member wrote to Norman Whitney of a conference with Kahn: “I find it hard to describe the almost physical nausea with which I was afflicted in these two days. This was the first time I had ever been with these kinds of people; these are the men who control, at one remove, the destinies of the world.”

Reprinted by permission from *Fellowship*, March 15, 1961, Vol. 27, No. 6.

## Fallout Shelters

A statement denouncing fallout shelters because they “tend to give people a false sense of security” and encourage some people “to think of nuclear war as inevitable and justifiable” was adopted by members of briefing conferences on social action within the nine-state North Central Jurisdiction of

the Methodist Church, at a meeting in Minneapolis, Minn., in September. “The hope that many lives might be saved rests on many ‘ifs,’” the statement said. Lives would be saved, it said, only “if there were adequate warning; if the attack were a weak one; if the shelters were far enough away from the blast; if necessary service and facilities remained in operation after the attack; if the shelters were not buried and sealed beneath mountains of rubble; and if chemical and biological warfare does not follow a nuclear attack.” “Peace is our only security and our only hope,” the statement said.—*Fellowship*, Oct. 15, 1961.

## FOR Adopts Statement on Food

A statement condemning “an ominous degree of moral indifference in our individual and national response” to the serious food shortages in Vietnam and the People's Republic of China was adopted by the Executive Committee of the Fellowship for Reconciliation. The United States, the message said, has a “moral responsibility” to offer whatever help is in its power, “without political objectives, simply because human beings are hungry.” The statement invited churches and private citizens to “join us in calling on our government to make every effort to provide such help to those who are in need, regardless of their friendship or hostility to us.”—*Fellowship*, Nov. 15, 1961.

## Australian Churches Speak

A plea to the governments of Australia and Great Britain “to pursue vigorous courses of action which will lead to the cessation of nuclear weapons testing and the resumption of negotiations of international agreements” was sent to them in September by the Executive Committee of the Australian Council of Churches. Expressing profound concern that experimental explosions of nuclear devices have been resumed, the Council's committee appealed to the leaders of the nations for a new standard of moral leadership in international affairs.

—*Fellowship*, Oct. 15, 1961

## How Much Is Enough?

Nuclear weapons in the U.S. stockpile are equivalent to 35 billion tons of TNT. At this amount, 1600 megatons (16 billion tons of TNT) are “available for immediate retaliation,” to be delivered by 6,000 missiles and planes. If only 3 per cent of U.S. planes and missiles penetrated Soviet defenses, they would inflict “semi-total destruction on all sources of Soviet military and industrial power.”—Rep. Bruce Alger, Texas, at Dallas, Nov. 10, 1961.

Taken from the *FCNL Washington Newsletter*, Dec. 1961.



# A Pax Man's Purpose and Motivation

BY KERMIT L. YODER

The author completed two years of Pax service Greece July 1959.

The young man had known of Pax for some time but had never learned many concrete facts about the program. He knew that the fellows helped the Greek villagers raise better corn and oats and take better care of their livestock; and the six men were of assistance in times of emergency. For a while the villager had been satisfied with this; but one night after his sick wife had been taken to the city at two o'clock in the morning by one of the fellows, he began to wonder about the "why" of what these fellows were doing. Asking questions of other people only seemed to confuse him. One day while he was sitting in the coffee shop to escape the heat of the midday sun, the opportunity he had been wishing for presented itself. A Pax man sat down beside him and asked for a glass of lemonade, saying that he was like this surely needed something to counteract it.

Though at first uncertain, the Greek villager soon gained confidence and launched into what the Pax man considered one of the best hours of cross-examination he had experienced since coming to the country.

"Tell me," the villager said, "just why you came to this country. Isn't America much better? Doesn't America have more money, more land, better cities and homes, more of everything? Here we cannot even afford our own transportation, let alone a car; and I heard that you all have cars to drive in America."

The Pax man hesitated a moment. "Yes, it's true we do have a lot more things in America, and it's obvious that we do have more money than you have here. It's true most of us have cars and can travel and go places. It would be dishonest to say that America isn't rich or that we don't have more than you have here."

The villager repeated the question more intensely, "Then why do you waste your time here? You must be paid quite a bit to come and work here because you certainly couldn't prefer it here."

"You didn't give me a chance to finish," the Pax man interrupted. "Why are we here? Because we wish to be here, that's why. Because we want to share a little of our many things with those who don't have as much as we have. And we didn't come for money. In fact, we saved our own money in order to be able to come. We wish to be here with you because we love you and know of no better way to express this love than by living with you and working with you. We hope not only that in this way you may gain a better living from the material things we help you with

but also that a mutual love may be shared between us."

This might have been a sufficient answer, had it not been for the other villager who had pulled up a chair to listen to the discussion. He spoke in a tone that showed considerably more doubt.

"I know the real reason why you are here," he said. "It's because you have refused to go into the army and fight. So now they have sent you here as your punishment for refusing the government. I heard you are a group about like the Jehovah's Witnesses."

"We are not Jehovah's Witnesses," the Pax man explained. "Please understand that right now. We do not believe as they do at all. We do consider ourselves Christians, and in many ways our beliefs are the same as yours. For example, we believe in the death and resurrection of Christ just as your church does. We are Protestants, however, not Greek Orthodox. The man from whom we received our name was Menno Simons. We are Mennonites by name, Christians by heart. We worship the same Christ that you worship and our Bible is the same as yours. So I like to think that we are both Christians serving the same God."

But the second villager wasn't through yet; he had a few challenging questions remaining. "Do you believe in the saints? Do you fast? Do you believe that all traditions and the saints are sacred and holy?"

"No, our church does not believe that tradition is sacred, or that the saints should be worshiped. And it is true that as a group we don't fast." The Pax man never did know quite how to respond to these questions because they always seemed to throw up a barrier that otherwise was being broken down. So he tried to shift the importance from these specific questions to general things they had in common.

"Yes, there are differences in our religion; but I don't think it's the differences that are most important. You may worship in a different way than we do, but that's not the point. The point is that we are worshipping the same God; we are praising, thanking, and praying to the same God. I think that if we do this in sincerity, God will hear us both—and that's the most important thing."

A little silence followed before the first man spoke again. "Why don't you go into the army? If we would do like you, we would no longer have a country of our own. We would be slaves somewhere to the communists," he said bitterly.

Words needed to be chosen carefully; what the man said was true. Suddenly the Pax man felt a dash of shame for taking

the freedom of his own country so much for granted.

"What you ask is a difficult question," he said, "and the best answer I can give you is this: We believe that Christ commanded us to live a life of peace and love, going as far as to love our enemies. Didn't Christ tell His disciples, to love their enemies and do good to those who persecute them rather than to hate them and return their harm? It's difficult to do this, I know, when fighting is the only thing that will save your country, your family and loved ones; but didn't Christ go all the way to death without hating His persecutors? He continued to love them, even to the point of death. We believe that as Christ's followers we must try to love as He loved, even if it means facing the end He faced. This is why we don't go into the army."

He wondered if this was too idealistic for them to grasp. For having lived through the history they had, how could anyone see this in the same perspective he did? For centuries these people had fought for the church and the state, being praised for their action and being promised that their reward would be eternal. But this young fellow was telling them Christ didn't want them to fight. Impossible! Yet the Greek villagers were thinking, and that was good.—MCC releases.

## European V-W

Two groups of Christian youth volunteers from West Berlin and West Germany will leave shortly for England and Israel, under the "Sign of Reconciliation" program sponsored by the Evangelical Church in Germany. One group will construct a House of Encounter in Coventry, England, and the other will build a large Christian-Jewish center and other structures for the sick and infirm in Israel.

—Fellowship, Oct. 15, 1961.

## Professional Groups Go on Record

Eight hundred physicists from twenty countries signed a petition to the heads of the U.S., Soviet, British, and French governments warning of the dangers of nuclear war. A letter asking President Kennedy not to resume testing in the atmosphere was signed by five Nobel Prize winners. One hundred eighty-three faculty members of five universities in the Boston area ran an advertisement in *The New York Times*, "An Open Letter to President Kennedy," expressing their concern regarding civil defense. The *San Francisco Chronicle* congratulated the professors, adding that its mail was running ten to one against shelters.

Taken from the FCNL Washington Newsletter, Dec. 1961.

(Continued on next page)





## Have Beens

BY NORA OSWALD

They just go inside  
The hive and hide,  
Workers of another generation.  
They are no drones,  
But whizzing cars  
And buzzing businesses  
Confuse them—  
So, living on honey  
They've gathered before,  
They just go in  
And shut the door.

Grabill, Ind.

## OMBA

BY VERNON H. SCHMIDT

### Births

Among the 370 babies born during the third quarter of 1961, 197 were girls and 173 were boys. The boys were outnumbered 114 to 100. There were 3 sets of girl twins, 3 sets of girl-boy twins, and 4 sets of boy twins reported. Three sons were adopted. Four girls and 2 boys joined their families as the seventh child; one boy and one girl became the eighth child, and a girl became the tenth, the eleventh, and the twelfth child in three other families.

Exactly 200 family names were reported for these babies, with the lead shared by the Yoders and the Millers, with 16 each, followed by Martin (12), Brubaker (11), and Schrock (8). Reported only once were 138 names.

The most popular name listed was Ann, listed once for a girl's first name and 18 times as a second name; thus almost one tenth of the girls were named Ann. Next came Joy (16), Marie (14), Jean (10); Beth, Dawn, Elaine, and Sue were each used 8 times; Faye and Louise were each used 7 times—all as second names. Mary and Susan (5 times) and Rebecca and Sheila (4 times) were the popular first names for the girls.

Popular first names for boys were John (10), James (7), David and Randall (6 each), Kevin (5), and Steven, Darrell, and Jeffrey (4 each); for second names, Lee was used 16 times (plus once as first name, again 10 per cent of boys), Ray and Lynn (13 each), Allen (9), with Paul and Eugene tied at 7 each.

### Marriages

Marriages reported totaled 241: 69 in Pennsylvania, 34 in Ohio, 31 in Indiana,

and 24 in Ontario. The remainder were scattered through 18 states, Alberta, and Puerto Rico. Eight of the marriages reported listed that the bride and groom did not have the same denominational affiliation. Fourteen ceremonies occurred at a home, and 215 were in churches. Ceremonies occurred on each day of the week, but 30 were on Friday, 143 on Saturday, and 41 on Sunday.

### Obituaries

There were 137 deaths listed (births outnumbered deaths by 233, or 27 to 10). Sixty-one were women, and 76 were men; 4 were infants below one month old, while 3 men and 3 women were over 90 years old at death. Two men had been preachers, and 2 women had been preachers' wives. Accidents accounted for 14 deaths (10 per cent). Seven were auto accidents, 3 by drowning, one fell from a tree, one in a combine accident, one in a machine shop, and one was not specified.

One of the 137 was not in the obituary column, nor did it occur this year, but in 1958. The story on the front page of the Sept. 26 Gospel Herald told of the murder of Cornelius Isaac, of Fernheim, Paraguay, who was murdered by Indians of an uncivilized tribe he was trying to contact in order to bring the Gospel to them.

### Anniversaries

Nine couples observed their wedding anniversaries: one couple had lived together 70 years, another couple 65 years, another couple 60 years, another couple 55 years, and five couples celebrated their fiftieth anniversary together.

## PEACE AND WAR

(Continued from page 57)

### Nuclear Testing in the National Interest?

"The administration and the American people should ask themselves: Do we deliberately wish to flout opinion all over the world in order to gain an advantage which is nebulous to say the least? Do we feel that it is worth while to emulate Soviet brutality in order to be able to tell Congress, the American people, and the rest of the world, that now we can kill people ten times over rather than nine times over?

"This in my opinion is absolutely below the sense of common dignity which the United States government and its citizens should have. . . .

"We have charged, with justification, that

the Soviet resumption of atmospheric testing has brought terror to the world. We must recognize that if the United States also begins atmospheric testing, it will bring despair to the world. Within our own country, and throughout all nations, men will be forced to conclude that, in reality, primitive military and political considerations are our true guides, regardless of our protests that a more lofty ideology inspires us to champion the cause of reason and peace. . . ."—Former Ambassador James J. Wadsworth, *Saturday Review*, Nov. 18, 1961.

## Church of God Reaffirms Position

At the Annual National Camp Meeting in July at Neosho, Mo., the ministers of the Church of God reaffirmed their church position in regard to participation in war and adopted the following resolution:

"Whereas, The Holy Scriptures teach us that our first duty is to God, namely, 'Thou shalt love the Lord thy God with all thine heart, soul, mind, and strength,' and the second is like unto this, 'Thou shalt love thy neighbor as thyself.' Furthermore, Jesus taught His followers to love their enemies, 'do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven' Matt. 5:39, 44-48.

"And Whereas, There are many other Scriptures such as John 18:36; Matt. 26:52; Rom. 12:14, 17, 19-21; Luke 6:31, which definitely forbid us to take up arms to fight or defend ourselves; and whereas, because of the teaching of such Scriptures, we are conscientiously opposed to accepting non-combatant service in warfare or to working in any factory or plant which is directly engaged in producing instruments and/or munitions for the destruction of human life and happiness,

"And Whereas, We are conscientiously opposed to participation in war in any form at any time, whether civil, political or religious,

"And Whereas, We are conscientiously opposed to the purchase of defense or war bonds and stamps for the prosecution of war,

"And Whereas, We are citizens of the United States of America, in all things willing to live honestly, believing that our government is ordained of God and praying for our president and for all that are in authority, that we may lead a quiet and peaceable life in all godliness,

"Now, therefore be it Resolved, That the above statement be adopted as a uniform teaching and practice of the Church of God."

—The Reporter, December, 1961.





# TO BE NEAR TO GOD

## God Speaks Down (Through Hosea)

By J. PAUL SAUDER

Sunday, January 21

Children without number. Hos. 1:10, 11.

Jezreel is the English for the Hebrew word of God." Now there are some things which cannot be numbered: stars in the sky, sands by the seashore, yes, and the sons of God. In the midst of our baffling modern negatives we sometimes forget the positives. It is "touch and go" as we write this; "touch and go" with Berlin, the future of the United Nations, yes, even with the world as we know it and these lines may never be read in print. But still we say that the "seed of God" will be, and that eternally. And with Him, too. Need we really know more?

Monday, January 22

Marriage. Hos. 2:16, 17, 19, 20.

A certain teacher was respected by his pupil. But that teacher achieved more than respect, for his satisfactory pupil became his loving wife. Hosea pictures just such a situation for the children of Israel. Jehovah (Lord) would become "Ishi" (husband) after first being "Baali" (my master). And the above-mentioned teacher and companion attest to the fact that today the husband-wife relationship is far away and beyond the originally satisfactory teacher-pupil relationship. Would that men's hearts were married to the Lord; how greatly then would even religion be changed!

Tuesday, January 23

Happy days. Hos. 2:21-23.

When man is married to God, even the earth seems to be in tune in its bearing; the crops seem to echo the phrase "sons of God," "sons of God." "Happy that people whose God is the Lord." If you are a son of God, you have a right to shout "Halleluiah" (praise to Jehovah). Go out back of the barn to do it, if you must, but do it. Suburbanites must find some other place, not in the office, maybe?)

Wednesday, January 24

Happy return. Hos. 6:1-3.

"How she loved me!" said Bro. J., speaking of his deceased second mother. "And he didn't wait for Father to come home to settle for my disobedience; she got some witches and did it herself. I cried, for she really laid it on, and she cried too, for she loved me and it hurt her to do what she did. And thereafter that thing of disobedience was settled; I knew she loved me and I tried to obey and please her, and I know that my manner of life today would please her if she were still living." Somewhat of a parallel to this passage, isn't it? Except-

ing that He who chastened Israel (and us) still lives, and smiles, we hope, as He looks down on us.

Thursday, January 25

Terrible curse. Hos. 9:16, 17.

What curse men bring on themselves when they do not hear God! "Smitten," "dried up," non-bearing, slain, "cast . . . away," "wanderers among the nations"—what a listing of self-inflicted curses!

And all because of ears that, hearing, heard not unto "the obedience of faith," as Paul later put it.

Friday, January 26

Love that child. Hos. 11:1.

Here is a Scripture which looks both ways—back to the days of the Exodus and forward to the exodus of God's own Son out of this same Egypt. For Jesus too was Israel (Prince with God), as well as Jesus (Saviour) and Christ (Anointed One). There stood Hosea's statement, looking back, and though Hosea knew it not, looking forward also to the time when the writing would be "filled full." Then would the prophecy become clear in its second and greater meaning. And like Israel and Jesus, all of God's people are called out of Egypt, its gods and its materialism. We are called to a land of "milk and honey" style of nourishment, there to do God's work and to commune with Him in the absence of all other gods. This in essence, is the message of Christmas.

Saturday, January 27

Sinners vs. saints. Hos. 11:12.

The willful build a self-enclosing barricade with their lies, and living thus in intimacy, deceive only themselves. Not only do they shut God and the saints out; they sentence themselves to live with themselves only. Scant hope is there for them unless they peer over the barricade and see God's faithfulness with His own and the saints' faithfulness with each other. In the end, righteousness rules and is attractive. That is why communism hates the good so thoroughly; it hates saints. And the true saints love—the communists. They love them enough to pray for their conversion into saints!

A total of 216 Indians were baptized during the past year by the Mennonite mission to the Paraguayan Indians. There are now 316 baptized Lengua and 136 baptized Chulupies, a total of 452 Indians in the South American brotherhood.

## A Prayer

FOR THIS WEEK

Our heavenly Father, who hast bidden us to raise holy hands for all men, we entreat Thee to lead our president in these times of national need. As he sits in the chair of the president and must make decisions that are far-reaching, lead him with Thy Holy Spirit in these decisions. Bless him and his family too. We pray, O God, endow him with wisdom for his duties and with a spirit of sacrifice for the common welfare, and with mercy and justice. Restrain him when he is tempted to seek the vain desire of honor or yield to lust and selfish greed, or the abuse of power in government. When he counsels with leaders of other nations, calm his thinking and give to him singleness of purpose, that justice and peace may prevail in the earth.

O Lord God, we thank Thee for our government and our beloved country. Instill in each of us the respect and honor that is due our president, as well as each government official. Draw us all to Thee with Thy constraining love. Forgive us of our individual sins as well as our national sins. Help us to live in love and mercy and in all humility and true holiness, for we rightfully want to say one to another as well as to our president, "Be of good courage." In Jesus' name we pray. Amen.

—C. Warren Long.

## Prayer Requests

(Requests for this column must be signed)

Pray for the Argentine Church Conference, which meets at the Trenque Lanquen campground in February.

Pray for the enrollees in the five English Bible courses. This is one way of following up individuals who have heard Mennonite radio broadcasts. A North Carolina student writes, "By studying about Jesus it has changed my whole life."

Pray that a place for holding meetings may be found in Barao Geraldo, near Campinas, Brazil, and that a strong church may be planted there.

Pray for a non-Christian couple in Washington, D.C., who have sent a donation to The Mennonite Hour and have asked for prayer.



Sunday morning services are to be discontinued in 121 parishes of Sweden's State Lutheran Church because of the shortage of clergymen. The state is refusing to allow the church sufficient funds for an adequate number of clergymen as an economy measure.



## Saigon, City of Youth

By Margaret Metzler



Children along a Vietnamese street need to know Christ.

Fifty-two per cent of the populace of Saigon, Vietnam, is under twenty years of age. This could be a meaningless fact, but each time we go from one point to another in this city—at 7:00 a.m., at noon, or during the evening rush hour—this fact is brought vividly into focus. Throngs of grade-school pupils, high schoolers, and college students cycle past our house daily. We know from personal experience that Saigon is filled with young people!

Looking for friends who had moved to a new location, I recently entered four different alleys, each of which branched off into several other paths. In each one there were groups of children playing. Children, children everywhere—thousands of children whose impressionable minds ought to be receiving Christian teaching. Dozens of teachers could spend full time preparing and teaching flannelgraph Bible lessons in these alleys of the city, in a different locality each day for several weeks, and still there would be unreached areas.

A young woman, typical of thousands here in Saigon, visited the clinic. Twenty-four years old, she has two little ones. Her eagerness to share experiences opened the way to quick, enjoyable friendship. This young mother loves and cares for her babies as much as any mother anywhere in the world. In the midst of a tense national security situation, she wants the best in life for her children. But unless we reach her and the multitudes like her with the Gospel, they will not know what the Best in life is. They do not know to whom to flee

in time of physical danger. They do not know the peace of soul that only Christ can give.

English classes afford many contacts with Saigon youth. Although we have not advertised, at least 950 young people, mostly of high-school age, have requested to study English. Not all of these have studied here, of course, but each one was a possible contact, a potential redemptive friendship. We have the addresses of hundreds of these

youth, in whose homes we would be welcome to visit. Those who have studied in our home also number in the hundreds, and many of them have discussed something of a spiritual nature with us.

Incidental contacts are made nearly every day which could lead whole families to Christ. But the very fact that so many contacts are made is sometimes frustrating because it is humanly impossible to develop all of them. At the Stauffer residence across town the situation is very similar.

Riding down a busy street recently, we heard music blaring over a loudspeaker system. Huge, gaudily painted, sensuous pictures of movie stars were displayed on theater billboards. Many young people, some of them carrying small children, thronged the doors of that movie house. Such scenes are common in every community, and more and more money is being used to build cinemas and to redecorate old ones. Our young student friends think *all* Americans attend movies. They are surprised when we tell them that we do not, but they are quick to agree with us when we tell them our reasons. These are normal adventuresome youth who want and need recreation. They take part in whatever is accessible with little regard for moral implications. In the few years we have spent here we have noticed a loosening of moral restraints of youth.

Theater attendance is only one example of the breaking away from old traditions. Music coming from record shops, dresses in tailors' windows, books in the bookstores—all indicate that a new day has come for Vietnam. How will they find Christ in this new day's activities? How will they find their way to Truth through the maze of things offered by this world? How will they



Margaret Metzler tells the Christmas story to neighborhood children in Saigon, Vietnam. No one of them claimed to have heard the story before.





One of Everett Metzlers' English classes in Saigon.



A Bible study group in Saigon is only one way of reaching youth for Christ.

without preachers? Saigon's youth are looking for something better than the tradition of their elders; they want to know the meaning of life.

Work is being done, but it seems to be a drop in a bucket" in light of the need. A new evangelical youth center was opened recently and is the means of contacting many young people. There should be 100 more such centers. Now and then a small chapel is opened for evangelistic services, and each of the national churches has its blessing band which goes out on Sunday afternoons. But this is not enough to reach multitudes for Christ.

What is God asking you to do right now as the youth of Saigon are concerned? I often hear the challenge, "Pray, give, go." Is God asking you to go? Perhaps

not right now, as visas are not being given to new missionaries. He may be asking you to be ready to go if the door should open.

Is He asking you to give? Perhaps. And yet, we cannot help feeling that the greatest need of the day is prayer. To pray faithfully and sincerely is harder than to give; it calls for more discipline than to pack up and go. Pray for wisdom as contacts are made, that searching hearts may find peace. Pray that the door to Vietnam might be reopened so that the number of workers can be increased.

One day as we opened our *Family Worship* magazine, we read the prayer request for peace in Vietnam, for national Christians in danger, and for awaiting missionaries that their entry visas might be granted. What an encouragement to us to know that

hundreds, even thousands, of faithful prayer workers are spending time with the Lord about this needy field.

God's Word is powerful; His Spirit's power is available to us as we come to Him in prayer both for ourselves and for others. Who knows what miracle God might be pleased to work if God's people were to commit themselves to daily prayer for Vietnam? One much-used fellow missionary credits his success to the fact that a group of close friends at home committed themselves to meet regularly and pray for their particular work and witness. As you pray for us, our contacts and friendships with Saigon's youth will become more fruitful, our witness here more dynamic.

## Annual Meeting at Harrisonburg

BY HAROLD L. WEAVER

The 56th annual meeting of the Mennonite Board of Missions and Charities is being planned for June 19-24, 1962, on the campus of Eastern Mennonite College, Harrisonburg, Va. Information about these plans is being presented both as a matter of interest to the brotherhood and as an invitation to you to arrange your plans to attend this meeting of church-wide significance.

The Congo's turbulent experience in national independence, continuing military conflict at the guerrilla level in the Far East, and problems of racial adjustment in the United States—and in England—all speak to the unrelenting nature of crisis in the temporal world. The manner in which the church speaks to human conflict in social problems and war, or deteriorating life situations; the fact that each day more souls are added to the world's population than are added to the kingdom, poses a crisis in the spiritual realm.



Administration Building at Eastern Mennonite College, where the general mission board's annual meeting will convene this year.

"Obeying Christ in Crisis" is the theme of this 56th annual meeting: not for the purpose of presenting a forum for prophets of doom, or gloom, but to present the Christian's opportunity in a relationship of obedience to Christ, whatever the circumstances. J. D. Graber, general secretary of the Board, will introduce this theme in his keynote address at the first public session Thursday evening, and John H. Mosemann, Board president, will use the theme in the major address of the final session, Sunday, June 24.

Other major addresses will expand the theme and speak to pertinent aspects of it. "Men of Compassion," the expression of love and nonresistance, will be the Friday evening emphasis. Milo Kauffman will discuss "Power Through Prayer" on Saturday afternoon. Carl Beck, missionary on furlough from Japan, will explore the relationship of stewardship and service in his topic, "Committed in Crisis," on Sunday morning. "Strategy in Crisis," Sunday afternoon topic of A. J. Metzler, General Conference executive secretary, will relate implications



of the theme to program considerations.

A Special guest at Harrisonburg will be J. B. Toews, executive secretary of the Board of Missions of the Mennonite Brethren Church. The board which Bro. Toews represents has developed one of the two most extensive mission programs in the Congo; he will present an address entitled, "Mission Crisis in the Congo," on Sunday afternoon. In addition, Bro. Toews, in "Obedience in Personal Witness," will speak in the Sunday morning session to the personal evangelism theme which will be a major emphasis of the general board program in 1962.

### Related Worship Emphasis

The worship experience opening each of the public sessions is planned to relate to the over-all theme, "Obeying Christ in Crisis." John M. Drescher, president of the Ohio Mennonite Mission Board, will serve as director of worship. Workers active in mission and service outreaches of the Mennonite Church will share from their personal experiences instances that illustrate effective service by the church in crisis situations. Abner Stoltzfus, worker at House of Friendship, Bronx, N.Y.; Lena Graber, missionary on furlough from Nepal; Weldon Martin, pastor of the Corpus Christi Mennonite Witness in Texas; Paul Swarr, missionary on furlough from Israel; Samuel Janzen, administrator of the Valley View Hospital at Glenwood Springs, Colo.; and James Stauffer, missionary on furlough from Vietnam, will each share their experiences in one of the public sessions.

Periods of intercessory prayer in these sessions will be led by Herbert Minnich, missionary on furlough from Brazil; Samuel Rolón, pastor of the Coamo Mennonite Church of Puerto Rico; Luke Birky, administrator of Mennonite Hospital at La Junta, Colo.; Paul Kniss, missionary on furlough from India; Lewis Strite, secretary for broadcasting of Mennonite Broadcasts, Inc.; and John I. Smucker of House of Friendship. In addition to the intercessory periods in the regular public sessions, public prayer



Aerial view of Eastern Mennonite College campus shows location of principal buildings for use by guests during the annual meeting.



The auditorium will be used for public sessions.

meetings are planned for 7:30 each morning Friday through Sunday.

### WMSA Meets Conjointly

The Women's Missionary and Service Auxiliary of the Board has planned a series executive committee meetings beginning at 1:30 Tuesday afternoon, continuing through three Wednesday and the Thursday morning sessions. WMSA officers' and delegates' sessions are scheduled Thursday afternoon and Friday morning and sectional meetings on Saturday afternoon.

The WMSA will also carry responsibility for two public sessions. The first of these, Friday afternoon, is to be planned jointly by WMSA with the Mennonite Nurses' Association. The second, on Saturday morning, will be a program prepared by the WMSA.

### Special Group Meetings

Other special group meetings intersperse the 56th annual meeting program. One of these, directed particularly to the interests of youth, is the Saturday evening session. The program for this session is to be planned by the Mennonite Youth Fellowship.

Friday morning, at the time of one of the Board members' business sessions, there will be an opportunity for special group meetings. Two presently scheduled for this time are a meeting of the Mennonite Nurses' Association executive committee and a Spanish workers' meeting. Two other opportunities for meetings of such special interest groups will be Friday and Saturday afternoons. Spanish workers' meetings are already scheduled for both of these times. Board members will meet with the Overseas Missionaries' Fellowship on Friday afternoon. In addition, the Mennonite Teachers' Association and a group of persons interested in work with prisoners have scheduled meetings for Saturday afternoon.

Much of the work of the Board, as with many organizations, is done in committee sessions. Most of these work sessions are scheduled from Tuesday afternoon through Thursday afternoon, before the first of the public sessions. The Board executive com-

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# Missions Today

## Missions and Administration

By BOYD NELSON

A frequent question congregational leaders asked during enlistment meeting this past six months concerned the reason for administrative personnel. At one meeting a suggestion came for this presentation.

The burden of the questions seemed to be, "Why does it take so many administrators?" "Doesn't it take too much of missions contributions for administration?"

General mission board leadership is conscious also of the dangers of top-heavy administration and over-organization. Yet in spite of these concerns, personnel have been added on the administrative level from time to time. A number of factors have forced these additions.

1. Many new approaches to missions have come as the church has developed new conviction. Voluntary service, I-W service, literature evangelism, and radio are four such. Each of these has required its own administrative personnel.

2. Earlier mission approaches have also expanded. Overseas missions have developed in eleven or more new fields since World War II. During the same period health and welfare has doubled the number of programs it administers, in addition to increasing its effectiveness. Contributions have nearly tripled and business operations increased in complexity in the last eleven years. Congregations and districts have sought more effective ways of promoting our mission.

3. Mission administration has become more complex. Overseas missionary problems in a revolutionary and space age, increased governmental regulation, increasing awareness of spiritual concerns and the need for increasing effectiveness, increasing human need, exploding world population—all these and other factors take administrative time and specialized skill. A quick count lists nearly 20 skills which are needed for missions administration—a list ranging from business management through writing and editorial to counseling and administration. To find these skills and sufficient administrative time in a small group of people for a program using more than 1,000 workers is difficult, if not impossible.

4. An effective field program demands adequate administration. Over-all perspective helps solve field problems. Counseling and administration strengthen field work. Good administration may actually save enough in program costs to more than pay

(Continued on page 65)



# MISSION NEWS

## Overseas Missions

**Nigeria**—Orie O. Miller, Akron, Pa., participated with 153 other quiet brethren and sisters in the Lord in a meaningful communion service conducted by Edwin I. Weaver and I. U. Nsagak in the small church near Bro. Nsagak's home on Dec.

**On Monday, Christmas Day**, Daniel Dien, Edwin Weavers, John Grasses, and Wil Gingerichs, with their guest, Orie O. Miller, had Christmas dinner together.

**Ghana**—The Mennonite Church in Ghana now has 125 communicant members in 11 congregations, twice the membership two years ago, Orie Miller reports after visiting there. Anna Kurtz and Erma Love live at Amasaman and serve in nursing and teaching in the midst of five small churches in the area. Sister Grove is learning the Ga language. Although she still works through an interpreter, she has been giving weekly Bible meetings in several surrounding villages and has been helping instruct six women for baptism in one of them. Sister Kurtz will be in charge of a government clinic as soon as drugs become available.

**Elkhart, Ind.**—Lena Graber, R.N., missionary nurse in Nepal, arrived home on furlough on Dec. 18. Her address until July 1 is 2116 Aurora Ave., Elkhart.

**India**—Bishop P. J. Malagar of Balodgaon will be serving among others on the World Conference program at Kitchener, Ont., Aug. 1-7.

**Uruguay**—Nelson E. Litwiller, president of the Mennonite Evangelical Seminary, Montevideo, recently reported on the seminary's sixth year. High lights of the report included:

—a growing number of requests for graduates from mission boards and congregations;

—five different certificates or diplomas granted to graduates at commencement in November;

—of the last year's students, 16 came from Uruguay, two from Argentina, three from Brazil, one from Mexico, and four from Paraguay;

—Schowalter Foundation, Newton, Kans., allowed the seminary last year with \$2,500 to be invested for scholarships;

—a small faculty and a student body with a wide and varied needs has tended to stretch the faculty to its limits.

**Italy**—The second Italian Mennonite conference was held at Florence from Oct. 1 to Nov. 2. Moderators for the meeting were Elio Milazzo, Florence, and Paul J. Homan, Lancaster, Pa. Truman H. Brunk, Report News, Va., and John H. Yoder, Leucy, France, were the speakers on subjects concerned with inner Christian experience, ordinances and the Christian life, peace and nonresistance.

Luciano Monti reported on the radio

and literature ministry, including a "Words of Life" paper which has 4,500 copies. Ann Contesse, Paris, France, attended the conference and indicated her willingness to help in Italian literature work.

## Three-Minute Daily Broadcast Approved



Carl Beck, former director of Japanese broadcast, now on furlough, leads the devotional period at the Dec. 15, 16, Mennonite Broadcasts board meeting. (L. to r.): B. Charles Hostetter, Earl M. Maust, Carl Beck, Norman Derstine. Members of the board not pictured: H. Ernest Bennett, J. D. Graber, Lewis E. Strite, Daniel B. Suter, Harley E. Rhodes, Mahlon A. Souder, Winston O. Weaver, Richard Weaver, Henry Weaver, Jr., and John Howard Yoder.

A short, pointed broadcast designed to reach "the man of the street" during weekdays was approved at the meeting of the Board of Directors of Mennonite Broadcasts, Inc., at Harrisonburg, Va., Dec. 15, 16.

Henry Weaver, Jr., director of "special projects" broadcasts, presented test recordings written and narrated by Stanley Shenk. Roy Umble and Norman Derstine were appointed to serve with Bro. Weaver on a committee to direct the production of a year's pilot series. These short broadcasts will attempt to interest the disinterested listeners who otherwise would not stay tuned to a longer religious broadcast.

### Other Broadcast Plans Reviewed

The two-day (Mennonite Broadcasts) board meeting reviewed the plans or proposals of each administrative broadcast committee. Among them:

1. Don Augsburger, chairman of The Mennonite Hour committee, reported plans for an experimental daily 15-minute evangelistic broadcast. An initial 13-week test series is planned for 1962.

2. A proposed forum-type broadcast, presented by Henry Weaver, Jr., "... would deal with the ethical and moral implications of some current subject. It would be moderated by a regular chairman and participants (1 to 3) would be chosen for their knowledge or interest in the subject at hand." Bro. Weaver was asked to continue his study of this type program and to bring further recommendations to the next board meeting.

3. Richard Weaver, chairman of the

Bro. Milazzo reported on his efforts of the last year and a half in following up literature and radio contacts, including expansion of his ministry through open-air meetings with groups of believers in central Italy.

Luciano Tomasello and Franca Ceraulo, Palermo, Sicily, reported on the work in Sicily, giving a good picture of what has been done in a decade there.

The conference encouraged believers in Florence to find a place of worship so that

Russian Evangelism Committee, was encouraged to secure additional help for Ivan Magal, who gives marginal time in broadcast, literature production, and follow-up work.

4. Lester Shank, chairman of the Heart to Heart Committee, reported that production of a five-minute daily program is already under way with approximately 18 stations carrying the program. The need for broadcasts in bigger city areas was also mentioned.

5. The search for a new speaker for the German program was announced. (See picture.)



H. H. Janzen, speaker on the German broadcast since its beginning in April, 1959, has concluded his services with the broadcast in order to serve as pastor of a church in western Canada. Samuel Gerber, present program director, has been asked to serve as speaker. His answer depends on readjustment of his other duties.

6. Stanley Weaver, director of the Navaho broadcast, indicated interest in using Bible correspondence lessons in connection with the broadcast. With many Navahos learning English, English lessons could be used. The Navaho Gospel Hour continues to be the only daily Gospel broadcast in the Navaho language.

7. In view of Latin America's fast growth, the Spanish Broadcast Committee sees a need to explore different types of programming to reach specific groups of people, such as students and homemakers.

8. Paul Lehman reports that the Italian broadcast has changed its format—the speaker now comments on the news from a Christian standpoint. Italian broadcast on Trans World Radio will also be discontinued unless listener response increases shortly.

9. Lewis E. Strite, Henry Weaver, Jr., and Roy Umble were appointed to consider the General Council assignment to study further the use of television.

10. The Executive Committee was asked to prepare a recommendation for the annual board meeting next April on how research and development of new broadcasts could be handled.



regular services could be held. These have begun since that time. Bro. Milazzo was given ministerial status and now serves in an official way.

**Somalia**—Ivan B. Leaman, M.D., Margherita, Somalia, has suffered an infection of one eye which has resulted in partial loss of vision in this eye. There is a possibility that vision can be restored in the future by a corneal transplant.

**Salunga, Pa.**—The Europe Advisory Committee, which includes representatives from the Eastern Board, Conservative Board, and Amish Mennonite Aid (Beachy Amish), has enlarged its function to include Central America.

Harvey and Mildred Miller arrived home on furlough from Europe on Dec. 18. Their address is Eastern Mennonite College, Harrisonburg, Va.

H. Raymond Charles and Paul N. Kraybill left Dec. 23 for their visit to Eastern Board missions in Europe, Ethiopia, Somalia, Tanganyika, and Vietnam. They also plan to visit missions in India and Japan before their return to the States on March 13.

## Home Missions

**Miami, Fla.**—Bro. and Sister John Winters were appointed as superintendent couple for Miami, Fla., for a one-year period as of Dec. 1. They have begun regular services at the Miami VS Center and are living at 1337 N.W. Eighth Ave., Miami, Fla.

**Hesston, Kans.**—Earl Buckwalter, chairman of the South Central Conference Evangelism and Extension Committee, left Jan. 3 for South Texas. His immediate destination was Corpus Christi, where he planned to help organize the congregation. The fellowship there is preparing to build, and an organized congregation will be better able to handle legal and business consideration involved in building.

Following this visit, he will visit other congregations, spending about a week in each, including Reynosa, Mexico. His visit to South Texas will close the latter part of February with a meeting of all workers in the area.

**Buffalo, N.Y.**—The Hebrew Evangelism Committee of the general mission board met here Saturday, Dec. 30. The agenda included review of efforts in Tampa, Fla.; the New York House of Friendship; Beth Shalom Centre and Camp Shalom in Ontario.

## Broadcasting

**Hokkaido, Japan**—Ralph Buckwalter has been appointed to the Japanese Broadcast Committee. The other members are Eugene Blosser and Rhoda Ressler. Kaneko-san, Bible course instructor and counselor, also meets with the committee.

**Washington, D.C.**—A non-Christian couple in Washington recently sent a \$100 check to The Mennonite Hour with a note, "Please remember us in your prayers. Actually, we neither are born-again Christians. We need your prayers badly." Will you join in prayer for this couple?

**Nigeria**—Cyril Gingerich reports that their local postmaster recently requested literature on how to become a Christian. He is now enrolled in the course, "God's Great Salvation." The postmaster wrote, "The inspiration I have gotten from reading your digest and pamphlets from a friend has induced me to write and to request detailed information about The Way to Life."

**Clinton, Mo.**—Heart to Heart's daily broadcast is now heard regularly on KDKD at 10:15 a.m., Monday through Friday.

**Billings, Mont.**—KURL on Jan. 8 began releasing Heart to Heart each day, Monday through Friday, at 10:00 a.m.

**Puerto Rico**—Several students from Taylor University, Upland, Ind., spent Christmas vacation in Puerto Rico distributing literature. They are using tracts and fliers for the Bible correspondence courses from Luz y Verdad. "Are You Sure of Your Salvation?" is one of the tracts supplied through the help of a friend in the States who pays for the printing. These students hope to distribute 18,000 copies of this tract.

## Voluntary Services

**Robstown, Texas**—Pupils of the Robstown Mennonite Kindergarten gave their first program on the evening of Dec. 20 at Southside School.

Sixty parents and relatives watched ten pupils perform their nursery rhymes, songs, finger plays, and the Christmas story. Afterward many parents expressed gratitude to the teacher, Kathryn Seitz, Telford, Pa., for the things the children were able to learn. The VS-ers were grateful to the superintendent of Robstown Schools for giving free use of the Southside School.

The remedial English class for boys also

gave a party in honor of their mothers. Kindergarten and remedial English activities open many worth-while contacts in the community.

**Stanfield, Ariz.**—The Roman Catholic priest opposes the work of VS-ers in one of the migrant camps. He has ordered people not to attend activities directed by VS-ers. As a result of these threats, the attendance at activities has greatly decreased. It is hoped that the priest may change his opinion of our program, or that migrants will disregard his threats.

The voluntary service unit presented a Christmas play in two migrant units in an effort to help the migrant people to a better understanding of Christmas. They also held three toy sales in migrant camps to make it possible for parents to give a Christmas gift to their child.

**Elkhart, Ind.**—Voluntary Service Director John Lehman is formulating plans for summer voluntary service. About a dozen locations have already requested personnel. A brochure listing summer service opportunities is now available for distribution. To secure this information, write to: Summer Voluntary Service, Mennonite Board of Missions, Elkhart, Ind.

**La Junta, Colo.**—The La Junta voluntary service unit presented four programs during the Christmas season—at East Holbrook congregation, Cheraw, Colo., Dec. 17; at Fort Lyons Veterans' Hospital, Fort Lyons, Colo., the afternoon of Dec. 24; at La Junta Mennonite Church the evening of Dec. 24 and at Rocky Ford Mennonite Church the evening of Dec. 31.

**Sarasota, Fla.**—Mr. and Mrs. Gene Sutter Pontiac, Ill., are giving their services the month of January to work in Sarasota. They will assist with maintenance at the Christian day school and at Tuttle Avenue Church and with secretarial work.

## New Furlough Plan Adopted

A new furlough plan has been adopted by the general mission board overseas committee, Elkhart, Ind. Instead of a standard furlough arrangement of five years on the field and one of furlough, a new flexible cycle has been set up. This cycle plan will be used in all countries except Puerto Rico which is still under study since more and more it is becoming like church extension at home.

Cycle	Service Overseas	Furlough
three-year	33 months	3 months
four-year	43 months	5 months
five-year	52 months	8 months
six-year	60 months	12 months

Basic factors which leads to this change included the changing pattern of missions in general, changing methods and speed of travel, need for more continuity on the field, and missionary children's school programs. During the past few years exceptions to the older furlough pattern have increased in number. In the last year parti-

cularly a number of families experimented with the shorter service, shorter furlough pattern.

When their experiences were satisfactory administrators reviewed the new plan with all overseas missionaries. On their agreement, it was proposed to the overseas committee which approved the schedule. A eleven-point outline was prepared to guide missionaries in the shift to the new plan.

On the surface the new plan appears to be more costly. This is not the case, however, because housing costs for missionaries on longer furlough plus costs for missionary replacements on the field offset increased travel costs for more frequent furloughs. In addition, missionary families coming on furlough will be able to travel lighter and thus less expensively.

New furlough patterns will affect missionary deputation arrangements also. Just how these will be handled is not now clear. The new day in missions requires greater mobility and flexibility, which new furlough patterns help to provide.



## I-W Services

**Evanston, Ill.**—Representatives of the Mennonite Church and General Conference Mennonite Church met here with I-W Co-ordinator John E. Lapp, Lansdale, Pa., Dec. 29, to plan for future administrative responsibilities for the I-W men now serving at the Evanston General Hospital. Representatives of these groups with the I-W Co-ordinator met with the I-W men and representatives of the Illinois Conference for further work on program for the men on Thursday evening, Jan. 11.

Currently, 63 men are serving in Evanston. These men represent five Mennonite groups and three other denominations.

**Elkhart, Ind.**—Dick Martin, director of I-W Services, requests that pastors inform men in their congregations of the I-W orientation scheduled for Elkhart, Ind., Jan. 26-31. Men interested in entering I-W in the next three months should write immediately to the I-W Office, Mennonite Board of Missions and Charities, Elkhart, Ind., for additional information.

**Salunga, Pa.**—I-W sponsors for locations in the states east of Ohio met at Salunga Jan. 5-10 for a Sponsors' Workshop in connection with I-W orientation. These meetings and orientations are sponsored by the I-W Council of the Mennonite Church.

## Relief Service

**Germany**—The erection of the "Wall" in Berlin has brought a significant change of emphasis in the relief program. The flow of refugees from East Berlin has slowed a trickle. The refugee center at Hammersteinstrasse has been working at less than 75 per cent capacity during the last few months. The center will be kept open temporarily, but it is due to close in June, 1962, when the rental contract expires.

Presently, three volunteers—John Brucher, Elizabethtown, Pa.; Alice Snyder, Kitchener, Ont.; and Martin Harder, Swift Current, Sask.—work at Hammersteinstrasse, but their duties will gradually shift to other projects during the coming months. Christians are urged to pray that Mennonite Central Committee might find meaningful ways of witnessing to the troubled city of Berlin.

A proposed new co-operative project with Mennonite Voluntary Service (Europe) hopes to place workers in West Berlin institutions. One such is Johannesstift, an evangelical agency which serves children, young people, and old folks suffering from a variety of handicaps and illnesses.

Workers would be paid for their services by the institutions, making the project largely self-sustaining. As now envisioned, the project would have about three volunteers each from the Netherlands and Germany, one each from France and Switzerland, and two from North America.

MCC will continue to provide material aid to Menno Heim in Berlin, a co-operative project with European Mennonites. One Pax man, Gerhard Janz of Calgary, is

currently serving there. Perhaps the Hammersteinstrasse unit will move to Menno Heim once the refugee center is closed.

In view of the continuing need in Berlin, the MCC personnel office at Akron, Pa., is looking for mature volunteers.

**Akron, Pa.**—The Canadian Mennonite Central Committee office at Kitchener needs a secretary immediately. Interested persons should write or phone Mennonite Central Committee at either Akron, Pa., or 187 King St. East, Kitchener, Ont.



Second team of men to go to Belize, British Honduras, to clean up after Hurricane Hattie (left to right): Adam Martin, director for British Honduras, Maugansville, Md.; Otho Horst, Clear Spring, Md.; J. Virgil Hostetter, Beltsville, Md.; Leighton Mann, Clayton, Ohio; Chester Sollenburger, Chambersburg, Pa.; Max Bartel, Virgil, Ont.; Phares Rutt, Goodville, Pa.; Dietrich Thiessen, Vancouver, B.C.; Charles Klassen, Kitchener, Ont.; Charles Penner, Beatrice, Nebr.; Aldis Steiner, Hesston, Kans.; Ralph Gerber, Wellesley, Ont.; Tony Braun, Altona, Man.; Jacob Dyck, Saskatoon, Sask.; Leonard Sider, Stevensville, Ont. Not on picture: Ralph Reimer, Linden, Alta.; Denton Burns, Hesston, Kans.

## Health and Welfare

**La Jara, Colo.**—It may be some months before Conejos County Hospital will be opened for service, Wayne Miller administrator appointee, said recently. The target date of July 1, 1961, is six months past, and an uncertain period of time is still needed before federal grants become available for the purchase of movable equipment for the hospital. Meanwhile, the operating (Mennonite) board has been chosen, and staff have been hired in readiness to begin when the building is finished.

## Your Treasurer Reports

Through the program of gift annuities the general mission board can be assisted and those contributing can arrange for lifelong investment income. A gift annuity is an arrangement whereby a person, or a person and spouse, can make a gift of funds or property to the board and in return receive an annual return or annuity for life. This annual return varies from 3 to 7 per cent depending upon the age of the contributor when the agreement is completed.

The general mission board has maintained an annuity program for many years and has been greatly helped by this source of income. At the same time many of our brotherhood have enjoyed a guaranteed return on these investments which are clearly designated to be used in the mission effort of the church.

In addition to a regular income there are also tax advantages. We encourage participation in this program by those who can contribute \$100 or more. Plan now for your long-term investment in missions by a gift annuity. Details of this program will be furnished by the treasurer upon request.

—H. Ernest Bennett.

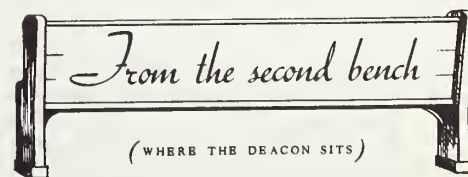
## MISSIONS TODAY

(Continued from page 62)

for itself. Good, although inexpensive, mission efforts may be delayed because administrative time is not available to develop them.

5. General board administration costs are only a small fraction of the program—9 per cent, in fact, including promotional costs. The percentage of administration costs has changed little over the years. The accounting and budget control have made a few changes in the bookkeeping, however, which may give a slightly different figure.

In every area of our lives changes have come. It seems to this writer that administration in the 1960's will require the means of the 1960's. Who wants an antiquated approach in any area of church activity today? The results which we are just beginning to see suggest that stronger administrative approaches may be both economical and fruitful in missions.



## The Bride of Christ

Recently I had the opportunity to observe a bride making ready for her wedding. I was moved. Of all the little details, how exact they had to be! Everything must be as perfect as possible; there could be no "spot, or wrinkle, or any such thing."

This made me think how wonderful it would be if we church folks, the future bride of Christ, would be equally concerned about the so-called small things of the Christian life. Do we think of ourselves as an actual part of the church which is to be the bride of Christ?

"Behold, the bridegroom cometh; go ye out to meet him." With spots and wrinkles?





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

The Every-Home-Plan for Gospel Herald subscriptions has made good progress during the past nine months. At the time of Publication Board meeting last March, 113 churches were on this plan with a total of 2,640 names. As of Jan. 5, the total number of churches is 163, and the total number of names is 4,570. The effect of this has been to bring the Gospel Herald subscription list above 18,000, the first time in several years.

The Leo, Ind., congregation celebrated its 100th anniversary on Dec. 31. J. C. Wenger was the visiting speaker.

The Eastern Mission Board has purchased the Water Street Rescue Mission building in Lancaster. It will be made into a church and community center for Puerto Ricans.

Members of the Commission for Christian Education met with the Lancaster Conference Board of Christian Education on Dec. 30 to discuss curriculum materials.

One congregation which went on the Every-Home-Plan sent in 32 names, of which 21 had not been receiving the Gospel Herald.

Eldon E. Swartzentruber, Kalona, Iowa, was ordained to the ministry on Dec. 28 to serve the Haven Conservative Mennonite congregation near Kalona. Valentine Nafziger, Fred Hostetler and Jonas Schrock were in charge of the service.

The sixtieth annual Harmonica Sacra sing was held at Weavers Church near Harrisonburg, Va., on New Year's Day.

Quench Not the Spirit, by Myron Augsburg, is off the press. It is the second book the Herald Press has published for Bro. Augsburg.

Attending the annual convention of the National Retail Merchants Association in New York last week were Mervin Miller and Ben Cutrell from the Publishing House.

Robert Keller and family are moving from Kansas City to Chicago, where Robert will be assistant administrator of the Edgewater Hospital.

C. F. Derstine spoke on Jan. 4 to the inaugural meeting of the Kitchener, Ont., school board. He was also guest speaker in meetings at the United Church of Canada, Hespeler, Ont., Jan. 9-11. These meetings were sponsored by the Hespeler and Breslau Ministerium.

Levi Nafziger, Coatesville, Pa., was recently ordained to serve the Farr Creek congregation, Elkton, Md.

Keith M. Esch, Johnstown, Pa., attended the Intervarsity Missionary Convention at Urbana, Ill., Dec. 27-31.

James Detweiler, field worker for Mennonite Mutual Aid Services, and Ralph Hernley, co-ordinator of Mutual Aid Serv-

ices, spoke at Cheraw, Colo., on Jan. 4, and at Glenwood Springs, Colo., Jan. 9.

Representatives of the Pacific Coast Mission Board were at Vanderhoof, B.C., recently investigating outreach possibilities.

Visiting speakers: C. Calvin Herriot, Bible Meditation League, at Peoria, Ill., Dec. 31. Ray Landis, Puerto Rico, at Blooming Glen, Pa., Dec. 31. Jesse Short, Archbold, Ohio, at Oak Grove, Smithville, Ohio, Dec. 3. John Friesen, India, at Oak Grove, Smithville, Ohio, Dec. 10. John Drescher, Marshallville, Ohio, at Mechanic Grove, Quarryville, Pa., Dec. 24.

John Murray, Kouts, Ind., and Peter Waiyaki, Kenya, at Clarence Center, N.Y., Dec. 31. Daniel Kauffman, Leonard, Mo., at Arthur, Ill., Dec. 10. Clayton Beyler, Hesston, Kans., at Benton, Ind., Jan. 7. Ingida Asfaw, Ethiopia, at Aurora, Ohio, Dec. 24.

John Otto, Leonard, Mo., at Bay Shore, Sarasota, Fla., Dec. 24. Paul T. Yoder, Ethiopia, at Bay Shore, Sarasota, Fla., Dec. 29. Ohio MYF Cabinet Team in Youth Conference at Orrville, Ohio, Dec. 30, 31. Una and Mabel Cressman, former missionaries in the Argentine Chaco, at Blenheim, New Dundee, Ont., Mission Study Class, Jan. 3.

Joe Esh, Mt. Union, Pa., at Pond Bank, Chambersburg, Pa., Dec. 31. J. E. Gingrich, Goshen, Ind., at Johnstown, Pa., Jan. 7. William Nagenda and Fresto Kivengeri, Uganda, at Forks, Middlebury, Ind., Jan. 11. Abner Stoltzfus, Atglen, Pa., showing pictures of his recent trip to the Holy Land at Neffsville, Pa., Jan. 14.

Richard E. Martin, Elida, Ohio, at First Mennonite, Hyattsville, Md., Jan. 7. Carl Beck, Japan, at Souderton, Pa., morning of Jan. 14, and at Worcester, evening of Jan. 14. Daniel D. Wert, Manheim, Pa., at Elizabethtown, Pa., Jan. 9, 11.

New members: ten by baptism at Prairie Street, Elkhart, Ind., Dec. 31; one by baptism at Cedar Grove, Markham, Ont., Dec. 31; three by baptism at Pleasant Valley, Iowa City, Iowa.

The Vesper Singers, under the direction of Richard E. Martin, gave a program at First Mennonite, Hyattsville, Md., on the afternoon of Jan. 7.

Speakers at the annual series of Weekend Bible Studies at Byerland, Willow Street, Pa., on Jan. 12, 13, were Howard Witmer, Noah Hershey, John Drescher, Clarence Fretz and James Shenk.

Elmer Horst, Reading, Pa., and Charles Olewine, Levittown, Pa., were speakers in a Prophecy Conference at Zion, Birdsboro, Pa., Jan. 12-14.

New congregations on the Every-Home-Plan for Gospel Herald are Bon Air, Kokomo, Ind., and Salem, Tofield, Alta.

## Announcements

Change of address: George S. Eby from San Diego, Calif., to 10336 Buena Vista,

Santee, Calif. Phone: 448-4730. The San Diego Mennonite Fellowship is worshipping in a Quonset building, also at this address.

The Voluntary Service office at Salunga, Pa., is administering weekend service teams through the coming months at New York City, Philadelphia, and Black Rock Retreat.

Conestoga Bible School, Morgantown, Pa., Feb. 19 to March 2. Classes each evening. Instructors are Norman H. Bechtel, William Weaver, Ira A. Kurtz, Omar A. Kurtz, Harvey Z. Stoltzfus, Mrs. Muriel Mack, Clayton Leaman, Ivan H. Stoltzfus.

Monthly meeting of World-Wide Gospel Fellowship at East Chestnut Street, Lancaster, Pa., 7:30 p.m., Jan. 18. Speaker is J. Clair Hollinger, with special music by a quartet.

William Nagenda and Fresto Kivengeri, African revival leaders, at Scottdale, Pa. Jan. 17-19.

D. Walter Miller, former pastor at Wooster, Ohio, at Scottdale, Pa., Jan. 21.

J. Mark Stauffer, Harrisonburg, Va. guest speaker in a Music Conference Scottdale, Pa., Jan. 27, 28.

H. S. Bender in lectures on the church at Scottdale, Pa., Feb. 23-25.

Norman Bechtel, Spring City, Pa., guest speaker in Bible Instruction meetings at Holly Grove, Westover, Md., Jan. 22-28.

Weekend Bible Studies, Byerland, Willow Street, Pa., Jan. 26, 27. Speakers Earl Wissler, David Shenk, J. R. Mumaw, Clayton Keener, Frank Shirk, and Noal Good. These annual weekend studies are sponsored by the Christian Education Board of the Lancaster Mennonite Conference.

Clyde Mellinger, Reading, Pa., at Stumptown, Bird in Hand, Pa., Feb. 4.

## Calendar

Ministers' Week Program, E.M.C., Harrisonburg, Va., Jan. 22-26.  
Ministers' Week, Hesston College, Feb. 6-9.  
Pinecraft Bible School, Sarasota, Fla., Feb. 11-25.  
School for Ministers, Goshen Biblical Seminary, Feb. 12 to March 2.  
Stewardship Invitation Study Conference, Elkhart, Ind., Feb. 16, 17.  
Mennonite Camping Association, Camp Mack, Michigan, Ind., Feb. 23-25.  
Iowa-Nebraska Mission Board meeting and Ministers' Conference, Sugar Creek, Wayland, Iowa, March 5-8.  
Eastern Ohio Ministers' meeting, Salem, Wooster, Ohio, March 15, 16.  
Eastern Mennonite Board of Missions and Charities, Mellinger's, Lancaster, Pa., March 20-22.  
Commission for Christian Education, Scottdale, Pa., March 22, 23.  
Mennonite Publication Board annual meeting, Scottdale, Pa., March 23, 24.  
General Council of General Conference, Chicago, March 29, 30.  
Summer Bible School Conference, Archbold, Ohio, March 31 and April 1.  
Summer Bible School Conference, Antrim Area High School, Greencastle, Pa., April 7, 8.  
Ohio Mission Board and WMSA, North Lima, Ohio, April 13-15.  
Illinois Mission Board, Dewey, Ill., April 27, 28.  
Summer Bible School Conference, Denver, Colorado, May 5, 6.  
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ontario, Aug. 1-7.  
South Central Conference, Hannibal, Mo., Aug. 8-11.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Rocky Mountain Mennonite Conference, place undecided, Aug. 31 to Sept. 2.



Charles Hostetter and The Mennonite Quartet at E. Chestnut St., Lancaster, on Jan. 27, 8:00 p.m., and at New Holland, Pa., Sunday, Jan. 28, 7:00 p.m. Quarrels only at Frazer Malver, Pa., morning of Jan. 28.

Home Conference at Frazer, Malvern, Pa., Jan. 21. Speakers: Paul and Alta Erb, Scottsdale, Pa.; Harvey Bauman, Earlington, Pa.; Noah Good, Lancaster; Noah and Ariel Mack, Morgantown, Pa.

Ben Krahn, hospital chaplain at Mennonite Hospital, Bloomington, Ill., and a trip from the hospital, at Englewood, Chicago, Ill., morning and afternoon of Jan. 28.

## Evangelistic Meetings

Vernon Hochstetler, Graceton, Minn., at White Chapel, Glendive, Mont., Dec. 27 to Jan. 3. John Drescher, Marshallville, Ohio, Bethel, West Liberty, Ohio, beginning Jan. 14, and at East Chestnut Street, Lancaster, Pa., Feb. 18-25. Linford Hackman, Fairbanks, Alaska, at Canton, Kans., Dec. 3-10. Josef I. Herschkowitz, Austin, Texas, Crossroads, Gulfport, Miss., Nov. 23-26. J. Ramer, Duchess, Alta., at Nampa, Idaho, Jan. 28 to Feb. 4.

# Church Camps

Camp Luz, Orrville, Ohio, invites church groups to use its facilities when they are engaged. There are many open dates before June 15 and after Sept. 1. The new fuel oil heating system in the dining hall will be appreciated by groups using these facilities in the spring and fall. Write Camp Manager, Jack Miller, 529 Stibbs, Wooster, Ohio. The 1962 schedule is as follows: Boys' Camp, June 30 to July 7. Girls' Camp, July 7-14. Junior High I, July 14-21. Junior High II, July 21-28. Missions Weeks, July 28 to Aug. 11. Mission Workers' Retreat, Aug. 13-18. Youth for Christ Camp for juvenile delinquent boys, Aug. 20-24. Youth for Christ Leadership Camp, Aug. 27-31.

## Values of Church Camping

Church camping is a spiritual ministry, an outdoor educational program of the church. Living close to God's great outdoors away from life's routine activities, for hours a day close living with the staff, and the formal camp teaching program make camp a place where serious thinking is done and decisions are made. A camper spends more time with his counselor in a week of camp than he does with his Sunday school teacher in a full year of Sunday school. It is a fact that many young people will share and discuss problems at camp in a way which they will not do elsewhere.

For most young people, church camping is the educational program with the greatest youth appeal. They want to come and go back, again and again.

It is a guided experience in living away from home. At a time when the majority of our young people leave for I-W, VS, or college at an early age, a guided experience

in living away from home is needed now more than ever.

A church camp is a good place to have wholesome and happy activities with new friends—a good place to meet and make new friends. Church camping is a guided experience in learning to adjust to others, understanding others, and in having practical lessons in living with others. Church camping helps develop self-reliance.

Church camping helps campers see God—and experience spiritual growth—by living close to God's creation, through group and private devotional periods, campfire services, daily chapel services, classes, counseling, and discussions. Jess Kauffman, former Secretary of Church Camps, says, "More children do business with God at camp than anywhere else."—Jack Miller.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**The Four Gospels as One**, by David H. Yarn, Jr.; Harper, 1961; 201 pp.; \$3.95.

**A Layman's Harmony of the Gospels**, by John Franklin Carter; Broadman, 1961; \$4.50.

**Studies in the Sermon on the Mount**, Vol. II, by Martyn Lloyd-Jones; Eerdmans, 1960; 337 pp.; \$4.50.

The above three studies (including volume I of the latter) make a meritorious combination for understanding the life and ministry of Jesus Christ. Yarn arranges the Gospels in narrative form by connecting selections from each of the four in chronological order; Carter combines the text of the Gospels in parallel columns and likewise in chronological order but adds compressed explanatory comments; Lloyd-Jones offers in sermonic form copious and edifying expositions of the Sermon on the Mount. The three fit together well.

**The Four Gospels as One** synthesizes the four Gospels into one narrative, thus providing a single, continuous, Scriptural account of Christ's life and work. In selecting the best expressed account of events parallel accounts are avoided; the result is a more comprehensive and clear narration than is found in any one of the Gospels alone. The chronological arrangement is fairly accurate. Listings of selections in the table of contents include titles with Bible references. The reference guide to Scriptures quoted and to parallel passages facilitates the use of the book with harmonies of the Gospels. The volume as a whole is a useful aid to studying the life of Christ.

**A Layman's Harmony of the Gospels** brings into focus events of Jesus' public ministry and indicates when they happened. It outlines each of seven periods in His life and arranges events in the order of occurrence. The introduction contains excellent historical, religious, and other background information. Maps show the journeys of Jesus during the various periods of His ministry. The extensive yet compressed

notes in the nature of an explanatory and interpretive commentary constitute its most original and helpful feature. Throughout the work the author endeavors to recognize what he considers the centrality of Jesus' great life aim—death and resurrection.

Interpretation in this second volume of **Studies in the Sermon on the Mount** is of the same high quality as was that of the first. These thirty sermons—there are sixty in the two volumes—are expositions of Matt. 6 and 7 and present a picture of the Christian living his life in this world in the presence of God. His life is a journey or pilgrimage beset by the dangers of worldliness and leading to a final judgment and an eternal destiny. The author notes the structure of the Sermon, its balance, its pictures, its teachings, and above all the Preacher who delivers it. He gives convincing evidence that Christianity is a religion of thought by his analysis not only of the content of the Sermon but likewise of the teaching methods of Jesus—the methods of repetition, deduction, elaboration, illustration, application, and exhortation. Here we have a practical and comprehensive exposition of one of the great passages of the Gospels! —Edwin L. Weaver.

**The Cross Still Stands**, by Alfred Doerffler; Baker Book House, 1960; 135 pp.; \$2.50.

This is a book of sermons which center around the theme of the crucifixion of our Lord. The author, a Lutheran minister, minutely analyzes all of the characters in the crucifixion drama as well as the events that transpired the day Jesus was crucified.

The book is evangelical in all of its theological points of view. Doerffler emphasizes the identity of Christ with Jehovah God of the Old Testament. He makes specific reference to the Nicene Creed and its doctrine of Christ. Again and again the author reminds his readers that forgiveness is only possible through the blood atonement of Jesus Christ as the sinner's substitute. Doerffler says a number of times that Christ suffered the agony of the damned during the period between the interval of His death and resurrection. I think there is considerable difference of opinion on this point of view. I wish the author had expressed himself less positively here.

The character analyses are very good. Each character around the cross is pictured as representative of one way in which various classes of men respond to Christ and His cross even to this day. The author's style is not particularly brilliant, but his approach is solidly Biblical. Ministers will find much stimulation here for their pre-Easter messages. Laymen will find good devotional reading material here for the Lenten season. I recommend this book as a worth-while addition to every library.

—John D. Zehr.

**Mennonitisches Lexikon**, edited by Christian Hege and Christian Neff, continued by Harold S. Bender, Ernst Crous, and Gerhard Hein; Vol. IV, facsimile 45/46; Karlsruhe, 1961 (Schräffl-van der Smitten).

The German Mennonite encyclopedia has a long and interesting history since its



start in 1913, when Hege and Neff decided to publish the *Lexikon*, in order to give to the Mennonite Church and to the interested public a comprehensive survey of Anabaptist-Mennonitism covering over 400 years of history, faith, life, and culture in four volumes. Today the second double installment is finished, with its many articles covering the second part of the letter S. Comparing the English Mennonite Encyclopedia and the German *Mennonitisches Lexikon* one again can state that the newer parts of the *Lexikon* are no mere translation of its English language counterpart. A few longer articles have been newly written or have been added. This is true for the article *Sippenkunde* by Dr. Kauenhoven, covering the Mennonite genealogy from the European point of view, and the articles *Schulwesen der Mennoniten in Deutschland, Russland, Südamerika, and Schweitzer Niederung*. Unfortunately the *Mennonitisches Lexikon* does not find the support by a sufficient number of subscribers in order to speed up its completion. At this point one might ask the question whether church libraries in congregations with members who still speak or read German could not sponsor the *Lexikon* by entering their subscription. Sunday schools seeking to sponsor a small project could subscribe to the *Lexikon* in behalf of a needy Mennonite congregation or school in South America or Mexico. I am sure that the MCC centers in South and Central America would gladly name a Mennonite school or congregation needing and interested in the *Lexikon*.

The price for the first three volumes of the *Mennonitisches Lexikon* is Vol. I (A-F), \$7.50; Vol. II (F-M), \$7.50; Vol. III (M-R), \$8.50; and \$2.50 each for the two double installments of Vol. IV. Orders may be sent to Mennonite Publishing House, Scottsdale, Pa.—Adalbert Goertz.

**Is Christ Divided?** Lesslie Newbigin; Eerdmans, 1961; 41 pp.; \$1.25.

**Is Christ Divided?** is an ideal birthday, Easter, or Christmas gift for a minister, Sunday-school teacher, young man or woman, or serious Christian of any kind. It is a gift of modest price conveying a message of impelling significance. This is just the gift for the man or woman that you know doesn't spend much time reading, for it can be read in less time than many people give to the newspaper, and people who would not otherwise read may read it out of a sense of duty to the giver, if not out of personal interest. It is, furthermore, just the gift for the person who "has everything," for few indeed are the persons who have the convictions for unity expressed here and which reflect nothing so much as our Lord's high-priestly prayer recorded in John 17. In any case, don't fail to read it yourself before giving it to another.

Whether the person buying or receiving this little book has read much or little in this area of Christian truth, I can imagine no better introduction to the whole field of ecumenics than this. And if the person has read extensively in this field of Christian truth, then this is just the message to

bring him back from the reaches of ecclesiastical outer space and plant his feet firmly upon the ground of everyday Christian experience. It will not tell each Christian what he must do, but it will provide him with the yardstick by which he will be able to measure his daily attitudes, words, and actions.

James E. Wagner said it well in his review of *Is Christ Divided?* "To read this little book is to experience a renewed restlessness as to the church's divisions and a great disquiet as to the degree of our commitment to its mission." This book will answer with amazingly simple, irrefutable, and Biblical logic the most familiar, and most respectable, pat answers frequently given by the loyal denominationalist. The common Christian's interest and information as to his church's place in the worldwide body of Christ is not optional and no amount of pious sentimentality will make it so. Get this book! Read it! Ponder it! Give it widely as a gift whenever meaning is all-important and cost incidental.—Gerald Studer.

**Demon Experiences in Many Lands;** Moody Press, 1960; 128 pp.; 39¢.

The books on the devil that are now in print can be counted on the fingers of one's two hands, while the books currently available on the evils of our world are almost innumerable. This is a strange situation, for the way to seriously work at reducing the effectiveness and the fruits of the adversary is to apprise people of the root of iniquity, for until the root is attacked, the fruits will flourish.

**Demon Experiences in Many Lands** is a small book, but it should make a great contribution. It is one of the Moody Colportage Library, and consists of many brief, descriptive reports from competent observers in many parts of the world. The publishers who write the preface are modest to a fault in their explanation of the reason for this slim volume. They say: "It has been many years since any serious study of demon experiences has been published . . . (and while) the reason for this omission is not clear . . . the result has been a feeling on the part of many Christians that these strange . . . phenomena were only valid in Bible times. But if these things are in fact still going on today, the church should be aware of them; and if true in other lands, . . . then a further study needs to be made of demonology here in the United States."

The reports are given by reputable missionaries at work in all continents. There are 31 reports or chapters included and while all are brief, they are quite full of detail and relatively satisfying. Theologians and physicians might desire considerably more information, but this book is not intended primarily for such specialists, although more information of the type they would desire is available, for the missionaries are identified and their addresses would be available from the publishers.

It is an anomaly that so many professing and some earnest Christians in America can

have so little interest in the person and work of the devil and his hosts. This disinterest, and its accompanying ignorance, is the more regrettable when it is tinged with a variety of pious unbelief that relegates demonic activity to Bible times or to dark continents. Surely Satan is pleased that it is so and surely he prefers that we commonly think of him in such impersonal terms as immorality, cursing, communism, crime, and the like. How can any strategist, Christian or non-Christian expect to serve his cause, defensively or offensively, without the fullest possible knowledge of his enemy's tactics?

The publishers of this little booklet almost timidly suggest that although the reporters are honest and not subject to hallucinations, the reason these incidents occurred and what caused them is another question. "On the surface there seem every evidence that strange spirits have seized and often spoken through their victims. . . . Some who read these pages may wish to put forward other explanations than ones presented in this book and discussion of these viewpoints should prove valuable. This book is not seeking to prove modern-day demonology. It is attempting to open the subject to those who are interested." This book admirably achieves its purpose and it is to be recommended for wide reading by lay and clergy alike and for wide purchase by church and Sunday-school libraries.—Gerald Studer.

**The Reconciling Gospel**, by Culbert G. Rutenber; Judson Press; 183 pp.; \$1.50.

This excellent book is the 1961 study book for the American Baptist simultaneous evangelistic effort, intended to be used by each congregation preceding week's evangelistic campaign. The purpose of the book is to give a theological undergirding to the total work of evangelism.

The three main sections of the book are The Christ Who Was (the meaning of redemption), The Christ Who Is (the nature and task of the church), and The Christ Who Will Be (eschatology). Included in the second section is a stimulating discussion of the relation between evangelism and social service.

I highly recommend this book because it makes available in easily understood form the best results of recent Biblical theology. This is a good antidote for those who think "doctrine" must be dry and unimaginative.—Ed Metzler.



When Elias Boudinot died in 1821, he gave \$15,000 to his church. This was placed into an endowment fund which has been yielding interest through these 140 years. By 1954 his church had received nearly \$80,000 in earnings from the original investment. The principal is still intact and has actually increased in value. It will go on serving the church as far as man can see into the future.—Eastern Mennonite College Bulletin.



## ANNUAL MEETING

(Continued from page 62)

tee will meet Tuesday afternoon and evening and with the personnel committee Wednesday evening. The overseas missions committee is scheduled to meet Wednesday, both morning and afternoon; district mission board officers are to meet in their own sessions at these times.

The official business sessions of the meeting, the Board members' meetings, are planned for Thursday morning and afternoon, Friday morning and afternoon, and Saturday morning.

### Consecration Service

The consecration service at the close of the annual Mission Board meeting has become known throughout the brotherhood as a time of particular inspiration. This service, including the Sunday evening program, will be in charge of John R. Mumaw, moderator of General Conference and vice-chairman of the overseas mission committee. Those workers beginning terms of service are united with those returning to their fields of service in a singularly meaningful experience of consecration and dedication. You are invited to plan to be at Harrisonburg to share not only the inspiration, but also this dedication to obedience to Christ at a time of crisis.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

Beachy, Menno and Bette (Hostetler), Kokomo, Ind., fourth child, second daughter, Arlene Dean, Oct. 17, 1961.

Beiler, David J. and Mabel (Yoder), Grantsville, Md., first child, John David, Dec. 18, 1961.

Berkshire, Wendell and Vivian (Stewart),auseon, Ohio, fifth child, second daughter, ve Lynn, Dec. 15, 1961.

Brenneman, Ralph and Mildred (Yutzy), Iverton, Ont., first child, Sandra Joy, Dec. 1961.

Burkholder, Marlin Ray and Charlotte (eatwole), Harrisonburg, Va., first child, mela Dawn, Dec. 26, 1961.

Christner, Paul and Esther (Hilty), Medway, io, fourth child, Rachel Dawn, Dec. 1, 1961.

Faus, Abram and Florence (Martin), Lebanon, Pa., sixth child, Elizabeth Ann, Nov. 26, 1961.

Faus, Samuel H. and Grace (Landis), Manim, Pa., first child, David, Dec. 25, 1961.

Gehman, Samuel and Miriam (Gross), Donalville, Ga., sixth child, third son, Samuel enn, Dec. 7, 1961.

Geiser, Peter A. and Delores (Gade), Dalton, io, first child, Michael Philip, Dec. 27, 1961. Gerlach, John D. and Mary Jane (Harnish), anheim, Pa., first child, John David, Jr., Dec. 1961.

Hess, B. Daniel and Beatrice (Martin), Lit., Pa., first children, twin daughters, Darlene ye and Marlene Kaye, Dec. 8, 1961.

Hochstedler, John and Shirleen (Aswold), olcottville, Ind., third child, first daughter, velyn Dawn, Oct. 3, 1961.

Hooley, William D. and Edith M. (Troyer), Clareville, Newfoundland, first child, Charity Joy, Dec. 23, 1961.

Lapp, Raymond and Edna (Lapp), Dushore, Pa., second child, first daughter, Kathleen Sue, Dec. 12, 1961.

Lehman, Elmer, Jr., and Ellen (Zehr), San José, Costa Rica, first child, Emily Rosa, born Aug. 1, 1961; adopted Nov. 15, 1961.

McCullough, Robert and Ruth (Mueller), Refton, Pa., second child, first daughter, Kathy Marie, Dec. 22, 1961.

Miller, Daniel, Jr., and Mary Ellen (Hershberger), Kalona, Iowa, first child, Jan Renae, Nov. 22, 1961.

Miller, Olen and Ruth (Yoder), Kokomo, Ind., fourth child, second daughter, Tamara Jo, Nov. 27, 1961.

Nisly, Harley and Emma (Yutzy), Hutchinson, Kans., fourth child, second son, Dwight, August 31, 1961.

Ranck, Harry H., Jr., and Dorothy (Gross), Ronks, Pa., first child, Dale Eugene, Oct. 20, 1961.

Resh, Kenneth and Grace (Yoder), Grantsville, Md., first child, Rosetta Kay, Dec. 9, 1961.

Ropp, Wesley and Anna (Yoder), fourth child, first daughter, Faith Irene, Nov. 18, 1961.

Rudnicki, Larry and Janice (Klostermeier), Toledo, Ohio, second child, first son, Tadeus Stanley, Oct. 31, 1961.

Steiner, Walter and Bertha (Bontrager), Dalton, Ohio, fifth child, second daughter, Carol Joy, Dec. 15, 1961.

Stoll, Dale and Carolyn (Morrison), Evans-ton, Ill., first child, Steven Dale, Dec. 14, 1961.

Troyer, L. Paul and Arlene (Swartzendruber), Kalona, Iowa, fourth child, second daughter, Debra Ann, Oct. 27, 1961.

Weaver, Robert D. and Anna Mae (Forrester), Harrisonburg, Va., first child, Kathryn Michelle, Dec. 7, 1961.

Wenger, Sheldon L. and Evelyn (Hartman), Harrisonburg, Va., first son, Ronald Carl, born Dec. 6, 1959, and second daughter, Valerie June, born Feb. 14, 1961, received for adoption.

Yoder, John and Kathryn (Gregory), Minot, N. Dak., third child, second daughter, Carol Jo Ann, Dec. 28, 1961.

Zook, Mervin and Joan (King), Elkhart, Ind., first child, Cynthia Joan, Jan. 1, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Brunner-Graybill.—David Brunner, Souder-ton, Pa., Rockhill cong., and Fern Graybill, Elizabethtown (Pa.) cong., by J. Lester Graybill and Paul Brunner at the Orrville (Ohio) Church, Dec. 22, 1961.

Horst-Eby.—Daniel H. Horst, Greencastle, Pa., Maple Grove cong., Atglen, Pa., and Frances Lucille Eby, Washington, D.C., Stephens City, Va., cong., by Harvey E. Shank at the home of the bridegroom, Dec. 23, 1961.

Miller-Stoltzfus.—Donovan Miller, Middlebury, Ind., Forks cong., and Barbara Stoltzfus, Orrville (Ohio) cong., by J. Lester Graybill and Harold E. Bauman at Orrville, Dec. 17, 1961.

Nisly-Reschly.—Daniel M. Nisly, Hannibal, Mo., and Louise Marie Reschly, Columbus Junction, Iowa, Sugar Creek cong., by Vernon S. Gerig at Sugar Creek, Dec. 31, 1961.

Piper-Lichti.—Larry Lee Piper, Iowa City, Iowa, East Union cong., and Sharon Lorene Lichti, Los Angeles, Calif., by John T. Kreider at the Little Country Church, Hollywood, Calif., Dec. 22, 1961.

Troyer-Gilson.—Moses Troyer, Middlefield, Ohio, and Marjorie Ann Gilson, Burton, Ohio, both of the Burton cong., by John F. Garber at the church, Dec. 30, 1961.

## Anniversaries

Myers. Mr. and Mrs. Hiram Myers of near Strasburg, Pa., celebrated their fiftieth wedding anniversary on Dec. 21, 1961, with a family dinner. Open house was observed on Dec. 23, at their home, for relatives and friends. They were married at the home of the bride by Frank M. Herr. They have one son, 2 daughters, and 9 grandchildren. They are members of the Strasburg Mennonite Church.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Barb, Lydia Frances, daughter of Eli and Mary Ann Barb, was born Sept. 20, 1872; died at the Shenandoah County (Va.) Hospital Dec. 16, 1961; aged 89 y. 2 m. 26 d. Surviving are one granddaughter (Mrs. Marie Delawder) and 6 great-grandchildren. She was a member of the Woodland Mennonite Church. Funeral services were held at Basye, Va., Dec. 19, in charge of J. E. Gross and J. Ward Shank; interment in Woodland Mennonite Church Cemetery.

Charles, David B., son of Christian H. and Elizabeth B. Charles, was born in Manor Twp., Lancaster Co., Pa., May 22, 1871; died at the home of his daughter, Mabel—Mrs. Aaron Shertzer, Dec. 11, 1961; aged 90 y. 6 m. 19 d. On Dec. 24, 1894, he was married to Annie K. Nissley, who died in September, 1928. Surviving are 3 children (Mrs. Mabel Shertzer, Ivan N., and Edith—Mrs. Elmer Kennel, all of Lancaster), one sister (Mrs. Sadie Miller, Lancaster), 2 brothers (Amos B., Millersville; and Abram B., Lancaster), 13 grandchildren, and 14 great-grandchildren. He was a member of Habecker's Church. Funeral services were held at the Millersville Church, Dec. 14, in charge of Benjamin Miller and Benjamin Eshbach.

Culp, Samuel D., son of Joseph and Mary (Bixler) Culp, was born near Columhiana, Ohio, Oct. 8, 1860; died at the Maple Crest Nursing Home, Struthers, Ohio, Dec. 27, 1961; aged 101 y. 2 m. 19 d. He was married on Dec. 25, 1884, to Matilda Feicht, who died in 1940. In 1944 he was married to Ada Ward, who died in 1960. Surviving are 2 sons and one daughter (Mrs. Florence Herberding, Canfield, Ohio; Harry, Columhiana; and Walter, Cincinnati, Ohio). One son died in infancy. He was a member of the Midway Church, where funeral services were held Dec. 31, in charge of Paul Yoder, assisted by Ernest Martin.

Detrick, Michael Edward, son of Richard F. and Arletha (Plank) Detrick, was born at Bellefontaine, Ohio, May 16, 1956; met instant death Dec. 8, 1961, when struck by an automobile while en route home from kindergarten at Northeastern School, Bellefontaine; aged 5 y. 6 m. 22 d. Surviving are his parents, one brother (William), and his grandparents (Mr. and Mrs. Fred S. Plank, and Mrs. Don A. Detrick). Funeral services were held at the Eichholtz Funeral Home, in charge of Paul M. Bauders.

Gerig, Jacob, son of Sebastian and Magdalena (Goldsmith) Gerig, was born near Trenton, Iowa, May 12, 1869; died at the Parkview Home, Wayland, Iowa, Dec. 21, 1961; aged 92 y. 7 m. 9 d. On Nov. 19, 1896, he was mar-



ried to Anna Nebel, who died March 21, 1956. One son also preceded him in death. Surviving are 2 sons and one daughter (Vernon, Rachel—Mrs. Milton Roth, and Milburn, all of Wayland), 11 grandchildren, 10 great-grandchildren, and 5 sisters (Elizabeth Roth, Anna Wyse, Mollie—Mrs. D. W. Orendorff, Eva Leichty, and Minnie Sutter). Two brothers, 1 sisters, and a foster son also preceded him in death. He was a member of the Sugar Creek Church, where funeral services were held Dec. 23, in charge of Willard Leichty, assisted by Omar Nicely and Glen Richards.

**Hastings, Mae**, was born in Portland, Mich., Jan. 21, 1887; died at the Schoolcraft Memorial Hospital, Gulliver, Mich., where she had been a patient for eight days, on Dec. 26, 1961; aged 74 y. 11 m. 5 d. On Oct. 21, 1916, she was married to Ray Hastings, who survives. Also surviving are 3 daughters (Alicia—Mrs. Kenneth Lee and Dorothy—Mrs. Vernon Lee, both of Gulliver; and June—Mrs. Harry Toennesen, Manistique), 12 grandchildren, and one great-grandchild. She was a member of the Maple Grove Church. Funeral services were held at the Messier-Broullire Funeral Home, Dec. 28, in charge of Norman Weaver.

**Hostetler, Ivan**, son of Nathaniel and Mary Ann (Stutzman) Hostetler, was born at Milford, Nebr., June 2, 1898; died of a heart attack at a special ministers' session at Nampa, Idaho, Dec. 8, 1961; aged 63 y. 6 m. 6 d. On January 10, 1918, he was married to Emma Burkey, who survives. Also surviving are 3 sons and 5 daughters (Mary—Mrs. Royden Schweitzer, Filer, Idaho; Lucille—Mrs. Leland Shetler, Bruneau, Idaho; Dale, Friend, Nebr.; Shadene—Mrs. Wilbur Troyer, Leora—Mrs. Clinton Gingrich, Lavoy, and Larry, all of Nampa; and Ellen—Mrs. Stanley Mishler, Sheridan, Oreg.), 23 grandchildren, one brother and one sister, (Elbert and Mrs. Lucinda Gardner, both of Milford, Nebr.). Preceding him in death were his parents, one son, one grandson, 2 sisters, and 2 brothers. He was ordained a deacon in the Mennonite Church at Broken Bow, Nebr., July 30, 1939. He served there until 1946 when he, with his family, moved to Filer, Idaho. Later the family moved to Nampa, Idaho, where on March 1, 1951, he was received as deacon of the Mennonite Church and served faithfully in this capacity until the Lord called him home. The last word of testimony which he gave just before his death was an expression of his concern for the welfare of the church, which was his throughout his ministry to the church. Funeral services were held Dec. 12, in charge of Robert Garber and Harold Hochstetler.

**Jaquet, Elisa Farrer**, daughter of Fritz and Elise Farrer, was born in Switzerland, May 28, 1888; died of cancer at the home of her son, John, Wooster, Ohio, Dec. 23, 1961; aged 73 y. 6 m. 25 d. She was married to Lewis Jaquet, who died in December, 1941. Surviving are 3 sons and one daughter (John, Wooster; Philip, Sterling, Ohio; Felix, Wooster; and Mrs. Lucille Radtke, Canal Fulton), 12 grandchildren, and some brothers and sisters in Switzerland. She was a member of the Oak Grove Church, where funeral services were held Dec. 26, in charge of Robert W. Otto; interment in Sterling Memorial Cemetery.

**Johnson, Emma Lois**, daughter of Chris J. and Cora (Grove) Garber, was born near Alpha, Minn., Aug. 9, 1909; died at the University Hospital, Minneapolis, Minn., Dec. 21, 1961; aged 52 y. 4 m. 12 d. On Dec. 5, 1928, she was married to Truman J. Johnson. Surviving are her husband, 3 sons and 4 daughters (Evelyn—Mrs. Elmer Kerner and Robert, Fairmont, Minn.; Donald, Darfur, Minn.; Harold, Madison, Wis.; Lois, Minneapolis; Joyce, Madison, Wis.; and Karen, at home), her father (C. J. Garber, Alpha), 3 brothers, 2 sisters, and

12 grandchildren. She was a member of the Alpha Church, where funeral services were held Dec. 24, in charge of Fred Gingerich and Noah Landis.

**Kennel, Lynn**, son of Henry and Della Kennel, was born at Nampa, Idaho, Sept. 28, 1948; passed away at his home near Nampa, Nov. 26, 1961, after a lingering illness; aged 13 y. 1 m. 28 d. Surviving are his parents, 2 brothers (Harold, Nampa; and Lyle, Elko, Nev.), and his grandmother (Mrs. Elizabeth Kennel, Nampa). Since his body was handicapped, he spent all of his life in bed. His patience in suffering has spoken to many and has enriched the lives of those who knew him. Funeral services were held Nov. 29, in charge of Harold Hochstetler and D. A. Good.

**Laskey, Harry Joseph**, son of Mr. and Mrs. Joseph Laskey, was born Oct. 28, 1916; met instant death in an automobile accident Nov. 15, 1961, while on his way to work; aged 45 y. 18 d. Surviving are his wife (Dorothy), 8 children, his mother, 4 brothers and sisters. Services were held at the Ardell Funeral Parlor, Conshohocken, Pa., in charge of Charles S. Gogel.

**Martin, Essa M.**, daughter of Jacob and Lizzie (Rhodes) Martin, was born near Broadway, Va., Aug. 27, 1893; died of a heart attack at the Blue Ridge Sanatorium, Charlottesville, Va., Sept. 29, 1961; aged 68 y. 1 m. 2 d. She lived with her brother, Perry S. Martin, Harrisonburg, Va., since 1918. Surviving are her brother and a number of nieces and nephews. She was a member of the Lindale congregation, but in recent years worshiped much of the time with the Park View congregation. Funeral services were held at the Zion Church, near Broadway, Va., Oct. 2, in charge of Moses Slaugh and Ira Miller.

**McDaniel, Roy C.**, son of W. S. and Annie (Shull) McDaniel, was born Oct. 8, 1902; died at Johnstown, Pa., Oct. 13, 1961; aged 59 y. 5 d. He was preceded in death by his first wife, one son, one daughter, and one sister. Surviving are his widow, the former Emma Sala, 8 children (William H., Long Beach, Calif.; Robert E., Cleveland, Ohio; Paul E., Roswell, N. Mex.; Melvin B., Burbank, Calif.; Carl J., Paris, Ky.; Sally Ann—Mrs. Wm. J. Reddecliff, Jr., Johnstown, Pa.; Iona Mae and David L., at home), one stepdaughter (Mrs. June Wingard), 7 brothers, 2 sisters, and 7 grandchildren. Funeral services were held at the Stahl Church, in charge of David Alwine.

**Miller, Sarah Ann**, daughter of David and Judith Beechy, was born near Berlin, Ohio, Nov. 18, 1862; died at Harrisonville, Mo., Dec. 16, 1961; aged 99 y. 28 d. Nine brothers and 4 sisters preceded her in death. On Feb. 4, 1886, she was married to David J. Miller, who died May 13, 1949. Surviving are 3 children (Erma—Mrs. Elba J. Yoder, Harrisonville; John V., of the home; and Judith—Mrs. V. C. Daly, Torrance, Calif.), 15 grandchildren, and 40 great-grandchildren. One son, one daughter, 3 grandchildren, and one great-grandchild also preceded her in death. She was a member of the Sycamore Grove Church at Garden City, Mo.

**Mois, William M.**, son of William H. and Cora (Mott) Mois, was born at Sauk Center, Minn., Jan. 24, 1884; died at St. Mary's Hospital, Detroit Lakes, Minn., Dec. 19, 1961; aged 77 y. 10 m. 25 d. Surviving are 2 sons and one daughter (William H., Detroit Lakes; David H., Rochert; and Gladys—Mrs. Paul Ballew, Great Falls, Mont.), one brother and 2 sisters (Nelson, Mrs. Peter Peterson, and Mrs. Edcel Keyes, all of Seattle, Wash.), and 11 grandchildren. He was a member of the Lake Region Church, where funeral services were held Dec. 22, in charge of Glen Birky and E. D. Hershberger.

**Monn, Jacob**, was born in Franklin Co., Pa., July 30, 1871; died Nov. 28, 1961; aged 90 y. 3 m. 29 d. His wife died in 1952. Surviving are 3 daughters and one son. Funeral services were held at the Grove Funeral Home, Waynesboro, Va., Nov. 30, in charge of Harvey E. Shank and Leroy Perry.

**Moyer, Emma S.**, daughter of Cornelius and Eliza (Souder) Landis, was born in West Rockhill Twp., Pa., June 29, 1892; died at the Grand View Hospital, Sellersville, Pa., Nov. 16, 1961; aged 69 y. 4 m. 18 d. On Jan. 13, 1917, she was married to Nelson A. Moyer, who survives. Also surviving are 5 children (Bessie—Mrs. Eugene S. Landes, Norristown; Wellington, Hickory, N.C.; Nevin, Telford, Pa.; Nelson, Souderton, Pa.; and Mahlon, Hatfield, Pa.), 21 grandchildren, and one sister (Mrs. John Nace, Telford). One daughter preceded her in death. She was a member of the Franconia Church, where funeral services were held Nov. 20, in charge of Menno Souder, Curtis Bergey, and Leroy Godshall.

**Newcomer, Christian B.**, son of Jacob K. and Anna (Buckwalter) Newcomer, was born in Manor Twp., Lancaster Co., Pa., Dec. 23, 1879; died at the Oreville Mennonite Home, Nov. 23, 1961, after a long illness; aged 81 y. 11 m. He was bedfast for the last five years. On Nov. 19, 1903, he was married to Emma H. Herr, who survives. To this union were born 3 sons; one son preceded him in death. Surviving are 2 sons (C. Lloyd, Windermere, Fla. and Christian H., Sacramento, Calif.) and one sister (Mary B. Newcomer, Oreville Mennonite Home). He was a member of Millersville Church. Funeral services were held at the Home, Nov. 28, in charge of Benj. Eshbach Landis Brubaker, and Landis Shertzer.

**Newcomer, Martin S.**, son of Norman S. and Annie (Strickler) Newcomer, was born in Rapho Twp., Pa., Sept. 27, 1901; died at the Lancaster (Pa.) General Hospital, after a long illness Nov. 23, 1961; aged 60 y. 1 m. 27 d. On Dec. 16, 1920, he was married to Lillian C. Mumma, who survives. Also surviving are daughters (Arlene, at home; Anna—Mrs. Richard S. Enck, Marietta; Mary—Mrs. Raymon Eshleman, Cleona; and Martha—Mrs. Elvin T. Harnish, Willow Street), 14 grandchildren, an one sister (Martha—Mrs. Menno W. Hoffer, Manheim). He was a member of the Chesnut Hill Church, where he was deacon since 1940. Funeral services were held at the Landville Church, Nov. 26, in charge of Raymon Charles and Christian Frank; interment in a joining cemetery.

**Oberholtzer, Emma M.**, daughter of David B. and Anna (Martin) Fox, was born in Lancaster Co., Pa., Nov. 2, 1884; died at Ephrata Pa., Dec. 12, 1961; aged 77 y. 1 m. 10 d. On Sept. 30, 1915, she was married to William N. Oberholtzer, who died July 18, 1960. Surviving are 2 daughters (Elsie—Mrs. Charles Horning, Lebanon; and Anna Mary, Ephrata), 4 grandchildren, and 3 brothers (Daniel at Harry, New Holland; and David, Ephrata). She was a member of the Martindale Church where funeral services were held Dec. 15, in charge of J. Paul Graybill, Raymond Hornir Sidney Gingerich, and John Burkholder.

**Plank, Ella**, daughter of Solomon and Esth (Yoder) Kauffman, was born in Elkhart Co., Ind., Nov. 15, 1871; died at her home in West Liberty, Ohio, Dec. 5, 1961; aged 90 y. 20 d. On Oct. 11, 1886, she was married to Samuel J. Plank, who died in 1951. Surviving are daughters (Mrs. Maude Yoder, with whom she made her home; and Katie—Mrs. Emmett Kiehl, both of West Liberty), 3 grandchildren, and 13 great-grandchildren. One sister and 2 h sisters preceded her in death. She was a member of the South Union Church. Funeral services were held at the Hostetter Memorial Home, Dec. 8, conducted by Roy Koch, assist



Eldon King and John King, grandsons of Er Plank.

**Schrock, John Joseph**, son of Joseph and h (Birkey) Schrock, was born near Arcola, Aug. 28, 1903; died in an auto accident Nov. 15, 1961; aged 58 y. 2 m. 18 d. On Oct. 9, 1921, he was married to Katie Ann Miller, who died July 11, 1958. On Dec. 18, 1959, he was married to Mrs. Elizabeth Beachy, who lives. Also surviving are 3 sons (John, Cheville, Ark.; Adlai, Champaign; and Er, Elgin), 4 daughters (Mary—Mrs. Lale Carter, Melburn, Fla.; Ida Mae—Mrs. Mosely, Champaign; Martha, Elgin; Maggie—Mrs. William Meyers, Arcola), grandchildren, a stepson (William Beachy, Stoult), a stepdaughter (Frieda—Mrs. George helm, Arthur), one brother and 2 sisters (Mrs. Maggie Mast, and Tillie—Mrs. Miller, all of Bourbon Township). He was a member of the Arthur Church, where funeral services were held Nov. 18, in charge Richard Yordy.

**Snyder, Susanna**, daughter of Christian and Elizabeth (Martin) Martin, was born at Lexington, Ont., June 12, 1899; died at her home, Nov. 19, 1961; aged 62 y. 6 m. 7 d. On Nov. 19, 1919, she was married to Elo Snyder, who lives. Also surviving are 3 sons (Amos and El, Breslau; and Floyd, at home), 3 daughters (Salome, Toronto; Ina, at home; and Eth, Elkhart, Ind.), 4 brothers (Isaiah, John, Peter, Waterloo; and Tobias, Elmira), one sister (Veronica—Mrs. Elam Weber), and 8 grandchildren. Funeral services were conducted at the Bloomingdale Church, Dec. 21, with Rev. W. Snyder and J. B. Martin in charge.

**Spaetzel, Nancy**, daughter of Mr. and Mrs. W. W. Witmer, was born at Kossuth, Ont., Aug. 1, 1869; died at the Fairview Mennonite Home, Preston, Ont., Dec. 13, 1961; aged 92 y. 1. 29 d. She was married to Jacob Spaetzel, who died in 1924. Surviving are 2 sons (Isaiah and Herbert), 12 grandchildren, 32 great-grandchildren, and one sister (Mrs. Rebecca Grich). One son and 2 daughters preceded her in death. She was a member of the First Mennonite Church, Kitchener, Ont. Funeral services were held at the Ratz Bechtel Funeral Home, Dec. 16, in charge of L. W. Witmer; interment in Mannheim Mennonite Cemetery.

**Springer, Valentine**, son of Mr. and Mrs. Valentine Springer, was born in Alsace Lorraine, France, March 15, 1869; died at Fisher, Dec. 3, 1961; aged 92 y. 8 m. 18 d. On Dec. 3, 1895, he was married to Emillia K. Zicker, who survives. Also surviving are 10 children (George, Theodore, Mary—Mrs. Lester Aver, Mrs. Clara Naffziger, Dora—Mrs. Oyer, Elmer, Victor, Raymond, Clarence, and Ervin), 33 grandchildren, and 36 great-grandchildren. One son preceded him in death. He was a member of the East Bend Church, where funeral services were held Dec. 3, in charge of J. Alton Horst and Ivan Birkey. **Stahl, George**, son of Jacob G. and Ellen (Eicher) Stahl, was born in Somerset Co., Pa.; died at the Medina (Ohio) Hospital of a heart attack, Sept. 14, 1961; aged 58 y. 7 m. 1 d. He was married to Florence Shirey, who lives. Also surviving are 4 daughters and 2 sons (Ruby—Mrs. Thomas Couperthwaite, Fredy—Mrs. Frank Demczyk, Betty—Mrs. John Hle, Diane—Mrs. Robert Phillips, Daniel, James, all of the Medina area), 15 grandchildren, 3 sisters and 2 brothers (Mrs. Oscar Shier, Davidsville, Pa.; Mrs. Lloyd S. Croyle, Thomas Mills, Pa.; Howard, Ft. Myers, Fla.; Edwin, Irwin, Pa.; and Mrs. W. P. Brant, Hersert, Pa.). He was a member of the St. Pauls Lutheran Church, Valley City, Ohio, where services were conducted, Sept. 17, by Rev. Ralph Brandt.

**Troyer, Esther F.**, daughter of Henry G. and Emma Freed, was born at Telford, Pa., Sept.

20, 1913; died at the Grand View Hospital, Sellersville, Pa., Dec. 18, 1961; aged 48 y. 2 m. 28 d. On June 5, 1951, she was married to Samuel J. Troyer, Tanganyika, East Africa, where she was a teacher. In 1958, they returned to the U.S. on account of her health, and since have resided at Fairview, Mich. Surviving are her husband, a daughter (Lois Marlene), her father and stepmother, 4 brothers (Arthur, Manville, N.J.; Norman, Alfred, and Paul, Souderton, Pa.), one sister (Mrs. Noah Derstine, Perkasio, Pa.), 2 stepbrothers, and 2 stepsisters. She was a member of the Fairview Church, where funeral services were held Dec. 23, in charge of Harvey Handrich and Floyd Yoder. Services were also held at Finland, Pennsburg, Pa.



## ITEMS AND COMMENTS

### BY THE EDITOR

A "Return the Bible to the Heart of the Nation" program, which will include the reading of the Bible over loud-speakers on the streets and in shopping-center parking lots, was announced at the National Sunday School Association Convention. Sponsored by the National Association of Evangelicals, the program calls for distribution of 25,000,000 pledge cards and daily Bible reading schedules to aid in the goal of having 10,000,000 persons read the entire Bible in 1962.

\* \* \*

At the invitation of the Dutch government, the Christian and Missionary Alliance will develop and supervise a teacher-training program in the primitive highland areas in northern New Guinea. The Alliance hopes to enlist the co-operation of other Protestant missions in New Guinea in this project. Evangelical teachers will be chosen in Holland, and the Dutch government will provide passage and pay salaries for these teachers for a three-year term in New Guinea, during which they will instruct native Christians in the basic teaching methods so they can return to set up grade schools in their own area.

\* \* \*

The Pennsylvania Human Relations Committee has asked a Chicago company to pay \$2,000 to Mrs. Rita A. Rolter, who lives near Pittsburgh and who claimed that she had been discharged because she is of the Jewish religion. The company also was required to sign a statement that it will engage employees within Pennsylvania on the basis of individual ability and without regard to race, color, religion, ancestry, age, or national origin.

\* \* \*

Albert J. Luthuli, one of the men who received the Nobel Peace prize, is a former South African Zulu who embraced Christianity and devoted his life to peaceful methods for ending racial segregation in South Africa.

\* \* \*

There are in the United States almost 36,000,000 families with religious affiliation, but there are 41,000,000 families which own

**Widmer, Daniel W.**, son of Peter and Catherine Widmer, was born near Wayland, Iowa, June 18, 1886; died at the Mercy Hospital, Iowa City, Iowa, Dec. 8, 1961; aged 75 y. 5 m. 20 d. On Jan. 24, 1912, he was married to Mary Graber, who died Dec. 4, 1959. One son also preceded him in death. Surviving are one son and one daughter (Gladys and Maynard, both of the Wayland community), 2 grandchildren, one brother (John, Washington), and 2 sisters (Mrs. Josephine Wenger and Mrs. John J. Rich, both of Wayland). Three sisters and 4 brothers preceded him in death. He was a charter member of the Bethel Church, where funeral services were held Dec. 11, in charge of Willard Leichty, assisted by Chris Graber and J. D. Graber.

automobiles; more than 50,000,000 which have refrigeration; and more than 46,000,000 which have television.

\* \* \*

The Southern District Conference of the Mennonite Brethren Church met at Buhler, Kans., Oct. 20-22. The conference projected goals for the next five years: (1) To work for the establishment of at least one new church annually. (2) To support not less than two missionary efforts among underprivileged peoples in the district. (3) To encourage established churches to consider opening a second church in the area to provide more service opportunities for members and to win more people to Christ. (4) To encourage churches to conduct home Bible study classes and to launch visitation programs to reach the unchurched. (5) To challenge established churches to loan several families to assist nearby new churches and to give new spiritual vitality to the mother church. A goal of 5,000 members was set for 1962. District membership at the beginning of the conference here was 4,837. The average contribution per member for all church and conference causes during the past year was \$151. Lando Hiebert, Tabor College professor of Bible, was elected chairman for 1962. The secretary is a Cimarron, Kans., dentist, Dr. Vernon Penner.

\* \* \*

A Moscow radio broadcast to areas of the U.S.S.R. occupied by Germans attacked Baptist and Mennonite groups. It said that these groups were more interested in preparing for the afterlife than building communism and that steps were being taken "to eradicate the situation."—Ivan V. Magal.

\* \* \*

There are in Spain an estimated 25,000 to 50,000 evangelical Christians. The largest denomination is the Plymouth Brethren, with 60 congregations. The next largest group is the Spanish Evangelical Church, with about 51 congregations.

\* \* \*

The American Cancer Society reports that the cure rate from cancer has climbed during the past 25 years from one out of seven to one out of three. The report again



asserts that "if men would stop smoking cigarettes, most cases of their lung cancer would be prevented."

\* \* \*

American drug manufacturers have contributed 6,000,000 vitamins, 21,000 cans of vitamin syrup, and 3,000 pounds of cold tablets, valued at \$300,000, to Evangelist Swanson Association Orphanages in Korea.

\* \* \*

Pope John XXIII recently expressed the opinion that if St. Paul lived today, he would probably be a journalist. He says, "Can we doubt that he would have done it [that is, preaching the Gospel] by means of press had he lived in the twentieth century?"

\* \* \*

Moscow radio reveals that the Soviet Union has a new "god" of its own. He is Premier Nikita Khrushchev. The station reported that Titov, the second Soviet cosmonaut, said in addressing the Communist Party in Moscow: "We're very proud Premier Khrushchev called Gagarin and me heavenly brothers. I must let you in on a secret. We cosmonauts and many Soviet people call Khrushchev our heavenly father."

\* \* \*

More than 34,695,000 copies of Scripture were distributed throughout the world in 1960 by member groups of the United Bible Societies for an all-time record. This represents an increase of some 5,000,000 copies over 1959. Of the new total, the American Bible Society alone was responsible for distribution of some 23,210,000 Scriptures. The United Bible Society is a co-operative fellowship of 23 national Bible groups, and marks its fifteenth anniversary this year. Its work has been extended into more than 100 countries on six continents.

\* \* \*

The Negro population in the United States, now nearly 20,000,000, has increased 25 per cent in the last ten years. During this same period the white population increased 16 per cent. The average Negro wage is now nearly 60 per cent of the wages of the average white worker. It was only 41 per cent in 1939.

\* \* \*

A survey reported in the *Harvard Business Review* shows that 68 per cent of business executives say their industry accepts business practices which they regard as unethical.

\* \* \*

The Christian and Missionary Alliance will step up its missionary program in South America by entering the interior of Brazil in 1962. Four missionaries are launching Gospel work in the medium-sized towns in the area south of Brasilia in January. The Alliance has formerly had work in Colombia, Ecuador, Peru, Chile, and Argentina. Brazil will become the twenty-third country in which the Alliance will have missionary personnel, more than 830 stationed around the world.

\* \* \*

Latin America is facing a revolution within the next five years that "may be

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communist, socialist, or even Christian," according to Bartolo Perez, a young Brazilian who has become president of the Young Christian Workers Movement. This organization claims a membership of more than 3,000,000 young Catholic workers in 85 countries.

\* \* \*

South Africa's government has announced it would permit Zulu Chief Albert Luthuli to leave the country for ten days so that he may go to Norway to accept the 1960 Nobel Peace Prize. Luthuli, who is a Christian, is the first African to win a Nobel award. The 10-day limit on his passport means that he will be unable to accept speaking appointments in the United States and Britain.

\* \* \*

The number of baptized Protestant church members in Latin America now stands at 3,441,415, an eightfold increase over the 1937 figure of 422,395. This figure does not include the members of numerous independent church groups operating in Latin America who do not furnish statistics.

\* \* \*

Church and synagogue membership in America reached a record high of 114,449,217 in 1960, but registered a comparatively small percentage increase. The increase of 1.9 per cent over the 1959 figures is only slightly more than the estimated over-all population increase of 1.8 per cent. Last year 63.6 per cent of an estimated national population of about 180 million belonged to a church or synagogue. Protestant membership for the year showed a gain of 1.8 per cent, Catholic, 3.2 per cent, and Jewish, a slight decrease.

\* \* \*

G. Elson Ruff, veteran Lutheran editor, has proposed a TV strike against the quality of television programs. "Turn the thing off and leave it off until the networks can come up with a new plan," he said. He declared further that "the only way to rescue TV is to take it away from advertisers and give it to the authors."

\* \* \*

An Israel archaeological expert has described the unearthing of 64 first-century documents in the Dead Sea cave area last winter as the greatest find of its kind since the discovery of the Dead Sea Scrolls. These documents, written in Hebrew, Aramaic, Nabatean, and Greek, are the largest collection uncovered in the Holy Land so far.

They are dated, which increases their historical value. All of the documents are on papyrus except two Biblical fragments from the Book of Numbers and the Book of Psalms, which are on parchment.

\* \* \*

The first Protestant church built in Israel since its establishment as a state in 1948 has been dedicated in Nazareth. It houses a congregation of the Church of the Nazarene.

\* \* \*

There are approximately 900 missionary physicians and about 1,400 missionary nurses operating medical missions in about 80 countries throughout the world. Walter H. Judd, a medical missionary in China, says, "Medical missionaries minister both to persons in need and to the benefit of our society which is on trial throughout the world."

\* \* \*

The number of teen-agers in America, a group of particular concern to the nation's churches, increased by more than 25 per cent in the decade between 1950 and 1960. The number can be expected to increase by 50 per cent during the decade ahead, and by at least another 10 per cent beyond that figure by 1975.

\* \* \*

Moses' father-in-law will be honored on a postage stamp, according to an announcement of the government of Israel. A new airmail stamp will depict the tomb of Jethro, one of Israel's historic shrines.

\* \* \*

A Brazilian priest says that some 92 per cent of the population of that country has been baptized and is therefore described as "nominally Catholic." However, only some 40 per cent has received first communion and only 15 per cent practices the faith in a regular way.

\* \* \*

*Saturday Review* reports a United Nations survey of the diets of three billion people, and discovered that four out of five, 80 per cent of the entire human population, have never had, and will not have in the foreseeable future, what a North American family takes for granted as a good square meal. This is something that ought to take our appetites.

\* \* \*

Paul Wohlgemuth of Tabor College, Hillsboro, Kans., has been elected president of the National Church Music Fellowship.



# Gospel Herald

*Christ's "fool" is not more stupid, or more daring than others; he just makes his venture on different things.*



TUESDAY, JANUARY 23, 1962  
VOLUME LV, NUMBER 4

## "Fool" for Christ's Sake

By Titus Bender

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*The fool says in his heart, "There is no God."—Psalm 53:1a, RSV.*  
*Let no one deceive himself. If any one among you thinks that he is wise in this age, let him become a fool that he may become wise. For the wisdom of this world is folly with God.—I Cor. 3:18, 19a, RSV.*

There are two kinds of fools in the world today—fools for God or fools for the enemy of our souls. It all depends from whose viewpoint one sees the situation. From the viewpoint of unregenerated man, a person who dedicates himself to Jesus is a fool. From the viewpoint of God, a person who sells out to the devil is a fool.

The fool says in his heart, "There is no God." This he may do by an outright declaration of skepticism as far as God and the spiritual are concerned. But in addition there are many persons who claim to be God-believers, whose attitudes and lives prove that in their hearts they have said, "There is no God." In either case the person is a fool for the enemy of our souls.

But there is a different kind of fool referred to in I Cor. 3:18. Paul calls for anyone who would become wise to first become a fool, and Paul speaks from experience. What does he mean?

We can be certain Paul did not call for stupidity, careless living, or careless witnessing. He did call for a completely new approach to life that is distrustful of the answers of this world to the problems of man and abandonment of self in a childlike grasp of faith to Jesus and the eternal. From the viewpoint of the wisdom of this world such a life is foolish. Four things come to my mind which the child of faith will be "foolish" enough to believe.

#### *"Foolish" Enough to Stand Alone Before God*

Today, perhaps more than ever before, people clutch their security by going along with the crowd. This is the day of the mass mind. All our political life, business activity, and worldly success are geared to the crowd which "cannot be wrong." "Everybody's doing it," is the cry, and this gives a feeling of security, however false. Some people try to approach God this way—slipping in with the crowd. But our world has well-nigh forgotten that new life in Christ is first of all a personal matter. Before God we stand stripped of all our masks of self-goodness, cover-up actions, and false smiles. Before God we stand alone without the crowd to agree we are a "Good Joe" or better than the average. Before God we stand alone as His gaze takes in our whole being.

And if we are a fool for Christ's sake, we come from that encounter with Christ broken in spirit, flooded with the forgiveness of a Jesus of compassion, and with the gentle but undaunting fire of heaven in our hearts, consecrated to the service of the Master. The Apostle Paul was foolish enough not to follow the crowd, but to bare his heart before Almighty God for forgiveness. Then the Apostle Paul went back to reach persons from the crowd for Christ. Paul said, "... let him become a fool that he may become wise."



# Two Worlds

BY LORIE C. GOODING

There are galaxies, planets, stars, and suns  
In the blue, star-sparked immensities.  
But we are so bound by our own horizons  
That we never think about any of these.

There are rose-white mountains with snow-soft  
shoulders  
Where in majesty the night wheels by.  
But we are too busy with trifling matters  
To climb a mountain to see the sky.

There is a world of the spirit around us  
Of which we so seldom become aware,  
Being so bound in the world of our senses,  
That we often forget that the spirit is there.  
Killbuck, Ohio.

## *"Foolish" Enough to Forget About Worldly Success*

I believe it is indicative of our sense of utter failure that our world spends so much time worrying about and plotting for success. Some men narrow their field of vision to planning for purely personal success. While they live, they want irresistible power, and when they die, they want their name in a history book as a person dedicated to the cause of humanity.

Some broaden their field of vision just a bit and strive with earnestness for the solution to man's problem. They attempt to bring man a bit closer to success in solving his problems by the accumulated wisdom of this world. They hope history will be kind enough to confer upon them the honor of having been a much-loved and long-remembered benefactor of the human race.

Then there are some who seek to be known to men as great in the kingdom of God. Even a great church leader can be tempted to have one eye on his work and the other eye cocked on his rating with people and his future in the annals of church history.

I believe the fool for Christ's sake will forget about worldly success and abandon himself to Christ and the work of the kingdom. It is in Jesus' eyes that he wants success. When the books are opened above, I believe those who have been highly successful will not necessarily follow popularity ratings here below either in the world or in the nominal church. Among those successful in God's eyes will be the known and

the unknown, the dedicated pastor everyone knew and the Jesus-spirited Christian almost nobody knew. God looks on the heart. The fool for Christ's sake, like Paul, forgets the things behind and strains for the goal of the high calling to which Jesus calls. The fool for Christ *forgets* about worldly success. Paul said, "... let him become a fool that he may become wise."

## *"Foolish" Enough to Believe in Resurrection Power*

This is the age of power. We have harnessed electricity. We glide down the road sixty miles an hour with a touch of the foot on the accelerator. We listen to the power-packed engine of a diesel pulling fifty tons of produce up a hill and hardly slowing its speed. We fly in a few hours from Paris to Washington. We even shoot man into space and confidently wait for his return. Physically speaking we are fast harnessing power.

But how about power in the spiritual world? We have turned our eyes to the problems of man and have sought to use our brain power to solve his problems. We have mastered the technology necessary to feed and house the world but have used it more to wreak havoc than to relieve suffering. We have tried to be trusted by all people but have been slapped in the face because we are basically selfish and cannot hide it. We have sought to break walls between peoples and have succeeded only in building others.

The world is a powder keg, and yet our world looks every direction but toward surrender to God for the answer to man's dilemma. Spiritually speaking we are worse than powerless. Our world is dead without Christ.

The fool for Christ is "foolish" enough to believe in resurrection power. Sometimes as we let our minds wander, we are appalled at the death grip of sin on people. It has been about 2,000 years now since Jesus arose, and today, in spite of the power God has demonstrated down through the years, our world and our communities seem as much enmeshed in the net of sin as ever. The church seems self-seeking and powerless. Wait! That is a long enough look at the problem we face. The fool for Christ believes in the resurrection power of Christ! We tie God's hand by our too human unbelief. God can and will create a community of heaven wherever we permit Him.

There is no power on earth or in hell

that can prevent the sweeping in of God's power and healing on hearts crying out for relief if we are contrite praying vessel through whom God can work. My mind asks, "But how can God accomplish these things?" I don't know, but one thing I do know, the fool for Christ believes in the resurrection power of Jesus. Paul said, "... let him become a fool that he may become wise."

## *"Foolish" Enough to Be a Witness*

In the courtroom the one person who may seem to be the most important yet personally uninvolved or unconcerned about the trial is the witness. He simply relates what he saw. But in the trial of Jesus that still goes on today the witness is the most personally involved and personally concerned person in the trial except Jesus Himself. To be a witness for Jesus demands crucifixion with Jesus. Being a witness for Jesus involves receiving a new heart, a new life, a new compassion, a new goal, a new faith, a new boldness, a new cross, and a new loyalty to a new Master. We become a witness for life and eternity. There is no honorable way of backing out. It costs us everything we are and have. A man must be foolish in the eyes of the world to be a witness for Christ.

We are not the prosecuting attorney of the jury. We do not give the verdict. We simply represent the one who has been crucified millions of times as a criminal and usurper. We die with Him. His burden is our burden. His task is our task. His joy is our joy. We are not the jury but the witness—a foolish task in the eyes of Jesus' betrayers.

What makes it so heartbreaking is the array of false witnesses, some of whom even claim to be on Jesus' side. Through their testimony Jesus has too often been portrayed as a Santa Claus. Too many of our fellow witnesses try to get Jesus out of the "jam" by loudly proclaiming He will disturb no one, will cause no one any despair of sin and self. They paint Him as a Santa Claus instead of our Jesus who can save only when man's proud heart is broken and his will consecrated. The false witnesses complicate our task of being a witness, yet our challenge is to be "foolish" enough to be a witness.

Sometimes we ask, "Can Jesus use me for a witness? There is so much in me that is imperfect and unlike Christ." Paul believed God could use a former murderer and he

(Continued on page 76)

## GOSPEL HERALD

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## Ethical Commitment

Jesus came to the world to die for the redemption of men. But on His way to Calvary He illustrated the will of God in His own moral perfection. He lived in our sinful world, and He was tempted in every way as we are. But the testimony concerning Him is, "who did no sin." Neither His worst enemies nor His best friends knew anything against Him.

We are His followers. We are not saved by imitating Him, but being saved we are to imitate Him. It is God's purpose to create the image of Christ in us. The process begins at conversion and continues until we shall be like Him, for we shall see Him as He is.

The commitment to Christ in faith involves a holy walk. He died to save us from sin, not in sin. The unholy lives of professed Christians are a denial of the faith. The scornful charge of the world is that Christians do not live what they profess to believe. George Bernard Shaw said that Christianity could supply what the world needs; he wondered why somebody did not try it.

There is Scriptural language for this lack of moral commitment. "I will follow thee; but . . ." Jesus asked for both hearing and doing. The one who put his hand to the plow should not look back. There are "practical Christians" who do not let their Christianity affect their lives. The lukewarmness of church people is seen in their constant moral accommodation to the world. We often take our cue from the world instead of testifying against it.

Someone has said that we can study Jesus with intellectual impartiality, but we cannot come to Him with moral neutrality. For He asks us to stand with Him, where our sin becomes obvious.

The one who comes to Christ must be prepared, not only to revise his ideas, but also to reform his life. Any hesitation to be morally committed prevents one from finding reality in the experience with Christ. Questions of faith often wait on questions of obedience. Vaunted unbelief is often a screen for secret disobedience. Sinful living stands between the would-be disciple and Christ. He shrinks from really following for fear of moral requirements and consequences.

The erosion of conscience makes a barren field to which Christ will not come. Since conscience is a creature of education and training, there may be changes in the sort of thing for which we feel condemna-

tion. But the changes should be toward more holiness, not less. The tendency is toward codifying our morality on a low level. Christ calls us to the high road of His ethics. He calls us higher and higher. He puts His finger on our sins, and we must be ruthless in our following His call.

Following the crowd is not following Christ. Yet 52 per cent of one group of church members said they are chiefly influenced in moral decisions by what others do. We must be willing to hear the voice of Jesus, and to follow, no matter what others do.

Our Christian calling is more than a passive acquiescence. It is a compelling intention to seek and to do God's will. It says "yes" to the Lord, no matter what He asks. It turns resolutely against all that He condemns, and gladly accepts the moral standards which He approves.

Can people tell that you have been with Jesus and learned of Him? Is His mark upon you? Whose are you?—E.

## Be No More Children

One of the ways in which the Christian matures is in his faith. We sometimes hear a "simple, childlike faith" held up for approval and imitation. There are no doubt certain elements in child-faith which should be preserved. But in the main we grow out of child-faith just as we do out of our other childish traits.

We of the Anabaptist tradition in fact affirm that a child cannot have a saving faith. It is only a certain degree of maturity—intellectual, physical, emotional—which can bring him to the place of understanding and commitment which qualifies him for baptism. We do not baptize children because children are not capable of Christian faith.

Now children do have child-faith. They learn to have confidence in people, and in what these people tell them. The basic religious education of children gives them much knowledge of spiritual truth, and the attitudes that can lead them to saving faith when they grow older. The fundamental concepts about God, Christ, God's Word, the church, and right behavior are very important, and should be given to the child in an effective way. For this parents and teachers and curriculum makers are responsible. In such religious training of its

children the church must be very much interested.

But no kind of hothouse forcing can give a child an adult faith. We have to observe God's laws of growth. The years must make their contribution to the making of a grown-up person.

The development of an adult faith, however, is not automatic. Many people achieve adulthood, but keep a childish faith, or have none at all. It is possible to grow up without coming into a saving relationship with Christ, with all that this means in its intellectual, emotional, and spiritual expressions. They may still know a lot of Bible verses and be able to give the stock answers to religious questions. But it is out of the top of their minds and has no deep reality. They are carried along still by the faith of others. They are directed by the crowd or the atmosphere in which they find themselves. What they believe never becomes their own possession by personal commitment. The only prayer they say is, "Now I lay me. . . ." Their favorite song still is "Jesus Loves Me."

To adults with a child-faith questions are painful. They do not want to find new answers or to make new decisions. They prefer to rest in the answers they learned at Mother's knee or in the primary department of Sunday school.

Not that those answers are wrong. But they did not reach into adult need. They do not resolve mature complexities. And so these childish adults flounder along in religious illiteracy. They studiously avoid a face-to-face, man-to-man encounter with Jesus Christ. They still believe everything they are told and live by the decisions made for them by somebody else.

An adult faith must be reached through adult understandings. It requires mature thinking. It faces the questions and problems. One who never asks questions cannot possibly know the answers. It is childish to fear that Christianity will not bear investigation and examination. The Bible does not condemn people like Job and Thomas who ask questions. It answers their questions. An adult does not shy away from questions because they are hard. He does not shut his ears to reading or to preaching that is deep. He is willing to chew meat rather than simply to drink milk.

But adult faith is not only intellectual. To be convinced is not enough. We are called to believe in Christ, not merely something about Him. We must honestly face, not only who He is, but what we are and what He would have us to be. The whole person must become involved in a thoughtful and total commitment to Christ. We must say "yes" to Christ. There must be a personal allegiance. We must renounce all other gods: ourselves, other people, things.

All this involves decision. His call requires our answer. A child-faith does not



face the possibility of saying "No." The adult takes his place as a responsible, deciding person. He knows that a man must decide whom he shall be. He faces the challenge to a venture of faith. He sees that neutrality is impossible. He is either for or against Christ. And no one can make his decision but himself.

When a person fully faces the responsibility of decision, and when he deliberately and progressively chooses Christ and His will for him, then he is in the way of spiritual manhood. Then he has put away childish things, including a childish faith.

—E.

## Meditations of a Missionary

BY BLAISE LEVAI

1. Though I speak in the dialect of the people I serve and can preach with the eloquent power of a fiery evangelist; though as a surgeon I can operate with skill; though as an agriculturalist I can raise acres of high-grade rice; though I as a teacher can deliver learned lectures, but do not have love, my message is hollow. 2. And though I have the talent of a diplomatic organizer and administrator in councils and meetings; though I have all confidence that I need to raise large funds, but do not have love, I am good for nothing. 3. And though I share my possessions and give money to the poor, but do not help my brother to become a strong, independent follower of Christ, I achieve absolutely nothing. 4. Love, if it is genuine in the life and work of a missionary, is patient and constructive; nor does it seek for position and prestige. Love is glad to see a competent national in charge, and envies not. Love seeks to train an indigenous leadership; it does not cherish inflated ideas of its own importance; it is never anxious to impress. Love tries to identify itself with the people and is never puffed up. 5. Love that is genuine does not belittle. It does not compile statistics of another's mistakes. Love seeks to bear joy and sorrow, failure and success in brotherly ways. Love is not easily provoked when there is a difference of opinion; and when unknown rumors are spread, love believes the best. 6. Love that is genuine is a partnership. It is better to fail with a national in charge than to succeed without him. Love is not touchy; it never hides hurt feelings. Love never barricades understanding; it rejoices in sharing the truth. 7. Love keeps an open mind; is willing to attempt new methods and ways of doing things. Love does not consider the past so precious that it limits new vision. Love gives courage to change old ways when

necessary. Unless we are prepared to adapt and change, we shall have defenders of an old system but no new voice; we shall have preachers but no prophets. We shall keep the bush primly pruned by hired gardeners, using expensive equipment, but within the bush there will be no burning fire. 8. Love that trusts like little children never fails. Large institutions may cease; even heavily subsidized schools and colleges that impart knowledge may close. And if wisdom gained there fails to lead students to Christ the Saviour, it would be better to entrust such education to the government; for our knowledge is always incomplete without Him who is "the way, the truth, and the life." Love, that has no other desire but to trust, never fails. 9. We are in a period of change and transition. And where is the man who knows where we are going or what will happen on the mission fields? 10. But now, here on earth, we can comprehend only in part. 11. When missions were yet at the stage of childhood, the methods of proclaiming Christ's Gospel were simple. Authority was in the hands of a few. But now that missions have grown for over a century into maturity, they must put away childish dependence. There must be on each of the fields abroad a new, strong, independent church for the Master that is self-supporting, self-administrating, and self-propagating. 12. But whatever happens, whatever direction the winds of change may take, there is this certainty: Our Lord will not leave Himself without a witness. He is perfecting His plan in and through history, though everything now looks confused and baffling. 13. Be sure of this: institutions will pass away, but labor wrought by hands which have shared with those in need, and the message of the saving love of Christ, who died and rose again and lives as Lord of Life, will never, never pass away. In this life there are only three enduring qualities: Faith, Hope, and Love; these three. But the greatest of these is Love.

(Blaise Levai was an educational missionary for almost 15 years in Vellore, South India. At present he is editorial assistant at the American Bible Society in New York.)

## Depths of Love

BY BEULAH L. DIFFENBACH

Oh, the searing pain  
To stand helplessly by  
And see your child suffer  
And hear his sharp cry!

Thou hast done this, my Father.  
And now I can see  
How great are the depths  
Of Thy love for me.  
Lancaster, Pa.

## "Heavy and Displeased"

BY STANLEY C. SHENK

Ahab was feeling mighty bad. He had cried for the moon, and for some odd landish reason, the moon hadn't been forthcoming. Ahab just couldn't stand the injustice of it all, and so he had come home to pout. He was a big overgrown baby who had the body of a man and the emotions of a child.

You can see the same kind of psychology in some church members even today. They want a new Sunday-school teacher, or a new church or they DON'T want a new church or whatever, and if they don't get their way, they go home and sulk in sulky silence. Or worse yet, they come back to church every Sunday morning and sulk there. As Raymond Kramer has said, they become "ouchy, slouchy, and grouchy." There's method in their madness, too. The figure that if they sit around in a dark brown stew long enough, somebody will finally feel bad enough to apologize to them. That's all some of them want. Having received an apology, their pride is gratified and they sit up and begin to take an interest again. There is another group of sulkers, however, who really have a threefold grievance, and who demand at least three or four apologies before they'll exchange their frown for a newly fitted crown.

Let's grow up. "By this shall all men know that ye are my disciples, if ye have love one to another." "[Love] seeketh not her own."—*Herald Youth Bible Studies*.

## "FOOL" FOR CHRIST'S SAKE

(Continued from page 74)

became a valiant soldier for Christ. If our hearts are broken and the Holy Spirit lives in us, changing us into Jesus' image, then as fools for Christ we know God can use even us. The fool for Christ is "foolish" enough to be a witness.

Every one of us is either a fool for Christ or a fool for the devil. When I pause to remember how Jesus was murdered by those He came to save; when I stop to see His cry for their and my forgiveness; as I hear Him continue His invitation, "Come unto me," then I know my mind is made up. I will be a "fool" for my Saviour.

Meridian, Miss.

The Japanese uses a ritual dagger to kill only himself in committing hari-kari; the driver who is a devotee of hurri-kari will take several persons with him in death and add some injuries to his score, too.

—*Inter-Ocean Optimist*.



# Church Unity Through Christian Literature

By Maynard W. Shetler

(Delivered to 1961 meeting of Mennonite Publication Board)

Unity is the result of one thing, spiritual growth of the whole body. Eph. 4 is often applied to relationships within a conference, denomination, and Christendom. I would like to apply it to the work of the church, of which publishing is one aspect, and to book publishing, which is only one part of publishing.

I want to write about "The Mennonite Church Fulfilling Her Commission Through Publishing Books." The Publication Board members have been appointed by the church to be responsible for this part of the church's task. Through them, the author, the concerned individual, the Christian Education Commission, the Peace Problems Committee, the Music Committee, the Historical and Research Committee, and the many Christians within our denomination, books are brought into being.

The objective that the Mennonite denomination through the Publication Board and Publishing House has set is this, "to publish and distribute books that will serve the Mennonite Church in her task of carrying out the Lord's commission." We have received the commission, but in the commission Christ does not spell out the method. Literature is one method or way of carrying out this commission.

For what purpose are we publishing books? To make a name for the Mennonites, to make ourselves heard, or to show what we can do? No! We are not publishing books to promote "our" doctrine. We are publishing books to promote truth as revealed to us by God through His Word and Spirit. We are publishing books "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we [all and all includes Christians of other denominations] come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we . . . may grow up into him in all things, which is the head, even Christ." All books should have but one purpose, to bring honor and glory to the Lord Jesus Christ.

Our book publishing program can be broken down into three categories. First, provide books for the growth and welfare of our own brotherhood. This includes books promoting doctrine, history, worship, music, and discipleship. Second, provide books for use by our members in their outreach. This would include books to inform,

to present Christ and the church to unbelievers. Third, provide books which will witness to those outside our denomination. Through these books we give our witness to general Christendom, contribute to the molding of thought, and fulfill our responsibility to our brother outside of our denomination. Books for this group include books on doctrine, discipleship, and Christian living. Just as Catholicism, Arminianism, and Calvinism have influenced general Christendom, so should the Anabaptist influence pervade all groups including our own.

Now let's take a look at what has been done. The first area—to provide books for the growth and welfare of the brotherhood. In this section we have listed books on doctrine, Christian nurture, spiritual growth, missions, thought pieces, discipleship, church history, music, and inspirational books. Get a Herald Press Books catalog and categorize the books published. The large list in each group will surprise you.

Some may question the publishing of some of the titles listed. For example, why publish juvenile fiction? This age group reads! I'm sure you are already aware of the fact if you have children in this age group. When your youth are reading, ideas are picked up whether stated or not. What kind of ideas are they getting from the books they are reading? Ideas on family living, death, sex, meeting problems, concepts of God, and on Christian maturity. Every piece of material written is portraying a philosophy, whether it is obvious or not. In fact, it is from these unconscious concepts that we often pick up ideas which stay with us for life.

In the book, *The Miller Five*, and the chapter, "Where Were the Millers," we have attitudes formed not only toward the military and war, but also toward our own youth who serve as conscientious objectors. Throughout the book we have wholesome Christian family living portrayed. We should provide books for this age group. They are forming many concepts that will be with them for life.

The second area—to provide books for use by our members in their outreach. In this area the few books published have had wide distribution. *An Invitation to Faith* is designed for Mennonites to give to their friends. It introduces them to Christ and to the Mennonite Church. *Mennonite Life* is sold on the Indiana, Pennsylvania, and

Ohio Turnpikes as well as at the Information Center in Lancaster. Here is a witness that is sold rather than given away. *Meditations for the New Mother* has had very good distribution and is being used in an extensive way by many denominations. In fact, our own denomination could do much better in the use of this book. It is an excellent means of reaching the unchurched home. *How God Heals* was used by the Mennonite Hour. Many were blessed by this little book.

The third area—to provide books which will witness to those outside our denomination. This area, too, is sometimes questioned. Some may wonder why this area is important. The reason they do is that they forget that we are selling in books, not merchandise, but ideas, knowledge, and information. We need to give a witness to general Christendom. We have a responsibility to our brother. We have something to say and only we can say it. Just as each individual is responsible before God to obey as an individual, even though the instructions he received from God may not be the same as those of his brother, yet he must witness to his brother, not to force conformity but rather to edify. The same principle applies to denominational relationships. "For the edifying of the body of Christ: till we all come in the unity of the faith."

For many years we have been learning from other denominations, attending their seminaries, hearing their interpretation of doctrine, reading their books. Now we are beginning to contribute to those seminaries ideas, beliefs, and interpretation of doctrine. For example, the following books are or have been used as textbooks or as required reading by the following colleges and universities: *Christian Nurture of Youth* by Malone College; *The Nurture and Evangelism of Children* by Simpson Bible College; *Poetry of the Old Testament* by Midwest Christian College; *The Holy Spirit and the Holy Life* by Concordia Seminary; *Doctrines of the Bible* by Mennonite Brethren Bible College; *Old Testament Poetry* by Ozark Bible College; *Group Dynamics in Evangelism* by the Methodists in California; *The Holy Spirit and the Holy Life* by Southern Baptist Seminary in Fort Worth; *The Way of the Cross in Human Relations* by Southern Baptist in Louisville; *The Alpha and the Omega* by the Conservative Baptist Seminary; *Old Testament Poetry* by Hardin-Simons University; *The Nurture and Evangelism of Children* and *Group Dynamics in Evangelism* by Wheaton College; *Old Testament Poetry* by Baptist College in New Mexico and by the Friends University in Kansas. These are a few of the schools which have called to our attention the use of our books. Others may be using our books but have not drawn attention to it.

Our books are being catalogued in a



greater way by denominational houses. How are our books accepted by other denominations? Read the "What Reviewers Say About—" column in the GOSPEL HERALD.

Since 1956 we have had eight books used as alternate and main selections in book clubs. Some were main selections of more than one club. The books used were: *Growing Up to Love, But Not Forsaken*, *Not Regina*, *Breaking Bread Together*, *Hidden Rainbow*, *Through Sunlight and Shadow*, *For One Moment*, and *The Miller Five*. Think of the thousands who came into contact with ideas in this area.

Other areas in which persons have come into contact with ideas portrayed in Herald Press books: *For One Moment* was read over WCRF in Cleveland; *Breaking Bread Together* was read over KHOF, Los Angeles; *Growing Up to Love* was one of three books recommended for teen-agers in *Collier's*. Also, one chapter of *Growing Up to Love* was printed in *Child Family Digest*. *The Way of the Cross in Human Relations* was listed in the *United Evangelical Action* in 1959 as one of the 25 best books for evangelicals. The *Christian Endeavor* magazine listed under "labor" *Following Christ in Our Work*, and under "stewardship" *The Challenge of Christian Stewardship*. The Wright Patterson Air Force Base purchased 100 *Meditations for the New Mother*. Officers Christian Union Bookstore at Annapolis, Md., just recently established trade relations. Three Herald Press books, *Cherokee Run*, *But Not Forsaken*, and *Growing Up to Love*, are listed in Guide to Better Reading Catalog published by the West Virginia State Department of Education.

As to individual customer responses, most responses to our books are not in words but in orders. Of course, we like that kind of response. Here, however, are a few customer responses:

"When I go into the Gospel bookstores, I usually look for Herald Press books, as I think they have a deeper spiritual meaning to them than a lot of Christian fiction books I have read."

"Recently a copy of *Meditations for the New Mother* came into my hands and I have been very much impressed with it. It fills a need which has long been evident to me. Checking with bookstores and publishing houses in many states, I have found nothing near comparable to this book. The book came to my wife as a gift." (Pastor of a Baptist Church)

"As we get acquainted with your publications, we are increasingly appreciative of their spiritual solidity." (Member of a holiness group)

"I also notice real appreciation for the books, especially fiction, that Herald Press is publishing." (Mennonite Brethren in a letter concerning a display of books)

"*Through Sunlight and Shadow* is a most excellent book which I am happy to put

into our church library and will also highly recommend it at our next league meeting. It is not only appropriate for Christian homes, sick and handicapped, but can be read with profit by all." (Christian Reformed Church)

Our total book publishing program and outreach may not seem like much, compared to the large publishers, until you consider the competition. Over 15,000 books were published in 1960, of which 1,104 were religious books. This figure does not include pamphlets under 49 pages. This is to say nothing of the competition received from television, magazines, and daily papers. Again, you must remember that when you sell books you are selling ideas and not gadgets. Gadgets are much easier to sell. We also need to remind ourselves that people outside of our group do not buy out of loyalty. Probably not many on the inside of our group do. They buy because the book has what they want.

As Edward C. Bowker, president of McGraw Hill Book Company, said, "In the final analysis, the book is the thing and it really doesn't matter whether it is produced by one of the so-called industry giants or by a very small highly individualized publisher." This is something for our authors to remember when looking around for a publisher and it should be a challenge to all responsible for publishing books.

As we look back on what has been done with Herald Press books, it should give encouragement to do even greater things. Before we think we have it made, we have some grim reminders. Both the secular and the religious critics have put their fingers on the sore spot in religious publishing, especially on the religious novel, which seems to be one book that reaches an audience that needs help. They point out that too often faith has been the object of cynical and

satirical attack by the secular author and given a shoddy appearance by the Christian writer whose colorless and obviously fake stories are read only by those already convinced.

Criticism of the religious novel falls into three general areas. First, there is false characterization. Characters serve as mouthpieces for endless moralizing. They act naively. To illustrate: when a calamity takes place, a prayer or two, a visit to the preacher, and a reading of *Pilgrim's Progress* help the main character to cheerfully accept each calamity and life continues as before. The characters are either all good or all bad.

Second, too often there is dishonesty in the portrayal of evil. The virtuous woman becomes successful; the immoral woman becomes a skid-row character. Often the author stays away from discussing the real problems of life.

Third, the Christian authors write for readers and publishers and so avoid anything that would shock or disturb either one. They do not include anything which would question standards or clichés which would lay bare the respectability of their reader's ethics and expose their reader's prudential morality. Now before we become too harsh in judging the author we must remember there are reasons for authors' writing this kind of novel. The publisher and the Christian audience limit the author in the use of symbols to portray truth. In the use of the subject the author must use "good taste." They also may force the author to handle even properly selected material in a prudish and unrealistic manner.

No author can be a significant writer if his vision does not include the whole of life: the depth of depravity as well as the heights of inspiration. Good novels will

## Our Mennonite Churches: Doylestown



The first Mennonite Church at Doylestown, Pa., was built of logs about 1775. It was replaced by a stone structure in 1808, which in turn was enlarged in 1840. In 1900 a new stone building was erected. The front of this building appears in the picture to the left. A few years ago a large T of matching style was built on the rear of this building with two floors of classroom space. The picture to the right gives the rear view of this addition, seen across the ancient cemetery. The ministers here are Joseph L. Gross and J. Silas Graybill. The membership is 259.



portray the evil, the sordidness, the irony, the tragedy, and the pathos of life. They will also portray love, joy, and peace that passes understanding. It will be a voice that speaks to our condition and to our need. Portraying evil does not make a book evil. If that were true, it would be necessary to cut out great portions of the Bible. For example, Joseph and Potiphar's wife, David and Bathsheba, Hosea and his faithless wife, and Amnon and Tamar. Christian writers need to write about the whole of life with compassionate honesty. They cannot follow the pagan concept of all black and all white, nor can they follow the pagan concept of the saint which most Christians also seem to accept.

That there is need for Christian books today is not a question. That books are vital to thought and life is not a question. Urie Bender, in an October [1960] *Missionary Messenger* article, says: "The battles of today are being fought on the level of ideologies, ideas, and concepts. The war in our time is one which tries to capture the minds of men. Christians, Mennonite Christians specifically, have taken a stand against militarism and war. However, now we are being called to serve in the paper war, this war of words, this battle to the death for the minds of men. We do not take up the sword, but we may take up the pen."

What is our challenge? First, it is to publish books which are sound in theology, honest in presentation, clear in thought, stimulating in content, appropriate in appearance, superior in printing and binding, and for the spiritual growth and welfare of the reader. Our books should reflect the values expressed in their contents.

Second, it is to publish books that meet the needs of the reader. One area of readership in which we are not doing much if anything is in the way of books for non-Christians. We need to reach the secular readers with books that will help them bring order out of their chaotic lives; books that will point them to Jesus Christ, the solid Rock, the sure Anchor, the true Friend.

Third, we need to find better ways of reaching our audience through advertising, distribution, and personal contacts. Paul E. Little gives us a good look at the lost audience in his booklet, *The Lost Audience*. This is a 20¢ book published by Inter-Varsity Press. You should read it; it will give you something to think about.

Books are important, for a book is a vehicle of thought, a means of carrying truth alive into the heart. No one can neglect this powerful force in the shaping of life. Books help us, not by telling us, but by making us think.

Scottdale, Pa.

picting the crucifixion of Christ, framed in golden filigree set with precious stones. The manuscript was made in the first half of the 11th century when so much devotion and tender care was lavished upon its creation by the artist, an unnamed monk from the Benedictine abbey of Echternach, Luxembourg, that it still continues to dazzle the beholder with its aesthetic splendor. The gold, cerulean, emerald, and purple of the intricately woven initial letters and the gay narrative illustrations are as luminous as they were when the ambitious work left the scriptorium of the abbey. Here is a sheer delight for eyes seeking the greatness of an art that was the mirror of a strong faith. Here we have a veritable art gallery, with whole pages alive with minutely drawn and delicately tinted paintings. But even where only one or two finely executed initials interrupt the sacred Latin text, the pages please us with the elegance and skill of consummate calligraphy. It is not astonishing that when the monks of Echternach fled eastward from the French Revolution, the Golden Codex was among the few treasures they took along on their flight."

The original manuscript of the Codex contains 135 pages. In 1801, the purchase of three manuscripts and five incunabula (books printed before A.D. 1500) was arranged between the Ducal Library in Gotha and the former librarian of Echternach. *The Golden Gospels* was among these. Two hundred carolines (about \$560.00) was asked for them, but Duke Ernst II offered only 120 carolines (about \$336.00) for the whole lot. Obviously, the Duke had little idea of the value and beauty of medieval art. It would be interesting to know how much the German Federal Government and the governments of the Lander agreed together to pay for *The Golden Gospels* alone on May 9, 1955.

In this case as in many that we shall show, a black and white picture is a poor illustration of the exquisitely illuminated item under discussion, but it is hoped that it may serve to give some impression of the life and labors given in days past to preserve and beautify the Word of God for succeeding generations.

The Fellowship of Reconciliation, as a constructive protest against the current emphasis on fallout shelters which "cannot deliver the protection they are claimed to afford," has launched a new movement called shelters for the shelterless. The public is asked to support this program to build housing for needy people in underdeveloped countries. The movement protests against the luxury of building shelters for fallout protection when there are hundreds of millions of people who do not even have the bare necessities of life.

## From My Bible Collection

# The Golden Gospels of Echternach

By GERALD STUDER

The book by the above title was printed in Munich, Germany, in 1957 and contains thirteen plates in color and gold and ninety-six monochrome plates. It was published by Frederick A. Praeger of New York and sold for \$25.00. The technical or scientific name for *The Golden Gospels* is Codex Aureus Epternacensis.

I can do no better than to quote from the book's paper cover in describing its contents.

"This celebrated manuscript of the four Gospels is among the most important and beautiful surviving from the early period of the Holy Roman Empire. A holy book beyond price, it was rarely seen and examined by any save the elect of the church and the laity until it came into the possession of the Duke of Saxe-Coburg-Gotha a century and a half ago. It was placed on the market early in 1955, and was purchased by the Germanic Museum in Nuremberg to prevent it from leaving Germany.

"A peak of late 10th century crafts-

manship was reached in the production of the cover decoration—an ivory plaque de-

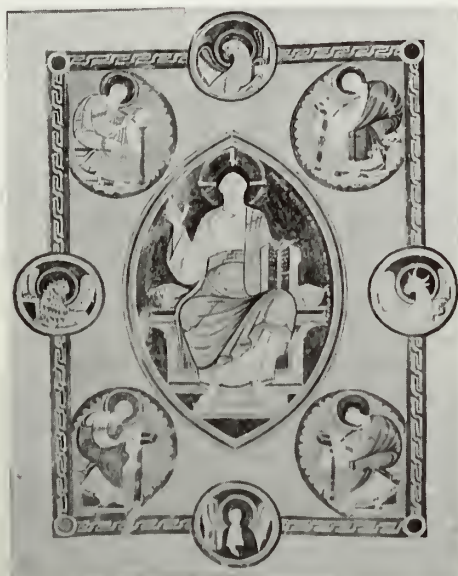


Photo by Kaufman





## Hesston College

Recently the Social Science Department of Hesston College gave a series of programs on "A Christian Voice from the Social Sciences." As an outgrowth of the programs a statement of protest against nuclear testing was formulated and signed by Hesston College faculty members, students, and community residents. The following statement was sent to President John F. Kennedy and to Premier Nikita Khrushchev:

"Our Christian convictions compel us to speak out against the testing of nuclear weapons and against other preparations for war, whether by the governments of the United States, the Soviet Union, or other nations. Preparations for warfare in any form, such as stockpiling nuclear, biological, or other weapons, building missiles or missile sites, or using natural and human resources for war purposes, are an inexcusable disregard of the poverty and real need of the world. We believe that war and, therefore, preparations for war are against the will of God; that to persist in this sin is to defy God and to invite His judgment, and that this course increases the risk of a nuclear war. Indeed, such a war of self-destruction could be the very means of God's judgment upon disobedience to His will. We are convinced that it is better in God's sight to be the victims of an 'aggressor' than to be guilty of committing this evil. We are confident that Jesus Christ is Lord over the nations and that He will have the final word in the affairs of nations."

John P. Duerksen, head of the Music Department, attended a church music committee meeting at Goshen, Ind., Dec. 27-29. The committee is working on the revision of our present Church Hymnal.

Paul Friesen, an art graduate of Kansas State College, Fort Hays, has been invited to put on an exhibition—a "one-man show"—in the Lounge-Gallery of the Applied Arts Building of his Alma Mater. In the exhibit are ten sculpture forms not previously exhibited. Six different kinds of wood and three kinds of stone are used in the sculpture pieces. Recently Mr. Friesen sold one of his sculpture forms, "The Singleness of the Eye."

Dean Carl Kreider and J. B. Shenk, Admissions Counselor, of Goshen College, were on the Hesston College campus Jan. 9, 10 to meet college students interested in attending Goshen College next year. In the regular Tuesday afternoon faculty meeting, Dean Kreider was the guest speaker. Mr. Shenk had charge of the chapel service on Tuesday, and on Wednesday the service was conducted by Dean Kreider.

The YPCA sponsored the Martin Luther film on Jan. 9. This took the place of the

regular weekly student prayer meeting scheduled for each Tuesday evening.

Before he left his Pax director assignment in Europe to come to Hesston College last fall, Robert Good, instructor in music, was married in a civil ceremony to Dietlinde Werner, a German Mennonite. During the Christmas recess Mr. Good returned to Germany and followed through with a religious ceremony in the church building, at Enkenbach, which he helped to construct while serving in Pax. The civil ceremony is required for all German weddings, and many German Christians have the religious ceremony before they consider the marriage as final. Mr. and Mrs. Good returned to Hesston on Jan. 2, and Mrs. Good was welcomed into the College Ladies' Fellowship group when they met for their regular monthly meeting the evening of Jan. 11.

Mrs. Clifford Amstutz, who has been a faithful member of the College Ladies' Fellowship, was given farewell blessings from the Fellowship at the January meeting. Mr. and Mrs. Amstutz and three children will soon be leaving Hesston to spend some time with relatives in Ohio before leaving for Nigeria where they will be serving as missionaries under the Mennonite Board of Missions and Charities.

## Eastern Mennonite College

For the fourteenth consecutive year school was dismissed several days early for Christmas vacation, in order to give students an opportunity to work and to solicit funds for Eastern Mennonite College.

For this year's project the college students and faculty chose to contribute to the College Development Program. The first building to be constructed under this Development Program is a college men's dormitory.

The returns from the college drive were:	
Student earnings	\$2,182.86
Contributions and pledges	9,836.66
Dining hall refund	684.00

Total—college drive \$12,703.52

The high-school students and faculty worked and solicited funds for the proposed high-school building, and brought in the following amounts:

Student earnings	\$754.52
Contributions and pledges	8,484.77
Cafeteria refund	105.30

Total—high-school drive \$9,344.59

The total received in the current Work Drive was \$22,048.11. The grand total brought in by students, employees, and faculty during the fourteen-year period through the annual Christmas Work Drive is \$259,011.66. The Board of Trustees is very grateful to the church for this splendid support of E.M.C. through this annual project.

BY M. E. JACOBS

(A chapel speech at E.M.C.)

"I raised my eyes and saw, and behold, I saw a ram standing on the bank of the river. I had two horns; and both horns were high but one was higher than the other, and the higher one came up last. I saw the ram charging westward and northward and southward; no beast could stand before him, and there was no one who could rescue from his power; he did as he pleased and magnified himself.

"As I was considering, behold, a he-goat came from the west across the face of the whole earth, without touching the ground and the goat had a conspicuous horn between his eyes. He came to the ram with the two horns, which I had seen standing on the bank of the river, and he ran at him in his mighty wrath. I saw him come close to the ram, and he was enraged against him and struck the ram and broke his two horns; and the ram had no power to stand before him, but he cast him down to the ground and trampled upon him; and there was no one who could rescue the ram from his power. Then the he-goat magnified himself exceedingly; but when he was strong the great horn was broken, and instead of it there came up four conspicuous horns to ward the four winds of heaven.

"Out of one of them came forth a little horn, which grew exceedingly great toward the south, toward the east, and toward the glorious land. It grew great, even to the host of heaven; and some of the host of the stars it cast down to the ground, and trampled upon them. It magnified itself, even up to the Prince of the host; . . . and truth was cast down to the ground, and the horn acted and prospered. . . . But, by no human hand, he shall be broken" (Dan. 8:3-26 RSV).

It is common biological knowledge that by a process of artificial selection, one can develop a breed of sheep with large horns or a breed of horses with large powerful bodies. One can also select for temperament and develop a breed of fighting chickens which would almost rather fight than eat. This has been done for certain gladiatorial purposes. Such a process of selection appears to have occurred in nature. If you dig into the earth at the proper place, or visit a museum, you may see remains of extinct beasts with enormous bodies or projections, such as horns, antlers, or sail-like fins.

The occurrence of such forms in a fossil series is recognized by certain paleontologists as marking the beginning of the end for that species. It may be assumed that the development of ponderous bodies or unwieldy ornaments on those bodies led to poor adaptation. Certain extinct European red deer had antlers so large that it is puzzling to conceive how they were carried. Darwin, recognizing that such structure could hardly make an animal more fit for survival in the ordinary sense, suggested

(Continued on page 93)





## Conscientious Objectors in the Civil War

BY GRANT M. STOLTZFUS

With the centennial of the Civil War a fresh interest in the "nation's darkest shame and deepest tragedy" shows itself in many ways. Already books and articles on the Civil War are pouring from the presses. Harry Williams in the *New York Times* predicts that "we seem to be heading to a point where every yard of every field will be measured and every hour of every battle accounted for." Motels at Gettysburg are already reserved for the time when the centennial of the decisive battle will be noted on July 1-3, 1963. Nonresistant Christians have abundant reasons to take a look at the Civil War records. Mennonites can profit by such study since they were involved, especially in Virginia, where 60 per cent of the Civil War was fought.

The reappearance of *Conscientious Objectors in the Civil War*, by Edward Needles Wright, indicates that there is interest in his footnote to the nation's crisis of a hundred years ago. Originally copyrighted in 1931 this volume has been reissued as a paperback by the A. S. Barnes and Company and sells for \$1.95. It contains much firsthand information and has a final chapter which compares the Civil War and World War I conscientious objection. Wright himself was a conscientious objector in World War I and served with the American Friends Service Committee in France, where he became acquainted with Mennonites in reconstruction work.

While the author draws his data mostly from Quaker sources, he also tells of the Dunkers and the Mennonites. Other religious groups to refuse participation in the war were the Shakers, Schwenkfelders, members of the Amana Society, the Christadelphians, Rogerenes, and Moravians.

### In the North

The call to arms in the North got under way seriously in July of 1862 when the Federal Militia Act was passed. Different states handled the problem of drafting differently. Claims for exemption on grounds of conscience were provided in September of 1862. In the House of Representatives Thaddeus Stevens of Lancaster, Pa., pleaded for recognizing the conscience of "a very large number" in his own county, saying, "I do not believe that they should be forced to violate their conscientious and religious scruples which have existed from birth." The Federal government came to respect more and more the wishes of those who

could not conscientiously bear arms. Much credit for this went to the Society of Friends (Quakers), who never seemed to tire in their petitions and approaches to influential people in government.

### In the South

Here the picture was somewhat different. The hard-pressed Confederate government was more severe on conscientious objectors, though not without consideration and understanding. Only two states had conscientious objectors in any number, these being Virginia and North Carolina. In these states the Quakers, Mennonites, and Dunkers of the South resided. Quaker leaders were active in intercession for their own group. Dunkers and Mennonites jointly petitioned for exemption from service in the army. Exemptions were granted upon the payment of a sum of five hundred dollars or upon furnishing a substitute. The Secretary of War was authorized to grant exemptions to various Christian denominations. The Assistant Secretary of War, John A. Campbell, did much to alleviate the sufferings of conscientious objectors in the South. Other advocates were Governor William Graham of North Carolina and Jonathan Worth, a legislator.

### Lincoln and the Conscientious Objector

Religious objectors benefited by the attitude of Lincoln toward their convictions. A number of Quakers called on Lincoln during the war and found him understanding, though facing a difficult problem. In a letter of Aug. 18, 1863, to a Quaker he refers to the "hard dilemma" but pledges his best for the Quakers, who "are having a very great trial." A letter from a Quaker leader, Eliza Gurney, dated Sept. 9, 1864, was found in Lincoln's pocket at the time of his assassination seven months later. The Quakers went on record with words of appreciation for Lincoln's sympathetic attitude.

### Mennonites as CO's in the Civil War

Wright's study includes numerous references to the Mennonites, mostly in Virginia. He drew for information from the late L. J. Heatwole, with whom he corresponded. He also quotes from Peter Hartman. Other Mennonites referred to are Simeon Heatwole, Benjamin Byerly, John A. Showalter, and Bishop Samuel Coffman, the latter being cited for a courageous stand which forced him to flee to Maryland and Pennsylvania.

Since Wright's study a number of documents and records have come to light which tell of the role of the Mennonites in the Civil War. Harry A. Brunk in his *History of Mennonites in Virginia* tells of the Mennonites listed in the records of the Southern Claims Commission. He also quotes from the Emanuel Suter diaries, recounts vivid details of Sheridan's raid, tells of the exodus of Mennonites from the Shenandoah Valley, and numerous other incidents that illuminate the "troublesome time."

More research must be done to complete the picture which Wright's volume presents so well and to which Brunk has added details. As the country commemorates the Civil War centennials, nonresistant groups will see a challenge to study the meaning of this "just" war which involved them so deeply. There are heroes of faith of a century ago who should step forth from the past and tell us their story. Among them are the names mentioned above, but to this list should be added others for whose devotion and suffering the church of today should be grateful.

Many soldiers on opposing sides in the Civil War were related to each other. One author has called it the war of brothers-in-law. In the Union army there were men from every state, including the South. In the Confederate army there were men from every state, including the North. Literally, brother fought brother in one of the bloodiest wars in all history. After one hundred years there is a temptation to agree with a recent editorial which said, "Let's forget the Civil War."

But the memories and personalities of this event in the life of our nation cast a spell that cannot be forgotten. The war will be commemorated, though many hope it will not be celebrated.

Harrisonburg, Va.

## Religious Groups Speak Out

The Catholic Crusade of Prayer for World Peace attracted 125,000 to an outdoor mass in Washington on Oct. 29. More than a hundred students and faculty members of the Wesley Theological Seminary staged a march in protest against nuclear testing. The National Council of Churches expressed the hope that the United States would not resume atmospheric tests. The National Council of Jewish Women has asked for the end of nuclear testing. A vigil was held by 1,120 people, mostly Friends, against bomb testing on Veterans Day, Nov. 11, in Philadelphia. A Walk for Peace from Nazareth to Bethlehem, Pa., was sponsored by Friends Peace Committees on Christmas Eve.

Taken from the *FCNL Washington Newsletter*, Dec. 1961.





## A Letter

To an Anonymous Friend:

It would be so nice to know your name. We would enjoy writing a note of thanks to wish God's very best for your kindness to us. But you never sign your name! Your monthly donation to your pastor is enclosed in a sheet of plain white paper. You print our name and address on the envelope, taking the best of care to conceal your identity. Why do you do this? It must be that your gift is given solely as unto the Lord. It is of Him alone that you wish to be rewarded.

You never complain about the little service you get for the amount you give. Neither have our many shortcomings influenced your loyalty. Yours must be a love that is genuinely God-given. Your faithfulness has challenged us to speak kindly and respectfully to everyone we meet, for should we slight someone, who knows, but it might be you.

We have been encouraged to do the small, insignificant tasks more heartily as unto the Lord without expecting any recognition of men.

So to you, our anonymous friend, we say, "Thank you." God bless you abundantly. Should the time ever come that you have a need, we pray that God may lay your name upon our heart.

Sincerely yours,  
Mrs. Henry L. Ruth,  
Harleysville, Pa.

## The Caretaker

BY PETER J. HAMPTON

He fought a good fight! He has finished his course! He has kept the faith! These were the words from Paul heard at my father's funeral by the congregation he loved so well. Five hundred strong they silently filed by his flower-draped coffin to pay their last respects to the caretaker who had never been too tired or too busy to listen to their needs.

"He was my best friend," a man who had few other friends said to me as he grasped my hand in loss. "He often stopped to talk with me about his belief in goodness, truth, and beauty," said a minister of our church. "He has gone to heaven to look after the children," one of his grandchildren assured me.

My father loved children. Gently he would place his hand on their heads and bid them welcome as they came to church

for Sunday school and study lessons. When the children became too exuberant and too noisy, he would ask them to help him with his tasks. And as they picked up the coat hangers from the floor and helped arrange the chairs and sweep the floor, the tumult died and in its stead came energy directed into useful channels.

Father did not believe in harsh criticism. He was always looking for the good and the true in people. And he found it. Sometimes it was hidden deeply; sometimes it was close to the surface. "People are good," he would say. "You just have to give them a chance to prove it."

Now his voice was still and his eyes closed as he lay in his coffin. A faint smile of satisfaction played on his face. The pain and grief of recent days were gone. His white hair glimmered and his broad forehead announced that things were in God's hands and all was well.

His wife, his sons and daughters, his grandchildren, and his many friends would henceforth have to do without his counsel and his care. The minister had tears in his eyes as he talked about Father—his struggles in the old country, his hard life on the farm, and then the many years of devoted service to the church. Members of the choir were deeply moved as they sang Father's favorite songs. Friends came and placed their hands on Mother's shoulders as they sought to share her grief.

And then the funeral service was over. The coffin lid was closed and the elders of our church carried Father out to the waiting hearse. The family followed in grief. There was Mother, deeply bent in sorrow. There were my two brothers, Victor and Rudy, supporting Mother, one on each arm. And then there was I with my three sisters, Mary, Elsie, and Helen. All of us were heartbroken because we had lost a dear father.

The ride to the cemetery seemed endless. It was a cold winter day. No one spoke, but everybody's thoughts raced to the past to recount the many wonderful times we had with Father. And then we were there.

Slowly Father's coffin was lowered into the ground. In a last gesture of grief Mother involuntarily reached out to Father. For a moment her arm remained suspended in mid-air. Then it dropped aimlessly to her side and deep explosive sobs began to rake her body. I felt like crying, "Don't go, Father. We'll be so lonely without you." But there was no way of keeping back my father.

As our car sped out of the cemetery, I read the names on the graveyard stones—Koslowsky, Ryan, Peterson, Wiebe. It was

fitting that Father's body was laid to rest among cosmopolitan common men, the men he loved so much. As a struggling student at the university and then later when I became a teacher, I sometimes tried to take my father to task for not showing more ambition. "My ambition," he would say, "is to serve my people." And he would quote Goethe to me to prove his point.

Later that day my youngest brother Victor and I sat in the church library and reminisced about Father's fondness for reading. "He spent many hours here before he lost most of his sight," Victor was saying. "He loved to read!" My brother reached for a book on Gandhi, the great Hindu leader. "He read this book," he said, "and this one and this one." "In his later years," Victor continued, "Father was especially fond of reading in the many-volumed *Mennonite Encyclopedia*."

As we looked at the books that Father had read and then compared them with his life of dedication to service, we became very humble—my father's oldest son and his youngest. We suddenly realized that a great man had passed away!

Akron, Ohio.

## A Co-operator's Garden

First, plant 5 rows of peas:

Presence  
Promptness  
Preparation  
Perseverance  
Purity

Then, plant 3 rows of squash:

Squash gossip  
Squash indifference  
Squash unjust criticism

Then, plant 5 rows of lettuce:

Let us be faithful to duty  
Let us be unselfish and loyal  
Let us be true to our obligations  
Let us obey the rules and regulations  
Let us love one another

No garden is complete without turnips; so—

Turn up for meetings  
Turn up with a smile  
Turn up with new ideas  
Turn up with new members  
Turn up with a determination to make everything good and worth while.

Eldon Barga, a General Conference Mennonite, refused to sign the loyalty oath required of Michigan teachers, and was fired from his position in the Cassopolis Mich., high school. "The oath implies obedience if one is asked to respond militarily and also obedience to laws which may lack godly insight. It would mean closing my mind to the insight and accepting the mere legal course in every situation," Barga told the school superintendent.





# TO BE NEAR TO GOD

BY PHYLLIS MILLER

Sunday, January 28

Read Eph. 2:8-22.

"I owe the Lord a morning song of gratitude and praise, for the kind mercy He has shown in length'ning out my days." To realize that life and breath itself are gifts from God can add purpose and a will to live to our lives.

Monday, January 29

Read Isa. 40:28-31.

We are afraid of difficulties and a future we cannot perceive, but God gives us strength. For He teaches us not to fear what man can do to us. The sights and sounds around us can make us lose sight of God—and the source of all existence, unless we become fully aware of the effect He has on our lives.

Tuesday, January 30

Read Matt. 13:9-23.

Prayer should be "conversation with God, rather than a sending of night letters," stated Peter Marshall. When prayer for us becomes conversation, we will listen as well as talk, and when we hear, we can, so to speak, "know which way to turn."

Wednesday, January 31

Read Mark 2:14.

The response of the disciples in the above verse is one of obedience. More simply stated He is saying, "Follow me; run along behind me!" Yet a life of discipleship is not a drudge, for He also taught, "I will walk at liberty, for I seek thy commandments" (Psalm 119:45).\*

Thursday, February 1

Read Psalm 71.

Actions are judged quickly. To live by one's conscience and Christ's teachings is not always the way that "seemeth right unto a man." We must, therefore, gain our strength from Scripture: "My help cometh from the Lord, which made heaven and earth."

Friday, February 2

Read Matt. 7:21-29.

One son informs us that the best advice he received was through his mother from his father, when he said, "Tell John he can cut the grass today if he feels like it. And, tell John he'd better feel like it."\*\* Certainly the Christian life is not unlike the will of father to son: "Not every one that saith unto me, Lord, Lord, . . . but he that doeth the will of my Father."

Saturday, February 3

Read Psalm 92.

"Unto Thy house will I resort, to taste Thy mercies there; I will frequent Thy holy court, and worship in Thy fear" (Isaac Watts). Sunday is the day when man is asked to refrain from all work and to make it a day of rest and spiritual uplifting. When Sunday becomes just such a day for us, we can say, "My soul has been blessed and I know whereof I speak."

\*From *The Cost of Discipleship*, by Dietrich Bonhoeffer.

\*\*From a sermon of John Mosemann, preached on Mother's Day, 1961.

## Hearing a Good Sermon

BY RETHA KAUFFMAN

A good sermon demands not only that the minister prepare a message that is authentic and inspiring but that the people themselves be ready to hear and receive it as something by which God speaks to their very lives. We often go to the minister and tell him, "That was a good sermon," as though he were the only one involved, when really we, the hearers, also contribute to making it a good sermon.

When we read through the New Testament and see the difference in the reactions of people after they heard Jesus, we realize that the difference was not in the message—they all heard exactly the same thing—but in the way they heard it, or refused to hear it. The minister's message can reach us only if we are ready and willing to hear it, only if we prepare ourselves aright so that God truly speaks to us and we truly hear Him.

To hear a good sermon we need to develop more eagerness and enthusiasm for our church worship. One author has given us the helpful suggestion of "running to church, and walking home." Going to worship with the decisiveness and urgency of an appointment or accepted invitation from God makes worship a significant and joyous happening. Can we truthfully repeat with the psalmist, "I was glad when they said unto me, Let us go into the house of the Lord"?

To hear a good sermon we must also develop a good listening ear. For most of us it is a very easy thing to "spout," and far more difficult to cultivate a truly listening ear. To possess a good listening ear one must possess humility and be ready to

# A Prayer

FOR THIS WEEK

Dear Lord,

Forgive us for our busyness—the constant activity, the fruitless chatter, the meaningless mouthing of phrases our hearts have never learned.

Forgive us for our shallowness—for being satisfied with the light lisp of waves along the shore of a sea that we do not even desire to explore.

Help us to become quiet in worship and in adoration—to look long and lovingly at your person, to become keenly aware of your presence, to come to an honest belief in your power.

Then, help us to go out (not lightly, easily, ineffectively, but willing to walk the costly way of the cross) as we become channels for your grace to a world of sadness and strife.

Amen.

—Edna Beiler.

## Prayer Requests

(Requests for this column must be signed)

Pray for the Argentine Church Conference, which meets at the Trenque Lanquen campground in February.

Pray for the enrollees in the five English Bible courses. This is one way of following up individuals who have heard Menonite radio broadcasts. A North Carolina student writes, "By studying about Jesus it has changed my whole life."

Pray that a place for holding meetings may be found in Barao Geraldo, near Campinas, Brazil, and that a strong church may be planted there.

Pray that the Spirit will direct those who write for our church periodicals.

accept new ideas. The listening ear also implies an eagerness for the participation of others, both in discussion and in action.

Let us be humble searchers after truth—servants who, when we go to church, give something of ourselves, and when we go from church, take something with us. We need to take that slow walk home from the church!—*The Parish Messenger*.

Adding law to Gospel perverts the Gospel.—Roy S. Koch.



## Summer VS: Stimulus to Mission

By Harold L. Weaver

A survey made by four young people in the summer of 1944 led to the establishing of the Bethel Mennonite Church in Chicago. This was the first MRSC summer voluntary service program. The Ninth Street Mennonite Church in Saginaw, Mich., like Bethel, grew out of a summer VS program. The Saginaw work was begun by VS-ers in a co-operative program with the Pigeon, Mich., congregation the summer of 1949.

These are not isolated instances; they are not exceptions. They are, rather illustrative of numbers of congregations which owe their birth to the gift of weeks of dedicated living by young men and women of the Mennonite Church each of the past 18 summers. Institutions of the church have been able to plan special types of programs, to relieve vacationing staffers, to build new facilities through utilizing the gifts—sometimes more willingness than ability—of these volunteers, and programs of struggling “mission outposts” have been strengthened.

The mission of the church has been supported, has been stimulated, and has grown through the use of summer volunteers. And so have the VS-ers themselves. They have grown in their ability to relate successfully to other people, in a knowledge of their own strengths and weaknesses, and in a sense of personal mission.

Forty fellows and 70 girls participated in summer VS, 1961. These 110 volunteers came from 16 states and two provinces. They served in 13 areas, from Canada to Puerto Rico to Texas, as counselors and cooks in camps, as relief for vacationing staffers in institutions, in summer Bible

schools, in community caravans and Mennonite Youth Fellowship youth teams, in a ministry to migrants, in construction, and in writing. Thirty-nine of the group, teenagers, participated in two two-week work camps.

### Community Caravans

“Community caravan” is a term designed to fit the assignments of one particular group of summer VS-ers. Caravan number 1, including three fellows and two girls, found that their service opportunities led them to Carstairs, Calling Lake, Edson, and Westward Ho in Alberta. They served under the guidance of Linford Hackman, the conference field worker, and Isaac Glick, area VS director.

Bro. Glick wrote in March, as plans for summer 1961 were crystallizing, “We are glad that persons are volunteering and that there is interest in doing manual labor, because there certainly will be some of this. However, I would discourage sending anyone who is not also willing to teach summer Bible school if needed—even if teaching is not his specialty, and even if he has never done it before.”

What did the members of caravan number 1 actually find themselves doing? Trimming hedges, sawing wood, cooking, washing dishes, mending clothes, fishing, visiting, speaking, singing—and teaching summer Bible school. Bro. Hackman wrote that the five were “a good example of young VS-ers with motivation of joy in service for Christ and the church.”

Caravan number 2 spent four weeks in the Chicago area helping with summer Bible school at the Second Mennonite Church, then moved to Milwaukee where they rendered a similar service to the congregation where Mario Bustos is pastor. The four girls found the people in the communities they served more than friendly. They were invited into homes for Spanish, Mexican, or Chilean meals. In the latter part of the summer service period, this team divided to assist in programs at Camp Menno Haven, Tiskilwa, Ill., and at Camp Amigo, Sturgis, Mich.

The South Texas area was the summer locale of community caravan number 3. J. Weldon Martin of Corpus Christi served as co-ordinator of the work program for the four girls. Two two-week summer Bi-



Trail camping is one part of the program in which summer VS-ers assist at Rocky Mountain Mennonite Camp, Divide, Colo.

ble schools opened the girls' summer experience. After a “free” week—follow-up of summer Bible school contacts, work on records, and solicitation for next summer's school—the girls served in a third summer Bible school program. In the final week of their summer experience they assisted in two camps for intermediates from mission churches in the South Texas area, one week for girls and one week for boys.

### MYF Youth Team

The executive committee of the Indiana Michigan Conference concluded, after careful study, that local MYF's could benefit from the type of ideas and inspiration which are shared at the church-wide annual MYF convention. Only a small percentage of the MYF leadership within a conference are able to attend the annual convention. An MYF youth team, traveling from one local MYF to another, could present ideas and share know-how within the unique context of each local group.

To implement this program of sharing a team of six volunteers, three fellows and three girls, was selected. The team began in northwestern Indiana early in June, traveled south through Indiana, into Kentucky, back north through Indiana, into Michigan, and finished on July 15 in time to participate in the Little Eden MYF Leadership Training Camp.

The team attempted to get acquainted with local MYF leadership in sessions arranged so that each of 83 local units could participate. The scheduled programs involved a four o'clock give-and-take discussion for MYF leaders, sponsors, and pastors; a fellowship meal planned by the host MYF; and an evening program by the team, involving games, singing, role playing, and a skit.

Glen Good, team leader, writes: “I am still thrilled with the results of the VS tour. I am convinced that we communicated with the MYF teen-ager, showing him resource materials and challenging him with Christ—alive in 1961. We let them see again their district MYF in action and



Ninth Street Mennonite Church in Saginaw, Mich., is one of those churches born with the help of summer voluntary service workers.



publicized coming activities. Ties are going to be closer now. . . . We found teen-agers wanting a program which was vital, useful, and fun. We stressed the idea—a vital MYF begins with you—only as you pitch in and work and share will others catch on to what they are missing."

#### MYF Youth Associates

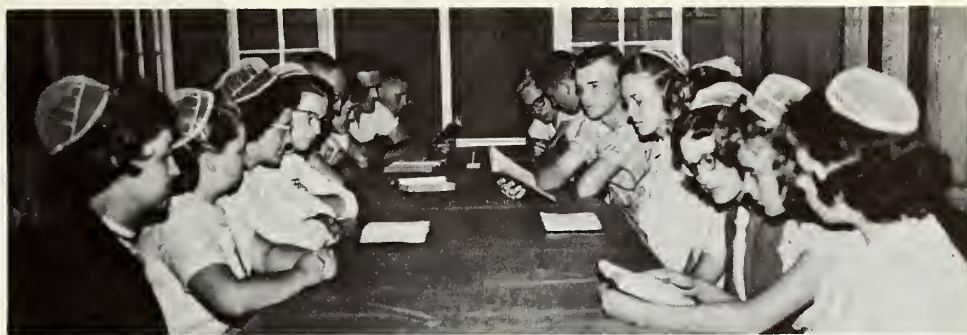
Two young men, Keith Gingerich of Williamsburg, Iowa, and Aaron Martin of New Holland, Pa., were chosen to assist Eugene Herr, youth field worker for the church-wide MYF organization, in work with MYF groups during the summer of 1961. These volunteers worked under the over-all direction of the MYF cabinet. They spent time with local MYF's in problems of local program and organization. They presented simple Bible study methods and introduced conversational prayer. They represented MYF at three camps, and culminated their tour at the MYF convention at Lebanon, Oreg.

#### Work with Juvenile Delinquents

Fourteen summer volunteers worked in 1961 at the Rocky Mountain Mennonite Camp, Divide, Colo. This camp, owned by a group of interested Christians, was begun in 1952. Jess Kauffman was the enthusiasm, the pioneer, and the director of the camp. Summer VS-ers assisted in a special outreach, a ministry to boys and girls who have been declared delinquents by the Denver Juvenile Courts.

In this program, living is reduced to simple dimensions, and the teen-ager is backed up to a new place of beginning, to a life that is simple enough for him to understand and to conquer. The program is designed to help integrate him back into society as quickly as possible, able to meet life situations as imposed upon him.

In the summer aspect of this program, new groups of boys and girls came to the camp each two weeks. VS-ers served as counselors, but were assigned to other tasks a portion of the time as relief from the constant strain of counseling responsibilities. These young people considered their



The 17 summer staff members at Mennonite Youth Village, White Pigeon, Mich., took time out daily to share in common concern the problems, as well as the achievements, of the day.

work a part of the mission of the church, as well as an expression of love for unloved children. "Never in all my travel and experience have I seen a finer, more dedicated group of counselors," was the evaluation of the program director.

The counselors made their impact on the campers by the examples of their daily lives, according to Robert Hostetler, unit leader. "The type of person we worked with has to be shown the way of love," he writes, "by observing it in the life of his counselor, and not by listening to his counselor 'preach' to him. The very fact that after a day or two of observing the counselor having daily devotions, the campers asked to be told Bible stories, showed the effectiveness of living the Word, rather than trying to force the Bible into the camper's experience."

#### Senior High Work Camps

Two senior high work camps were held simultaneously, June 10-24, 1961, one at Camp Amigo, Sturgis, Mich., and the other at Rocky Mountain Mennonite Camp, Divide, Colo. Thirty-four campers from eight states participated in this experiment.

Jess Kauffman served as work overseer at the Rocky Mountain Camp, and Robert and Eloise Hostetler were unit leaders. The 18 work campers there built five cabins for Park Ridge, headquarters for a welfare girls' camp. They also constructed several smaller buildings, worked at Rocky Ridge boys' camp, helped to get the main camp kitchen ready, and finished up several smaller construction jobs on cottages.

Leisure time was spent in a climb to Pikes Peak, daily crafts classes, and participating in socials for fellows from Frontier Boys' Camp for delinquents. Small group Bible study and group discussions on the theme, "Toward Christian Maturity," were a part of the program at Rocky Mountain, as well as at Camp Amigo.

Sixteen campers participated in the two weeks of activity at Camp Amigo. Dale Stutzman served as work overseer, while Ann Krabill and Ruby Lind were unit leaders. Work projects here included concrete floors, doorways and steps, rebuilding of a road, construction of steps over a hill,

clearing of the recreation field, trail making, clearing rocks, building board walks, and setting up tents for a Bible memory camp.

Leisure time activities for the group at Amigo included educational tours through Miles Laboratories and Conn Industries in Elkhart, visits to the general mission board headquarters and to Goshen College, an overnight camping trip to the sand dunes of Lake Michigan, and visits in local Mennonite homes, as well as talks by various guest speakers.

One work camper testified "Camp meant much to me because of the Christian experience of fellowshiping with others. As far as working is concerned, I enjoyed it tremendously. We had a goal to reach and we reached that goal, just by working together." Another says, "Work camp offers something to youth that no other experience can. Working and playing together strengthen Christian youth. Two weeks of summer service is a nice-sized steppingstone toward further service. Work camp develops talents and guides us in the right direction."

#### Camps and Counselors

Mennonite Youth Village, White Pigeon, Mich., and Camp Sholom, Kearney, Ont., were the locations of two additional summer voluntary service units in 1961. Summer VS-ers have filled a large portion of the staff needs of Mennonite Youth Village for eleven consecutive summers. In this rustic setting boys and girls from city mission outposts are given an opportunity to explore the wonders of nature in the context of Christian program and personnel. Hundreds of boys and girls throughout Michigan, Indiana, Ohio, and Illinois remember their first thrills of camping at Youth Village.

Seventeen summer VS-ers served at Youth Village in 1961. James and Nancy Lapp served as unit leader and hostess. James writes, "We, as a staff, heard God speak in camp this summer, and we know some of the campers did also."

The four volunteers at Camp Sholom had a twofold assignment. They assisted in routine work, such as cooking, maintenance,



Summer VS-ers helped staff at least five camp programs serving the church in 1961.





Springdale, Ark., is one of two localities in which 1961 summer VS-ers participated in a ministry to the families of migrant workers.

and laundry, and also spent time with the campers in crafts, recreation, and Bible classes. Camp Sholom is one aspect of the Ontario Hebrew Mission, a ministry to Jewish people. It is located on a 100-acre tract of land about 160 miles north of Toronto, and offers a continuous service to Jewish families during summer months.

#### Migrant Ministry

Many Americans were embarrassed early in 1961 when "Harvest of Shame," a CBS documentary film probing migratory labor problems, was shown in this country and abroad. Five hundred thousand fellow Americans, migrant laborers, seem doomed to one-room shacks, an income of \$900 per year, scanty education, inadequate welfare services, and neglect.

Summer volunteers of 1961 served migrant populations in two areas, Berrien County, Mich., and Springdale, Ark. The four VS-ers in Berrien County conducted family night activities in nine camps, and held summer Bible school in six of them, in spite of un-co-operative attitudes on the part of many local growers. There are about 9,000 migrants in this area each year, harvesting strawberries, cherries, blueberries, and other fruits.

The team of five at Springdale put in long days, often beginning at 4:30 a.m. and ending at 10:00 p.m., with a brief break in the afternoon. "Often children and adults are finished working for the day by 10:00 a.m.," says Ruth Wagler, unit leader. "They live in one-room cabins about 14 x 14 feet in size, and eight to ten people may live in one cabin. One hundred and sixty-one cabins are situated side by side in rows, in an area the size of one large city block. When the camp is filled, approximately 1,200 people live in this small area. How can they spend their time profitably from 10:00 a.m. to 9:00 p.m. when the lights go out?" A child care center was one of the contributions of this summer VS unit to the migrant group at Springdale.

#### Assistance Projects

Additional summer VS-ers served in programs varied to such an extent that it is

difficult to classify them save under a heading such as "assistance projects." Two girls spent their summer in Montreal, Quebec, assisting the Tilman Martins with the city mission program there.

Another two served at the Maple Lawn Homes in Enreka, Ill., one in the kitchen and the other as a nurse aide and with crafts. Lois Moyer enjoyed her work so much that she decided to stay on as a regular staff member.

Two young men assisted in construction work for a new church building for the Rockview Mennonite Church, Youngstown, Ohio. When a delay in receiving a building permit brought a halt to their work there, the intervening weeks were spent repairing a church camp in southern Ohio and assisting at a retreat for mission families.

Linda Mininger of Elkhart, Ind., served in Puerto Rico in a special summer VS assignment. Her service experience was varied, including work in the kitchen of the Mennonite Hospital at Aibonito, two weeks of teaching summer Bible school mornings and painting at Bethany School afternoons, and both kitchen and recreational work during intermediate and youth camps at El Yunque National Park.

Richard Wyse served as maintenance and general handy man at the voluntary service center in Kansas City, Mo. Four summer VS-ers made a real contribution in relieving regular Mennonite Children's Home staff members in Kansas City, Kans., during their vacations.

J. Lorne Peachey spent his summer VS term in a writing assignment that took

(Continued on page 92)



The aged, too, share the loving care of young hands as part of the church's summer voluntary service program.

# Missions Today

## Perspectives

### on Administrative Travel

By BOYD NELSON

A question asked frequently at enlistment meetings regards administrative travel for missions. Couldn't missions be administered with less travel? Don't these administrative trips appear to be vacations? Couldn't the constituency support missions more enthusiastically if less money were used in travel?

General mission board administrators and committees have been conscious of such questions. Frequently administrators need encouragement to travel in their administration, for there are both positive and negative values involved in such travel.

On the positive side, personal contact is needed to keep scattered workers informed on board policies and working toward that end. Facing seemingly insuperable problems day after day, field workers need the encouragement of knowing that someone understands and shares their concerns. Such understanding is important when the time comes for administrative decisions for Elkhart.

Workers need the encouragement and inspiration of administrative visits. Their consciousness of their stewardship to Christ and the church for the limited resources they have available requires constant evaluation to make their work effective and useful. In such careful working, the tensions which arise require the personal presence of an objective administrator at decisive points.

Like all human beings, missionaries have their limitations too. There is no bishop, ministerial committee, or executive committee to turn to for help. A periodic administrative visit may be the means of helping field personnel to carry on constructively.

On the negative side, consciousness of travel costs, family considerations, problems to be solved on the field, misunderstanding in the church about administrative travel, heavy work schedules during the travel as well as in the office before and after, and neglect of other phases of work are all factors which discourage administrative travel. Father's absence creates problems for families and for staffs who carry on in his absence. On the field there are long hours of counseling with workers on their all-important concerns, endless committee counsel meetings, and delicate adjustments to be made in helping the new church to emerge, in strengthening field worker arrangements and administration, and in

(Continued on page 92)





# MISSION NEWS

## Overseas Missions

**Argentina**—The annual conference of the Mennonite Evangelical Church will be held at Pehuajo, Argentina, Jan. 24-28. Speakers on the program are B. Frank Byler, Mario O. Snyder, J. C. Acosta, R. Perugorria, A. F. Darino, Ernesto Suarez, Nelson Litwiller, C. Casares, E. Alvarez, James Martin, N. Comas, Heriberto Palomeque, and Floyd Sieber. Visiting speaker is Srta. Jorgelina Lozada, Executive Secretary of the Federation of Evangelical Churches of Argentina and Vice-President of the League of Argentine Evangelical Youth.

**Japan**—A 75-year-old grandmother, a senior high-school student, and another student were baptized the day before Christmas by Lee H. Kanagy. All the grandmother's children are pagans or non-believers; her friends, strong Tenrikyu believers (a Buddhist sect), came almost every day to ask her to give up her faith in Christ. Persecution is strong in social disapproval, refusal of jobs, and saying good-by to former friends. After the services two other young people who were in an instruction class stated that they too wanted to be baptized.

**Vietnam**—The James Stauffers in Saigon teach Phillips' Gospels in conversation classes after finishing other types of regular English series. One is a class of business women that meets two mornings each week. A class of girls and another class of fellows have begun the Book of Mark.

**Tanganyika**—The first annual meeting of the Tanganyika Mennonite Youth League was held at Morembe Girls' Middle School, Dec. 15-18. Members came from every area of the Tanganyika Mennonite Church to participate in Bible quizzes, singing, and discussion sessions centering around problems of Tanganyika youth.

**Somalia**—Missionaries report much flooding along the Guiba and Sebeli rivers causing destruction of crops, cattle, houses, and whole villages. Malaria and other sickness have increased. The country was declared in a state of emergency and received considerable aid from many countries in the form of food, medical supplies, doctors, and aircraft to transport supplies to stricken areas. The Eastern Mennonite Board stations have not been seriously affected so far.

**Salunga, Pa.**—Mary Harnish arrived home on furlough from Tanganyika Dec. 27; her address is 1918 Willow Street Pike, Lancaster, Pa.

**Saigon, Vietnam**—The Everett Metzlers and James Stauffers shared Christmas with their Vietnamese friends through a children's hour, Christmas socials for their English classes, and special worship services. Each family held their special wor-

ship service on different evenings so that they could share in each other's program. All activities were well attended.

Two young women accepted Christ during a series of special meetings at the Stauffer home previous to Christmas. Both participated in the Christmas program, and they show other signs of spiritual growth.

The chairman of the CMA mission in Vietnam and his family were in a group of fifty vehicles which were stopped by communist forces and taken to a nearby hiding place for questioning and inspection. Although two Catholic priests and a Japanese businessman were held, this missionary family was treated kindly and allowed to leave with the others. This incident occurred on the road between Saigon and Dalat, a city in the mountains where CMA has their school for missionaries' children.

Mr. Luc, former English student and friend of the Metzlers, has decided to follow Christ. He is but one of about ten young men and women who have been faithfully attending the Sunday evening study of Luke conducted in the Metzler home. They are praying that this will mark the beginning of a turning to the Lord among this small group.

**Thionville, France**—The Christmas program at Thionville was attended by fifteen children and eighteen adults. A high light for the children was a visit to a hospital to sing for an elderly grandmother who had been ill for a year. On Christmas Day, Glen Goods were invited to a French Protestant Church where Bro. Good preached in English for a group of American soldiers who were spending Christmas Day with French families.

## Opportunities for Mission-minded Farmers

Opportunities for farmers interested in Christian witness and evangelism exist in Quebec, Canada. The Ontario district and general boards are co-operating in extension work here. Tilman Martins work in Montreal-Nord, a city church; Harold Reesors located in Joliette, northeast of Montreal. One family, Melvin Horsts, moved from Elmira, Ont., to a farm near Joliette. Plans are developing for a rural center for people who can be helped spiritually and in other ways by an environment of love and quietness in a rural setting.

This part of Quebec, which is French-speaking, is about the same distance north as Minneapolis, Minn. Montreal, about 35 miles away, is a good market. Farmers are exempt from a 6 per cent sales tax on all items of farm equipment and feed, but pay tax on food and clothing. Farms can be bought with government loans up to 90 per cent of cost of land, equipment, and

Tampa, Fla.—J. P. Sauder and his wife have moved to 107 West Woodlawn, Tampa 3, Fla., where Bro. Sauder will assist Martin W. Lehman in the Ida Street program.

**St. Anne, Ill.**—On Dec. 28, Mark Lehman, pastor of Rehoboth Mennonite Church, and a carload of teen-agers studied at the Bible school held at Bethesda Mennonite Church, St. Louis, Mo.

**Hubbard, Oreg.**—At the church's recent business meeting the Fisher Estate money was allocated among other sources: \$4,000 to the Pacific Coast Mission Board, \$3,000 for plane floats for the voluntary service plane in Northern Alberta, and \$7,427.88 plus interest, amounting to over \$50.00, to the general mission board.

**Premont, Texas**—Activities at La Capilla del Senor (The Chapel of the Lord) during December included distributing 500 Spanish tracts and *The Way*, and a separate mailing of almost 600 Spanish and English "The Catholic Bible Has the Answer." The Gospel team from Eastern Mennonite College visited the church for a service.

**St. Louis, Mo.**—Sixty-five adults enrolled in the four-day winter Bible school held at Bethesda Mennonite Church. Six classes daily were held.

The new address of Hubert Swartzen-truber, pastor of Bethesda Mennonite Church, is 4836 Margarette St., St. Louis 15, Mo. (EVergreen 1-3465).

**Rocky Ford, Colo.**—The *Daily Gazette*, on Dec. 27, in a series of ads on the churches of Rocky Ford, carried a half-page article on who the Mennonites are and what they believe and the architect's drawing of Rocky Ford Mennonite Church. Through the hospital program the Mennonites have become known; however, many did not know they had started a church. Currently the church has 30 members and 5 associate members.

stock, at 2½ per cent interest for 39 years.

Predominantly Catholics live here, but Protestant schools are provided; however, there are growing questions about the Roman church. Those interested in this opportunity should write Osiah Horst, district board chairman, Route 2, Petersburg, Ont.

The Peace River Area in Northern Alberta also offers opportunities for grain and stock farming. Interested persons should write Clarence Ramer, conference moderator, Duchess, Alta.

The Alberta-Saskatchewan district board has requested service and assistance of the general board's home missions and voluntary service offices in developing extension programs in Northern Alberta. Persons interested in self-supported witness opportunities in farming, teaching, etc., are invited to write to Mennonite Board of Missions, 1711 Prairie St., Elkhart, Ind.



Chicago, Ill.—Laurence M. Horst, pastor of Englewood Mennonite Church, spoke to the South Town Ministers' Association, Jan. 9, on "The Role of the Minister in Christian Education."

Kamlaker Dandekar, resident of India and presently a student at Northern Baptist Seminary, brought the morning message at Mennonite Community Chapel on Dec. 31.

## I-W Services

Chicago, Ill.—The I-W Co-ordinating Board met in Chicago on Jan. 10, 11, and 12. The officers of the board who were re-elected are: chairman, Esko Loewen; secretary, Dwight Wiebe; treasurer, Edgar Stoesz. Paul Moyer, the new I-W co-ordinator, was officially introduced to the co-ordinating board members. In confirmation with the meeting of the I-W Co-ordinating Board, a number of representative I-W men met to discuss problems and questions which they face in their work.

Evanston, Ill.—Ray Horst and Dick Martin met Jan. 11 with representatives of the General Conference I-W Office to discuss the sponsorship of the Evanston I-W men. Also in the discussion was Laurence Horst, pastor of the Englewood Church, and five interested I-W men. Action was taken to have Larry Voth and Dick Martin visit Evanston to learn more about the unit there. The Evanston I-W's recently reorganized their committee. The new officers are: president, Charles Classen; vice-president, Gerald Kanagy; secretary, Mervin Beck; treasurer, Wes Bontrager.

Salunga, Pa.—On Jan. 5, a I-W Sponsors' Workshop was held at Salunga, Pa. Sixteen I-W sponsors and I-W committee members attended.

John Henry Kraybill, New York I-W sponsor, led a panel in a discussion on "Improving Sponsor—I-W Relations." Members of the panel were Daniel Miller, Lancaster, Pa., sponsor; Earl Alderfer, I-W serving in Lancaster; and Norman Shenk, Salunga. Paul Landis spoke on "How Should We Look at I-W Men." Dick Martin spoke on "Implications of a Church-Related I-W Program."

## Voluntary Services

Washington, D.C.—John M. and Verna (Hoover) Graybill, Mohnton, Pa., began service in Washington, D.C., Dec. 28.

Immokalee, Fla.—It was a joyous day in December when the Immokalee staff saw Opal Patterson, a teen-ager, and Mrs. Margaret Wright, a young mother, being baptized and accepted into church fellowship. Also accepted into the church by confession of faith that day were Bill and Roxie Clark, a couple nearly fifty years old. Their coming was unusual; they came to the Shearers asking help to find their way back into fellowship with the Lord. They had been Christians at one time, but they failed the Lord for many years. Bill's testimony now is, "I want to live so that people can see I'm a Christian."

Christmas activities involved nearly 75

children and teen-agers. VS-ers distributed toys and clothing, contributed by Christian churches all over Florida, to approximately 800 Anglo, Spanish, and Negro children. They were displayed at "Toyland" so that parents could choose what best fitted their children.

Homestead, Fla.—Four hundred and twenty-five children received gifts through the "Toyland" program, contributed by local churches. The main goal of the many seasonal activities was to uphold the true meaning of Christ's birth. On the day before Christmas, Sunday-school attendance reached 148, a record for this season.

Sava, Honduras—The Sava Extension of the Honduras voluntary service unit published a four-page pamphlet entitled *Avance* to explain to the community what they are trying to do and why. Copies were distributed throughout Sava and two nearby villages, a total of more than 400 homes. Articles in *Avance* boosted an interest in improved chickens, home gardens, better stoves, milk goats, and health practices. Already readers have ordered one flock of chicks and two smokeless kitchen stoves, and VS-ers feel that community understanding is improved.

Christmas in Sava revealed the deep need of the people; drink and dance were the main features of their fiesta. In con-

trast, VS-er Elam Stauffer led about 25 nationals in a special Christmas Eve service. A teen-age boy was turned out of his home because he attended the meeting. He slept in the voluntary service house two nights.

Atlanta, Ga.—Twelve persons are taking Bible correspondence courses as a result of the VS-ers' program of distributing *The Way* and enclosing reply cards.

Tocoa, Honduras—David Bange, Tocoa VS man, spent his vacation from Nov. 27 to Dec. 16 in Belize, British Honduras, helping rebuild homes destroyed by Hurricane Hattie.

Elkhart, Ind.—The Relief and Service Office is co-operating with the church colleges in their Service Emphasis Weeks. In addition to presenting opportunities for Christian service and counseling in regard to interest in church program, recruitment will be made for volunteers in the summer VS program as well as the long-term program. Two persons from the Relief and Service Office will be present on college campuses as follows: Eastern Mennonite College, Jan. 29 to Feb. 2; Goshen College, Feb. 26 to March 2; Hesston College, March 12-16.

St. Anne, Ill.—The kindergarten teacher vacancy left by Edith Zehr, Roanoke, Ill., has been filled by Erma Reesor, Markham, Ont., for the remainder of the school year.

## I-W's Participate in Building the Church

About 50 I-W's, 15 ex-I-W's, ten graduate students and student nurses, and a few teachers are interested in providing opportunity for people to worship and participate in the building of the church through conversions in the University-Euclid area of Cleveland, Ohio. These I-W's and others are not interested in supplying just a Mennonite church; rather, they want to provide an outlet for people living in the community to do something as a church. The director of the Regional Church Planning Office says opportunity exists for the Mennonite Church to start a work here.

The I-W office of the general mission board is currently studying the situation and sending recommendations to the Ohio Mennonite Conference. People interviewed in Cleveland said, "If you start a church, we'll be glad to help." A church will provide a church home for future I-W's in Cleveland.

There is some uncertainty about the project. Since the University-Euclid area is an urban renewal project, this poses implications for new housing and a specified church building. Some Protestant churches have already died out; one congregation left. Several congregations just faded away, usually by merging with another congregation. Mainline Protestant denominations which historically have accepted the responsibility for churching urban America have neglected this area. Thus far only the Mennonites have shown interest in organizing a new congregation.

The Regional Church Planning Office has pointed out service opportunities. The

church could primarily serve the growing resident student population. Currently no university churches are in the area.

Another factor is an increase in the concentration of homogeneous clusters of population requiring a specialized ministry—the elderly, hospitalized, financially impoverished, and fatherless households. For example, in one community one out of five households has a female head. Another opportunity would be to newcomers to Cleveland from rural America.

As a direct result of urban renewal at least twelve congregations will be forced out of their present quarters, most of which are storefront churches. Another 20 to 30 churches will find that urban renewal will disperse most of the members of the present congregations. Another group of local churches, mainly those in conventional buildings, will find that urban renewal will bring more problems than solutions. Churches will be faced with the need to bring their structures up to building code standards.

The project poses a challenge to the prophetic voice of the church. Is the Christian message really a classless and universal Gospel? Can the church be a significant force in helping to mobilize the latent abilities of people in rehabilitation areas? Does the church have a system of values which is relevant for judging an urban renewal program? Will the church by its presence and program help make this a more attractive residential neighborhood?



Sister Reesor previously served a two-year term of voluntary service as kindergarten teacher at Camp Rehoboth.

**Permott, Texas—Ruth and Aaron Martin**, New Holland, Pa., who attended the November voluntary service orientation, began a three-month assignment Jan. 15 in Premont before starting a longer term in Nigeria. In Premont Bro. Martin will be assisting with the youth work and maintenance while Sister Martin will do experimental work with a kindergarten program.

**Glenwood Springs, Colo.—Vance Weaver**, Waynesboro, Va., is maintaining a continuing relationship with a former patient in need of therapeutic help. After hours from his work in the hospital, Bro. Weaver goes to the home to assist in exercising an arm that was disabled.

**Hannibal, Mo.—The Hannibal VS unit** gained a new unit member when VS-er Daniel Nisley, Salem, Oreg., married Louise Reschly, Columbus Junction, Iowa. Sister Nisley began serving in Beth-Haven Nursing Home part time and also in the parsonage and with the church girls' club Jan. 15.

High light of the Christmas season for VS-ers was the inviting of ten guests from the community into the Center for a program and dinner. The names of the guests were obtained from the Welfare Office. Three of the guests were blind. One had his seeing-eye dog with him.

**Corpus Christi, Texas—More than 275** persons attended a program presented by the children of the Corpus Christi, Texas, kindergarten. Delores and Mardella Bohn, Manson, Iowa, are in charge of the kindergarten.

## Relief Service

**Chicago, Ill.—Mennonite Central Committee** held its annual meeting Jan. 19, 20, here. Major subjects included an overseas teacher placement program, resettlement of Indians in the Paraguay Chaco, reorganization of Mennonite Disaster Service, and co-operation with European Mennonites. An inspirational service, to which Mennonites in the Chicago area were invited, was held Jan. 19, in Christ-the-King Lutheran Church adjacent to the hotel where business sessions were held.

**Asuncion, Paraguay—After the opening** of the Trans Chaco Roadway in September, a bus line between Asunción and Filadelfia was established. This bus line held a monopoly for several months, but recently a second line was opened on the route and the two now compete. Bus operation has resulted in a near termination of air service to Filadelfia. All produce, merchandise, and passengers are now going via Ruta Trans Chaco. Weather has been good and traffic has been stopped by rain only a few days.

**Saigon, Vietnam—One thousand light** woolen blankets purchased by the West Coast Relief Committee and shipped from Portland, Oreg., have been sent to Vietnam for distribution to victims of the autumn floods of the Mekong River. Twenty-two tons of beef, recently processed by Men-

nonites in Kansas, Nebraska, and Iowa, is being sent this month from the North Newton, Kans., warehouse. Other commodities, which were on hand in the relief warehouse in Saigon, were released earlier to the flooded areas.

Mekong River floods, which began in October, were among the worst in South Vietnam's history. Three provinces—Kien Tong, Kien Phong, and An-Giang—were most affected by the floods.

**Belize, British Honduras—TAN Airlines** (Miami to Belize), TACA Airlines (New Orleans to Belize), and the United Fruit Company (New Orleans to Belize) donated free air transportation and freight shipment for the volunteer reconstruction crews sent to British Honduras recently by Mennonite Central Committee.

## Broadcasting

**Albany, Oreg.—David Mann**, pastor of Albany Mennonite Church, reports their local Christian radio station, KWIL, will rebroadcast the three peace messages given by John Howard Yoder on *The Mennonite Hour* last July. The radio talks and a booklet on peace by J. A. Toews and B. Charles Hostetter will also be offered on the rebroadcasts on Jan. 29, 30, and 31.

**Spain—Ramiro Pineiorro**, a listener to *Luz y Verdad*, is the only evangelical Christian in his community, writes Lester Hershey, director of the Spanish broadcast. At the request of Mr. Pineiorro, Christian literature is being sent to him for distribution. Spain does not permit evangelical Christians to actively propagate their faith.

**Harrisonburg, Va.—Two hundred and forty-two Bible course lesson test sheets** were returned on Jan. 4, according to John Horst, Bible course instructor for *The Mennonite Hour*. This is the highest number of returns received in a given day since the Bible courses were released in 1955.

**Hokkaido, Japan—An interesting letter** was just received from a 23-year-old housewife. She writes, "I am living a very happy married life—just like a dream. I am not busy with my housework and I always hear your program. My husband cannot hear it often because of his work, but when he comes home I can tell him what the message was and we share in its help. People living about me urge me to go to several kinds of meetings in our company town. They invite me to join this new religion (some cult) they try to teach. But if faith does not come from the heart and is forced, I cannot enter it. For me, Christ's message is better than any and I listen gladly to His good news. I want to study the lessons. Please lead me."

**Sparta, Tenn.—Heart to Heart** on Jan. 15 began broadcasting on WSM-T, Sparta, at 9:30 a.m., Monday. A Brethren in Christ minister made the contact with the station which is carrying the program without cost.

**Belgrade, Mont.—KGVW** each day is releasing *Heart to Heart's* daily broadcast at 9:35 a.m. This station is carrying the program without charge.

**Harrisonburg, Va.—Heart to Heart** last

year produced a post card entitled, "Beatitudes for Married Couples," which is in constant demand. To date over 50,000 have been distributed. Recently a Methodist minister in Michigan requested copies to put in a packet of devotional literature which he gives to each couple he marries. A mother in Ontario ordered 1,000 which she sends with appropriate tracts to new mothers. Some include one in their bridal shower gifts. An insurance agency gives a card to all newlyweds on first call. A college dorm mother gives them to her girls. In Okinawa one mother used them as a "going away remembrance to the Ladies' Guild at the Naha Air Base." A free copy may be obtained from *Heart to Heart*, Harrisonburg, Va.

**Joyce Kuhns**, of Park View, Harrisonburg, daughter of Harry Kuhns, joined the office staff Jan. 8. She replaces Ava Eberly of Dayton, Va., who plans to be married to Ralph Griffin in February.

## Your Treasurer Reports

The Dec. 30 financial report of the general board indicates that total contributions for missions are currently higher than last year.

Total receipts Dec. 30, 1960	\$557,798.73
Total receipts Dec. 30, 1961	\$598,400.00

The board is most grateful for this continued increase in support of the mission program.

Included in the above are contributions received from Missions Week offerings. These figures show some decrease in this year's special giving.

Total Missions Week Jan. 9, 1962	\$141,120.75
Total Missions Week Jan. 9, 1961	\$153,229.68

This analysis indicates that regular giving from our congregations throughout the year is increasing as compared to special designated giving.

Funds received to date have not yet been adequate to meet total needs of the mission program even with reduction of budget. It is still possible that contributions between now and the end of the fiscal year (March 31) will offset the lower beginning balances which have largely accounted for the current debit balance still carried in mission accounts as of Jan. 9, 1962.

Relief and Service contributions as of Dec. 30 also show a small increase this year. Currently this program shows a small credit in accounts which has been made possible by the major reduction of budget at midyear. Here, too, lower beginning balances have been factors requiring budget adjustments.

It is too soon to give more accurate figures on total giving for Missions Week or to now anticipate year-end results. Further reports will be given as proceeds become clearer.

—H. Ernest Bennett.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

E. J. Zook, retired pastor and bishop of the New Wilmington, Pa., congregation, suffered a heart attack on Jan. 4 and passed away Jan. 11, at the Jamison Memorial Hospital, New Castle, Pa.

Kern Road Chapel at South Bend, Ind., is using Virgil Vogt's *The Christian Calling* in Sunday evening study. The Kern Road congregation has accepted plans for a new building.

Instructors at the Berlin Bible School in Ohio filled Sunday appointments at Maple Grove, Millersburg, Ohio; Elam Peachey, Belleville, Pa., on Jan. 27, and Alvin Swartz, Talbert, Ky., on Jan. 21.

Hersteins Chapel, Neiffers, Pa., has organized as an independent congregation. The group has voted to adopt the budget system of giving.

Oliver Petersheim was ordained to the office of deacon at Salem Ridge, Greencastle, Pa., on Dec. 27, by Mahlon D. Eshleman, assisted by Harvey E. Shank. Richard Danner, Hanover, Pa., preached the ordination sermon.

James M. Kuhns is teaching a course in psychology with extension credit by Eastern Mennonite College at Christopher Dock Mennonite School.

Paul Showalter, Wooster, Ohio, spoke on "Music for Our Children" to the parent-teachers' meeting of the West Fallowfield Christian Day School in Pennsylvania on Jan. 15.

Virgil Stoltzfus, who has served in the hospital program in Puerto Rico, is beginning his medical practice at Morgantown, Pa.

Teachers in a six-week Bible Institute in South Texas are John Ventura, Denver, Colo., and Weldon Martin and Paul Conrad of the South Texas field.

Lowell E. Burkhardt, of the Colorado Temperance Federation, was the resource speaker in a conference on beverage alcohol held at Denver, Colo., on Jan. 14.

Young Citizens' Camp is the newly adopted name of the welfare camping program at Rocky Mountain Mennonite Camp, which is directed by Jess Kauffman. Counselors for the 1962 program of this camp are being supplied through Voluntary Service, Elkhart, Ind.

J. E. Gingrich spoke in a week of prayer fellowship in the Richland Township Com-

munity of congregations in the Johnstown, Pa., community. Five denominations participated, including one Mennonite congregation. Bro. Gingrich preached at First Mennonite on Jan. 7 and at Weaver's, Jan. 14. He was in Scottsdale, Jan. 15-17, for consultations on the Schowalter Villa program.

Vincent Harding, who is representing MCC interests in racial peace, spoke at Prairie Street, Elkhart, Ind., on Jan. 14. Negro churches in the city were invited to the Sunday evening services.

Albert Martin, pastor at Breslau, Ont., is also serving as pastor of the Fairview Home at Preston.

Howard Good is serving as pastor of the Rockway Mennonite Church at Kitchener, Ont.

M. L. Yoder and wife and Mrs. Mary Bacher have been received as members of the Lakeview congregation at Wolford, N. Dak. They were the last Old Order Amish members in this vicinity and have for some time been regular attendants at Lakeview. Bro. Yoder was a bishop in the Amish Church and was received with his ministry.

A Bible school was held at Wolford, N. Dak., Dec. 27 to Jan. 5. The teachers were A. L. Glick, Minot, N. Dak., and Floyd Steckley, Beaver Crossing, Nebr. The average attendance was 40.

The Charlottesville, Va., congregation is making a three-month study on personal evangelism during the midweek meeting. This stimulating study is being directed by the pastor, J. Mark Stauffer. Other resource persons have been Harold Eshleman, B. Charles Hostetter, Kenton Brubaker, and Laban Peachey from Harrisonburg; also Mrs. Martha Hale from the Foreign Students' office at the University of Virginia, and Deaconess Hutton from the University Hospital.

The Sunday school at Martinsburg, Pa., recently enjoyed an unusual devotional period. At the close of the quarter's study on spiritual growth the superintendent used the oldest and youngest members of the congregation to demonstrate Christian maturity. Fred Kauffman, 91, read the Scripture, and George Replogle, 9, led the school in prayer. The emotional effect on the school was evidence that such a variation can be edifying.

Church Informer is the name of a new monthly newsheet of the Beaverdam congregation, Corry, Pa.

E. S. Garber, who spent a year in Honduras under the Eastern Mission Board, showed pictures of that land at Garden City, Mo., on Jan. 7.

David B. Groff, formerly active in home mission work in Lancaster Co., Pa., died on Dec. 30.

Mellinger's congregation, Lancaster, Pa., has four members who are over 90 years of age. They are Ella Landis, 96; Aaron R.

Witmer, 94; Lizzie Eby, 93; and Edwin H. Forry, 91.

Frank Bishop, Goshen College, showed slides of Nigeria and spoke of the possibilities of agricultural missions in Nigeria to the college and university students in the Guelph-Kitchener-London area of Ontario, on Jan. 7. The meeting was held at Steinman's, Baden, Ont.

Abner Stoltzfus showed pictures of his recent trip to the Holy Land at Neffsville, Pa., on Jan. 14.

The Pacific Coast Mission Board has decided to send a full-time worker into the Vanderhoff, British Columbia, area. There are 2,400 people in this community, with only one evangelical church. Two Mennonite families from Oregon have recently located there. There is opportunity of working with Indians also.

Lynford Hershey was licensed as a minister and installed as pastor at Tenth Street, Wichita, Kans., on Jan. 7, with Milo Kauffman officiating.

Emanuel Miller and family from Northern Indiana are moving to Arkansas to assist in the work at Mt. Joy, near Calico Rock.

H. Ralph Hernley, Scottsdale, Pa., spoke in a Mennonite Mutual Aid meeting at La Junta, Colo., on Jan. 5.

Speakers in a Christian Life meeting at Norris Square, Philadelphia, on Jan. 14, were Ben F. Lapp, Watontown, Pa.; Donald Wenger, Oxford Circle, Philadelphia; and Marcus Lehman, who is doing I-W service at the Episcopal Hospital in Philadelphia.

## Calendar

Ministers' Week, Hesston College, Feb. 6-9.  
Pinecroft Bible School, Sarasota, Fla., Feb. 11-25.  
School for Ministers, Goshen Biblical Seminary, Feb. 12 to March 2.  
Stewardship Invitation Study Conference, Elkhart, Ind., Feb. 16, 17.  
Mennonite Camping Association, Camp Mack, Milford, Ind., Feb. 23-25.  
Iowa-Nebraska Mission Board meeting and Ministers' Conference, Sugar Creek, Wayland, Iowa, March 5-8.  
Eastern Ohio Ministers' meeting, Salem, Wooster, Ohio, March 15, 16.  
Eastern Mennonite Board of Missions and Charities, Mellinger's, Lancaster, Pa., March 20-22.  
Commission for Christian Education, Scottsdale, Pa., March 22, 23.  
Mennonite Publication Board annual meeting, Scottsdale, Pa., March 23, 24.  
General Council of General Conference, Chicago, March 29, 30.  
Summer Bible School Conference, Archbold, Ohio, March 31 and April 1.  
Open conference on education on alcohol and tobacco, sponsored by Committee on Economic and Social Relations and other church agencies, Goshen College, Goshen, Ind., April 5-7.  
Summer Bible School Conference, Antrim Area High School, Greencastle, Pa., April 7, 8.  
Ohio Mission Board and WMSA, North Lima, Ohio, April 13-15.  
Illinois Mission Board, Dewey, Ill., April 27, 28.  
Summer Bible School Conference, Denver, Colo., May 5, 6.  
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 12-14.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Rocky Mountain Mennonite Conference, place undecided, Aug. 31 to Sept. 2.

## Coming Next Week

"Youth and Age Working Together," by E. E. Miller, and "Are We the 'Hollow Men?'" by Marie Snider. J. E. Gingrich tells about the evolving concept of retirement homes, and Wayne M. Miller reports on the new hospital to be opened at La Jara, Colo.



Arnold Moshier directed the A Cappella Choraliers in a program at Sandy Hill, Sadsburyville, Pa., on Jan. 7.

The King Street congregation, London, Ont., was organized as a congregation on Jan. 14. Orland Gingerich preached, and Ephraim Gingerich received the charter members.

S. A. Taye, a Nigerian student attending Virginia Union University at Richmond, gave his testimony at the National Heights Mennonite Church in Richmond on Nov. 12.

Dwight Weldy, Goshen, Ind., spoke in a Music Training Conference at Martins, Orrville, Ohio, Jan. 20, 21.

Clayton D. Leaman was ordained to the ministry at Welsh Mountain, New Holland, Pa., on Dec. 10. Clair B. Eby was the officiating bishop and Clarence E. Lutz brought the message.

The ministers of the Johnstown, Pa., area exchanged pulpits on Dec. 31 as a part of the music conference conducted by Paul Showalter, Wooster, Ohio.

Twenty overseas students are attending Goshen College this year. There are four from Africa, four from Europe, three from South America, five from the Far East, and four from the West Indies. Since 1946 Goshen College has had an average of 16 overseas students during each year.

On a trip around the world are H. Raymond Charles and Paul N. Kraybill, chairman and secretary of the Eastern Mission Board. Their itinerary of eighty days will take them to all of that Board's overseas fields except Honduras. In Africa they will meet O. O. Miller and A. J. Metzler.

J. Silas Graybill, who has served as editor of Mission News, the official organ of the Franconia Mission Board, for 23 years, has resigned his editorship to become effective when a successor is appointed.

A Hong Kong refugee meal, sponsored by the Plains MYF, was held at Christopher Dock Mennonite School, Lansdale, Pa., on Jan. 13. Jacob Klassen was the speaker. Tickets for the meager meals were \$1.25; proceeds were for Hong Kong relief.

H. S. Bender, dean of Goshen College Biblical Seminary, was at Ashland, Ohio, Jan. 4, serving as consultant to the Theological Seminary of the Brethren Church.

Future Bible correspondence courses were considered by a committee which met at Scottdale on Jan. 15. Members of the committee were Wilbur Hostetler, John L. Horst, B. Charles Hostetter, Ellrose Zook, and Paul M. Lederach.

New congregations on the Every-Home-Plan for GOSPEL HERALD subscriptions: St. Jacobs, Ont.; West Union, Parnell, Iowa; and Pennsylvania, Hesston, Kans.

Visiting speakers: Milton Vogt, Bihar, India, at La Junta, Colo., Dec. 31. Edd P. Shrock, Elkhart, Ind., at Garden City, Mo., Jan. 7. James Classen, Merced, Calif., Rescue Mission, at Winton, Calif., Jan. 7. Harvey Miller, Luxembourg, at Barrville, Belleville, Pa., Jan. 21. Harold E. Longenecker, Morton, Ill., at Crossroads, Gulfport, Miss., Jan. 7. O. O. Wolf, former missionary in British Honduras, at Los Angeles, Calif., Dec. 31. Joe Goossen, Evangelical Union of South America, at

Pennsylvania, Hesston, Kans., Jan. 7. Arnold Prieb, Congo, at West Liberty, Inman, Kans., Jan. 14. Oliver Diller, Ohio Experiment Station, Wooster, speaking on conservation to Kidron Men's Brotherhood, Jan. 8. Leo Jantzi, showing pictures of Calling Lake, Alta., at Breslau, Ont., Jan. 21. Carl Beck, Japan, at Worcester, Pa., Jan. 14.

New members: thirty-three by baptism and one by confession at Lowville, N.Y., Dec. 17; one by baptism at Trissels, Broadway, Va., Jan. 21; four by baptism at Kendallville, Ind., Dec. 31, and one at his home in Kendallville, Jan. 9; five by baptism at First Mennonite, Kitchener, Ont., Dec. 31.

The Illinois Mennonite Camp Board co-operated with Mennonite Church Buildings, Inc., in selling bonds to liquidate the indebtedness on Camp Menno Haven on a ten-year plan. Total assets of Menno Haven, including 233 acres of land, is approximately \$70,000. The bond issue is for half of the total property evaluation.

Edgar Metzler arrived at Akron headquarters Jan. 3 to begin work with the Mennonite Central Committee Peace Section. He will assume the duties of Executive Secretary of the Peace Section, succeeding Elmer Neufeld. For the first six months of 1962 he will spend one week of each month in Kitchener, Ont., continuing as pastor of the First Mennonite Church on a part-time basis. The Metzler family will not move to Akron until next summer.

## Announcements

John Drescher, president of the Ohio Mission Board, conducted a Missions Conference at Meadville, Pa., on Jan. 27.

Carl Beck, Japan, at Plains, Lansdale, Pa., Jan. 28.

Dedication for the new radio broadcast over WNPV at Souderton, Pa., afternoon of Jan. 28.

E. E. Miller will show pictures of India at the January meeting of the senior adults of Northern Indiana. The Millers will leave for the Woodstock School in India on Jan. 25.

Crusade Witness is the new name of the bimonthly publication of Augsburg Crusades, replacing the Voice of Truth, which has been published since 1957. The paper carries crusade reports, articles related to evangelism, and a sermon in each by Evangelist Myron Augsburger. Interested persons may secure this publication by writing to Eugene R. Witmer, Executive Secretary, Atglen, Pa.

An ordination for a bishop will be held, the Lord willing, at Groffdale, Bareville, Pa., 9:30 a.m., Feb. 1. The new bishop will assist in the Groffdale-New Holland District.

The annual conference of the Association of Mennonite Aid Societies will be held at the Atlantic Hotel, Chicago, March 1, 2. Edgar Metzler will give four addresses on the conference theme, "The Theology of Mutual Aid." Edgar Stoetz will speak on good management practices, and H. Clair Amstutz and Ora Troyer on

settling difficult claims. Paul Hummel will be toastmaster at the banquet, and Andrew Shelley will speak on stewardship. Delton Frantz will describe attempts to establish a mutual burial aid society. All sessions are open to the public. For additional information write H. L. Swartzendruber, 111 Marilyn Ave., Goshen, Ind.

A minister will be ordained, D.V., at 9:30 a.m., Feb. 21, at the Rowe Church, Shippensburg, Pa.

The Chesley Lake Camp Association has an opening for a camp manager. This person should be interested or trained in church camping. Write J. C. Hallman, P.O. Box 136, Waterloo, Ont.

C. F. Derstine will speak at Bay Shore, Sarasota, Fla., Feb. 18-25. His address, Jan. 28 to Feb. 28, will be 3211 North Tamiami Trail, Sarasota, Fla.

Change of address: John C. King from Orrville, Ohio, to R.D. 1, Dalton, Ohio. Telephone TA 8-2193.

Two members of the Mennonite Central Committee headquarters staff, C. L. Graber and Urbane Peachey, will conduct tours for Menno Travel Service this spring. Bro. Graber, Goshen, Ind., now serving in a special assignment with Mennonite Disaster Service, will lead a 30-day tour to South America beginning March 1. It is hoped the tour will be able to attend the formal dedication of the recently opened Trans Chaco Roadway in Paraguay. Seven South American countries will be visited. Urbane Peachey, Secretary of Personnel Services, will conduct the annual Menno Travel Service Spring Europe and Holy Land Tour, scheduled to leave New York April 9 and return May 23. This tour will include eight European and five Middle Eastern countries.

S. S. Wenger, Lancaster, Pa., will serve as prosecuting attorney in a demonstration of the trial of a conscientious objector to war. This will be the feature of a youth meeting at Christopher Dock School, Lansdale, Pa., on Jan. 27.

The theme for the 1962 Conference on Christian Community Relations is "Education on Alcohol and Tobacco." The purpose: (1) to consider scientific and ethical aspects of the use of alcohol and tobacco; (2) to examine the need for education in this field; (3) to project an educational program for church and community. The date is April 5-7. The place, Goshen College, Goshen, Ind. This is to be a church-wide conference, sponsored by the Committee on Economic and Social Relations, in co-operation with the Commission for Christian Education, the Mennonite Publishing House, the Mennonite Medical Association, Goshen College, and other church agencies. Although certain interest groups are especially urged to attend, the conference is open to the public. All pastors, Sunday-school workers, youth leaders, and representatives of Mennonite Youth Fellowship are urgently invited to attend. Put this meeting on your calendar now. For further information write the Committee on Economic and Social Relations, Guy F. Hershberger, Secretary, 111 Marilyn Ave., Goshen, Ind.



Bob Detweiler, Goshen, Ind., at Albany, Oreg., Feb. 4-11. Bill Detweiler, Kidron, Ohio, at Zion, Hubbard, Oreg., Feb. 4-11. Noah L. Hershey, Parkersburg, Pa., at Mt. Joy, Pa., Jan. 18-25.

## MISSIONS TODAY

(Continued from page 86)

solving personal problems. For this is what administration is—solving problems or preventing them from emerging.

After a working trip, the administrator returns to home base more tired than he left, feeling exhilaration or frustration according to whether he was able to help meet the concerns of field workers, and grateful for the opportunities he has to work in the Lord's harvest fields. But let all men know that there has been no vacation! Not in getting ready to go, in the going, nor in getting "out from under" the accumulated work when he returns!

## SUMMER VS

(Continued from page 86)

him to eight Mennonite institutions. Responsible to the information services office of the general mission board, Bro. Peachey wrote a series of articles about these institutions, several of which have appeared in *Christian Living*.

## Summer Voluntary Service, 1962

Plans are well along for the 1962 summer voluntary service program. Many of the projects described in the preceding paragraphs will invite the service of volunteers again in 1962. In addition, several new and interesting projects are in prospect. A developing program at La Crete, Alta., would serve Old Colony Mennonites, Indians, and Canadians of mixed blood. This program will require both construction workers and persons to assist with summer Bible school programs.

An unusual possibility in the development stage is a project to supplement the outreach of the *Mennonite Hour* broadcasts in British Guiana. A program for follow-up of the radio ministry and literature distribution would be involved.

"The experience in summer VS was tremendous and will always be a high light in our daughter's life," write the parents of a 1961 summer VS-er. If you are interested in the rich rewards of sharing in the mission of the church through this medium, of developing new insights regarding your personal mission for Christ, you are invited to write for information regarding the 1962 summer program to:

Summer Voluntary Service  
Mennonite Board of Missions and Charities  
1711 Prairie Street  
Elkhart, Indiana

# Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**Follow Me: Discipleship According to Saint Matthew**, by Martin H. Franzmann; Concordia, 1961; 228 pp.; \$3.50.

This is an unusual study of the Book of Matthew. The emphasis upon the meaning of discipleship is well handled without forcing the theme into the text. It is not a word-by-word exegesis, but section-by-section synthesis of meaning. The book is a great inspiration to preachers and Bible students, drawing attention to the implications of following Christ today. Premillennialists will be disappointed in its eschatology, but they will not be offended by it. There are many "quotable quotes" and "pertinent points" for sermons in the making. There are flashes of meaning that lift the reader to greater realization of Christian experience. The author suggests at the close that Christ "will make disciples of us: He will make of us the holy, Christian, apostolic church. It will not be a very brilliant church perhaps. Perhaps we shall not be a very large church created by the Christ of Matthew, perhaps not a very successful church, not so well integrated in our communities, not so well accepted as we once were. Perhaps we shall even be a persecuted church again." This touch of realism is characteristic of other parts of the book, too.—John R. Mumaw.

**As You Go**, by John Howard Yoder; Herald Press, 1961; 36 pp.; 35¢.

The excellent writings of John Howard Yoder are already known to readers of the *GOSPEL HERALD*. In Focal Pamphlet No. 5 he takes a look at the mission strategy of the present and immediately past centuries, noting its accomplishments and weaknesses. Next he looks briefly at the whole sweep of Christian history. He concludes: "... through most of the history of the Christian Church, the geographical and numerical expansion of Christianity was the result not of separately organized, centrally administered, and externally financed missionary specialists. It came through normal, often unplanned, usually self-supporting movements of Christians who took their living faith with them as they moved with their sources of livelihood" (p. 17).

He then proposes "migration evangelism" as the method of kingdom expansion most appropriate in our time. This pamphlet should be studied by our congregations. It contains many statements worth pondering. Examples follow.

"... The increase in hygiene, literacy, and productivity which can only come in the form of technically qualified persons is in the long run the only way to fight hunger. ... Almost anyone who is technically qualified in a useful profession is more needed elsewhere than he is in the West. Whether he be mechanic, refrigerator serviceman, accountant, dietitian, merchant, or (especially) teacher,

social worker, or engineer, his services are more urgently needed elsewhere than in northern Indiana or eastern Pennsylvania or the Shenandoah Valley, Kansas City, or Los Angeles" (pp. 20 and 21).

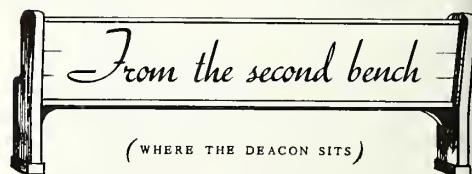
Of the "migrant missionary" he says, "The real challenge is to be the kind of person worth being there" (p. 35).

The strength of this pamphlet is the Biblical emphasis of placing mission responsibility squarely on the shoulders of every Christian rather than relegating it to a professional few.

—Elaine Sommers Rich.

**How They Became Friends**, by Howard Brinton; Pendle Hill, 1961; 32 pp., 35¢.

This was an address given at the Pacific Yearly Meeting of the Society of Friends by a contemporary Quaker leader. It describes how people have become "convinced" Quakers down through the centuries. It is interesting to read this pamphlet along with the Yoder one reviewed above, for pages 14 and 15 give examples of how "migration evangelism" has worked among Friends in the United States in recent years.—Elaine Sommers Rich.



## How Big Is Your God?

I have really been surprised at the size of some Christians' God. To some He must be very small indeed. To others He is much larger.

Our God is just as large for us as we make Him. There is no limit to His power to save or to heal. He is Creator and Sustainer of all things. We do not have a vocabulary large enough to express His mighty power nor to put His greatness into words.

Many do, in a sense, but according to their full trust they tell us that their God is too small. Brother, we are a privileged class, numbered as we are among God's children. How big is *your* Father, *your* God? Is He large enough to meet *your* need, here and hereafter?



The Family Service Association of America says that "family breakdown is now America's number one social problem." The Association points out the following trends: a tripling of the rate of illegitimacy in the last two decades; a divorce rate of one in four new marriages; a delinquency rate tripled since 1940; an annual admission rate to mental hospitals of more than 200,000 persons. All of these spell family breakdown, says the Association.



that they arose by female selection of those male variants which bore the better developed ornaments. Their development was thereby explained as a result of a quirk of female psychology.

This theory, the theory of sexual selection, was used to explain the origin of not only ornaments such as horns, but also the brilliant colors found on some birds and insects. This theory has been largely abandoned because of lack of supporting evidence. Such structures and markings on living animals have been found to be employed largely, if not exclusively, in competition between males of the same species. The ornaments need not always be used in direct contact, but they are sometimes used in psychological warfare.

A large horn, impressive body size, mane, or fin, or bright colors may serve to impress an opponent from some distance. This psychological warfare is so subtle that the principle is just beginning to dawn in biological circles. (In a zoological seminar in a large university a paleontologist recently went through great contortions in trying to imagine a possible use for the large down-turned antlers on the noses of certain extinct large mammals on which he was expert. One professor suggested that the structures might have been used as hay rakes. I suppose his cousin did the mowing.)

It has been said that man does not learn from history. Is it possible that he might take a lesson from *natural* history? History has seen the development of numerous horned monsters such as described in Dan. 8. These have all been supplanted by still more powerful monsters. These monsters are human empires. The horns are the arms used for their development and protection.

Threat display of power is sometimes used instead of direct physical contact during competition between these civilizations. Such threat display may lead to an arms race and the development of such massive armaments that the burdened civilizations perish—ironically, because of their own prowess.

The horns of some present-day societies are growing large indeed. These societies are turning their powers of reason into use as a weapon more and more and as an adaptive tool less and less. Students who observe organisms in their natural environments are becoming greatly concerned as they see man exploit the environment in which he lives.

Can a Christian stand idly by as he sees man digging his grave? Can he, even blindly, take part in the use of natural resources for the building of bigger and better show-cases? Is not this the ultimate in poor adaptation?

Will these magnificent empires we see developing about us today, with their powerful arms and adornments and gigantic displays of aggressive wonder and the enormously complex economies used in their support, continue to grow and prosper? The prophet says, he shall be broken, but by no human hand. The good news of salvation will be realized. Christ can save man

from himself. By following His example, individuals, and perhaps even civilizations, might be saved from extinction.

In this regard, let us examine His message. Christ was outspoken against competition with one's fellow man and, best of all, He lived out the principle. The principle applies to the social groups around us as well as to the mighty beast developing abroad. Christ was the walking embodiment of what we know vaguely as the simple life.

Boiled down to its basic elements, the simple life is a nonself-aggrandizing life. No flesh will glory in the presence of God. Christianity flourishes among the peasantry and those of low estate. The apostles, as well as such groups as the Anabaptists, disdained the pomp and show of social competition. Outside observers of this tradition of simplicity see in it great beauty and value, and many are concerned that this "common folk" way of living be not only preserved, but also propagated in our increasingly competitive and self-aggrandizing society.

"Come unto me. . . . For my yoke is easy, and my burden is light." Why does the horn grow so great before our eyes that we can hardly bear it? Because the neighbors are all about us! Are we keeping up with them? Do we covet their high standard of living? Is Mr. Public becoming more and more respected as his possessions grow more and more elaborate? Mr. and Mrs. Public are dressing as wealthy socialites should dress, not being seen too often in the same outfit, and being slowly strangled and crippled by the latest styles which are more often showy than beautiful. Are the children outdoing their parents until there are hardly any new worlds to conquer? Do they go to the most elite schools with the most exclusive clubs? Do their robes flap well in the wind? Do they land the highest-salaried positions in the largest institutions?

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." If you love God and your fellow men, you will compete with neither, but you will be satisfied with your low estate.

But, paradoxically, this low estate will become the highest estate. Motivation for the student will leave the menial task of competition for grades, and the student will become absorbed by a spirit of intellectual curiosity which is, perhaps, not far from the holiest of holies and most deeply satisfying. This is why the student becomes so abandoned when he is on the verge of discovering a new truth.

Search the literature; you will find that many of the most revealing findings have been made by noncompetitive scholars. The motivation of the truly great teacher is not that of academic ladder-climbing, but is a spirited desire to impart knowledge and lead others out of the darkness into the light (faint as that light may flicker). The motivation for the farmer will be not to build the most elaborate house and barn in the community, or even to have the cleanest

edges on his fields, but to try to keep a balance between income and outgo and to see that his farm is more of a fine art than a big business. Flocks of migratory birds may be as important as a manure spreader. The biological as well as the art-appreciation hat goes off to the nature-minded farmer.

The motivation of the church will not be to put on an Easter parade on Sundays, or to build a structure which is the envy of the neighbors, but it will be to show to the world each day the spirit of true love and respect for God and each other in a spirit of truth-seeking. Is not this living in the highest estate?

Can this tradition of simplicity be preserved and, better still, spread? Let us not be overconfident. The wise man in Prov. 6:17 says there are three things which God despises—"a proud look, a lying tongue, and hands that shed innocent blood." (These three are in the same category.) Did not this same wise man build the most haughty, most showy (yet most unstable!) empire of his day? Modern man is trying to do the same, and he has all the failures of history as an example. He who thinketh he standeth should take heed, for his fall is imminent.

There is no beast so mighty that it can support a runaway horn, the fruit of a selfish civilization. Survival belongs to the poor in spirit who have not lifted up their souls to vanity. Henry Ward Beecher once said, "The three Christian virtues are humility, humility, and humility." The horn of the beast will be broken and his might destroyed, not by a mightier beast as his end approaches, but by the power of God's Spirit.

"Blessed are the meek: for they shall inherit the earth." These are peculiar words, and those who take them seriously will at times be considered peculiar people, as those about them are saying that the world will be inherited by the most aggressive. In this apparent paradox lies the hope of continued survival. The teachings of simplicity, as properly interpreted, are not peripheral matters, but they lie close to the heart of the Gospel and constitute a central theme of Christianity.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

Baker, Laurence and Corene (Zimmerman), Portland, Oreg., second child, first daughter, Sandra Jo, Dec. 4, 1961.

Bast, Ralph and Doris (Gerber), Poole, Ont., second child, a son, Randall John, Dec. 29, 1961.

Brubacher, David and Viola (Roth), Kitchener, Ont., first child, Wendy Kay, Nov. 16, 1961.

Cender, Milton and Ruth (Wisner), Gibson City, Ill., second child, first daughter, Greta Fern, Jan. 3, 1962.

Cressman, Ronald and Pauline (Harmer), New Hamburg, Ont., first child, Cheryl Ann, Dec. 10, 1961.

Davis, Irvin J. and Elsie (Berkey), Raytown, Mo., first child, Darrell Wayne, Nov. 16, 1961.

Denlinger, Leon H. and Arlene (Landis),



York, Pa., fifth child, third daughter, Marianne Louise, Nov. 5, 1961.

Fisher, Leroy S. and Fannie K. (Fisher), Coatesville, Pa., sixth child, third son, Jerry Lee, Dec. 1, 1961.

Gage, Nelson A. and Margaret Mae (Stahl), Brimley, Mich., second daughter, Karen Ann, Nov. 3, 1961.

Hauck, David and Nadine (Ogburn), Phoenix, Ariz., second child, first daughter, Carol Ann, Nov. 22, 1961.

Heatwole, Charles L. and Doris (Brubaker), Linville, Va., second daughter, Marlene Joy, Dec. 28, 1961.

Jones, Walter J. and Lydia (Musser), Gap, Pa., first child, a son, Nov. 14, 1961.

Kandel, Clayton and Doris (Miller), Millersburg, Ohio, sixth child, fourth daughter, Karla Beth, Oct. 10, 1961.

King, Harold and Martha (Landes), Leola, Pa., third child, second son, Bradley Alan, Nov. 12, 1961.

Martin, Glen E. and Betty (Hamsher), Dalton, Ohio, fourth child, third son, James Leon, Jan. 1, 1962.

Martin, Wayne and Salema (Brubacher), Elmira, Ont., third son, Douglas Keith, Dec. 29, 1961.

Miller, Jacob, Jr., and Catherine (Alwine), Hartsville, Ohio, first child, Cynthia Diane, Oct. 17, 1961.

Miller, Olen and Ruth (Yoder), Kokomo, Ind., fourth child, second daughter, Tamara Jo, Nov. 27, 1961.

Miller, Wayne and Yvonne (Hauck), Mt. Joy, Pa., second child, first son, Wayne Edwin, Sept. 16, 1961.

Mishler, Maurice and Dorothy (Birkey), Shipshewana, Ind., second child, first daughter, Beth Ann, Jan. 3, 1962.

Nice, Clair H. and Mildred (Hackman), Harleysville, Pa., second son, Timothy Lyn, Dec. 27, 1961.

Nice, Frank and Evelyn (Godshall), Harrisonburg, Va., fourth child, third daughter, Grace Darlene, Dec. 26, 1961.

Roth, Edwin Leroy and Marianna (Gerig), Mt. Pleasant, Iowa, first child, Tim Leroy, born June 12, 1961; received for adoption, Dec. 23, 1961.

Schumacher, Urie and Florence (Lehman), Orrville, Ohio, seventh child, fourth son, Frederick James, Dec. 28, 1961.

Selzer, Fredric and Rose Marie (Jantz), Protection, Kans., third son, Wayne Leo, Nov. 2, 1961.

Shenk, Raymond J., Jr., and Mary Ann (Hobbs), Laurel, Md., first son, Raymond Jay III, Dec. 3, 1961.

Steiner, Paul E. and Bertha (Vanpelt), Dalton, Ohio, fifth child, third son, Allen John, Dec. 28, 1961.

Stoltzfus, Edward A. and Edna (Good), Parkesburg, Pa., sixth child, fifth daughter, Susan Elaine, Dec. 14, 1961.

Stoltzfus, Harvey Z. and Lillian (Stoltzfus), Elverson, Pa., third child, second daughter, Juanita Joy, Jan. 4, 1962.

Stuart, Martin and Merlyn (Snider), Kitchener, Ont., first child, Jeffrey Scott, Nov. 22, 1961.

Unternahrer, Daniel and Annabelle (Graber), Lagrange, Ind., fourth child, first son, Michael Jon, Jan. 1, 1962.

White, Harold and Betty (Selzer), Hydro, Okla., first child, Shaila Lowene, Jan. 5, 1962.

Yothers, Warren and Erma (Landis), Harleysville, Pa., sixth child, fourth son, Arlen, Nov. 28, 1961.

Yutz, Raymond E. and Alta Mae (Shetler), Hutchinson, Kans., fourth child, second daughter, Jolene Kay, Jan. 1, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Brenneman—Hochstetler.**—Keith Dale Brenneman, Wellman, Iowa, and Mary Lavonne Hochstetler, Kalona, Iowa, both of the Lower Deer cong., by Russell Krabill at the church, Dec. 23, 1961.

**Brenneman—Schmidt.**—Vernon Brenneman and Norma Schmidt, both of the Poole (Ont.) cong., by Henry Yantz and Herbert Shultz at the church, Dec. 16, 1961.

**Dombach—Denlinger.**—Robert S. Dombach, Ronks, Pa., Millersville cong., and Rhoda M. Denlinger, Lancaster, Pa., Mellinger cong., by Elmer G. Martin at Mellinger's, Dec. 16, 1961.

**Farmwald—Freed.**—Royce Farmwald, Nappanee, Ind., North Main Street cong., and Kathy Freed, Nappanee, Lock Brethren in Christ cong., by Warren Sherman and Richard Yoder at Lock, Dec. 16, 1961.

**Hackman—Jones.**—John Hackman, Myers-town, Pa., Seventh Avenue cong., N.Y., and Esther Jones, Middlebury, Ind., Walnut Hill cong., by Harold E. Bauman at the Goshen College Seminary Chapel, Dec. 16, 1961.

**Hershberger—Swartzentruber.**—Maynard Dean Hershberger, Wooster (Ohio) cong., and Dorothy Swartzentruber, Fredericksburg, Ohio, Wooster cong., by Paul D. Brunner at the church, December, 1961.

**Kreiger—Gingerich.**—John E. M. Kreiger, Valparaiso, Ind., and Lydia Sue Gingerich, Kouts, Ind., both of the Hopewell cong., by Samuel S. Miller at the church, Jan. 6, 1962.

**Leverknight—Zimmerman.**—Ralph Glenn Leverknight, Johnstown, Pa., and Ruth Marie Zimmerman, Hollsopple, Pa., Blough cong., by Donald Speigle at the Blough Church, Dec. 3, 1961.

**Martin—Parsons.**—Aaron Eby Martin, New Holland, Pa., and Ruth Parsons, Silver Spring, Md., Wooster, Ohio, cong., by Paul D. Brunner at Wooster, Jan. 1, 1962.

**Miller—Mast.**—Clarence Miller, Plain City, Ohio, Canaan cong., and Anna Mast, Topeka, Ind., Woodlawn cong., by Elam Hochstetler at Woodlawn, Nov. 25, 1961.

**Schrock—Richer.**—Thurman W. Schrock, Fayette, Ohio, Salem cong., and Marilyn Richer, Wauseon, Ohio, North Clinton cong., by Olen Nofziger, assisted by Earl Stuckey, at North Clinton, Dec. 1, 1961.

**Strite—Horst.**—Elwood P. Strite and Iva Marie Horst, both of Hagerstown, Md., Miller cong., by Moses K. Horst, assisted by Reuben E. Martin, at the home of the bride, Jan. 6, 1962.

## Anniversaries

**Clymer.** Mr. and Mrs. Reuben C. Clymer, Elverson, Pa., celebrated their fifty-ninth wedding anniversary on Sunday, Nov. 12. Their daughter, Mrs. A. Deiner Shirk, New Holland, Pa., entertained them at a family dinner. Those present were Mr. and Mrs. A. Deiner Shirk and Mr. and Mrs. Harry L. Clymer, Sr., of Elverson; Mr. and Mrs. Harry I. Clymer, Jr., and family, Pottstown; Mr. and Mrs. John L. Buckwalter and daughter, of Rahns; and Mr. and Mrs. Howard Jones, Spring City, Pa. The Lord has been good to Mr. and Mrs. Clymer in giving them fairly good health.

**Headings.** Mr. and Mrs. Ezra Headings, West Liberty, Ohio, observed their golden wedding anniversary on Sunday, Dec. 31, with open house at the home of Mr. and Mrs. Albert Cantz. Ezra Headings and Nellie Mohr were married on Dec. 31, 1911, at the home of Bishop David Plank, West Liberty. They are the parents of one daughter (Velma—Mrs. Robert Plank, Bellefontaine) and one son (Floyd, DeGraff, Ohio). They have six grandchildren.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Bachman, Fannie E.**, daughter of Christian and Anna (Wagler) Springer, was born at Gridley, Ill., Aug. 30, 1880; died following surgery at Aurora, Nebr., Jan. 5, 1962; aged 81 y. 4 m. 6 d. On Jan. 14, 1904, she was married to David E. Bachman, who died Feb. 8, 1961. They lived all their married years at Roanoke, Ill. Surviving are 3 sons (Ralph, Minonk, Ill.; Rudie, Eureka, Ill.; and Albert, Benson, Ill.), 4 daughters (Anna—Mrs. Albert Oswald, Aurora, Nebr.; Ada—Mrs. Gay Smithson, Loogootee, Ill.; Frances—Mrs. Joseph Heinbold, Deer Creek, Ill.; and Wilma—Mrs. Elmer Beer, Roanoke, Ill.), 17 grandchildren, 20 great-grandchildren, and one sister (Mrs. Barbara Oswald, Aurora, Nebr.). She was a member of the Metamora Church, where funeral services were held Jan. 9, with Roy Bucher officiating; interment in Hickory Point Cemetery.

**Blank, Amos L.**, son of David and Rebecca (Bieler) Blank, was born near Lancaster, Pa., Nov. 20, 1897; died of multiple sclerosis and bronchial pneumonia at the Lancaster Osteopathic Hospital, Dec. 12, 1961; aged 64 y. 22 d. Surviving are his wife (Annie Lapp Blank), 10 children (Ira, New Holland; Ruth, Sarasota, Fla.; Rebecca—Mrs. Elmer Stoltzfus, Gap; Esther—Mrs. Reuben Smoker and Naomi—Mrs. Elmer Glick, both of Bird in Hand; Elam and Paul, Parkesburg; Alvin, Atglen; and Anna and Clair, at home), 19 grandchildren, 2 brothers (Elam, Lancaster; and Aaron, Christiana, Pa.), and one sister (Elsie—Mrs. Jonathan Stoltzfus, Gordonville). He was a member of the Maple Grove Church, Atglen, Pa.

**Groff, David B.**, son of Jacob H. and Maria (Buckwalter) Groff, was born near Witmer, Pa., Nov. 26, 1875; died at the Oreville Menonite Home, Dec. 30, 1961; aged 86 y. 1 m. 4 d. He was married to Anna K. Stauffer, who died Feb. 23, 1930. His second wife, Maggie Newswanger, died in February, 1954. He had been active in mission work for almost 40 years; at the time of his death he was a member of the Bridgeport Mission, Lancaster. Surviving are one son (John K., Manheim, Pa.), 2 grandchildren, and 3 great-grandchildren. Funeral services were held at Mellinger's Church, in charge of Frank Enck, Martin Kraybill, and John S. Hess.

**Hooley, Minnie Frances**, daughter of Joseph A. and Catherine (Hooley) Hooley, was born at Reedsville, Pa., Dec. 6, 1885; died at Goshen, Ind., Dec. 30, 1961; aged 76 y. 24 d. She had been housekeeper in West Liberty and Goshen communities, and at Goshen College. Surviving are 3 brothers and 4 sisters. She was a member of the College Menonite Church. Funeral services were held at Goshen, Jan. 1, and at West Liberty, Jan. 2, with Levi C. Hartzler, John H. Mosemann, and Nelson Kanagy officiating; interment in Fairview Cemetery, West Liberty, Ohio.



**Horst, Daniel B.**, son of Daniel E. and Elizabeth (Burkhart) Horst, was born near Maugansville, Md., Jan. 16, 1890; died at his home in Maugansville, Dec. 2, 1961; aged 71 y. 10 m. 16 d. On June 15, 1939, he was married to Mary Meyers, who survives. Also surviving are 2 brothers (Harvey and Roy) and one sister (Nannie—Mrs. Clarence Horst), all of Maugansville. One brother and one sister preceded him in death. He was a member of the Salem Ridge Church, where funeral services were held Dec. 6, in charge of Harvey Shank and J. Irvin Lehman.

**Hughes, Sarah Belle**, was born at Kenton, Ohio, June 14, 1890; died at the Mercy Hospital, Cadillac, Mich., Nov. 5, 1961; aged 71 y. 5 m. 22 d. On May 10, 1913, she was married to Arlie Hughes, who survives. Also surviving are one daughter (Mrs. Earl Edgette) and 3 grandchildren. About 5 years ago, while residing near Brimley, Mich., she confessed Christ as her Saviour. In October, 1960, she placed her membership with the Pleasantview cong., Brethren, Mich. Funeral services were held at the Bostick Funeral Home, Manton, Mich., in charge of Warren Shaum and John R. Miller; burial in Fairview Cemetery.

**Kempf, Lydia Ann**, daughter of Jonathan and Cathrine (Schmucker) Gingerich, was born in Johnson Co., Iowa, April 24, 1872; died at the Mercy Hospital, Iowa City, Dec. 30, 1961; aged 89 y. 8 m. 6 d. On Dec. 5, 1899, she was married to Henry J. Kempf, who died Sept. 29, 1952. One son, one grandchild, and 5 sisters also preceded her in death. Surviving are 3 sons and 2 daughters (Ray H., Ida—Mrs. Mahlon S. Yoder, and Harvey S., of Wellman; Ervin H., Parnell; and Norman, at home in Wellman), 15 grandchildren, 6 great-grandchildren, and one sister (Sophia—Mrs. M. E. Kinsinger). She was a member of the Wellman Church, where funeral services were held Jan. 2, in charge of Geo. S. Miller, Noah Landis, and Max Yoder; interment in West Union Cemetery.

**Miller, Dana Lee**, son of Elroy and Marie (Gingerich) Miller, was born at Goshen, Ind., Aug. 1, 1961; died of complications of infections at the Riley Hospital, Indianapolis, Ind., Dec. 26, 1961; aged 4 m. 25 d. Surviving are his parents, one sister (Cheryl), and grandparents (Mr. and Mrs. Ezra Gingerich, and Mr. and Mrs. Ed. Yoder, all of Millersburg, Ind.). One sister preceded him in death. Funeral services were held at the Clinton Frame Church, Dec. 28, in charge of Vernon E. Bontrager; interment in Union Chapel Cemetery.

**Miller, Dwight L.**, son of Elias R. and Elizabeth (Hartzler) Miller, was born near Garden City, Mo., Nov. 8, 1887; died of a heart attack sometime during the day, Dec. 2, 1961, while about his work near his home at Fentress, Va.; aged 74 y. 24 d. Surviving are his wife (Virginia L. Miller), one daughter (Mrs. Elizabeth Morris, Richmond, Va.), one sister and 3 brothers (Mrs. Maude Bergey, Ernest H., J. Clarence, and Marvin E., all of Fentress). He was a member of the Fairfield (Pa.) congregation. Funeral services were conducted Dec. 4 at the Hollowman-Brown Funeral Home, Norfolk, Va.

**Miller, Fannie Garver**, was born in Elkhart Co., Ind., Oct. 18, 1882; died at Hutchinson, Kans., Dec. 28, 1961; aged 79 y. 2 m. 10 d. On Jan. 28, 1906, she was married to Allen O. Miller, who died Feb. 6, 1953. One infant son also preceded her in death. Surviving are 2 daughters and one son (Mrs. Elsie Blew, Arlington, Kans.; Mrs. Cleo Hathaway, Fort Wayne, Ind.; and Floyd, Hutchinson), 4 brothers (Joe, Parker, Ariz.; Fred, Amity, Oreg.; Dave, Plain City, Ohio; and Abe, Hutchinson), one sister (Mrs. Herman Yoder, Hutchinson), 9 grandchildren, and 6 great-grandchildren. She was a member of the Yoder

Church, where funeral services were held Jan. 2, in charge of Edward Yutzy, A. A. Bontrager, and H. A. Diener.

**Peffley, Mrs. Ora F.**, daughter of John R. and Margaret (Landis) Stauffer, was born near Lancaster, Pa., Feb. 7, 1873; died at her home in Lancaster, Dec. 30, 1961; aged 88 y. 10 m. 23 d. Her husband preceded her in death. Surviving are one daughter and 2 sons (Marie A.—Mrs. Fred Retzger and John L., Landisville; and Morris G., Lancaster), 9 grandchildren, 11 great-grandchildren, and 2 sisters (Mrs. Anna Pickel, Lampeter, Pa.; and Emma—Mrs. Elmer Herr, Paradise, Pa.). She was a member of the East Chestnut Street Church. Funeral services were held at the Stumptown Church, Jan. 3, in charge of James M. Shank and Amos W. Shertzer.

**Roth, Mary**, daughter of John and Anna Wagler, was born in Wilnot Twp., Ont., March 12, 1870; died in her sleep at the home of her daughter, Mrs. Emanuel Schwartzentruber, Petersburg, Ont., Dec. 20, 1961; aged 91 y. 9 m. 8 d. On Nov. 4, 1889, she was married to Nicholas D. Roth, who died in 1937. Two children and 4 brothers also preceded her in death. Surviving are 4 sons (Noah and Emanuel, New Hamburg; Daniel, Topeka, Ind.; and Amos, Clarence, N.Y.), 4 daughters (Nancy—Mrs. Benjamin Riegsecker, Middlebury, Ind.; Emma—Mrs. Alvin Miller, Clarence, N.Y.; Sarah—Mrs. Eli Bontrager, Alden, N.Y.; and Lydia—Mrs. Emanuel Schwartzentruber), 2 brothers (John, Wellesley; and Noah, New Hamburg, Ont.), 55 grandchildren, and 60 great-grandchildren. She was a member of the East Zorra Church, where funeral services were conducted by Henry Yantzi and Elmer Schwartzentruber.

**Roth, Maude**, was born at Chappell, Nebr., March 16, 1887; died at the Magic Valley Memorial Hospital, Filer, Idaho, Jan. 1, 1962; aged 74 y. 9 m. 16 d. On Oct. 20, 1905, she was married to James Roth, who survives. Also surviving are one son (Herman, Twin Falls), 10 daughters (Mrs. Joe F. Schweitzer and Mrs. Bert Stutzman, Beaver Crossing, Nebr.; Mrs. J. Houser, Ethel Nice, and Mrs. Robert Snelson, Filer; Mrs. Alva Power, Grandview, Wash.; Mrs. Floyd Shetler, Ariel, Wash.; Mrs. William Stough, Whitefish, Mont.; Mrs. Lawrence Johnson, Jr., Bozeman, Mont.; and Mrs. Charles Recser, Shedd, Oreg.), one brother (Till Ernest, Colorado Springs, Colo.), one sister (Mrs. Ray Stutzman), 50 grandchildren, and 44 great-grandchildren. An infant daughter preceded her in death. She was a member of the Filer Mennonite Church, where funeral services were held, in charge of Royden Schweitzer, Clarence Horst, and Norman Schmidt.

**Schlatter, Anna**, daughter of Christ and Anna (Schwartz) Neuhouser, was born near Leo, Ind., March 19, 1868; died Jan. 5, 1962, at the Adams County Memorial Hospital, Decatur, Ind., where she was a patient for one day; aged 93 y. 9 m. 17 d. On March 15, 1888, she was married to Jonas Schlatter, who died Dec. 8, 1952. Two sons also preceded her in death. Surviving are 6 children (Emma—Mrs. Henry Amstutz, Salina, Ohio; Sarah—Mrs. S. J. Miller, Leo, Ind.; Anna—Mrs. Menno Neuhouser, Napoleon, Ohio; Clara—Mrs. Amos Aschliann, West Liberty, Ohio; Harry, Maumee, Ohio; and Viola—Mrs. Palmer Moser, Berne, Ind.), 20 grandchildren, 49 great-grandchildren, 4 great-great-grandchildren, and one sister (Mrs. Leah Smead). She was the oldest member of the Leo Church, where funeral services were held, with Virgil Vogt and Jesse Short officiating.

**Short, Sarah M.**, daughter of Samuel P. and Mary Short, was born near Archbold, Ohio, Aug. 13, 1907; died, following a 9-month illness, at her home near Stryker, Ohio, Jan. 3, 1962; aged 54 y. 4 m. 21 d. Surviving are one

brother (Ervin, Lorain, Ohio), 7 nieces, and 2 nephews. Preceding her in death were her parents and one brother. After the death of her parents, she took up residence in the home of Daniel Eicher, where she remained until her death, serving as a homemaker. She was a member of the Lockport Church, where funeral services were held Jan. 6, in charge of Simon Stuckey and Walter Stuckey.

**Sommers, David K.**, son of Peter and Catharine (Krug) Sommers, died at the Stratford, Ont., General Hospital, Dec. 9, 1961, in his 82nd year. On Nov. 22, 1904, he was married to Nancy Bender, who died in June, 1960. Surviving are 3 sons and 3 daughters (Clayton, Kitchener; Wesley, Tavistock; Curtis, East Zorra; Christena—Mrs. Clayton Ruby and Viola—Mrs. Nelson Jutzi, of Tavistock; and Ada—Mrs. Oliver Zehr, Sebringville) 19 grandchildren, 13 great-grandchildren, and one sister (Barbara Schlegel). An infant daughter, 2 brothers, and one sister also preceded him in death. He was a member of the East Zorra Church, where funeral services were conducted, in charge of Henry Yantzi and Vernon Zehr.

**Yantzi, Noah B.**, son of Daniel K. and Magdalena (Bender) Yantzi, was born in East Zorra Twp., Ont., April 29, 1889; died at the Stratford General Hospital, after a brief illness, Jan. 3, 1962; aged 72 y. 8 m. 5 d. In 1919 he was married to Susan Roth, who survives. A son preceded him in death in 1941, as a result of an accident; a sister died in infancy. He was a member of the East Zorra A.M. Church, where funeral services were held, in charge of Henry Yantzi and Vernon Zehr.



## ITEMS AND COMMENTS

BY THE EDITOR

Seventh-day Adventists distributed a record \$23,500,000 in books and religious literature during 1960. This is an increase of more than \$2,000,000 over the 1959 figure.

\* \* \*

Dutch bishops urged the Catholics of the Netherlands to pray for success of the non-Catholic World Council of Churches assembly meeting in New Delhi early in December.

\* \* \*

The Georgia Council of Churches adopted a resolution placing it on record as being "unalterably opposed" to the death penalty, especially for juveniles, and calling on the state assembly to abolish capital punishment.

\* \* \*

The Navaho Tribal Council has given its approval to the construction of the first Methodist church on the Navaho reservation in New Mexico.

\* \* \*

The annual World Day of Prayer, observed by thousands of Protestant and Orthodox women on five continents, has been set for March 9, 1962. Services start each year at dawn on the Tonga Islands, with prayers continuing for 24 hours



around the globe in some 60 languages and 1,000 dialects. The final service is held on frozen St. Lawrence Island in the Bering Sea.

\* \* \*

In 1856 a slave was posted as \$1,000 collateral so that newly built Mars Hill College in North Carolina could make its final construction payment. In September, 1961, that slave's great-granddaughter entered the Southern Baptist college as its first Negro student.—D. Carl Yoder.

\* \* \*

An official of the Schenley Import Company said his company earmarked 45 per cent of its 1961 advertising budget for the Christmas period.

\* \* \*

Members of the Church of the Brethren have been urged not to build family fallout shelters. The denomination's General Board expressed serious reservations about the whole Civil Defense program, making clear, however, that the church's policy should reflect concern and readiness to help victims of any kind of disaster.

\* \* \*

The drinking driver is involved in 55 per cent of the Christmas season's fatal accidents. This is almost double the rate for the rest of the year.

\* \* \*

A documentary film on leprosy made by a British medical missionary in India won first prize at the International Festival of Scientific and Medical Films in Italy. Dr. Paul Brand at Christian Medical College at Vellore, South India, developed the surgical procedures which are pictured in this film.

\* \* \*

Protestant leaders of both conservative and liberal wings met in Cordoba, Argentina, in September for joint prayer and discussion. Some 20 denominations in Argentina and Uruguay were represented by almost 500 persons.

\* \* \*

On Oct. 8 the Dutch Mennonites celebrated in Amsterdam their annual Brotherhood Day, with the coming World Conference as the main topic of the gathering. Orie O. Miller and Peter Dyck represented North American Mennonites.

\* \* \*

The colonies of Filadelfia and Neuland in Paraguay gathered for an hour daily to pray for rain one week in October.

\* \* \*

The colony at Fernheim, Paraguay, has purchased from Germany a projector to be used in the schools and churches.

\* \* \*

Since the year 3000 B.C. there have been only 292 years of peace on earth. From that year until today, 14,531 wars have been fought in which, according to one estimate, 3,640,000,000 people were killed. Values have been destroyed which would equal a high wall of solid gold around the world 100 miles wide and 30 feet high.

\* \* \*

German publishers annually award a peace prize in the presence of a large group of witnesses from all parts of the

world. The 1961 peace prize went to India's vice-president, Sir Sarvepalli Radhakrishnan.

\* \* \*

On Christmas Eve, all German homes placed a special candle in the windows as a "greeting of light" to their brethren in East Germany. West Berlin ordered the erection of lighted Christmas trees towering over the Berlin wall.

\* \* \*

The Mennonite congregation on the island Wieringen in Holland celebrated this year its 400th anniversary.

\* \* \*

An evangelical chapel in Colombia which was padlocked by local authorities was reopened in September. Documents were produced showing that many people involved in the closure had overstepped their limits of authority.

\* \* \*

The conference of Roman Catholic bishops in Brazil has asked the Holy See for permission to recite parts of the Mass in the Portuguese language.

\* \* \*

Christians and other religious minority groups in Pakistan view with alarm a government edict that all school textbooks should be censored to make sure they contain no material "objectionable to Islam." It is reported that history books will be rewritten to present such events as the crusades from the Moslem rather than the Christian viewpoint.

\* \* \*

The late Sam Rayburn joined the Primitive Baptist Church of Tioga, Texas, the church of his father, only in 1957. In connection with the funeral of Mr. Rayburn, Primitive Baptists have received much publicity as being "feet-washing Baptists."

\* \* \*

Roman Catholic bishops have given notice that they will continue to fight in the next session of Congress against any federal aid to education bill that would provide funds only for public schools.

\* \* \*

The Advisory Council of the American Bible Society recommended a record-breaking budget of more than \$5,000,000 for 1962, to meet an unprecedented demand for Scriptures from people all over the world. The new budget represents the largest increase in a single year in the

Society's 146-year history, and is approximately \$700,000 higher than the 1961 budget. Countries which will receive an extra amount of emergency funds to meet the competition of communist literature include Indonesia, Brazil, and India.

\* \* \*

Karl Barth, world famous theologian, will visit the United States in April and May of 1962. He will lecture at the University of Chicago Divinity School and at Princeton Theological Seminary.

\* \* \*

The crime rate of the United States continued its increase during the third quarter of 1961, according to FBI Director, J. Edgar Hoover. The first nine months of 1961 reflect a 4 per cent increase over the all-time record crime rate established in 1960. Rural crime is continuing to increase more rapidly than cities, with a 9 per cent rise reported. All classifications of crime except rape rose during the first nine months of 1961.

\* \* \*

A widely held image of scientists as anti-religious has been shattered in a survey released by the DuPont Company. Seventy-five per cent of the scientists listed a church or synagogue in their activities, even though the questionnaire did not inquire about church membership. In the general population, religious affiliation runs about 60 per cent.

\* \* \*

Churches in 19 of the 22 Swiss cantons have approved plans for the building of an international Protestant radio station in that country.

\* \* \*

The Protestant Episcopal Church has published its first Spanish hymnal for the denomination's 140 Spanish-speaking congregations in the United States and Latin America.

\* \* \*

The European Mennonite Missions Committee has decided to send the Dutch missionary Kuitse to Africa to start mission work in Ghana. The budget for missions for 1962 was established at about 40,000 American dollars.

\* \* \*

A Roman Catholic bishop in Indiana has added his voice to those who favor the pledging of a percentage of a family's income to the church, rather than the use of raffles, bingo, bazaars, and carnivals as fund raisers.

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# Gospel Herald

*The Lord and His church  
call for a life span of dedication.*

TUESDAY, JANUARY 30, 1962  
VOLUME LV, NUMBER 5

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## Youth and Age Working Together in the Household of God

By Ernest E. Miller

Last year one of my assistants overheard some psychology students discuss their teacher. As reported to me afterward, they said, "If we had occasion to pick another grandpa, we would pick him." I didn't know whether this was meant to be a compliment or not. It is one of those fuzzy statements that can be interpreted in two different ways. It could have meant, "Our teacher is old enough to be retired," or it might have been taken to mean, "If we have to have grandpas, he is not half bad." I finally decided to interpret it as a compliment, for it is correct to accept ourselves in any period of our lives for what we are. But I was never quite satisfied. It required some better answer.

Paul at the end of chapter four in his first letter to Timothy wrote, "Let no man despise thy youth; but be thou an example of the believers. . . . Neglect not the gift that is in thee, which was given thee. . . . In doing this thou shalt both save thyself, and them that hear thee."

Dr. Paul Maves in his dinner address during our recent Conference on the Church and Its Older People concluded by saying, "The time may be at hand when we should paraphrase that passage in Timothy to say, 'Let no one look down upon you because of your age, but set the believers an example. Do not neglect the gift you have, which is given you as an elder. You have a responsibility to make of life a song of praise and a light along the highway of God. Serve faithfully in the household of God all your days. In so doing you will save both yourself and those who listen to you.'"

There is a tendency in our modern culture to fixate age groups. We group ourselves as primary, intermediate, junior high, high, college, young married, middle aged, and senior citizens. These divisions run through our public school organizations, our church groups, and into our social and recreational activities. Although this tendency to age-group classification has some legitimate basis, yet it is not altogether good. It has certain potent dangers.

All age groups need each other. Old people left to themselves have a tendency to become conservative and inflexible and want to make and do things just the way they were used to doing. This is not good. Young people have boundless energy and enthusiasm, but lack the experience that gives wisdom and good judgment. Older adults need the stimulus of the enthusiasm of young people.

"I write to you because you are strong and the Lord dwells in you." These are the words of a senior citizen who believed in young people and saw in them reason for optimism. Young people are strong in physical strength. They are strong also in faith, in hope, and in pushing back the frontiers. Much has been achieved by young men and women and many of the great deeds of our time will be done by the youth of today.



# Going Home

BY ANNA MAY GARBER

I traveled the steep mountainside  
O'er a rough and thorny way  
Toward the setting of the sun  
At the close of a busy day,  
Going home!

I'm traveling the steep hill of life  
O'er a rough and thorny way  
Toward the setting of life's sun  
At the close of life's busy day,  
Going to my heavenly home!

Though the way is rough and steep,  
My dear Saviour is holding my hand;  
Step by step He'll lead me on  
Till I reach that beautiful land.  
Home with Him!

Burton, Ohio.

Last year college students in India picketed the embassies of Great Britain, Russia, and the United States to stop nuclear testing. Some American college students are dramatizing their attitudes against war in processions in front of the White House.

It is a great thing to have an hour when the heart stirs within you, when you dream of farms and factories you expect to own, or churches you will build, or some other significant or creative thing you are going to do to make the world more like God wanted it to be. This is as it should be—always. Youth is expected, according to Paul, to be an example to believers of all ages in word, in faith, in purity, in manner of life. This is indeed a very great and challenging charge!

But what about those of us who are grandpas and grandmas? What can we and what should we do at our age? When we were young, we looked forward to growing older. We, too, could hardly wait for our next birthday. We were impatient to graduate from one grade of school into another. We, too, were full of hope that the succeeding years would give us wider opportunities, greater satisfactions, more power, and a larger freedom. Because of this hope, we too were filled with a zest for living.

But in this process of growing, there came a day when it seemed we had reached the limit of our growth. Suddenly or gradually we awoke to the realization that we would not receive many more promotions, that

we would never make much more money, that we had now made most of our major choices. Maybe we even became aware that our strength was waning—that our beauty was fading—that our senses were dimming.

When older people arrive at this point, some of them begin to look backward, to regret and sometimes despair. Some try to hide their despair with youthful clothes and cosmetics, or to cloud it over with day-dreams. Some resign themselves to their fate and give up altogether.



Ernest E. and Ruth B. Miller left for India January 25 where Bro. Miller will serve as principal at Woodstock School.

But it need not be so! The Christian Gospel is rich with provision for later maturity, as well as for youth. The nature of one's ministry may change, as capacities diminish and opportunities change, but one continues to serve God as long as he draws breath. Even the person who is completely dependent upon others for physical care has a call to minister. It may be his vocation to witness to the love of God to those who care for him. For this ministry, too, is the expression of our love for Christ—a response to what God has done for us in creating us, preserving us, and redeeming us. For each of us, our ministry is only our way of saying thank you to God.

So the church calls its senior members also to participate in its ministry. To the aging the church says, "God has given you gifts. You have capacities and talents. You are rich in experience, in memory, in perspective. Find yourself by losing yourself, by giving yourself away in service." So Christ says to youth, to middle-aged, and to all senior citizens, "Come and follow me."

I am about to retire. If things proceed as now planned, I will do so at the end of this semester (Jan. 26, 1962). What does one

(Continued on page 108)

# Our Readers Say—

Your editorial, "Education or Missions" (Jan. 9), is very good, I think. I have appreciated it very much. May God bless you as you further serve in this way. I always enjoy the editorials and would hate to see this part omitted from the GOSPEL HERALD.

These concerns and problems and sometimes questionable things that we see and hear of in the outreaches and responsibilities of our beloved Mennonite Church need to be reckoned with. Answers must be given in order to keep us all as members informed intelligently, so that we will all throw ourselves and our resources into the total program and witness of the church to which we have pledged our allegiance. So I feel these editorials have proved very helpful and are timely. May this good work continue until Jesus comes.

—Daniel D. Hooley, Middlebury, Ind.

\* \* \*

I want to also take this opportunity to say I appreciate the GOSPEL HERALD very much, especially the timely editorials. I feel that this weekly periodical has helped me through the years become more fully acquainted with the church of my choice, since I come from a non-Mennonite community and background.

Over a year ago we adopted the Every-Home-Plan in our congregation, and I feel that this has also helped our people see the total church, especially the overseas mission work. Various times I have referred to an article or two and was pleased to see that others in the congregation had read the article also.—Herman F. Myers, Meadville, Pa.

\* \* \*

This is my response to the letter in the Readers Say column of Jan. 2, regarding a new Mennonite hymnbook. Amen to almost everything except that a word should be spoken in defense of our "weaker brethren" who think they are worshiping while singing hillbilly songs or other uncouth melodies. I know of one denomination where they go so far as to observe clapping of hands as part of their worship services. If this clapping were rhythmic, should it be condemned?

Personally I would like to see a few of our persecuted forefathers' dirges, translated from the German, included in the next hymnal, although we could hardly understand them because of our present position of security. But coming back to the tiny mote in our brother's eye, I am glad that he will reflect at least "an instant" before reaching that hasty conclusion upon arriving at the "farther realm" and hearing "foot-thumping music." It might be heaven after all!—Jacob S. Gotwals, Souderton, Pa.

\* \* \*

We appreciate the many constructive and thought-provoking articles, the regular features, and especially the Mission News and Field Notes. One can pray more earnestly if one is kept informed and interested in this way.

May the Lord richly bless the work of the GOSPEL HERALD.—Norman Smith, Stouffville, Ont.

## GOSPEL HERALD

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## *Literal Not Physical*

Is there a heaven which we may hope to reach beyond this life? Of this there can be no doubt, for the Scriptures are abundantly clear in holding this hope before us.

Where is heaven and what is it like? In answering these questions we soon get beyond what God has revealed, and therefore beyond what we can understand and tell.

In our editorial of Dec. 5 we tried to show how naively physical was Nikita Khrushchev in supposing that his earth-circling cosmonauts should have found heaven if there is one. Some readers have raised questions about what we said there.

First, as to the figurative description of heaven as given in the Book of Revelation. When this description says that the Lamb is the temple of the city, does anyone think that the Lamb must be transfigured into walls and pavements and windows and gates? Does not this rather mean that the presence of Jesus is the real center of heaven, rather than any physical architecture? Gold clear as glass is a different kind of gold from anything we have known, and gates of solid gems would be hard to walk through. Do not these terms rather figure the rich and full provision of needs that our eternal souls may have? Even if we knew just what the population of heaven will be, why take time to figure how many cubic feet that will give us in the 12,000-furlong cube? What will space mean to us there? Be sure there will be room for all.

Second, as to the geography of heaven and the relevance of physical phenomena there. Jesus spoke of "my Father's house." Where is it? We know something of the vastness of the created universe. In which part of this universe is heaven located? Or can it be the whole of the universe? Or spatial reaches far beyond the reach of the most powerful telescopes? In attempting to answer such questions we can only pool our ignorance. So long as Jesus is there, what matter where it is?

One trouble in our thinking seems to be the confusion of "literal" and "physical." We believe that there is a literal God, but to say that He has a physical form denies His spirituality and His omnipresence. God created matter, and therefore is outside of matter. When the Scripture speaks of His eyes, or His ears, or His mouth, or His arm, is personification rather than physical feature is the point. God is not six or eight

or ten feet tall. He has no tallness, for He is everywhere. The heaven of heavens cannot contain Him. I Kings 8:27.

We believe in a literal Holy Spirit, but we do not conceive of the Spirit as physical. Who can think that the tongues of fire, a physical phenomenon not repeated after Pentecost, were the essence of the Holy Spirit's presence?

We believe that man is literally a living soul. But what shall we say to the atheistic surgeon who says he has dissected the human body from head to toe, but has never found the soul, nor the place for one? What shall we say to the person who puts a dying man on a scale, to compare

weights before and after the departure of the soul?

Christianity asserts that the spiritual is literally real, although not subject to laboratory examination and measurement and observation.

Of course, Christianity is also concerned with physical and historical data. It holds to certain dated historical facts. At its very center is a belief in the incarnation of the eternal Son of God. It posits a visible church witnessing in specific historical situations. Relating historical and physical reality to spiritual reality soon gets us into difficult problems. This is what occasions this editorial.

It is the communist who is the complete and unabashed materialist. We must not let him convince us that only the material is real.

God is real, and Spirit is real, and the soul is real, and conversion is real, and love is real—and heaven is real.—E.

## *Mere Belief Is Not Enough*

### Guest Editorial

Modern man contents himself with a vague and superficial form of theism. He believes to a certain extent. He does not deny elements of the Biblical faith, for that would demand thought and effort and a certain measure of sincerity. He prefers to store his beliefs in some side room of his thinking so that he will not be embarrassed too greatly by the claims faith would make upon him, nor by the label of being poorly informed regarding matters of religious belief.

But superficial beliefs produce no spiritual experience in the soul. A belief in Jesus Christ that has never been preceded by genuine repentance from sin leaves the heart cold and empty. An intellectual assent to the historical fact of Jesus without commitment of living faith in Him brings no transforming experience of salvation. Such is a mere student of Christianity having never been changed by the power of the Gospel.

The philosopher Epictetus was not impressed by a show of learning or eloquence. It was wasted time for any student of his to seek to impress him with the list of books he had read. "What has your reading done for you?" he would ask, and the evidence had to be in their lives brought into immediate harmony with what they read. "If you don't intend to live like a philosopher, don't come back." He thus drew a sharp distinction between a true philosopher and a student of philosophy, and would not make the mistake of calling a student a philosopher.

The snare against which Epictetus

warned is the same into which multitudes of people fall. As students of the Bible they are "ever learning, and never able to come to the knowledge of the truth." The power of the Gospel has never been allowed to transform their lives. Mistaking the teachings of the Bible for the spiritual experience of salvation through Jesus Christ they falsely assume that they are in that faith. Jesus said: "By their fruits ye shall know them." As Epictetus, we look not to their words, their ideas, but to their lives for the answer.

Our Lord made it very plain that spiritual truth cannot be understood until the heart has made a full committal to it. A secret, unobserved religion kept to oneself is not the faith of the Bible; a renewal of the spirit of the mind, an experience that overflows in sharing what he has found is amply demonstrated as being a true expression of the saved experience. If the faith of a man whose life has been changed could be hid, he could not be compared to a "city . . . set on an hill," shining from heaven. It is impossible to conceal genuine experience of the new life from God.

Invariably the act of believing is revealed in the New Testament as something consistent and continuous: it is not used in the sense of belief in things, in ideas, in doctrine—it is belief in a person, the person of Jesus. The Greek tenses which are used to declare the believing process clearly certify that the act of believing is a continuous act. I John 5:5 reads literally, "Who is he that keeps on overcoming the world, but he that keeps on believing that Jesus is the Son of

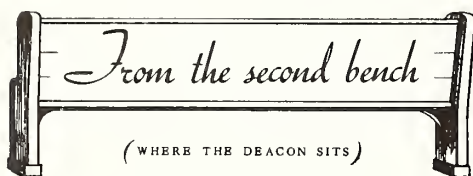


God?" Such a life of constant genuine faith is the life marked by the transformation which the Holy Spirit produces.

And a life of constant faith naturally demands unflinching obedience to the will and word of God. In such, the transformation by the Holy Spirit is real and complete. They are truly "born of God," children of faith in the family of faithful Abraham, our father.

"If any man will do his will, he shall know of the doctrine." The willing and the doing come before the knowing. Saving faith is impossible without willing obedience. To claim to have saving faith without evidencing that Jesus Christ has changed the life from within into one conforming to His pattern and will, is to be not a Christian, but a mere student of Christianity. "Why call ye me, Lord, Lord, and do not the things which I say?" Neither God nor their own lives are witness to any supernatural transformation.

—Roy Kreider, in *Hayahad*.



## A Russian Mennonite's Testimony

A few years after World War I, we heard a Russian Mennonite refugee give his testimony in one of our churches. This was the sense of it, in a few words.

"We Mennonites in Russia were rich. We had our own towns, our own schools, our own banks. Our church buildings were not good enough, and so we built finer and finer ones. We were rich and lacked in nothing, or so we thought. But God needed to lay His hand on us and remove us from this state of self-sufficiency. We were not interested in others; we did no mission work. We lived for self. Then God laid His hand on us."

Here is my concern. I have seen prosperity come to sections of our country in such amount as to tempt us to be lifted up and to become self-sufficient in our own eyes. We need to walk carefully lest God may need to bring judgment on us as a people if we are not better stewards of those things God has entrusted to us.

Prosperity is like medicine—"Use as directed" (in the Bible). In any other dosage, prosperity brings harmful results.



Legalism says, I've given my ten cents, and now I'm good.—Truman H. Brunk.

## Are Mennonites an Ethnic People?

By ROY S. KOCH

Some time ago a minister of another denomination made an observation to me about Mennonites that made me wince. I wince every time I recall his words. No, he did not mean to hurt me, and he does not know that he hurt me. His observation was only five words, but they are condemnatory. He said, "Mennonites are an ethnic people."

Are Mennonites really an ethnic people? Do we have to be born into a Mennonite family to be a Mennonite? Theoretically we are not an ethnic people, but practically we are. We loudly say that the Gospel is for all people, but we pride ourselves on our ancestral names. Witness the moderators of our General Conference: Bender, Erb, Martin, Yoder, Mininger, Brunk. Note also the names of our college presidents: Detweiler, Hartzler, Yoder, Miller, Stauffer, Mininger, Kauffman, Roth, Mumaw, Smith. Who are our well-known evangelists and church leaders? Wenger, Zehr, Lapp, Good, Derstine, Hostetter, King, Landis, Buckwalter. All of these are good Mennonite names and have been for generations. They represent a long line of distinguished church leaders.

Then wherein is the hurt? Simply this: our leading names witness that we are not a successful evangelistic church. Little new blood has been introduced since the earliest fervor of Anabaptism wore off. All this proves that we are not successful in winning others. I have held meetings in widely different parts of the church, but invariably I find the good, substantial Mennonite names. Think through our congregations. How many "non-Mennonite" names are on our church rolls?

Oh, yes, we win some non-Mennonites, some distinguished ones, but how many? The percentage is pitifully small. We win some, it is true, but how well do we assimilate them? Are we really imprisoned in our ethnic heritage? Has our culture so molded and solidified us that we are a closed corporation? Do we have to be born right to really belong?

The Gospel is for all men, for *every* family in your section. Every year we should add new surnames to our churches, but we don't. We have preached missions and evangelism for a generation, but only in our foreign fields have we been even moderately successful. Our weakest performance is right at home where we are the strongest. Yes, we are an ethnic people, *but we shouldn't be*.

Let God speed the day when we may have a Malinsky for a college president, a Benschoff as General Secretary of Sunday

Schools, an O'Brian as chairman of the Commission for Christian Education, curriculum writers with the names of McGinnies, Loscy, Swonger, and Foulk, and pastors with such names as Pugh, Moots, Lentz, Siegenthaler, and Macalouso.

Now lest you think I am a connoisseur of sour grapes, let me say two things in deep appreciation: first, let me extol all those Mennonite Christians who are some of the finest of God's wheat. We have, indeed, a heritage that would be a sin to minimize. Instead of depreciating one faithful Mennonite (he can't help it if he has a Mennonite name), I wish thousands more would distinguish themselves as evangelists, pastors, teachers, missionaries, writers, relief workers, and the like.

In the second place I am aware of the very fine people who have entered our fellowship from non-Mennonite backgrounds and are now serving faithfully in many capacities in our church. We have the McCammons, the Massanaris, the McGraths, the Herschkowitzes, the O'Connells, the Wentlands, and many others. Instead of downgrading them I hold them in highest esteem. But instead of *adding* more such fine people let us *multiply* their number.

"Mennonites are an ethnic people." It is not altogether true, but is it *too* true. Instead of priding ourselves on our good Mennonite names, may they cause us to search our hearts and, where necessary, rebuke us. May God grant us the Holy Spirit's power to throw off the shackles of ethnicism and to become a truly "Christian" church.

West Liberty, Ohio.

## "For Such a Time as This"

By STANLEY C. SHENK

We are living in a time of military terrors. The Hiroshima A-Bomb was only a toy firecracker compared to the hydrogen super-bombs that are now possessed by the U.S. and Russia. A single one of these monsters could wipe out nearly all of New York City and snuff out millions of lives in a moment of time. The Hiroshima bomb had a fireball center several hundred feet in diameter. The first U.S. hydrogen blast had a fireball center *seven miles* in diameter. And scientists are warning of other super-weapons in such fields as bacteriology and nerve gases.

We are living in a world of increasing immorality. Someone has said that on the clock of word civilization it is now six o'clock.

We are living in a world that has lost its bright dream of a coming golden age

(Continued on page 108)



# Are We the "Hollow Men"?

By Marie Snider

"I am come that they might have life," said Jesus, "and that they might have it more abundantly." Or as Moffatt translates it, "I have come that they may have life and have it to the full." Not just life, but life to the full—life that overflows—life that is meaningful—wholeness of life.

T. S. Eliot catches the spirit of our age in a poetic line, "we are the hollow men . . . headpiece filled with straw." Yes, we are the hollow men, the empty men, filled with sawdust, with nothingness. Life is empty. But echoing through the haunting emptiness come the words of One who said, "I have come that they may have life . . . to the full."

We want life that is full, and when we find ourselves empty, we try desperately to appear full. We find ourselves short in beauty of spirit and character and attempt to put a new face and a new appearance on the outside. We find ourselves poor and saddle ourselves with endless payments on houses, cars, TV's, washers. Or we find ourselves rich and live in poverty to cover up the miserliness and smallness of spirit our riches have produced. We feel intellectually inferior and smile blandly and noncommittally because we're unwilling to say, "I don't know." Knowing our own faults, we gossip—transferring attention from our fault to our neighbor's fault. We know our own sinful nature, but practice piety—obeying the rules of the church, faithful in attendance and giving, not willing to say, "I am nothing."

We are afraid to reveal our real selves to another, and hide behind a mask of sham and unreality until conversation becomes two people talking from behind masks, neither one willing to bare his soul with all its ugly emptiness to the other.

We are the 1962 men—the hollow men—the empty men.

Jesus spoke to the hollow men of His day, "Woe to you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs, which outwardly appear beautiful, but within they are full of dead men's bones and all uncleanness. So you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity" (RSV).

"Woe to you!" says Jesus to the hollow men. "Woe!" This is no curse pronounced by Jesus; it is a statement of fact. "Woe to you" indeed, for what a dreadful, woe-filled situation you are in! You have concentrated all your efforts on how you appear before men. You have been pious and religious, and yet you are nothing—you are empty—filled with straw. Yours is the tragic fate of facing this life and the next life with nothing but emptiness. Life

both now and hereafter is a puzzle in which no piece matches any other piece. You are lost, lost in nothingness.

But even to these Jesus said, "I have come that they may have life . . . to the full."

Our age is the hollow age, as is every age without Christ. It is this spirit of hollowness and unreality that Paul refers to when he writes in Rom. 12, "Be not conformed to this world." Or as Phillips translates it, "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves toward the goal of true maturity."

Yes, ours is the age of hollow men, but we need not be squeezed into the same mold. We are offered an alternative—"Let God remold your minds from within."

There is redemption from emptiness into fullness, from brokenness to wholeness. Life can be transformed from a meaningless jumble of pieces to a whole in which every piece matches every other piece.

But how does the Christian come by this wholeness? It is obviously not automatic, for professed Christians too share in this spirit of emptiness—of materialism, of gossip, of piety. Paul's answer is simply, "Let God remold your minds from within." Simply live in the presence of God every day and constantly until His influence on your character is greater than the influence of the world around you.

And living with God we will become like

Him until we need not pretend to be what we are not. We will be no longer the hollow men but the full men, experiencing the fullness of life Jesus came to bring. And having experienced the fullness of the love of God, one can never be the same again.

How can we who follow the Man who had no place to lay His head worry about the impression on our neighbors of our material possessions and outward appearance? Or how can we who live constantly with One who gave all continue to put our best efforts into selfish getting ahead? And how can we who have experienced the perfect love of God acting redemptively in our own personalities express hatred through gossip about our neighbor? Or how can we, who know that God requires a man to have His spirit of love permeating every area of his life, consider our religious duty to be done when we obey the rules of the church and give regularly in the offering?

Our lives must be transformed, renewed, changed from the spirit of our age, and there is only one way to accomplish this. We must live with God. We must "let God remold . . . [our] minds from within."

Everything in our mechanized lives today militates against this. We are busy. But one writer says, "Beware of the barrenness of busyness." True, we can cultivate the presence of God in the busiest moments of life, but we need also the moments of solitude and meditation without interruption. How are these to be attained? This is your problem and mine. One that neither of us can solve for the other, but we dare never forget the need to sometimes be alone in uninterrupted meditation.

In underscoring this need for cultivation of the soul in the closet, Anne Morrow Lindbergh writes in *Gift from the Sea*, "The world today does not understand, in either man or woman, the need to be alone.

## Our Mennonite Churches: Honduras



This chapel is located in a small rural community of Honduras, Puerto Rico, between La Plata and Cayey. It began as a mission outpost in 1958 of the Rabanal congregation. The building was dedicated on Jan. 11, 1959. The La Plata pastor takes care of this congregation.







among us in the *Fraktur-Schrift* or illuminated Scripture mottoes, certificates of baptism, title pages to songbooks, rewards of merit, and the like, that are occasionally preserved as family heirlooms. Except for his remnant and the rare modern scribe (such as penned the manuscript Book of Psalms to be described in this series), anything approaching such skillful use of the pen is to be found only among those very few persons employed today in the lettering of diplomas and similar documents.

## Wonder!

(Thoughts penned on board ship between Okinawa and Hong Kong)

BY NORMAN A. WINGERT

A speck in space

Am I;

A single droplet in the miles-deep ocean's spray;

Infinitesimally small!

My lifetime's doings

are but faint pecks

within earth's limiting shell.

(God must put His ear very close to hear the pecking.)

But speck or peck,

I matter.

With space-long telescope

God magnifies the speck

to planet size,

and bids me orbit

'round His glory-blazing throne.

And when the pecking breaks the shell,

God's microphone steps up

the feeble sounds to shouts

that reverberate throughout the reaches of His endless outer spaces.

Infinitesimally small, creature of dust

Am I!

Of infinite worth, a son of God

Am I!

Comprehend it?

Not I!

Hong Kong.



The Ethical Education Association, as well as Unitarians, Seventh-day Adventists, some other Christians, and also Jewish groups, are protesting the practice of the Ontario Department of Education in permitting two half hours of religious instruction each week. Critics charge that these periods taught by visiting Protestant pastors or regular teachers are only Protestant indoctrination, not religious teaching.



# OUR SCHOOLS

## Co-operative Admissions Counseling Planned

Goshen College and Hesston College have over the years offered similar curricula for the first two years of college study, thus making easy the transfer of students from one school to the other. In recent years the co-ordination of the two programs has been strengthened, with certain curricula planned together, and with a number of courses made available only at one school or the other. A joint brochure was issued in 1960 covering numerous co-operative features.

A further step in co-operation between the two schools is now being undertaken: admissions counseling will be carried on by each school in the territory formerly served primarily by the other school, and the two schools will co-operate in a variety of ways to co-ordinate their admissions counseling.

Under the Mennonite Board of Education, Goshen College is the four-year college and seminary, and Hesston College is the two-year college, offering the first two years of the four-year college curriculum along with certain terminal courses. Goshen College, therefore, serves the western part of the church with the third and fourth years of college and with seminary. It is planned that Goshen will more actively solicit upper-level college and seminary students throughout the western part of the church. Goshen representatives will continue to visit the Hesston campus to counsel students wishing to transfer to Goshen; and Hesston will continue to encourage students to complete their college study at Goshen.

Hesston College is ready to serve increasing numbers of Mennonite students from east of the Mississippi River, as well as those from the West, with two years of college and the other programs offered at Hesston. In the past only those students from the East who have expressed an interest in attending Hesston have been contacted. It is now agreed that Hesston will actively invite students for study at Hesston from what was formerly the Goshen territory east of the Mississippi.

Goshen will continue to encourage some of its freshman students to plan to take their sophomore year at Hesston.

The task of providing higher education for our Mennonite young people is an important one. It calls for close co-operation in making the best use of available resources. Both colleges have had a good growth in recent years, but at the present time a larger number of students at Hess-

ton College will help to make its operation more efficient, and more upper-level students at Goshen will strengthen the Goshen program. Furthermore, a student will profit from the broader contacts with teachers and with different parts of the church through studying at both colleges.

In order to strengthen the work of our colleges, Hesston College and Goshen College are moving forward with this new plan of co-operative student admissions counseling.

Paul Mininger,

President of Goshen College

Tilman R. Smith,

President of Hesston College

Approved by the Executive Committee of the Mennonite Board of Education

## Ontario Mennonite Bible School and Institute

Fifty students have enrolled in the Ontario Mennonite Bible School, Kitchener, Ont., with several more students coming.

On Jan. 15, second semester Institute began at the same place. The two semesters have a total enrollment of 51 students. Both schools come from a total of five provinces and 12 states.

On Feb. 6, 7, a Missionary Bible Conference will be held, with Roy Koch, West Liberty, Ohio, as guest speaker.

## Prayer Requests

(Requests for this column must be signed)

Pray that a place for holding meetings may be found in Barao Geraldo, near Campinas, Brazil, and that a strong church may be planted there.

Pray for the presidential election in Costa Rica on Feb. 4, that doors might remain open to the Gospel. There are two Mennonite missionary families and two other couples and a single worker here studying the language, for work in other countries.

Eugene Vernier, a young man from Louisville, Ohio, as a member of the Army Reserve, was recalled into active training on Oct. 1, 1961. As a new nonresistant Christian, Bro. Vernier can no longer serve in this way with a clear conscience. Through proper army channels, he has requested a discharge, but his request has been denied. He has reapplied for a discharge in a second request. Pray that the Lord's will may be done, and that Bro. Vernier's Christian life may be strengthened through this experience.



## Retirement Home: Evolving Concept

By J. E. Gingrich

Friendship Haven is located just outside the city of Fort Dodge, Iowa. It is on a rather high elevation from whence, except for other hills, one could view the entire city across the valley. My first impression of Friendship Haven came from people on the streets of Fort Dodge as I stopped them to inquire for directions. These people not only knew where it was located but highly commended it as a place of dignity and prestige in the community.

I had built a mental image of the kind of place I should expect to see, for I had prejudiced my mind through my previous contacts with the distinctly institutional type of "home for the aged," many of which are but one step removed from "nursing homes." This image was not changed, particularly, by the appearance of the large hospital-like building. Upon introducing myself I was courteously ushered to the second-floor administration office where preparation had already been made for a tour of this beautiful home. I purposely avoid using the term "institution," for much of what normally reflects institutionalism has been carefully eliminated, both in construction and in the internal environment.

The person who conducted the tour was an elderly lady, possibly in her mid-70's. She has been a resident (not an inmate) of this home for two or three years. With considerable enthusiasm she told the story of her decision to come to this home following the death of her husband. Many of her friends, and members of her family, tried to discourage her from making this decision. She concluded by saying that she has been happy for having made this choice.

She showed me her living quarters, which are composed of a 12 by 15 foot living room, a full bath and a wardrobe, each five by seven feet. Into these rooms she has brought her own furnishings, from bed and TV to carpet and drapes. All residents furnish their quarters with their own furnishings, to some of which they have a sentimental attachment. This is not designed as a cost-saving device for the administration but is an effort to give every resident in the Haven a homey atmosphere.

The building has a large central area from which there are four wings running diagonally. The central area houses the service area, offices, elevators, and lounges. The living quarters, arranged in the four wings,

can all be seen from the service area. One floor has a nonambulatory section in one wing. The home has recreation, hobby, and snack shop areas, and kitchenettes where residents may provide coffee or snacks for themselves or their friends. Outdoors, between the extreme ends of two of the wings, stands a chapel. Residents are encouraged to attend services here, rather than having programs wired into the main building. Currently, plans are under way for a separate medical building in order to make it possible to separate the ambulatory from the nonambulatory residents. The decision is based upon psychological needs of persons passing through the various stages of retirement.

Some people were relatively inactive, while others enjoyed keeping busy at work or at some kind of hobby. I was impressed with the noticeable absence of the usual institutional odors and with the homeliness of the living quarters. This homeliness is due, more than a little, to the size of the quarters, which is conducive to entertaining friends or relatives.

While this place is sponsored by the Methodist Church, it is open to anyone. Residency is possible by the payment of an endowment gift of \$7,500 and a monthly care fee of \$95, which includes routine medical checkups but no other medical care. It is the conviction of the administration that the church should not be asked to pay for people's retirement costs while

these people save their money to give to their children. Residents consulted were in perfect agreement with this philosophy; they felt their endowment to the church was a good investment, even if their period of residency to the time of their decease should be relatively short.

### *Schowalter Villa*

After leaving Iowa, I had the opportunity of spending a few days at our own Schowalter Villa retirement home at Hesston, Kans. Here, too, I was impressed that the vision of those responsible for planning this place went far beyond our former concept of homes for aged people. The philosophy of caring for the psychological needs of people takes at least equal priority to that of their physical needs.

It is not always well to make comparisons, but it may be helpful to make at least a few. For example: at Friendship Haven there is but one type of facility, as described above. At Schowalter Villa the central building facility compares with it quite favorably in every respect, except that at Friendship Haven nothing by way of furnishings is provided by the home; at Schowalter Villa certain basic items of furnishings are provided. In addition to the central building Schowalter Villa has a number of duplexes and provision for a number of cottages for those who would choose such a facility in preference to the central building arrangement. The philosophy of the program of retirement cost is similar in these two places and deserves one's most careful consideration.

Opportunity for happier and more productive years for retiring people exists in the type of home described above. Currently, over nine per cent of our national society are in the 65-and-above age bracket. The prediction is that this figure will double in 20 years. The church will need to give much more attention to the needs of this age group than it has done in the past.

## Conejos County Hospital, La Jara, Colo.

By WAYNE M. MILLER

Approximately one year ago the Conejos County Hospital Association set July, 1961, as the target date for the opening of their 20-bed hospital in La Jara, Colo. Some changes in plumbing and ventilators needed to be made, plus the installation of stationary equipment such as the sterilizer and humidifier. All of the other equipment and supplies except the X-ray machine needed to be purchased. As this date drew near it became evident that there would be an unforeseen delay.

It was also determined that the association needed another \$30,000, in addition to

the \$50,000 which had been donated in a recent fund drive. Up to this point no federal financial aid had been used; however, the county citizens had given to the limit. In order to apply for Hill-Burton funds from the federal government, the association needed a statement of tax exemption from the Internal Revenue Department in Washington, D.C. After five and a half months of delay due to a legal technicality, this exemption was granted during the second week of December. There now is another indefinite period of waiting while the U.S. Public Health Department con-





Ezra C. Bender, Secretary for Health and Welfare, chats with Bro. and Sister Wayne M. Miller, who will serve at Conejos County Hospital.

siders the application for Hill-Burton funds to purchase moveable equipment, e.g., furniture, microscope, stoves, wheel chairs, bookkeeping machine, typewriters, etc.

The Mennonite Board of Missions and Charities has appointed the hospital board. They are: Clifford King, Cheraw, chairman; Clayton Gingerich, La Junta; Luke Birky, La Junta; Charles Harbert, Pueblo; and Robert Johnson, Pueblo. Wayne Miller has been appointed administrator.



## MISSION NEWS

### Overseas Missions

**Lebanon, Oreg.**—At the annual MYF watch-night service in the Pacific Coast district, MYF-ers voted to raise \$3,000 during 1962 for the Volkswagen vehicle for Aaron and Ruth Martin, who will be going to Nigeria. Last year this district MYF raised \$2,835, somewhat over their \$2,500 goal, for medical projects in India and Nepal.

**Brazil**—A young couple, Joaquim and Barbara Mendes, were received by water baptism Dec. 17 at Sertaozinho. The church is thankful for their dedication and for the interest they show in the Sunday school as teachers.

At a New Year's watch-night service held at Sertaozinho several of the 113 attendants gave testimonies for Christ.

An engineer has signed the blueprints for the new church building to be built at Sertaozinho. The blueprints, also approved by the city government, are now available for construction use. Plans called for beginning on the foundation this month.

**Goshen, Ind.**—Howard H. Charles and his family returned home Jan. 12 from a one-year special teaching and seminar assignment in Japan.

**Saigon, Vietnam**—"Precious Gem," a twenty-year-old Vietnamese girl, publicly confessed Christ as her Saviour during a series of meetings held in the James Stauffer home. At a Christmas party she told her fellow students about the miracle God had performed in her life. She participated in the Christmas program and attended

The following hospital staff has also been selected: Eugene Richer, Wauseon, Ohio, maintenance engineer; Isla Zink, Scottdale, Pa., business office; Kenneth P. Yoder, Tribune, Kans., laboratory technician; and in nursing service, Grace Augsberger, La Junta, Colo., director; Susie Hostetler, Greensburg, Kans.; Lois Kauffman, Ganada, Ariz.; Miriam Martin, La Junta, Colo.; Ruby Nissley, Nappanee, Ind.; Leah Yoder, Millersburg, Ind.; and Velma Yoder, Kalona, Iowa. Mrs. Ernest Mott, La Jara, registered dietitian, will give part-time supervision. Additional personnel for dietary and nursing service will be hired locally. There are few people of the area trained for hospital work.

The spiritual and physical needs of the community remain as great as they were a year ago. The enthusiasm of the community is evidenced by their continued co-operation and anticipation of the opening of the hospital. Of necessity, staff appointees have made adjustments in living and working situations during the interim. The waiting period is viewed as a time of spiritual growth and preparation for future work.

each service in the Stauffer home until Jan. 2, when she informed the Stauffers that she had to leave home because of her faith.

**Tanganyika**—The annual conference of the Tanganyika Mennonite Church is scheduled to be held Jan. 29-31 while Raymond Charles and Paul Kraybill are visiting there. Membership in the Tanganyika Mennonite Church totaled 2,669 as of Dec. 31. There are ten congregations.

**Plain City, Ohio**—Mark Peachey reports on the deputation visit to Costa Rica led by Orie O. Miller, J. J. Hershberger, and Norman D. Beachey. Findings include the fact that even though several evangelical missions are operating in Costa Rica, many people do not know Christ and are not reached by any mission. The town of Heredia, a town of 17,000 people eight miles from San José, has only one evangelical church and four Catholic churches. The Evangelical Alliance as well as others are encouraging the Mennonite Church to locate in this town for Spanish work and use this as headquarters for other work in Costa Rica.

Missions now working in the country have extended a welcome to the church. Both the United States Department of Agriculture Research Agency and the National Extension Services are eager for help. This welcome grows out of impressions these agencies received from projects sponsored by Mennonite Central Committee in other countries.

The church's call to Costa Rica seems to involve these types of evangelism: linguistics,

Bible teaching, preaching, visitation, and community building through agricultural services, literacy work, sanitation, child care.

### Home Missions

**Elkhart, Ind.**—In the Home Bible Studies 570 enrolled during the fourth quarter, 1961. Two hundred and fifty-two completed one of the five courses that quarter. During the quarter, 3,850 lessons were received and corrected from enrollees. This brings total enrollments to date at the Elkhart office to 8,044 and completions to date to 4,049. Active roll as of Dec. 31 was 1,042.

**Chicago, Ill.**—Victor Ovando and his wife were in Chicago on Jan. 14 making arrangements for a home in preparation for their move to Chicago this month. Bro. Ovando preached to a Spanish-language audience that day at the Community Chapel. Attendants met for a fellowship dinner later.

**Bronx, N.Y.**—Milo Kauffman, Hesston, Kans., professor at Hesston College, was guest speaker at the five-year anniversary services at the Mennonite House of Friendship, Jan. 19-21. Theme of the services was stewardship.

**Staunton, Va.**—The executive committee of the Virginia mission board took favorable action to purchase a building from another denomination in the western part of the city for \$12,000. The building presently used by the church in Staunton is inadequate. March 1 has been set as the possible date for possession of the new building.

**South Texas**—Weldon Martin, Paul Conrad and John Ventura are teachers for the six-week Bible institute Jan. 15 to Feb. 23 in South Texas. The institute will serve the emerging church in South Texas in an attempt to cultivate future Sunday-school teachers and club workers, and promote self-government.

**Mt. Airy, Md.**—A new church building at Mt. Airy, Md., was dedicated Jan. 14.

### Does Your WMSA Auxiliary Receive All WMSA Publications



If not, check with your district WMSA officers or the WMSA office at 1711 Prairie St., Elkhart, Ind.



## Student Services

Chicago, Ill.—Student Services Committee will meet March 2, 3, in Chicago, Ill.

## Broadcasting

Harrisonburg, Va.—February is listener survey month for *The Mennonite Hour* and *The Way to Life*. These broadcasts re-evaluate their releases periodically to learn of station effectiveness. Listeners are encouraged to send the call letters of the station or stations over which they hear *The Mennonite Hour* or *The Way to Life* in order to determine effectiveness. For each one giving this information a 24-page illustrated booklet on "Introducing the Mennonite Church," by John R. Martin, will be sent. This booklet was chosen since many have requested answers to "Who are the Mennonites?" and "What do they believe?"

Israel—The Hayahad Digest, edited by Roy Kreider, Mennonite missionary to Israel, carried a reprint of *Heart to Heart's* Beatitudes for Homemakers in a recent issue.

Elkhart, Ind.—WCMR is the 90th station to be carrying one of *Heart to Heart's* broadcasts. Each day, Monday through Friday, at 3:15, Ella May Miller has a five-minute broadcast of thought-provoking meditations. Of the 90 stations releasing *Heart to Heart*, 20 carry the daily broadcast.

## Sunday Evening Resources

Persons preparing for the Feb. 11 Sunday evening program, "Helping People Meet Their Health Needs," will find useful information in the area of their assignments in this issue. Note especially the article by E. E. Miller on page 97; the one by J. E. Gingrich on page 104; and the report by Wayne M. Miller on page 104.

## Health and Welfare

Elkhart, Ind.—The report of the Conference on Aging has been prepared for distribution in the church. The report contains the program of the conference, messages given by experts in the field of gerontology, results of the Mennonite Church census, a bibliography of materials in the field of gerontology, and other pertinent materials for senior church members. The report is available for two dollars from the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. Allow two weeks for delivery.

Eureka, Ill.—A collapsible tub, an innovation for bathing patients who find it impossible to use the conventional bath, was recently introduced at Maple Lawn Homes. A Peoria, Ill., firm selected the Home to receive the first one off the assembly line for experimental purposes.

West Liberty, Ohio—Dale Stutzman replaced Allen Ebersole as director of Adriel School last August. In addition to a new director there were seven other personnel changes. Presently at Adriel are nine boys



Dale Stutzman, Director of Adriel School

and twelve girls, about half of whom have come from private homes and the remainder from welfare agencies.

Hesston, Kans.—Nearly 1,000 guests from Central Kansas towns attended the Dec. 10 open house at Schowalter Villa. Residents began to move into the Villa on Dec. 11. The first resident was Mrs. Nancy Zook. By Jan. 1 the Villa had 19 residents, and Dietitian Mary Swartzendruber reported 452 meals had been served.

Schowalter Villa residents have not ceased to contribute to community life. One lady quilts in her room for people in both Missouri and Kansas. Another goes door to door in the duplexes, gathering up letters ready for the post office and returns with the incoming mail. Four apartment dwellers who have their own cars take others along to town and to church. As a service to Hesston College, residents folded and sealed 4,000 letters to alumni in the pre-Christmas week.

La Junta, Colo.—The Mennonite Hospital here received full accreditation for a three-year period, following a survey conducted by the Joint Commission on Accreditation, Nov. 10.

Arlene Grieser, R.N., donated an oxygen analyzer to the hospital for the care of premature infants receiving oxygen.

Rocky Ford, Colo.—The Joint Commission on Accreditation extended accreditation at Pioneers Memorial Hospital another

three years following a November survey. Victor Esch, administrator of Pioneers, has been appointed to serve on the Committee for Accreditation which will function on a state-wide basis in dealing with problems confronting the small hospital in attaining accreditation.

## Relief Service

Akron, Pa.—Opportunities in the Pax program currently exist in Europe, North Africa, Paraguay, Peru, Bolivia, British Honduras, Korea, Vietnam, Indonesia, Thailand, Nepal, Pakistan, Liberia, and the Congo. Most openings are for work in agriculture, construction, mechanics, and maintenance.

A specific position to be filled soon is that of a material aid director in Taegu, Korea. In Pakistan openings exist for eight men to work in land leveling and material aid distribution.

Two Pax men will be needed to assist at the Agricultural Training Center on the island of Timor in Indonesia. Men interested to going to Timor should apply soon, because they must wait six months to a year for visas.



Volunteers construct barracks 16 miles from Belize, British Honduras, as temporary housing for persons who lost their homes during Hurricane Hattie.

## Broadcast Re-enters British Guiana

Georgetown, British Guiana—The *Way to Life* began Jan. 7 on Radio Demerara to cover much of British Guiana, located on the northeast coast of South America. The program has been released on this station for two years with good results and for financial reasons was dropped a year ago.

This country has attracted considerable

attention since its recent election was won by the People's Progressive Party, headed by Dr. Jagan, whom some accuse as having communist orientation. Some feel British Guiana could become the first nominally Protestant country in the communist orbit.

Alan Fletcher, managing editor of *Sunday School Times*, after a recent visit to this country, says, "Guiana needs revival. . . . In discussions with many Protestant leaders I learned that many churches are nominally orthodox, but I saw little evidence of zeal."

British Guiana will become completely independent of England perhaps within the next year. It has a population of over 500,000, with 90 per cent of these people living in a ten-mile-wide strip of coastline. Fifty per cent of the people are East Indians; 35 per cent, Negroes. Most of the people speak English, which puts *The Way to Life* program in a strategic position to help.







In addition to constructing barracks, volunteers also repaired homes.

A mature, German-speaking couple with ability in Bible teaching is needed soon to serve as houseparents at the relief center in Montevideo, Uruguay. This assignment involves caring for the hostel and working with students and other young people who meet at the center.

Another position available for a couple is that of principal and teacher at the Mennonite Vocational School at Kyong San, Korea.

# Voluntary Services

**Calling Lake, Alta.**—Elaine Wideman, Waterloo, Ont., finds that giving accordion lessons to three community girls gives a home contact with opportunity to share interests and concerns. Sylvia Leonard, Lewistown, Pa., and Sister Wideman have begun a sewing class for Indian mothers of the Calling Lake community.

**Robstown, Texas**—On Jan. 12, representatives from eight of the kindergarten homes were present at the monthly PTA meeting of the Robstown Mennonite Kindergarten. Main feature for the evening was a talk on "Understanding Your Kindergarten Child" by Ruth Keeler, Quakertown, Pa., teacher of the kindergarten at Mathis, Texas. Kenneth and Kathryn Seitz are VS teachers of the kindergarten.

**Albuquerque, N. Mex.**—A plus service activity for VS-ers here is assisting Mr. and Mrs. Leedy, missionaries to the Navaho Indians. VS-ers recently made a trip to the

reservation to help distribute relief goods to needy families.

**Chicago, Ill.**—Arthur Hostetler, Washburn, Ill., has been serving in voluntary service for the past 14 months with the Albuquerque, N. Mex., unit in the Presbyterian Hospital. Jan. 23 he transferred to Chicago and works now with the Gospel League, an organization co-operating with the welfare department, Traveler's Aid, and the police department in providing a short-term home for deprived persons.

**Elkhart, Ind.**—The new long-term voluntary service booklet, as well as the 1962 summer service brochure, is off the press. Plans call for these to be mailed Feb. 1. Samples of these materials will be mailed to the congregational mission board representative. Enclosed in the packet will be a card to be completed and returned giving the number of each desired for distribution in the local congregation. Persons not having a card available may write to the Voluntary Service Office, 1711 Prairie St., Elkhart, Ind., for a supply.

# Your Treasurer Reports

The increasing cost of the mission program is a major concern for our church. Such costs are not only due to additional programs and personnel, but are also a result of increased cost for the same continuing program. We are conscious of this type of inflation which is taking place in our own country. What is true here is more true in many other countries.

Currently, prices are going up very rapidly in Latin-American countries. Reports from Brazil, for instance, indicate that some things have more than doubled their cost in a short period of time. This cost is partly offset by increases in the exchange rate for American dollars, but such adjustments are slower and the difference must be met by additional funds. Many of the missionaries are now finding that the allowance they receive is not adequate to meet their cost of living.

In the next few months the general board will be dealing with these facts in further planning of program. Efforts are being made to cut activities and expenditures where possible. Some increase in contributions is also helping very much.

In the midst of these factors there are still great needs. Many have not yet received the Gospel; others are seeking truth and want to build the church. It seems to me that in this time of major adjustments, we must continue to put forth every effort to build His kingdom while doors are open. Your continued financial and prayer support is urgently needed.

—H. Ernest Bennett.

# Thirty-five Attend Orientations

Twelve volunteers began their term of voluntary service by attending orientation classes at the Elkhart general mission board offices Jan. 3-12.

Bro. and Sister Lee Miller, Shipshewana, Ind., accepted an assignment at Hannibal, Mo., as unit leaders. Dorothy and Richard Brenneman, Burr Oak, Mich., accepted an assignment as unit leaders at Portland, Oreg.

Janet Clemmer, Harleysville, Pa., went to Albuquerque, N. Mex., as a nurse aide. Accompanying her were Irma Gahman, Perkasi, Pa., as housekeeper in the unit home, and Allen Knarr, Elmira, Ont., as an orderly to serve in the hospital in Albuquerque.

Shirley Martin, Columbiana, Ohio, accepted assignments as a nurse at Aibonito, P.R. Irma Jean Slaubaugh, Bourbon, Ind., and Eli Gingrich, Elmira, Ont., ac-



The I-W orientation group from Salunga, Pa., visit with I-W men in New York City during their orientation service tour, one of the activities Jan. 6-8.



VS-ers who attended orientation at Elkhart, Ind., Jan. 3-12, were: (front row, left to right) Richard and Dorothy (Mast) Brenneman, Janet Clemmer, Irma Gahman, Irma Jean Slabangh, Shirley Martin; (back row) Mr. and Mrs. Lee Miller, Elkhart Host and Hostess Mr. and Mrs. Chester Helmick, Eli Gingrich, Michael Ruckert, Allen Knarr. Not on picture: Dan Beachey.

cepted assignments as nurse aide and orderly respectively at La Junta, Colo.

Michael Ruckert, Tangent, Oreg., went to Stanfield, Ariz., a club worker.

Dan Beachey, Hartville, Ohio, the only overseas VS-er of the group, will join the construction unit in Algeria, Africa, with Robert Smucker, Unionville, Ont., who attended the November orientation. The brethren sailed for Algeria on Jan. 19, where they will assist in the construction of stone houses and a dispensary in Yachir for refugees.

Twenty-three persons enrolled in the I-W orientation held at Salunga, Jan. 5-10. Young men from the Lancaster area, Johnstown, Chambersburg, Juniata County, Pennsylvania, and Virginia attended. After registration and a short meeting Jan. 5, the group went to New York City for a service tour Jan. 6, 7. Highlights of the tour included a visit to the New York University Medical Center and a worship service at the Seventh Avenue Mennonite Church. The orientation group returned to Salunga for three days of classes taught by local pastors after having fellowship with the I-W's and VS-ers of New York City.



**Mexico City, Mexico—Plans are being developed for the establishment of a voluntary service unit in Mexico City.** The Franconia mission board has an existing mission program there and the Mennonite Relief and Service Committee will develop a voluntary service unit to work in direct co-operation. The two segments of the city where the Franconia Board is working and where a unit is to be started are in the San Juan and Santa Anita areas. Service envisioned for the unit is: English classes for individuals and groups, directed club program for children and youth groups, a reading room, health education program, and a trade school in mechanics and wood crafts.

It is hoped a unit leader couple can be found soon to begin the program. As other personnel become available, the unit will be enlarged. Spanish language will be an asset to volunteers in their work. Interested persons should write to VS Personnel Director, 1711 Prairie St., Elkhart, Ind.

Consideration is also being given to the possibility of assisting with an agricultural program being developed among the Trique Indian tribe southwest of Mexico City. An experimental program is now in existence. Approximately a year is needed yet to determine direction of the program.

**Washington, D.C.—Paul Buckwalter, R. 1, Ronks, Pa., began service in Washington on Jan. 5.**

## FOR SUCH A TIME AS THIS

(Continued from page 100)

through the combined efforts of science, education, legislation, and religion. This vision beckoned brightly upon the horizon of time in the Western world in the early 1900's. Since then the vision has slowly been lost as a result of two great world wars (the most terrible by far that the world has ever known), a world-wide depression in the 30's, the rise of a godless communism that now imprisons a billion people, and the present global cold war between the two world giants, the U.S. and the U.S.S.R.

We are living in a world where multitudes have forgotten the God of their fathers. Untold millions are "living lives of quiet desperation" because they have no God, and therefore no ultimate meaning in their lives.

On the other side of the coin, we are living in a world where the Gospel of Christ has been the power of God unto salvation for many, and where it has also produced at least a partial degree of social reform. We are also living in a world of partial religious revival. Church attendance and the production of religious literature are sharply on the rise, and the Billy Graham campaigns have excited interest and gained converts all around the world.

And we could go on, both negatively and positively. The above points are not a complete list of the major woes and well-beings of our world. But they give at least

a partial picture. And while the picture has bright spots, the over-all pattern is a dark one.

What are we going to do about our world? We need the spirit of Esther. She received a challenge from Mordecai and decided that perhaps she had come into the kingdom "for such a time as this." She resolved to meet that challenge. As for the possibility of death in her desperate undertaking, she simply gave her pretty shoulders a shrug and said, "If I perish, I perish."

Esther had *her* challenge. What is *ours*? It is to take the yoke of Christ, take His cross, and present our bodies. It is to serve our age to the glory of God. We can serve through making our lives examples, and through speaking directly the Word of God. For a world of military terror, we have the message of personal inner peace and love for even our enemies. For a world of sagging morals and a forgotten God, we have a message of judgment, repentance, forgiveness, and new spiritual blessing. For a world that has lost its bright vision of a man-made golden age, we have a message of a divinely ordained age of gold in the future new heaven and new earth.

"Who knoweth whether thou art not come to the kingdom for such a time as this" (Esth. 4:14, ASV)? Are you willing to serve? Where can you best serve? Where does God want you to serve? Have you prayed about it?

—*Herald Youth Bible Studies.*

## YOUTH AND AGE

(Continued from page 98)

do when one retires? A certain successful retired industrialist said to a younger man who asked him this question, "There are three simple principles to follow. They are simple but not easy. They require a full measure of courage and determination. (1) Make sure you are compatible with your wife, for you will be seeing a lot more of her than you ever did. (2) Make up your mind that you will now have to take orders from fellows a lot younger than you are—fellows who were only corporals when you were a colonel. (3) Hunt a job that does not pay any salary but still requires your best. Throw yourself into it as if you were going to make a career of it."

As for principles one and two on the industrialist's list, I believe I have in some fair measure made the necessary adjustments. So it's the final principle of the industrialist that has concerned me the most during the past several years.

Maturity is not a time for rest and for staying at home. If "the best is yet to be," we must remember that "our times are in His hand who saith, 'A whole I planned, youth shows but half; trust God; see all, nor

be afraid!'" In other words, why not take another chance!

In his poem *Ulysses*, Tennyson described what takes place after the aged warrior had hung up his sword and now, bored with his idle retirement, calls together the men who had voyaged with him through many adventures.

The lights begin to twinkle from the rocks:  
The long day wanes; the slow moon climbs;  
the deep

Moans round with many voices. Come, my friends,

'Tis not too late to seek a newer world.

Push off, and sitting well in order smite  
The sounding furrows; for my purpose holds  
To sail beyond the sunset, and the baths  
Of all the western stars until I die.

It may be that the gulfs will wash us down;  
It may be we shall touch the Happy Isles,  
And see the great Achilles, whom we knew.  
Tho' much is taken, much abides; and tho'  
We are not now that strength which in old  
days

Moved earth and heaven; that which we are,  
we are;

One equal temper of heroic hearts,  
Made weak by time and fate, but strong in  
will

To strive, to seek, to find, and not to yield.

My friends, I believe that the secret of happiness and usefulness consists in accepting ourselves in that period of life in which we are living, and recognizing that the ministry of the church calls, not for service only in certain age periods, but for a life span of dedication.

This seems a much more satisfactory answer to my original query. It sets one a philosophy that cuts across the age-group tendency of our times. For it says neither youth nor age is altogether a time of life, but somewhat a state of mind. It is not a matter alone of red cheeks nor of graying hair. It is a temper of the soul. It is a quality of the imagination. It is a religious faith in the Judaeo-Christian tradition which assigns value to persons as persons because they are created in God's image and called to be His children; that people only can be a strong people in which each age group believes that it has a secure place for itself at each stage of its existence.

This philosophy leaves the senior citizen with a responsibility to consider with youth, middle age, and his senior associates whether we are together doing what we can and should to make "of life a song of praise and a light along the highway of God." Is it fair to ask whether today we are as courageous as we used to be? Or is it true that we shy away from any long-term assignment requiring risk or discipline? Are we indeed still strong in will to strive, to seek, to find, and not to yield? Or have we become afraid of new ways, strange places, and hard tasks?

A recent issue of the *Saturday Evening Post* carried a report of a Gallup Poll which attempted to create a composite American



youth. To obtain this composite they interviewed 3,000 young Americans carefully sampled in ages from 14 through 22. The sample used about half high school and about half college. They asked each of these 3,000 persons over 200 questions. One is impressed that they attempted a good survey. Here is a paragraph taken from the report.

"Our typical American youth will settle for low success rather than risk high failure. He has little spirit of adventure. He wants to marry early. He wants two or three children and a spouse who is appreciative and sympathetic. He wants a small ranch house, an inexpensive new car, a job with a large company, and a chance to watch TV each evening after the smiling children are asleep in bed."

He wants little because he already has so much and is unwilling to risk what he has. The report goes on to say, "Of course, the nation is endowed with some hardy, vigorous, young people. But they are scattered thinly through the land."

This is a disturbing report. I do not want to think this currently represents our generation of American young people. I will continue to believe it is not a fair description of the young people of the church and pray that it may never be so.

As for Mrs. Miller and myself, we are planning to return to India for the fifth time. We are to be at Woodstock School. Woodstock provides certain unique opportunities. It is a religious institution in the midst of a non-Christian culture. Although it serves primarily the children of missionaries, it also has students from non-Christian Indian families. The nephew and niece of the Lama of Tibet are in the school. Woodstock is a boarding school. It offers a serving approach to Christian missions.

I read a striking statement in the press the other day. In connection with the recent Assembly of the World Council of Churches held in New Delhi, India, the well-known Hindi journalist Mohandur Bahl said, "It is good for the Christian churches to get together. It is good for them to convene in India. It is also good that the World Council did not take this opportunity to make a mass assault on Hindus to convert them to Christianity. What we need in India from Christians is not men who take up a microphone but men who come to live among us and take up a cross."

So today I rejoice to participate in this new opportunity and we go once again eager to make clear to the people of India that for all the manifest shortcomings of our Christian practices, Jesus Christ is the Way, the Truth, and the Life, and that discipleship to Him alone brings individuals and cultures into a right relationship with ultimate reality.

As a senior citizen I would join with Henry van Dyke saying:

Let me but live my life from year to year,  
With forward face and unreluctant soul;  
Not hurrying to, nor turning from, the goal;  
Not mourning for the things that disappear  
In the dim past, nor holding back in fear  
From what the future veils; but with a whole  
And happy heart, that pays its toll  
To Youth and Age, and travels on with cheer.

(This is a revision of Ernest E. Miller's chapel address at Goshen College Jan. 8, 1962.—Ed.)

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**The Mennonites of Indiana and Michigan**, by John C. Wenger; Herald Press, 1961; 470 pp.; \$7.95.

No person other than an author knows the hard labor and the intensity of joy that come from discovery, or of creation. This volume, the tenth in the series, "Studies in Anabaptist and Mennonite History," had a slow period of germination. Judging from the many committees and agencies that had a hand in its birth, it must have been an especially difficult one. Though the book is published by a single publisher, it has had behind it the executive committee of the Indiana-Michigan Mennonite Conference (who commissioned the writer in 1945) and editorial liaison of the Mennonite Historical Society.

The author deserves sincere congratulations for the completion of a book that is a treasure, although not in terms of financial gain. He says, "For sixteen years I have worked at the assigned intermittently, during which my wife and I have watched our children grow into young adulthood."

There are several broad impressions that stay with me as I lay the book down. First, it is a handbook for the church housekeepers of the denomination. This is the first history of the Mennonites in these two states. It is comprehensive and thorough. As a regional sweep-up of Mennonite history, of congregations, pastors and leaders, past and present, it reflects the best that historical discipline and Christian experience can produce. Time and space occupy much of the stuff of local church history, and future generations will have much to their credit by possessing Wenger's book. The 92 pages (Chap. 5) containing 475 biographical sketches of ordained persons is thoroughness and documentation of the kind that should serve the conference extremely well.

Secondly, I observe the author's enthusiasm and precision from start to finish. The first chapter, "Historical and Interpretive Survey," gives the outsider an interesting and adequate conception of the subject, and with no stumbling over bibliography. This is all to the good. A historian who is also engaged in several capacities (as the

author is), as church administrator, teacher of young people, preacher, and committee-man, has several advantages in sizing up the situation from different angles. Bro. Wenger has made good use of these perspectives. "Related and Similar Groups" (Chap. 8) provides additional insight into the regional character of the Indiana-Michigan area and the habitat of the Christian community at large.

In the third place, the value of such an account is not merely for the individual. A corporate self-image of the regional church ought to have some effect on the ongoing life of the conference. "The Mennonites of Indiana and Michigan depicted here can see themselves mirrored as they actually have been and are," says H. S. Bender in the introduction. He also observes that, "... carefully prepared, thorough, interpretive regional histories are basic to understanding the history of the total brotherhood in America."

The photographs of persons, many of them early leaders, and of church meeting-houses, add to the value of the book. The fruit of the Mennonite Encyclopedia's broad coverage shows through in the documentation of this volume. I can observe more maturity in creative writing in this book as compared with the writer's earlier ones. The manner in which Wenger dispenses with footnotes and bibliography in this volume as against his *Glimpses of Mennonite History and Doctrine* is unbelievable! This is a real mark of achievement for a writer so familiar with his subject. There is not a single footnote in the book, and the bibliography is all in the back.

There are some areas which this book does not cover extensively. The author has stayed close to the strict meaning of church history. The term "schism" comes up in a good many instances in relating names and places. It might add to our interest and profit to know more about the nature of some of these dismal failures. On the other hand, the author may have purposely left the subject for a time when it can be understood and dealt with more fully. The contribution of the Mennonites to the Christian community at large, to art, to professions, and to other Christian bodies could doubtless deserve more elaboration and study. But such further investigation of the community and social character of the Mennonites is not possible without foundational knowledge of the sort which the author has produced.

—John A. Hostetler.



More than 1,000 West German Protestant youths have volunteered for assignments in underdeveloped countries abroad with the Working Committee of Evangelical Churches in Germany for Service Overseas. The young people include university graduates, craftsmen, technicians, and social workers. These young Germans will not go abroad as missionaries, but they are expected to practice their Christian faith in everyday life to help remove any false concepts about Christianity among foreign people.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Paul G. Landis, who has served as Voluntary Service Director of the Eastern Board, as a minister to Spanish-speaking people, and on the Cabinet of the church-wide MYF, was ordained to the office of bishop on Jan. 17 to assist Bishop Elmer Martin of the Lancaster Conference. Four ministers were in the lot. The service was held at Mellinger's, near Lancaster. Bro. Martin officiated, and Richard Danner preached the sermon.

New superintendent and matron at Pleasantview Home, Kalona, Iowa, are Edw. Swartzendruber and wife.

Paul Conrad, who has been serving as licensed pastor at Mathis, Texas, was ordained to the ministry on Jan. 14.

Free air transportation was granted to the Mennonite relief workers who flew to the aid of hurricane-stricken British Honduras.

Ezra Beachy and D. Richard Miller were at Scottsdale on Jan. 2 in connection with the publication of *Gospel Evangel*, the organ of the Indiana-Michigan Mission Board.

The *Herold der Wahrheit* came out with a special fiftieth-anniversary issue for January, 1962. This paper is at present published by the Beachy and Old Order Amish.

Eli B. Yoder was ordained to the office of minister for the Bethel Conservative congregation, Gladys, Va., on Jan. 14. Nevin Bender officiated, assisted by Erie Renno and Ernest Swartzendruber.

Urie A. Bender, Secretary of Literature

## NOTICE: Pastors — Conference Treasurers—Sunday-school Superintendents

The balance in the treasury of Mennonite General Conference is \$166.97. From July 1, 1961, to Jan. 17, 1962, total contributions were \$31,019.48. To carry the program during that period of slightly over six months, \$47,000 was budgeted. This means we are \$16,000 behind at this date.

We were urged not to increase the quota this year, so maintained it at \$1.50 per member for General Conference plus 50¢ per Sunday-school pupil for the Commission for Christian Education. But all established churches need to contribute that much, and all missions need to give whatever they feel they can, or we will be forced to seriously curtail the work approved by General Conference last August.

Will you check to be sure you have sent your share, or have plans to send it during the next few months? If you sent less than your share, will you see if you can arrange to send more? Send your support through your district treasurer, or directly to Mennonite General Conference, Mennonite Building, Scottsdale, Pa.

—J. Robert Kreider.

Evangelism at Elkhart, spoke in literature mission meetings at Kalona, Iowa, Jan. 25, and at Milford, Nebr., Jan. 26. The meetings were sponsored by the Iowa-Nebraska Mission Board.

Janet Martin, of the Christopher Dock faculty, is conducting a teachers' training course each Tuesday evening at Rocky Ridge, Quakertown, Pa.

William Jennings, veteran evangelist, is reported to be seriously ill in Florida.

Witnessing for Jesus is the 1962 theme for Herald Summer Bible School materials. The annual Leader's Guide and promotional materials have recently been mailed over an extensive mailing list.

Country Church Chapel Time is the title of a series of weekly radio programs from Princeton, Ill., being broadcast currently by the Willow Springs congregation, with C. Warren Long as speaker.

The Reading, Pa., congregation, at Twelfth and Windsor, celebrated its fortieth anniversary, Jan. 6, 7. The congregation relived its years of witness as speakers told of its beginning in January, 1922, and traced the work to its present time. Speakers were Noah G. Good, J. Paul Graybill, Ralph Shank, and others. Hearts were stirred as Christians told how they found the Lord through this witness. But the service keenly reminded those present of the work still to be done.

A German publisher has arranged with the John Knox Press for a German edition for John C. Wenger's *Even unto Death*.

Roy Bucher, Metamora, Ill., is temporarily confined to his home with a heart condition.

Irene Witmer of the Weaver Book Store, Lancaster, Pa., won a cash prize in a paperback sales contest sponsored by Moody Press.

The Every-Home-Plan for *Gospel Herald* subscriptions has grown from 113 congregations ten months ago, with 2,638 subscriptions, to 168 congregations now, with 4,859 subscriptions.

New Every-Home-Plan congregations: Springdale, Waynesboro, Va.; Mennonite Fellowship, Anderson, S.C.; Midway, Columbiana, Ohio; Springfield Chapel, Holland, Ohio; and Woodland, Jerome, Va.

## Announcements

Erie J. Sauder and Olen L. Britsch are serving as chairmen of the campaign for construction of the nursing home, Fairlawn Haven, at Archbold, Ohio. This will be a sixty-bed home, planned for the up-to-date care for the elderly. Admissions requirements will be nonsectarian.

Missionary Conference with Mahlon Stoltzfus and family, J. N. Kaufman and wife, John Friesen, Elizabeth Showalter, and Urie Bender as speakers, North Goshen, Ind., Feb. 26-28.

Bishop ordination at Groffdale, New Holland, Pa., Feb. 1. The new bishop will assist Mahlon Witmer.

George R. Brunk, Harrisonburg, Va., at Conestoga, Morgantown, Pa., Feb. 10, 11.

Lancaster Heights congregation at Freeport, Ill., has changed its name to Pleasant View. Paul Sieber is pastor.

Henry Hostetter, Brethren in Christ missions leader, at Steelton, Pa., Feb. 25.

Paul M. Miller, Goshen, Ind., at Iowa City, Iowa, Feb. 24, 25.

School for Ministers, Goshen College Biblical Seminary, Feb. 13 to March 2. Classes each week, Tuesday till Friday. Instructors: regular faculty, also Milton Brackbill, Paul Erb. Special classes for ministers' wives during the third week. Tuition is free. Rooms, \$3.00 a week; meals, \$1.00 per day.

1962 Summer European Educational Tour, sponsored by Council of Mennonite Colleges, and planned by Menno Travel Service. While planned primarily for alumni and students of Mennonite colleges, a limited number of other persons may join the group. Write to the president of any of our colleges, or to John R. Mumaw, E.M.C., Harrisonburg, Va.

Change of address: Aaron Mast from 847 Myrtle St., to 3808 Lafayette Court N. Trail, Sarasota, Fla.

Clayton Beyler in John F. Funk lecture on "The Call to Preach" at E.M.C., Feb. 12, 13; at Scottsdale, Pa., Feb. 14; and at Goshen College, Feb. 15.

## Calendar

Ministers' Week, Hesston College, Feb. 6-9.  
Pinecraft Bible School, Sarasota, Fla., Feb. 11-25.  
School for Ministers, Goshen Biblical Seminary, Feb. 12 to March 2.  
Stewardship Invitation Study Conference, Elkhart, Ind., Feb. 16, 17.  
Mennonite Camping Association, Camp Mack, Milford, Ind., Feb. 23-25.  
Iowa-Nebraska Mission Board meeting and Ministers' Conference, Sugar Creek, Wayland, Iowa, March 5-8.  
Eastern Ohio Ministers' meeting, Salem, Wooster, Ohio, March 15, 16.  
Eastern Mennonite Board of Missions and Charities, Mellinger's, Lancaster, Pa., March 20-22.  
Commission for Christian Education, Scottsdale, Pa., March 22, 23.  
Mennonite Publication Board annual meeting, Scottsdale, Pa., March 23, 24.  
General Council of General Conference, Chicago, March 29, 30.  
Summer Bible School Conference, Archbold, Ohio, March 31 and April 1.  
Open conference on education on alcohol and tobacco, sponsored by Committee on Economic and Social Relations and other church agencies, Goshen College, Goshen, Ind., April 5-7.  
Summer Bible School Conference, Antrim Area High School, Greencastle, Pa., April 7, 8.  
Ohio Mission Board and WMSA, North Lima, Ohio, April 13-15.  
Illinois Mission Board, Dewey, Ill., April 27, 28.  
Summer Bible School Conference, Denver, Colo., May 5, 6.  
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 12-14.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Rocky Mountain Mennonite Conference, place undecided, Aug. 31 to Sept. 2.



# Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Althouse**, Wayne and Janice (Kratz), Morrood, Pa., first child, a daughter, Lori Denise, Dec. 29, 1961.

**Begly**, Maynard and Fern (Hochstetler), Milersburg, Ohio, fourth child, third daughter, Christine Ruth, Oct. 16, 1961.

**Beidler**, Clyde L. and Addie (Landis), Harveysville, Pa., fourth child, third son, Earl, Jan. 1, 1962.

**Bender**, Earl and Ferne (Schumm), New Hamburg, Ont., second child, first son, David Eugene, Jan. 6, 1962.

**Clemmer**, James D. and Ethel (Alderfer), Louderton, Pa., fourth child, third son, Michael Ray, Dec. 27, 1961.

**Eberly**, Willis and Mary Ellen (Weaver), Orrville, Ohio, fourth daughter, Lenore Elizabeth, Jan. 10, 1962.

**Ebersole**, Norman David and Janet (Wiker), Lancaster, Pa., first child, Norman David, Jr., an. 8, 1962.

**Egli**, Lester and Helen (Troyer), Wolcottville, Ind., fourth child, third daughter, Kimberly Jeanell, Dec. 1, 1961.

**Engel**, Harold Roy and Anna Mae (Smoker), Atglen, Pa., third child, second daughter, Patricia Ann, Dec. 29, 1961.

**Eshleman**, D. Rohrer and Mabel (Horst), Nazareth, Ethiopia, fourth child, second son, Rodney, Dec. 19, 1961.

**Eveleth**, Oren and Betty (Hughes), Roseburg, Oreg., second daughter, Elizabeth Ann, Oct. 27, 1961.

**Freed**, Paul M. and Miriam (Halteman), Hatfield, Pa., first child, Mark, Nov. 24, 1961.

**Gehman**, Paul J. and Inez (Bowman), Bad Axe, Mich., second daughter, Deborah Lynn, Dec. 21, 1961.

**Halteman**, Wilmer F. and Martha C. (Marin), Williamsport, Md., first child, Darlene Kaye, Jan. 5, 1962.

**Harnish**, Jacob H. and Mabel (Eshleman), Willow Street, Pa., fifth child, fourth daughter, Janet Louise, Jan. 2, 1962.

**Heatwole**, Myron and Edith (Shaum), South Bend, Ind., first child, Ellen Marie, Aug. 31, 1961.

**Hechstetler**, LeRoy and Sally (Borntrager), fifth child, second son, James Darrell, Jan. 5, 1962.

**Horst**, Raymond and Ruth Ann (Schloneger), Columbiana, Ohio, third child, second daughter, Jane Ann, Jan. 6, 1962.

**Kauffman**, Carl and Dorene (Miller), Pigeon, Mich., first child, Carlene Sue, Jan. 8, 1962.

**Kauffman**, James and Miriam (Brubaker), Richfield, Pa., fifth child, third daughter, Shirley Ann, Jan. 3, 1962.

**King**, Darrell and Mary Ann (Hostetler), Indianapolis, Ind., first child, Darrell Herbert II, Jan. 1, 1962.

**Lapp**, A. Wayne and Mary (Eby), Kalispell, Mont., third child, second daughter, Nancy Marie, Jan. 7, 1962.

**Lauber**, William and Lois (Lehman), Tofield, Alta., first child, Mardelle Fay, Dec. 29, 1961.

**Mullet**, D. Keith and Rosa Mae (Kurtz), Bloomfield, Mont., third child, first son, Donald Kent, Dec. 21, 1961. (Second child deceased.)

**Nissley**, Clarence M. and Anna (Kreider), Washington, D.C., first child, Sheryl Anne, Jan. 12, 1962.

**Papke**, Don and Irene (Borntrager), Denver, Colo., second son Scott Thomas, Dec. 7, 1961.

**Petre**, Merle H. and Peggy (Davis), Keadysville, Md., third daughter, Phebe Jane, Dec. 24, 1961.

**Reesor**, Cecil and Ruth (Wideman), Unionville, Ont., fourth child, third daughter, Anne Louise, Nov. 17, 1961.

**Richards**, Stevan and Judi (Weldy), Fort Wayne, Ind., first child, Rachel Lynn, Jan. 10, 1962.

**Ruth**, Ernest L. and June (Landis), Perkiomenville, Pa., fifth child, second daughter, Elizabeth June, Dec. 15, 1961.

**Schrock**, Omer A. and Margaret (Ramer), Arthur, Ill., second daughter, Sharon Ilene, Dec. 29, 1961.

**Shaum**, Dana and Wilma (Brubaker), Wakarusa, Ind., second son, David Gene, Sept. 6, 1961.

**Stoltzfus**, Dale and Doris (Horning), Harrisonburg, Va., second child, first daughter, Donna Jean, Jan. 9, 1962.

**Stutzman**, Roger and Joyce (Yoder), Denver, Colo., first child, Larry Dean, Dec. 1, 1961.

**Tullis**, Edward Leon and Mary Jane (McGhee), Atmore, Ala., second daughter, Anna Lisa, Dec. 24, 1961.

**Wadel**, Joseph S. and Orpha R. (Boll), Mt. Airy, Md., third child, first son, Jerry Lee, Dec. 21, 1961.

**Weaver**, David W. and Pauline (Graybill), Mifflintown, Pa., fifth child, second daughter, Rebecca Helen, Jan. 4, 1962.

**Yantzi**, Kenneth and Alma (Wagler), Tavistock, Ont., fifth child, third son, Maynard Daniel, Jan. 2, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Kliwer—Hostetler**.—Henry Kliwer, Ulysses, Kans., and Rosella Hostetler, Harper, Kans., by Vern Miller at the Pleasant Valley Church, Harper, Dec. 28, 1961.

**Martin—Yoder**.—Wilmer R. Martin, East Earl, Pa., Weaverland cong., and Gladys Yoder, Christiansburg, Pa., Millwood cong., by LeRoy S. Stoltzfus at the church, Gap, Pa., Dec. 30, 1961.

**Zook—Schloneger**.—Fred L. Zook, Wooster (Ohio) cong., and Norma J. Schloneger, Louisville, Ohio, Beech cong., by Ray Bair at Beech, Jan. 13, 1962.

## Anniversaries

**King**, Christian King and Clara M. Miller were married Nov. 26, 1911, at the home of the bride's father. Bro. John Sommers performed the ceremony. They observed their golden wedding anniversary Sunday, Nov. 26, 1961, with a dinner in their home for family and friends, then attended an open-house celebration at the First Mennonite Church of Meadville, Pa. During the day 140 relatives and friends from Louisville, Canton, Bellefontaine, and West Liberty, Ohio, and their home community called on the Kings to wish them well. They have 2 sons (Floyd E., Bellefontaine, Ohio; and Wilson J. C., Centerville, Pa.), 8 grandchildren, and 5 great-grandchildren. In their early life they lived on a farm near Canton, Ohio. In 1942 they sold the farm and moved into the city of Canton, where Mr. King did paper hanging and painting. While living here they attended the First Mennonite Church of Canton. In 1952 they moved to Centerville, Pa., where they now live. Mr. King is 75 years old and Mrs. King is 73. Both have enjoyed good health through the years and often express gratitude to the Lord for this. They are

active members of the First Mennonite Church, Meadville, Pa., where Mr. King serves as an elder of the church. While retired from active employment, he enjoys gardening, and Mrs. King likes to do knitting and quilting.

**Maust**. On Dec. 24, 1961, Mr. and Mrs. Clay Maust, Sugarcreek, Ohio, observed their fiftieth wedding anniversary. They were married Dec. 24, 1911, by Bishop Moses Mast, at his home near Walnut Creek, Ohio. The Mausts have 3 children (Pauline—Mrs. Ray Linder, Louisville; Myron, Winfield; and Mary—Mrs. Claude Boyer, Akron, Pa.) and 6 grandchildren. All the children and grandchildren were at home with them for the anniversary, and accompanied them to their home church at Walnut Creek. An anniversary dinner and many visitors were enjoyed on that day. Both Bro. and Sister Maust are in good health, and support the work of the church faithfully.

**Schrock**. Ervin E. Schrock and Anna Borntrager were married Dec. 14, 1911, at Hutchinson, Kans. To this union were born 14 children. The only living child is Daniel Monroe, who now lives at Sheakleyville, Pa. He is married to Phyllis Voorhies; they have one child, Carol Irene. The Schrocks celebrated their fiftieth anniversary on Dec. 14, 1961, by having an open house at their home, 125 Wadsworth Ave., Meadville, Pa. In the evening they attended a supper in their honor at the First Mennonite Church. Over fifty guests called during the day to wish them well. They lived their early years in Kansas. In 1928 they moved to Iowa, where they lived until 1932 when they moved to Hadley, Pa. In 1959 they moved to the city of Meadville, where they now live. Through the years they were members of various Amish churches, in 1959 they became members of the First Mennonite Church of Meadville. Ervin is 79 years old and Anna is 68.

**Stutzman**. Roy Stutzman and Caroline Birky were married at the Salem Church near Shickley, Nebr., Dec. 5, 1911, by Bishop Joseph Schlegel. They observed their golden wedding anniversary at their home, Sweet Home, Oreg., on Dec. 17, 1961, with all their children and families present. Their children are Adella—Mrs. Allen Gingrich, Albany; Willard L., Halsey; Leila—Mrs. Merle Stutzman, Albany; Winona—Mrs. Robert Wolfer, Sweet Home; Jane—Mrs. Howard G. King, Hondo, Alta.; and Joseph, Sweet Home. They have 12 grandsons and 12 granddaughters. Open house was held in the afternoon. After an evening dinner, the remainder of the evening was spent in singing hymns. They are members of the Sweet Home Church.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Burck**, Harley Lorenza, son of Frank and Lavina (Miller) Burck, was born at Shipshewana, Ind., June 8, 1883; died at Albany, Oreg., Jan. 11, 1962; aged 78 y. 7 m. 3 d. On May 6, 1909, he was married to Katie Widmer, who survives. Also surviving are 3 sons and 5 daughters (Ernest W., Albany; Clarence R. and Willis C., Corvallis; Valera—Mrs. Robert Baker and Viola—Mrs. Lester Kropf, Albany; Grace—Mrs. Edwin Anderson, Silver Springs, Md.; Evelyn—Mrs. Lloyd Fisher, Asunción, Paraguay; and Lois—Mrs. John Detwiler, Annawan, Ill.). 3 sisters (Mrs. Dan Hershberger, Hubbard, Oreg.; Mrs. Oliver King, Woodburn, Oreg.; and Mrs. Paul Roth, Carlock, Ill.). 28 grandchildren, and 2 great-grandchildren. He was a member of the Albany Church, where fu-



neral services were held Jan. 15, in charge of David W. Mann and N. A. Lind; interment in Twin Oaks Memorial Gardens.

**Coffman, Ella Frances**, daughter of John Robert and Elizabeth (Shank) Swope, was born near Dayton, Va., Aug. 20, 1882; died Dec. 22, 1961, of a heart condition at the Virginia Mennonite Home, Harrisonburg, Va., where she had been a patient for only 2 days; aged 79 y. 4 m. 2 d. On March 27, 1907, she was married to Homer W. Coffman who survives. Also surviving are 8 children (Robert J., Harrisonburg; Sarah—Mrs. Raymond Campbell, Dayton, Va.; H. Amos and Samuel S., Harrisonburg; Paul E., Raphine, Va.; Naomi—Mrs. Carroll Swartz and David A., Harrisonburg; and Phoebe F., Burton, Ohio), 21 grandchildren, 2 great-grandchildren, and 2 brothers (Perry, Dayton, Va.; and Homer, Virginia Mennonite Home). Four brothers and 2 grandchildren preceded her in death. She was a member of the Mennonite Church. Funeral services were held from the Bank Church, Dayton, Va., Dec. 24, in charge of Lloyd Horst, Simeon Heatwole, and James Shank.

**Headings, Valentine J., Jr.**, son of V. J. and Mary Ann (Helmuth) Headings, Sr., was born near Hutchinson, Kans., Nov. 2, 1909; died at the Grace Hospital, Hutchinson, Kans., after 2 months of illness, Feb. 1, 1961; aged 51 y. 2 m. 30 d. Surviving are his companion (Fannie), 5 children (Earl, Lawrence, Kans.; Mary—Mrs. Ray Schrock, Pueblo, Colo.; Esther, Hutchinson; and Darlene and David, at home), 4 brothers and 3 sisters (Levi, Noah, Raymond, John, Barbara, Sarah, and Mary—Mrs. Fred Nisly, all of Hutchinson), and one foster sister (Mrs. Jonathan Keupfer, Baden, Ont.). One infant daughter preceded him in death. He was a farmer all his life. Upon his confession of faith he was baptized Oct. 3, 1931. In August, 1948, a Conservative Mennonite Church was established in this community. He and his family united with this church on Dec. 8, 1948. On Dec. 22, 1949, he was ordained to the ministry to serve at the Plainview C.M. Church. Nevin Bender, Greenwood, Del., was in charge of the ordination. On May 24, 1953, he was ordained to the office of bishop. Nevin Bender was again in charge, assisted by Elmer Swartzendruber (now deceased). Bro. Headings served as district representative of Prairie View Hospital, Newton, Kans., for seven years and as counselor on the Peace Counseling Committee for I-W boys for five years. He was also district representative for CROP and Regional Relief for a number of years. He was used in evangelistic meetings and Bible conferences, and was conference moderator for two years. On Nov. 6, 1960, he preached his last message in the church on "Prayer Changes Things"; however, he preached to many from his hospital bed. His last testimony was this: "For me to live is Christ, but to die is gain." The funeral was conducted as he had planned. Jonas Yoder, Willis Nisly, Lee Mast, and Morris Swartzendruber were in charge of the service. The body is resting in the Plainview C.M. Church Cemetery.

**Litwiller, Daniel E.**, son of Joseph and Catherine (Birkey) Litwiller, was born near Hopedale, Ill., Aug. 19, 1876; died at his home, Hopedale, Jan. 6, 1962; aged 85 y. 4 m. 18 d. On March 1, 1906, he was married to Lena Wittrig, who survives. Also surviving are 2 daughters and 2 sons (Elsie, Hopedale; Agnes—Mrs. Edmund Zehr and Ralph of Eureka; and Laurence, Delavan), 8 grandchildren, one brother (Ben F., Lake Worth, Fla.), and one sister (Katie, Maple Lawn Homes, Eureka). Five brothers, 2 sisters, and one grandchild preceded him in death. He was a member of the Hopedale Church, where funeral services were held Jan. 9, in charge of Ivan Kauffmann and Ben Springer.



## ITEMS AND COMMENTS

BY THE EDITOR

An eightfold growth in the number of baptized Protestants has occurred in Latin America since 1937, according to the Evangelical Foreign Missions Association. The most complete survey of Protestant membership ever undertaken in Latin America shows 3,441,445 baptized members of all Protestant bodies in South and Central America. This compares with only 422,395 in 1937. Among countries which have enjoyed a growth of 1,000 per cent or more in Protestant membership in the period between 1937 and 1961 are Colombia, where the membership of Protestant bodies, in spite of persecution, increased from 1,996 to 25,576; Brazil from 175,541 to 1,763,142; Costa Rica from 842 to 16,157; and Ecuador from 395 to 4,341. Protestant groups now maintain 297 church-related hospitals and clinics against 60 in 1937, the survey indicates, while there are 47 Protestant publishing plants and 224 religious bookstores in the area. The number of Protestant Bible schools and seminaries has increased from 42 in 1937 to 244 today.

A slight increase in the number of persons preparing for the ministry is reported by the American Association of Theological Schools. Protestant seminaries in the United States and Canada reported an enrollment this fall of 20,466 as compared with 20,032 last year.

The world's population has doubled since 1890, when it was 1,500,000,000. The figure at the present time is 3,000,000,000. Authorities predict that the population will double again by 1990 if the present rate of growth continues. Some describe this rapidly increasing population as the most neglected social problem in the world today.

The governor of eastern Nigeria and one of the newly elected vice-presidents of the World Council of Churches told the New Delhi Assembly of the Council that discrimination both in and out of Africa is the largest millstone around the necks of

African Christians. In his speech he mentioned specifically instances in the United States where African diplomats have been refused service in segregated restaurants.

Hardin-Simmons University, Southern Baptist school in Texas, has been instructed by its trustees to admit all qualified students regardless of race. This university of 1,725 now joins two other Baptist institutions in the state in accepting Negroes.

A proposal that religious groups adopt uniform rules for reporting membership and other statistics was made at the annual meeting of the Association of Statisticians of American Religious Bodies. Various procedures now used include placing on membership rolls those who have been baptized, confirmed, or who have reached a certain age.

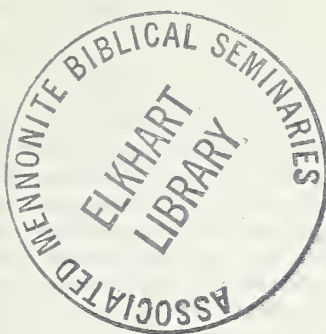
About one in eleven persons in the United States was 65 years of age or over in 1960. The 1960 figure for the older population group represents an increase of 34.7 per cent over the 1950 count of persons 65 years of age and older. In two states the increase in the older population during the decade exceeded 100 per cent. These were Florida and Arizona.

A conference composed of pacifists and nonpacifists to study the Christian responsibility for promoting the cause of peace was authorized by the Third Assembly of the World Council of Churches. Plans call for a consultation to last about a week and to consider the Biblical and theological bases for the Christian witness concerning peace.

The United States Department of Commerce predicts that 1962 will be another billion-dollar construction year for new churches and other religious edifices. Although the construction in 1961 was expected to fall slightly below one billion dollars, 1962 will probably show an increase of 3 per cent.



# Gospel Herald



*Discarding old ways  
while we grope uncertainly for newer ways  
may result in our holding to nothing.*

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## Changing Emphases

By Amos W. Weaver

Christ began His ministry with a new emphasis. At least it appeared to be novel and it was a dynamic challenge to the religious emphases then prevailing. Actually His emphasis was not new, but rather a reaffirmation of original truth and righteousness which had become obscured by the traditions of an ecclesiastical hierarchy gone to seed.

The basic principles of godliness were buried under an accumulation of religious forms and customs that at one time were the expression of an inward piety, but which had gradually become the accouterments of religious charlatans and the veneer of men devoid of spiritual life.

This is certainly not to say there were no godly people left in the Jewish nation at the advent of Christ. The godly piety of Mary, the mother of Jesus, together with her husband Joseph, of Zacharias, Elisabeth, Simeon, Anna, and doubtless many others of their contemporaries, was pure gold. For them the Jewish rites, ceremonies, sacrifices, feasts, and worship rituals were a true expression of inner piety and devotion to God. Theirs was a pure faith which sanctified all of life and was a sweet-smelling savor to God.

But the nominal rank-and-file Jew was holding to a lifeless form of religion and knew not the God he professed to serve. It was high time for a prophet of God to put truth and righteousness back into their religion. Christ did not come, as He said, to destroy the law but to fulfill it. He did not propose to overthrow their religious heritage but rather to remove its façade of pretense and reveal its true strength and beauty.

This attitude of Christ toward their religious practices is well summarized by His own words when He said, "These ought ye to have done, and not to leave the other undone." Jesus did not minimize the value or importance of religious practices as an expression of the inner life. But He did most vehemently denounce the practice of using them as a hypocritical covering for an evil heart devoid of the love of God.

Whenever any group of God's people show evidence of similar tendencies, as may well be the case when in the process of time the group settles down into an accepted pattern of practice, it is time to reassert the original spiritual emphasis. This change of emphasis can be a savior of the church, saving it from apostasy and disintegration. It may be initiated and promoted by the younger element of the body in a reaction against the stagnation of a lifeless formalism that has begun to settle upon the group.

The spiritually alert in the body will welcome it and thank God for it, extending an encouraging and helpful hand. But there are some serious problems that hinder its uninhibited progress and success. Some evidences of this movement in the church today can be readily discerned. There is an increasing emphasis on many kinds of activities: home and foreign missions, stewardship and giving, voluntary service in many areas; emphases on deeper spirituality, the new birth, Christian assurance, and other



# Prayer of a Twentieth Century Pharisee

BY L. R. ABBÉ

I thank Thee that I am not as other men—  
Who drive Chryslers and Lincolns,  
Who play golf,  
Who own six Sunday suits (my five do me  
nicely, Lord).

I get along on less than \$100 a week  
for groceries;  
I go to church regularly  
(didn't miss a year since 1945);  
I put fifty cents in the offering plate  
(how can these stingy people give just  
a quarter?)  
And I'm really happy the way things are  
going for me.

related evangelical doctrines. There are convictions for more personal witnessing, Gospel broadcasting, nonproduction of tobacco, and a general dissatisfaction with a complacent, self-satisfied Christianity.

All this is as it should be. It is a right emphasis. However, as is often the case with changing emphases, returning to basic principles of the Christian faith which the true disciples never really had lost, there is the tendency to discard some of the good, tried, and true forms which do express inner piety and Gospel principles.

The plain coat and dress do express Gospel principles of modesty, simplicity, and good stewardship when consistently practiced. These principles sorely need a faithful witness in Christendom today. But expensive cloths made up in plain patterns seem like a compromise, and when found in a setting of fine homes with rich appointments seem inappropriate. Also when the "plain people" are the leading citizens of a community, owning the best land and real estate, the leading business houses and the controlling interest in the banks, and drive the biggest cars, plain attire becomes a liability to a simple Gospel witness.

Perhaps the strongest aversion to plain attire has been fomented by all too many unregenerates among us who practice these outward religious expressions together with a sinful life. Producing and using tobacco, dishonest business dealings, vandalism by youthful hoodlums, immorality, vulgarity,

and indecency have all been practiced under an outward guise of religious forms. In a revolt against this modern hypocrisy some fine Christians, in a concern for true piety and a desire to witness for Christ to a people who have been repelled by such false religion, refuse to adopt these outward forms of religious expression.

Satan is of course a past master at playing both ends against the middle. If we lay aside and lose our distinctive practices of Gospel principles, we will soon lose our identity in the general mass of Protestantism. We may soon find ourselves on a common spiritual level with the average nominal Protestant which is not very high. By another generation the present emphases on vital Gospel doctrines and Christian service activities may have become little more than an ideal humanitarianism and intellectual orthodoxy.

These outward expressions of an inner piety can also degenerate into a dead formalism. A change of emphases is vitally necessary whenever prevailing emphases are being used as a cover for carnality or as a substitute for the reality they propose to express. But if instead of simply changing emphases we discard the old and tried ways while we grope for new ones to adopt, we may soon be left holding a bag that is empty. "Hold that fast which thou hast, that no man take thy crown."

I am not making a plea to restore all the distinctive religious forms we have discarded in the past years. Some of them we do well to let lie, being better off without them. To what purpose would be a return to using horse-drawn vehicles, wearing a beard, long, block-cut hair, broadfall trousers, hooks and eyes, the cape overcoat, the shawl, using the German language, opposing Sunday school, revival meetings, Gospel broadcasts, four-part singing, and missions? And you may add many others to this list which in their day formed a part of our distinctive practices intended as marks of separation from the world and other worldly churches. We thought of ourselves as "God's peculiar people."

But I am asking, What are we using in their place to express our separation and to safeguard us from worldliness in general? Are we simply adopting the good aspects of Protestantism without any great care to screen out the objectionable features? I am also pleading for a sympathetic understanding toward those among us who keenly sense the need for a change of emphasis, new (new to us) but tried and Scriptural methods of evangelism, and who may be

## Our Readers Say—

In appreciation for the GOSPEL HERALD and in particular for the current issue (Jan. 2 '62) and for a number of articles found in it first for the pointed editorial, "The Balcon View," I want to express a hearty Amen. I have always observed the same thing in Sunday-school class, speaking of adults, when there is room for two or three benches, to see members of the class always pulling for the back seat, not as a part of the class but only observers, and that same attitude is reflected in the next generation to a greater degree "no interest."

Also for the item "From the second bench, 'Don't Be a Church Tramp,'" which is plain and simple, well spoken.

And for Bro. A. J. Metzler's article, "Twenty Days in New Delhi," which gives us a good view of our small world and our larger field of responsibility.

Yours for a continuing GOSPEL HERALD that will challenge us to a more definite witness for His cause and kingdom.—N. B. Leinbach Petoskey, Mich.

\* \* \*

"A Time for Fear?" and "What Can We Learn from Billy Graham?" (Jan. 16) were certainly topics people need to read and reread. Thank the Lord, He still puts words into men's hearts to write and to remind the slothful that God is still on the throne, waiting for His people to speak up.

The Christian should not fear; we have work to do. Let us look up to our Maker and Creator.

We can learn many things from Dr. Graham. The greatest thing is his simplicity in using the Word, and his humbleness. Thank you for printing such wonderful articles.

May the Lord bless you in your work and service for the Master.—Mrs. Arthur Brubaker Mt. Joy, Pa.

lightly esteeming some of the things the rest of us have found to be a truly satisfying means of expressing Scriptural principles deeply rooted in our Christian faith and experience.

A lack of understanding, or an unwillingness to charitably and objectively view both sides in these changing emphases, has again and again comprised the rocky shoals upon which a church or congregation has foundered and broken up. Love—strong, active and intelligent love—is still the greatest force for peace and righteousness.

Ronks, Pa.



The greatest hindrance to evangelism lies within the church, not in the Gospel of Christ, not with God, not with the Holy Spirit, neither with the day in which we live.—Myron Augsburg.

### GOSPEL HERALD

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## *Law and Order*

On Dec. 7, 1961, Mutual of Omaha presented the Kriss Award to J. Edgar Hoover at a dinner meeting. The judges made the award, a citation and \$10,000, to Mr. Hoover for his contribution to the safety and security of the nation.

In his acceptance address Mr. Hoover stated that in recent years law and order in the nation has suffered disintegration. He emphasized that the only influence which could stop this deterioration would be a return to the moral and spiritual values growing out of faith in God. One needs only to observe the happenings in our local communities and read the newspapers to be convinced that Mr. Hoover's remarks are truthful.

At times it seems that some of this spirit of breakdown of law and order has crept unawares in more subtle forms into our Christian homes, communities, and churches. It takes on the form of self-assertion and seems at times to result in a sanctified, but comfortable, cynicism.

Order in local, state, and national governments grows out of law supported by force. In the Christian home and community a different kind of order, resulting in spiritual growth, commitment, and service, must arise from a source other than laws or rules.

It is true that a certain type of order develops from a correct observance of law. Otherwise our governments would experience social, economic, and political chaos. The Christian Church benefits greatly from order maintained by governmental laws. None of us would for long live in a community where there is no law and order. But the order to be found within the Christian home and the church is not of this kind nor from this source.

Paradoxical as it may seem, the order which followers of Christ emulate springs from the royal law of love. Can the love of Christ produce order among us? Can it build a group of believers into a oneness in Christ? Can it assure correctness in discipline? Will it constrain us to be witnesses to our experience in Christ?

The answer is yes. The true order of the church stays in balance through the continuous influence of the law of love in Christ. It leads always to constant commitment to the guiding truth of the Holy Spirit. It is not an exact kind of order subject to analysis by scientific minds; it cannot be accurately measured by fixed stand-

ards. It is a living force always in action according to motivating influences.

Mr. Hoover speaks truthfully in that law and order are disintegrating within our American society. He is correct that law and order cannot be maintained in a high degree unless the nation returns to the moral and spiritual values found in faith in God. His assumption also is true that order in our society will be of a higher character if faith in God becomes more pre-eminent in man's life and thinking.

The discipline of love in Christ in our churches will serve as salt to the deteriorating society around us in the preservation of a higher type of order. For if order cannot be preserved in the churches through the discipline of love, neither can order be maintained in our society through the discipline of force. If discipline in our homes and churches breaks down, we can expect a much greater disintegration within the realms of government.—Z.

## *Fifty-Fifty*

What part of a church's giving should be spent upon itself? That is, what percentage of the congregation's giving should be spent on providing and maintaining a church plant, on the purchase of educational and other church supplies, on the support of a pastor, on paying the costs of special programs and meetings, on congregational outreach; and what percentage should go to outside causes: the denominational program of missions, radio, relief, and service, church schools, conferences, both district and general, and publication and literary witness?

No arbitrary answer can be given to this question, for many variable factors are involved: the size of the congregation, the relative wealth of the members, whether or not the pastor receives full support, a building program or indebtedness. The larger congregations, or those with larger per capita giving, should be able to send more money away, possibly 75 per cent or more. The congregations with fewer resources may need to spend as much as 60 per cent upon their local program, especially if they are involved in capital expenditures for a church building.

But we would like to propose fifty-fifty as a desirable average proportion. Any congregation that keeps in its own local program more than half of its giving should carefully consider whether it is contributing

its share to the united work of the church. If this careful study convinces the members that they are doing the best they can for outside causes, then there should be no sense of guilt. But the study may show that they are not justified in keeping more than half of their giving dollar at home. Even though they have a building debt, or are now accumulating a building fund, perhaps this financing should be spread over a longer period. It is not for a congregation's spiritual good to be too self-centered. And the study may show that the smaller proportion going outside reflects a lack of vision, or an inadequate knowledge of needs, or a weak understanding of stewardship and the church.

We are not suggesting that every congregation should be satisfied with a fifty-fifty proportion. Just as we have granted that some congregations, especially the smaller ones of which we have so many, may send away less than 50 per cent, so we must insist that many congregations must tip the balance the other way. Otherwise there could be no fifty-fifty average. That is, no congregation should think that so long as half of its giving goes away, it is justified in spending the rest for finer and finer facilities and more and more expensive programs. Considering the crisis needs of our world, our congregations should keep their own standard of living down so that the general church agencies, especially in evangelism, may be able to move out into the new opportunities that keep thrusting in upon us. We should use only what we actually require for ourselves, and then send the rest to where it is so badly needed on the strategic fronts of world witness.

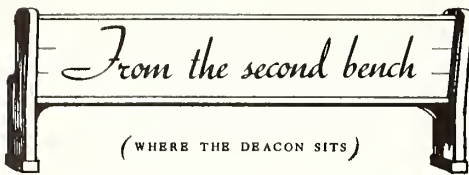
The per member needs of our boards and conferences which we have been giving as quotas for the past number of years are probably necessary, because of the decentralized church organization we have, to tell how our away-from-home giving should be divided. But these quotas may have established some giving ceilings that should not be there. It would be better if we would think of the contributed dollars in terms of percentages. A certain percentage of the budget at home, and the rest away. And of that which goes away, a certain percentage to missions and relief, to broadcasting, to General Conference, to district conferences and mission boards, to schools, and to other causes—these percentages according to the quota divisions. The more we can give, the more there will be to divide up in these percentages.

Or perhaps the stay-at-home half (more or less) may be in terms of dollars, with a definite ceiling; but the go-away portion is without limit, all to be divided according to the percentage of recognized need, as the Lord helps the congregation to decide.

We would welcome reactions of our readers to this editorial. Particularly we



would be glad for testimonies of experience in this matter. That our congregations are wrestling with this problem was evident in the conference of district mission board officers held by invitation of the Elkhart board on Jan. 24.—E.



## What Is Recreation?

The most efficient person must be recreated from time to time. This is done so that the mind and body are kept in a proper state of fitness. To me recreation means a change from my regular pursuits; something that rests the mind from its regular day-after-day duties. Recreation is not necessarily play, as many think. It is a change.

For the office man a visit to the farm and work in the hayfield would be excellent recreation. The farmer must find another type of recreation, of course.

So the next time you are down and weary, try a change for a little while. Rest your mind or body (or both), and when you return from your change, your task will be much lighter. Even our Lord demonstrated this.

## Weaver Memorial Fund

It would seem that literature evangelism in the Iowa-Nebraska district would receive a setback in the passing of Bro. and Sister Amos Weaver, Kinross, Iowa. Both met their death in an auto accident in October, 1961. But perhaps many others have been stimulated and challenged by these ardent Word distributors and will now take their place.

Bro. Weaver was convinced of the power of the printed page, acquainted himself with many of the fine Gospel messages available, and continuously used them in personal witnessing. A Sunday-school class in his home congregation is now tending the four rotary tract racks Amos was tending at the time of the accident.

Bro. Weaver was not one to sit around and talk about what might be done. He was doing. The last time I saw him while he lived he was witnessing for his Lord, using the printed page in tract form. He was doing hand-to-hand distributing at the State Corn-Picking Contest at Tipton, Iowa.

So it didn't surprise folks who knew the Weavers when their children decided to establish the Weaver Memorial Fund to be used for literature evangelism in our dis-

trict. Floral contributions were discouraged in favor of the Memorial Fund. We truly are grateful not only for this fine contribution to literature evangelism, but also for this very commendable example they have set.

Note: Friends of the deceased who desire to contribute to the Weaver Memorial Fund may mail their contribution to Silas Horst, pastor of Liberty Mennonite Church, South English, Iowa.

—Eugene C. Graber, Literature Secretary  
Iowa-Nebraska Mission Board.

## A Supported Ministry

BY LORIE C. GOODING

If "Israel after the flesh" is given, as the apostles indicate, for an example to the church of Christ, then it is clear that it is a Scriptural practice to support those who are its ministers. In Num. 18 we find that God reserved the tribe of Levi for His service, to do the service of the tabernacle. At the time of their appointment, God declared that the tribe of Levi should have no inheritance among the children of Israel. Each of the other tribes received a portion of land, according to the number of their families which determined their needs. But of the Levites God said, "But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance. But the tithes of the children of Israel which they offer as an heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them,

Among the children of Israel they shall have no inheritance."

The Levites had no other work to do. They had no farms. They kept no stores. They did not hire out as servants nor artisans. Their time and their energies were devoted to the service of the tent of meeting. And God gave their brethren the privilege and the duty of supplying their needs.

Can the Lord expect anything less of Christians? The apostle says, "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:13, 14).

Then if we, of the church, expect to have full-time ministers, we will need to offer them full-time support. We cannot expect a man to be able to give his best to us for the Lord's sake if he must at the same time give thought and time to the support of his family. To paraphrase a verse: If we are made partakers of their spiritual things, it is our duty to minister unto them carnal things.

*Agitator*, a Russian communist magazine has complained of a resurgence of religious activity in the Soviet Republic of Kazakhstan. The paper noted that the number of believers has doubled in some areas. In the city of Djanbul, the Baptist Society is reported to have doubled its membership during the past five years and under the very noses of party and Komsomol organizations. It was said that Baptists are "luring into their sect, not only older people, but younger ones as well."

## Our Mennonite Churches: La Cuchilla



The chapel at La Cuchilla, Puerto Rico, near Palo Hincado, was given to the Mennonite mission in 1950 by the Baptist Mission. The Baptists were unable to find workers for this area, where 30 years ago a Baptist church flourished. Royal Snyder is pastor of the congregation. The membership is included in the number at Palo Hincado, which has 42 members.



# Commission, Conflict, Commitment

By Harold E. Bauman

"Paganism has no geographic frontiers today. The church is a nonconforming minority and must face the urgency of the hour." Thus Arthur Glasser summarized the thrust of the Sixth International Student Missionary Convention, Dec. 27-31, 1961.

Held every three or four years on the campus of the University of Illinois located in Urbana, Ill., this Inter-Varsity-sponsored convention has excellent facilities for the persons attending. Included in the 5,500 persons registered were more than 300 foreign students, 250 missionaries, and more than 500 graduate students. (Inter-Varsity Christian Fellowship is a national organization assisting groups of Christian students on secular campuses in fellowship, evangelism, and Bible study.)

The theme of "Commission, Conflict, Commitment" was developed through addresses, panels, workshops, forums, films, and Bible study groups. The opening address by Billy Graham painted a dark picture of today's world and called for commitment to the witness of the Gospel. Each morning H. Lawrence Love presented the "Demands of Discipleship," holding together discipleship and the Christian life as one life for every believer.

The heart of the convention was presented through a daily series of brief presentations on the convention theme by Eugene Nida, Arthur Glasser, and Clyde Taylor. They were assisted on certain days by Festo Kivengere of Africa and Subodh Sahu of India. The conflicts facing missions, today's mission frontiers, and today's priorities were presented with clarity. The task of missions was set in the context of the nature of the church, which must disavow any nationalism, whether western or eastern. Forums and workshops each afternoon explored further missionary opportunities and issues. The evening addresses by Billy Graham and Paul Lindell of the U.S., Festo Kivengere of Uganda, Subodh Sahu of India, and David Adeney (a British worker among youth in the Far East) were packed with content and inspiration.

On Saturday afternoon of the convention, two Mennonite groups met, each unaware of the plans of the other until the plans were announced. More than sixty Mennonite Brethren youth (many from Ontario and Manitoba) met to share impressions of the convention. Several students from Goshen College desired a meeting of Mennonite youth and pastors for sharing impressions and evaluations of the convention. About sixty persons responded, including General Conference Mennonites, Mennonites, and Conservative Mennonites. Among

these were about ten students from Goshen College, eight from Central Christian High School (Kidron, Ohio), six from Eastern Mennonite College, several from Bluffton College, and a number from various state universities.

Expressions of appreciation for the convention came rapidly: the impact of 5,000 youth alive for Christ, the consciousness of being a part of the world-wide church, the clear emphasis on discipleship, the full and practical mission information presented, the setting of the mission task in the context of the church, and the spiritual impact of the whole experience. The students in the group noted that mature, experienced men were used to carry the main parts of the program and not university students, though students did participate as Bible study leaders and in the workshops.

It was felt the Mennonite emphasis on discipleship should be shared with such a group, as well as Mennonite service and mission opportunities. This could well be done informally by a representative of the Mennonite Board of Missions and Charities. This would help to clarify the Mennonite image in such a group and at the same time provide opportunity to contact Mennonite students from nonchurch college campuses who attend the convention. The percentage of denominational mission boards represented needs to be increased, for the overwhelming percentage of boards present were of nondenominational faith missions.

While the convention is for interested college students, there are some things to be learned from it to improve the youth conventions within the church. Students who are members of the Mennonite Youth Fellowship Cabinet will be sharing a number of specific suggestions. Generally, while Inter-Varsity leaves some things to be desired in terms of a balanced program, we can learn much from their inspiration and emphasis on personal evangelism and Bible study.

The convention provided a rich opportunity for college students to meet and hear leaders in missions today, to confront issues in mission strategy, and to deepen spiritual life and commitment.

Evangelist Billy Graham, addressing a Protestant Christmas service in the main concourse of the Pentagon in Washington, is reported to have said that Jesus Christ was not a pacifist and that freedom must be defended by war. The report did not quote his usual "the Bible says."

# Ruth the Moabitess

By STANLEY C. SHENK

The portrait of Ruth is a moving one. We read it and we say, "Here was a woman—a real woman—a woman of flesh and blood, of mind and spirit, of emotion and social sensitivity." She is so real that we can almost hear the sound of her voice. She was noble, industrious, warm, feminine, loyal, loving, gracious, and wholesome.

We catch a glimpse of the warm, kindly personality of Ruth in the gracious words spoken by Naomi to her and Orpah, just before Naomi set out on her return journey to Bethlehem. "The Lord deal kindly with you," she said, "as ye have dealt with the dead, and with me" (1:8). In her immortal outcry to Naomi, "Intreat me not to leave thee . . .," we see the very soul of the young woman laid bare, and the words written upon that soul are love and nobility.

In her gleanings she was industrious, in her conversation with Boaz and his servant she was gracious, and when "she came softly" to Boaz in the night, she was completely feminine. Her loyalty is too obvious to need illustration. And the word "wholesome" is a good word with which to sum her up.

Alexander Woolcott, that old master of the sparkling phrase, once wrote, "I could not completely respect any man unless . . . he was just a little bit in love with Elizabeth Bennet [the heroine] of *Pride and Prejudice*." I feel a bit the same way about Ruth, the maiden of Moab!

It was of such a woman as Ruth that James Russell Lowell was thinking when he wrote, "Earth's noblest thing, a Woman perfected."

—*Herald Youth Bible Studies*.

# Untangled Skeins

By MARY ALICE HOLDEN

I could not find the answer  
To problems life had brought  
Until I had forgotten  
To give myself a thought.  
When I was seeking, trying  
To help another's way,  
My own path opened for me  
And sunlight brought the day.

When I stopped to unravel  
The tangled skeins of care  
For those whose lives are knotted  
With hard things I could share,  
I found in winding better  
The brightened yearns they knew  
Just what I had been needing  
To straighten my cords too.

Alma, Nebr.



# A Gutenberg Page

By GERALD STUDER

"The Gutenberg Bible has often been called the greatest book in the world. There is good and sufficient reason for the claim. Marking the threshold of a new art, the magnificent work was the first major book in the West to be printed from movable type. The Bible's producers rank high among the handful of men who gave civilization modern printing, an invention to compare with the wheel, the discovery of fire, or the uses of gunpowder." So begins the brochure that was sent out in 1960 to announce the publication of a full-size, full-color edition of the Gutenberg Bible in facsimile. This edition of only 996 numbered copies sold for \$500 (prepublication price) or for \$600 when ready for distribution. It consists of two volumes of 648 and 634 pages respectively.

The page shown above is a greatly reduced picture of an exact page of this Pageant Gutenberg Bible sent out as a sample along with a descriptive brochure. It is all I ever expect to own of a Gutenberg Bible in spite of the fact that according to a prominent New York dealer in rare books I am not entitled to the name of "Bible collector" unless I own a copy of this facsimile. A genuine leaf of a Gutenberg Bible costs \$300 or more and a set of the only other facsimile ever published (in Leipzig, Germany, in 1913-14) sells for about \$600.

Even though there are rarer books than Gutenberg's Bible, it has been said that "No collector of Incunabula (that is, books printed before 1500) would think his collection complete without—according to his means—either a copy, a fragment, or at least a leaf of Gutenberg's 42-line Bible." At the last count, there are 47 known copies plus unauthenticated reports of one or two more. Dr. A. S. W. Rosenbach has said that "Perhaps there are others in hiding; there is always that glorious chance," but of this, as of all Incunabula, it is well to remember that "they are not making 'em any more."

Thomas F. Dibdin innocently said in 1824 that "A fine copy of this (Gutenberg) impression of the Vulgate Text may be worth a hundred guineas (\$511). Today, he would have to say that a fine copy may be worth a million dollars! Many a collector would sell all to secure a tattered and forlorn Gutenberg.

The name and date of the invention of printing from movable type are veiled in obscurity. Technically, the oldest printing was produced in China several centuries before the book known as the Gutenberg Bible was printed in Europe. Fragments are known of at least 18 small books or single leaves between 1445 and 1450. However, it may be said that, based on our present knowledge and excluding oriental printings on rolls and folded sheets, the first large book printed with movable type complete and still in existence is the Gutenberg Bible.

Like most inventions, printing must have sprung from many hands. Many stories and versions of stories have come down to us. One such story is that Johann Gutenberg, as a boy, was fond of carving letters out of the smooth bark of trees, and manipulating them into words. His mother was a dresser of parchments, and had a fine white skin laid out in process of preparation for manuscript work. By evil chance—or good—a pot of purple dye stood also by the fire, and into it young master John dropped one of his precious letters. As quickly he whipped it out again, but the dye was hot and he dropped the letter, of course on the white

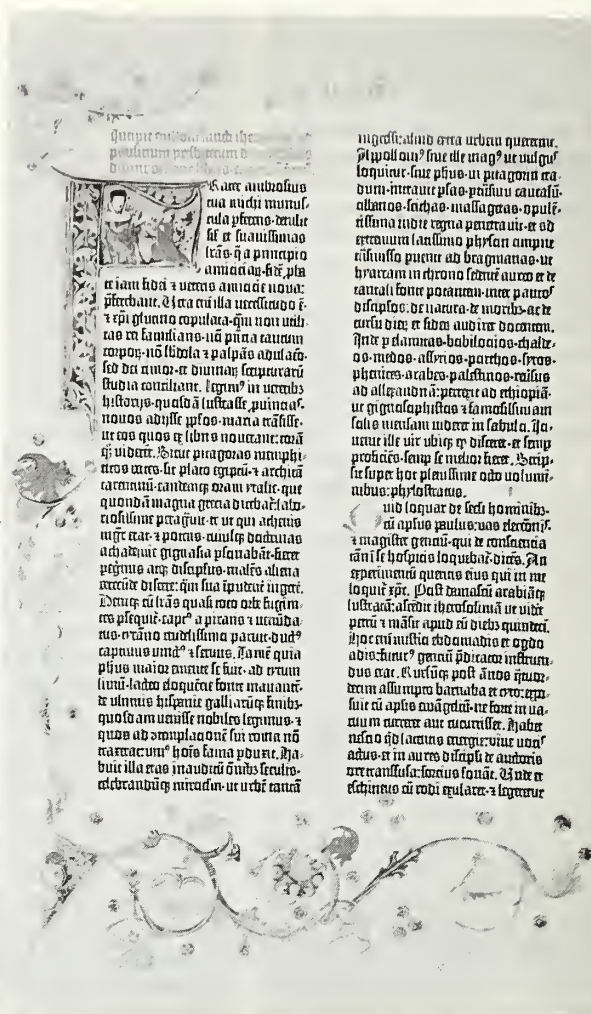
skin, and a beautiful purple impression remained! Lendendary as many, or all, of these stories may be, it does remain to be said that over the years, the weight of evidence has favored Johann Gutenberg as the foremost pioneer and practitioner of the new art.

Gutenberg, like Shakespeare, left behind only tantalizing fragments concerning his life and work. He was born Johann Gensfleisch (John Gooseflesh!) about 1400 into a well-to-do family of Mainz, Germany. He took the name Gutenberg from his patrician mother. Sometime after his birth political disturbances forced the family to flee Mainz and settle in Strasbourg, France. The records are hazy, but by 1448 Gutenberg has become a citizen of Mainz again. From 1450 to 1455 the pioneer printer worked through a crucial period of his career. At least twice he borrowed 800 gulden (perhaps about \$320) from a goldsmith and capitalist named Fust.

Apparently Gutenberg was unable to make his payments and was sued by Fust,

who engaged Peter Schoeffer, an employee of Gutenberg, as a witness. Once again, the mists of time becloud the record, but the scholars have concluded, after much sifting of the evidence, that the Bible was conceived and begun by Gutenberg but probably finished and marketed by Fust and Schoeffer. The book must have come from the press sometime in 1455. There is no date in the book itself. The great printer died in 1468, but details of his death and burial are unknown.

Most pioneering works are crude, tentative, and fumbling. But the Gutenberg Bible is none of these. It was born, one might say, full-grown, so that even today it is a formidable task to copy it. Handsome Gothic folios, that is, manuscripts handwritten with infinite care by craftsmen who decorated the pages with elaborately beautiful initial letters and marginal drawings, served as the type models for Gutenberg and his assistants. It was the highly developed art of illuminated manuscripts that made possible the beauty and perfection of





the first major printed book.

In an article in the trade journal, *Direct Advertising*, third quarter, 1961 Alexander Nesbitt refutes a previous article that attempted to prove that Gutenberg invented the punch-holder and line-casting mold instead of movable type printing. Nesbitt says: "This (the Gutenberg Bible) astounding production of the early printing press was meant to be perfection. . . . The record of early printing is that the greatest and best was done at the beginning, before the pressures of commercialism and competition set in. . . . (The) 42-line Bible was meant to have the effect of a fine manuscript. . . . The font of the Gutenberg Bible is generally placed at 290 characters—enough to take in all the ligatures, variants, abbreviations as they would be used by a fifteenth-century scribe. Of course, it is impractical; but so was the entire project from our present-day point of view."

Is it not, indeed, fitting that God's Word should have the honor of being both the first book published and one of the most beautiful products of the printer's art? It has often been called "*the most beautiful book ever printed*," and the only book that I have ever heard anybody rank close to it is William Morris' *Kelmscott Chaucer*. Some of the marginally illuminated pages show fruits while other pages show animals. The colored marginal and initial illuminations and illustrations were done by hand. In another article to follow, you will learn of a French artist who also came to believe that nothing of human origin or experience could begin to rival the claims made by the Bible upon human devotion.

## Living Again in "B.C."

BY ORRIE D. YODER

*Because ye are sons, God hath sent forth the Spirit of his Son into your hearts. Gal. 4:6.*

Generally speaking, our Bible covers three great dispensations: the days before Christ, the days of Christ on earth, and the times of "another Comforter," the Holy Spirit.

God had many wonderful saints of those Old Testament times who served Him and who lived for His glory. Although these lived for Him and "all died in faith" (Heb. 11), they were "minor" children of God waiting and hoping for the Day of Christ which would usher in the sainthood of perfection and maturity. Gal. 3.

Thus when Christ was born and "lived among men," the wonderful climax and fulfillment of all prophetic hope came to fruition.

In His Sermon on the Mount and other teaching, the Lord Jesus Christ lifted His saints out of the ruts of Old Testament legalism into the liberty of divine faith and love. Now His saints were told to live above the practices of "Moses and the prophets" and were to show love and good will to all men, even to enemies.

However, the days of the great Master Teacher on earth were limited, and soon, His death, resurrection, and ascension accomplished, He left the work and building of His church to His few faithful disciples.

But as Christ was about to leave them and go to heaven, He said that "another Comforter," the "paraclete," would now lead and guide them into the ways of truth and service, as they were to witness His salvation to all mankind. Thus on the Day of Pentecost all believers in this church age inherited the divine privilege of divine fellowship with one of the Godhead, the Holy Spirit sent down from heaven.

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In time, God's truth will out.

—C. E. Keener.

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What a wonderful day when a minority of humble believers became heir to the divine power and presence of an ascended, glorified Christ as the Holy Spirit on earth! How unique a heritage to God's people in this age of the Holy Spirit! Never had God such a testimony on earth of a church "filled" with the Holy Spirit, witnessing His salvation to all the world, and in holiness and hope waiting for the return of their absent Lord who said that He will "come again."

But, already in New Testament times, some were wont to draw back, hoping to serve our Christ under the limited grace of Old Testament times. In blindness such would leave the "liberty" of the Gospel for the "legalism" of the "law of Moses."

Surely, we today would not wish to live like saints before the time of Christ. But does the fact not remain that if we will not "hear what the Spirit saith unto the churches" (Rev. 2, 3), we must of necessity be living in times "B.C."?

What about the charge that the Holy Spirit is today "the forgotten One"? What about ourselves, or anyone, if we in *practice* seem to say, "We have not so much as heard whether there be any Holy Ghost" (Acts 19)? What about the religious philosophy of a "Laodicean" churchianity where He who speaks through the Holy Spirit stands outside the door of the church? Rev. 3:20.

Could it be that masses of professed Christians today, while living in the dispen-

sation of the Holy Spirit's presence on earth, could be camping in "the wilderness of Sinai"?

If the Galatian Christians were "biting" and "devouring" each other while wanting to dress up in Old Testament garments, is the evidence of such a lack of love and forgiveness among us today any sign that our religion is a heritage of times "B.C."?

Surely, we would say, we are living beyond Calvary and beyond Pentecost, but does the liberty of the Gospel that we profess testify that we are free from "legalism," and is the Holy Spirit in this wonderful day of His divine presence allowed to help us live above the dread and grind of undue organization, or above the deadness and coldness of culture and philosophy? Are we sure that we are not "tenting" with saints in times "B.C." rather than living in the "habitation" of the Holy Spirit?

Surely, we say, thanks to those Old Testament saints who faithfully served God with their limited means of grace, while waiting in faith and hope for the coming Messiah. But now that He has come, how tragic that anyone should be satisfied with His first coming, and fail of the Spirit-inspired hope of His glorious coming again! "Behold, I come quickly. . . . The Spirit and the bride say, Come" (Rev. 22).

Belleville, Pa.

## Choose Life

Do people think of you as being rich or poor? And how do they measure this? It is easy for any of us to become confused about the meanings of wealth and poverty. We often think of wealth primarily as the piling up of money, or of the things money can buy; measuring our wealth by whether we have more or less of these things than others do. Yet isn't this strange: To be wealthy is to derive joy and fulfillment from what one has—and no amount of ownership of things can insure this for us. On the contrary, the more things we own, the more likely we are to want more and more of them, the more likely we are to be always in want. And isn't this also strange: While we seek possession of things in order to live well within ourselves and with others, we see all around us that such possessions tend to splinter a man's life and separate him from others.

How, then, can we genuinely enrich ourselves? We can arrive at enduring achievement and our own fulfillment only through the wealth of life itself. For these choices are always open to us:

To choose things . . . which limit us, divide us, and consume us—or to choose life . . . which enlarges us, involves us, continues us.—Jewish Theological Seminary.





# OUR SCHOOLS

## Goshen College

E. E. Miller, president emeritus of Goshen College, left Goshen on Jan. 25 for Woodstock School in India where he will assume administrative duties as principal of that high school. It is Dr. and Mrs. Miller's fifth trip to India.

The honorary title of president emeritus was conferred upon Bro. Miller in the 1961 graduation ceremony, becoming effective upon his retirement. The title commemorates his 14 years of able service, the accomplishments and the spiritual and intellectual leadership he gave as president of Goshen College.

Bro. Miller's move to India illustrates his own philosophy that people nearing retirement age should find an outlet for service and activity which to them can be both challenging and constructive. In speaking about his retirement in chapel a few weeks before he left Goshen, Dr. Miller said, "Maturity is not a time for rest and for staying at home. . . . Why not take another chance?"

There are some specific objectives in his new assignment at Woodstock. One important one is to provide in-service training (training given to persons on the job) to the Woodstock faculty in the methodology of education. As professor of psychology, Bro. Miller has acquired a background in the field of education psychology. As new teaching methods are becoming available he feels that they should be introduced at Woodstock, which is already recognized for its high academic standards. Five years ago, while on leave of absence from the college, Bro. Miller served as principal there and installed a guidance program which included testing and counseling services to students.

Woodstock School has a faculty of 65-70 teachers and an enrollment of more than 500. Administrative duties comprise most of the principal's job. It is traditional that the principal teaches the senior Bible class, and Bro. Miller regards this as one of the most outstanding challenges in his new work. The Berean Bible class, the Millers' Sunday-school class at the College Menonite Church, gave \$50 toward the purchase of commentaries for that class.

During the vacation months, which at Woodstock come in the winter season, the Millers plan to fellowship with some of their former Indian associates, who are now high-school teachers in national schools. They also anticipate working in other mission assignments in India.

Viewing his years as president of Goshen College in retrospect, the new president emeritus said probably the most significant thing accomplished during his administration was the bringing together of a large number (32) of the present faculty. During those war and postwar years the enrollment jumped from 250 to 600 and obtaining enough qualified professors was of utmost importance at that stage of the

school's development. Two other accomplishments he mentioned were the founding of the School of Nursing and accreditation by the North Central Accreditation Association.

At the close of his farewell chapel address a few weeks ago, Bro. Miller mentioned the challenges and opportunities he and Mrs. Miller expect to find at Woodstock, a religious institution in a non-Christian culture. He concluded by saying, "So today I rejoice to participate in this new opportunity and we go once again, eager to make clear to the people of India that for all the manifest shortcomings of our Christian practices, Jesus Christ is the Way, the Truth, and the Life, and that



Give us journeying mercies, O God, from 1601 Eighth St., to the foot of the Himalayas.

discipleship to Him alone brings individuals and cultures into a right relationship with ultimate reality."

The Goshen College Biblical Seminary will hold the eleventh annual school for ministers from Feb. 12 through March 2 this year.

The special refresher course is designed to meet the needs of active pastors both in the area of Bible study and problems of church administration. Besides offering 10 courses in a variety of subjects, the school will hold consultation sessions to discuss areas of special concern to the ministers who attend. In these sessions ministers are urged to share problems and concerns with resource persons who have wide experience in their particular specialty.

Clayton Beyler will present the John F. Funk lecture, "The Call to Preach," on Feb. 15. Another feature of the school is special classes for ministers' wives during the third week of school. If there is enough interest, ministers' wives will be urged to join their husbands in regular class sessions.

Paul M. Miller, Professor of Practical

Theology at the Seminary, is director of the school. He pointed out that an important item not on the official program of study is the spiritual fellowship enjoyed by those who attend. Ministers coming from various parts of the country learn to know each other and the work of the church at large through firsthand contacts.

Other faculty members in the special school will include Paul Erb, H. S. Bender, Harold Bauman, Milton Brackbill, Howard Charles, and J. C. Wenger. Special counselors in the consultation sessions will include Daniel Kauffman, Nelson Kauffman, Dr. H. Clair Amstutz, and H. Ernest Bennett, besides the rest of the faculty.

Bro. Miller reported that advance enrollment in the ministers' school is encouraging and urges other interested men to enroll as early as possible. The schedule is arranged to begin classes on Tuesday of each week so that students who live fairly close will be able to go home to minister to their congregations over an extended weekend.

## A Teacher's Meditation

BY BERTHA YODER

Today I hold the little hand  
That you for six short years have held.  
I look into those trusting eyes,  
And then anew I realize  
The great, great task that lies  
Ahead in days to be.

I hold that little hand  
And know through me  
His little mind will see  
The wonders of God's world revealed,  
The treasures of the sky and field,  
The learning that the past can yield.  
I am his eyes,  
I am his ears,  
I am his all—  
These first important tender years.

I hold that childish hand and know  
His eager mind and soul will grow.  
His attitudes and ways will change,  
And bring reactions new and strange—  
Misunderstandings, too.  
With others he must learn to live,  
Sometimes to take, sometimes to give.  
He longs to be of human worth,  
Created for a place on earth—  
A purpose, work to do.  
And he must think to grow up strong,  
To choose the right, refrain from wrong,  
To love what's true.

And as I hold that little hand,  
I slip my other hand in God's by faith  
For sustenance that I may have to give.  
How can I teach unless I'm taught?  
How can I feed unless I'm fed?  
How can I lead unless I'm led  
By God above?

West Liberty, Ohio.





## Do We Want Congregational Singing?

BY PAUL SHOWALTER

Does this question title startle you? A little girl was once asked what she wanted to be when she grew up. "A returned missionary," was her prompt reply. Evidently she could see the desirableness of being able to relate grand experiences without realizing the costs involved. Is this not where we stand with regard to congregational singing? Could it be that our thinking is as immature as the little girl's?

If we wish to retain congregational singing and realize its benefits, we will need to face squarely and fairly the following questions of basic importance.

### What Is Its Value in Worship?

Do we believe that worship is the response of each heart to God, and that in congregational singing the highest possible values are to be received when each individual is included in this corporate act of worship, with the medium of singing being used to create the mood and afford emotional responses for the words being sung? It is for these reasons we seek to find songs and hymns in which the music and text complement each other in order to benefit from the force and power of singing to induce us to action of mind and life.

Do we place a high value upon congregational singing because it goes beyond the mere aesthetic sense to include an intelligent response of the mind to the words being used? I Cor. 14 is a chapter on correcting false concepts of worship. The main thrust is that both the spirit and the mind must work together as pointed out in verses 14 and 15: "For if I pray in ecstasy, my spirit is praying, but my mind produces no results for anyone. What is my conclusion then? I will certainly pray with my spirit, but I will pray with my mind in action too. I will certainly sing with my spirit, but I will sing with my mind in action too" (Williams translation). This is the conclusion after considering in the first part of the chapter the speaking in tongues and the sounds of inanimate things as of little value unless their message is understood by all those present.

In the mind of the writer, this is the strongest New Testament principle to be considered in relation to musical instruments. If they were used only to play familiar hymns and songs which would call our minds to the intelligent message—the text—their value would be more apparent. However, it is unlikely that where instru-

ments are used, they would be confined to the familiar long before an "interpreter" would be needed. In fact, those who would have organs installed for use in the service want them for the express purpose of playing music without words, and they would then become even less useful to worship.

That there is value in having the right atmosphere for worship is recognized, but can we ever accredit atmosphere as worship?

### What Is Its Place in Worship?

Do we give congregational singing the place which it deserves in the schedule of our worship exercises? Do we think of having not missed any vital part of the service if the first songs have been missed? Are our song leaders feeling their responsibility as directors of worship seriously enough to put forth the required consecrated efforts? Unless we give congregational singing its proper emphasis, we are not well convinced of its worth and it is likely to become less important to us.

That the status of congregational singing is not what it should be is evidenced in the fact that in many areas where "good singing" is desired for a service, congregational singing is either bypassed or relegated to second place in favor of "special music." Why do we feel that we need a solo or an ensemble to furnish the music for weddings, funerals, and conferences? This is not to infer that the special music has no rightful place, but when should it ever take precedence over total group singing?

### Do We Need Music Education?

This question properly answered will possibly answer the two preceding questions as well. A song leader of the past generation has been quoted as saying, "Unless 75 per cent of the congregation can read music, we cannot hope to maintain congregational singing." This is one man's opinion, but what per cent would you set? Or how well do you feel we have accomplished this goal?

It is quite obvious that congregations here and there which have given proper place for instruction in music are those having satisfactory worship experiences while singing. What we seem not to be convinced of is that this is a necessary requirement.

Lack of instruction contributes to many unfortunate circumstances. Song leaders are

not properly trained. Or congregations are not able or inclined to follow the trained song leader in many cases. Often there is poor evaluation of music as worship and lack of appreciation of the heritage of hymns we have. For lack of ability to read music the congregation is limited to a small repertoire and, therefore, deprived of the benefit of many texts needful for meaningful worship under the various circumstances. This lack gives birth to criteria for choirs. We need:

*Pastors and church leaders* who make proper use of congregational singing and provide for a definite program of musical education.

*Each individual* in the congregation supporting every effort being made toward raising the level of the singing experience.

*Men with ability* to give themselves to this task of teaching.

*Schools and colleges* implanting proper philosophy in young minds.

*Joined hands!*

Are we convinced that this form of worship is good and worth the effort, or shall we stop talking about and depending on it, and look for something "better"?

—The Staff.

## Remember Hiroshima

A new book, *Building in the Ashes*, by Robert Jungk (Harcourt, Brace), describes the days following the atomic attack on Hiroshima. If you want to read a carefully documented record of what the first few hours and days after an atomic explosion are like, here is your chance.

"It was no quick and sudden death, no heart attack of the whole city, no sudden agonizing ending . . . not a silent graveyard. . . . Rather was it the site of a million agonies that filled morning, noon, and night with groans, screams, whimperings, and of crowds of cripples. All who could still run, walk, hobble, or even drag themselves along the ground were searching for something, for a few drops of water, for food, for a doctor, for medicine, for the pitiful relics of their possessions, for shelter."

As a Japanese woman poet in Hiroshima describes it, "The trees, the plants, all that lived, seemed numb, without movement or color. Hiroshima somehow did not resemble a city destroyed by war but rather a fragment of a world that was ending. Mankind had destroyed itself, and its survivors now felt they were suicides who had failed."

Mr. Jungk is a German-born journalist who wrote *Brighter Than a Thousand Suns*, which describes the work and thought of the scientists who created the atomic age.

—Between the Lines, Dec. 15, 1961.





# FOR OUR SHUT-INS

## Afraid? Don't Be

BY SALLIE NIXON

### FINDING GOD

BY ENOLA CHAMBERLIN

I went alone to the desert  
When my heart was sick with pain.  
I listened to silences moving  
Like wind over fields of grain.  
And I dived into this stillness  
To see what it might contain.

And I found that God was in it,  
Maker of deserts, He.  
He stood there close beside me,  
Became such a part of me,  
That I came away from the desert  
From grief and pain set free.  
Los Alamitos, Calif.



### There Is a Power

BY PAULINE JENSEN

In the early reaches of the dawn, the wild geese flew south. I heard their muted cries as, pain-tossed, I lay upon the bed. I felt a surge of envy. They were free to fly their chosen course, while I was chained to days that brought continuing pain and frustration.

If I were free of this, I too would fly unfettered through the days, complete and whole of body, soul, and spirit once again. And I wondered why God's lesser creatures should be carefree, while those of us made in His image bore our burdens complainingly or otherwise, according to our natures.

I did not bear my burden well. Rebellion filled me, not so much because of pain, but rather because I could not direct the pattern of my days. This I had done in the past, taking for granted the precious gift of health. To be guided by the limitations of physical strength was a strange experience, and a frustrating one.

I thought again of the wild geese, and

the lines from the beautiful poem, "To a Waterfowl," by William Cullen Bryant. Strange, I hadn't thought of it for years, but the lines came back to me clearly.

"There is a Power whose care  
Teaches thy way along that pathless  
coast."

Their Power was my Power too, and yet my prayers had gone unheeded. I hadn't prayed for a return to complete health, but rather that the days be tempered that I might complete the creative thoughts that pressed against my brain; that I might have sufficient days ahead to redeem myself for many of my shortcomings, and for the days spent fruitlessly.

Again I heard the calls of the wild geese, fainter now, for they were far away. I remembered that once in Canada I had seen a flock of them take flight. From their resting place I'd heard them, talking in their own language. Then one by one they rose, their powerful wings spread gracefully, and effortlessly they sailed into the sky, in perfect V-formation. I watched as they rose, higher and higher, until at last they blended with the sky, and only their faint cries could be heard.

They flew sure and fast, safe in the knowledge that their leader would guide them to their next stopping place. And in time, they'd arrive at their destination, led there by faith in their leader.

Faith in their leader! Suddenly a whole line of thinking opened up to me. The wild geese had never wavered in their confidence that the one who led them would do what was wisest for them. But I, made in the image of my Leader, had lacked that faith. I'd prayed, but had I truly done what He had asked, "Believe in your heart?"

I knew the answer. Unlike the wild geese, I had not placed my future in my Leader's hands. I'd tried to compromise, although I knew there is no compromise. "Thy will, not mine," had been lip service only. And I knew now, with a feeling of relief and peace, that when I said those words in all sincerity, my prayers would be answered in His own ways.

Again I thought of that lovely, comforting poem of Bryant's. Out of the subconscious came the words I hadn't seen or heard for years, and they were words fraught with meaning:

"He who, from zone to zone,  
Guides through the boundless sky thy  
certain flight,  
In the long way that I must tread alone,  
Will lead my steps aright."  
Minneapolis, Minn.

Three years ago, in Baltimore, Md., I faced a serious operation. In my hospital room I lay awake most of the night before because, believing I spoke truthfully, I had told the nurse I would not need a sedative.

The night fell and with it came fog which encircled the cold, damp November world. The chimney tops were ghostly mists as Fear came to sit with me. I was a stranger there. But not Fear—he knew that room full well. He assumed, for me, the form of a devil with curling lips and a pronged fork, with which he prodded me each time I tried to sleep. I thought of morning—the surgeon's knife. I thought of all that could happen—of my son who desperately needed me—of my husband—of my home—of my own delight in life. Fear triumphed that night. Morning dawned on the poor despairing victim—me.

It seemed, as I was being wheeled to the operating room, that I was in some sort of void—a chasm—struggling, unsuccessfully, to reach the top from a bottomless pit. The nurses and interns appeared as colorless, hairless, heartless creatures bending over this void, playing a game with me. There was no help for me. I was certain of that. My heart beat madly. I felt like screaming. All the while I allowed my body to be pushed, pulled, and punctured by these white creatures.

There was no escape—this was it—God, I thought, please help me. At that moment my surgeon appeared.

"How are you this morning?" he asked. "I am afraid, doctor, so afraid."

What happened at this point is very difficult for me to put into words. I might compare it to a Rembrandt; or, to a haiku, where the meaning is obscure at first and then bursts toward one like streaming sunlight. The surgeon leaned over my aloneness and softly, but firmly, said the words I can never forget:

"Don't be."

It was the familiar voice I knew, and yet it wasn't. This was someone speaking authoritatively—speaking to me—saying, "Don't be—don't be afraid." This was compassion. This was love. Yes, this was God speaking.

I recognized God's voice. I felt my fear roll back from me like rain retreating into the clouds. I knew instantly I had no reason to be afraid. God was on both sides. Wherever I awoke, God would be there. I knew it.

I have not really been afraid since that day. Whenever I feel Fear's cold hand, I hear that voice again. "Don't be—don't be." I am warmed. I am whole again.

I am concerned about a great many mat-

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# TO BE NEAR TO GOD

## A Prayer

FOR THIS WEEK

### He Careth for You

By LORIE C. GOODING

God loves you. This is a thought so high and so deep that it is almost beyond comprehension, almost beyond credibility. God loves you. Yes, you. Even though you have sinned, and blundered, and failed, and have been mistaken and unwise, He loves you. And so He has sent a Saviour for you, His own Son Jesus Christ, who died in your place, to satisfy the claims of justice against you. Now if you will accept the Lord Jesus Christ as your own Saviour, God stands ready to forgive all your offenses, overrule all your mistakes, pardon all your failures, and give you wisdom and knowledge, and grace which will enable you to serve Him acceptably. Think how much God loves you—so much that He was willing to send His own Son to be your Redeemer. "All we like sheep have gone astray," wrote the prophet, "and the Lord hath laid on him the iniquity of us all."

Sunday, February 11

Read John 3:1-17.

God so loved the world. How much? So much that He was willing to give His only Son for its redemption. He did not love only "good" people. He loved bad people, and He loved them enough to want to make them good, no matter what the cost. It was not easy for the father-heart of God to come to that decision. Think how it must have torn His heart to send His beloved Son into exile, into unutterable suffering, into death, bearing the sins of all the world to take them away. John the Baptist said of Him, "the Lamb of God, which taketh away the sin of the world." He says of Himself that He gives His life "a ransom for many." And the Apostle Paul wrote of Him that He gave Himself for us, "an offering and a sacrifice to God." Do you want proof that God loves you? This is the proof: that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him . . . [shall] not perish, but have everlasting life."

Monday, February 12

Read Romans 5:8, 9.

Do you wonder how much God loves you, that is, you personally? Here we have the measure of His love: For one would not give his life for a stranger, though he were a righteous man. Yet, for a beloved one, some might dare even death. But this is the measure of God's love toward us—that while we were His enemies, Christ died for us.

Now it has been known among men that one might give his life for the safety of parent or child, brother, sister, or friend. But never has it been known that one

would give his life for the benefit of his enemy. But this is exactly what Jesus did. For before you were saved, you were His enemy as surely as they who nailed Him to the cross. Perhaps you did not admit it, but it was nonetheless true. And this was the condition of your soul when Christ died for you. How much does God love you? Infinitely!

Tuesday, February 13

Read Luke 19:1-10; 15:4-6.

Jesus told a story about a man who had a hundred sheep. As this man put his sheep in the fold one night, he missed one. To a man who has a hundred sheep, one little sheep is no great loss. But this shepherd was not concerned for his loss; he was concerned for his sheep. That sheep was in danger. There were perils and pitfalls in the desert that it could not avoid. Moreover, it would get hungry and thirsty and cold. So, because he loved the sheep, because it was his and he was responsible for its welfare, Jesus said the shepherd would go after it "until he find it." Jesus said that He is Himself the good Shepherd, and that He is come to seek and to save that which was lost. If you are astray like a lost sheep, the good Shepherd is seeking you. It is His intention to seek until He finds you. He knows the perils you are facing. He sees them even if you cannot. Why, in the presence of such wonderful care for you, will you continue to turn from Him? His voice is calling you. Won't you answer Him now?

Wednesday, February 14

Read Luke 9:46-48.

Jesus seemed to be tenderly concerned for little children. There were people in His day, as in ours, to whom children were of small importance. Impatiently they sent away the children from His presence. But Jesus valued little children for their trust, their simplicity, their humility. When grown men were squabbling about greatness, Jesus showed them a child, and told them that they must receive such little ones if they would receive their Lord. He told them that they must become as children if they would enter the kingdom. He pronounced dire woes upon those who would offend one of these little ones, and He declared that of such (little ones) is the kingdom of heaven.

Have you received Jesus as a little child, in trust and simplicity? Have you been humbly obedient to His Word, believing where you cannot understand? If you have not, are you willing to humble yourself

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Lord, Thou knowest better than I know myself that I am growing older and will someday be old. Keep me from the fatal habit of thinking I must say something on every subject and on every occasion. Release me from craving to try to straighten out everybody's affairs. Make me thoughtful but not moody; helpful but not bossy. With my vast store of wisdom, it seems a pity not to use it all—but Thou knowest, Lord, that I want a few friends at the end.

Keep my mind free from the recital of endless details . . . give me wings to get to the point. Seal my lips on my aches and pains. They are increasing and love of rehearsing them is becoming sweeter as the years go by. . . . I dare not ask for grace enough to enjoy the tales of others' pains but help me to endure them with patience.

I dare not ask for improved memory, but for a growing humility and a lessening cocksureness when my memory seems to clash with the memories of others. Teach me the glorious lesson that occasionally I may be mistaken.

Keep me reasonably sweet; I do not want to be a saint—some of them are so hard to live with—but a sour old person is one of the crowning works of the devil. Give me the ability to see good things in unexpected places and talents in unexpected people. Give me the grace to tell them so. Amen.

—The Circuit Rider, Nov-Dec., 1960.

## Prayer Requests

(Requests for this column must be signed)

Eugene Vernier, a young man from Louisville, Ohio, as a member of the Army Reserve, was recalled into active training on Oct. 1, 1961. As a new nonresistant Christian, Bro. Vernier can no longer serve in this way with a clear conscience. Through proper army channels, he has requested a discharge, but his request has been denied. He has reapplied for a discharge in a second request. Pray that the Lord's will may be done, and that Bro. Vernier's Christian life may be strengthened through this experience.

Pray for Holy Spirit conviction and power in the evangelistic meetings at Hess's Church, Lititz, Pa., Feb. 17-25.

Pray for a young Arya Samajist missionary who appears to be seeking the Lord, that this may be a true desire and that he may be helped to find Christ.

Pray for young José Martins at Araguacema, Brazil, who shows promise as a leader and who stepped out in faith to further his education. He has a burden for Indian work.

Pray for the Stewardship Study Conference to be held at Elkhart, Ind., Feb. 16, 17.



## A Witnessing Church

By Paul N. Kraybill

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:19, 20).

Today a sober Christian who sees the world rightly asks what God is asking of us and what He wants the church to do. What is the church's mission in our time? What is a witnessing church? How do we speak? How can we do God's will? How can we move men toward God and accomplish His purpose in us in these days?

In many quarters, not excluding our own fellowship, it is assumed that service in the church is the prerogative and responsibility of a certain few who are called and dedicated to a life of sacrifice. They are viewed as being especially endowed and devoted and for the most part a sort of people quite apart from the average church member whose life is oriented to a different philosophy motivation.

The church, even though committed to an interest in evangelism, has found many other concerns and interests. These have so

engrossed its time and attention that too often witness and outreach have appeared to be secondary. This division between the life of the church and the mission of the church has been a serious illness. While not necessarily fatal, it has left the church weak and sickly. Individuals, societies, and independent administrative agencies have had to act like the church and do the church's work.

Probing the Scripture and the nature of the church leads inevitably to a new vision of the demands upon the disciple in terms of obedience. If one turns to the Great Commission, there are several observations that must be made. First, the simple command to go. It is clear throughout Scripture that what Jesus spoke He intended not only for those who were in His presence but for those also who should believe on Him through their word. Obedience in witness has more often been seen as a call to individuals than to the church; consequently, the church has often failed in its true function.

All of God's people are sent into the world to be a redeeming community. And this redemptive community is none other

than those who have been called by Christ into the fellowship of redeemed saints. Anyone entering this fellowship immediately places himself under the compulsion of obedience to Jesus Christ. Anyone entering this body immediately becomes a part of the reconciling ministry and purpose of the body.

To say it in other words, a witnessing church is the *whole church proclaiming the whole Gospel to the whole world.*

### Every Member Mission

I Cor. 12 enunciates the essential unity of the diversity to be found within the church. The inference and implication is that the church as a body includes every member, and every member needs to sense his share in the total body if he is to fulfill his obedience. Many Christians are weak and ineffective in their relationship to the church simply because they do not understand their part in the church. They do not understand their part in the church because they do not understand the nature of the church.

The meaning of this for the Anabaptists was that every member received into the church needed to promise that he would go where he was sent. This placed the missionary prerogative upon every individual and wiped out much of the traditional breach between the professional clergy and the laity. The commission now meant to them that every believer was a witness and evangelist regardless of his vocation. In fact, his trade and craft might mean that he was better prepared to speak relevantly to those about him than the highly trained professional cleric.

In many places the professional clergy is being recognized today as inadequate to



A witnessing church includes teachers, as well as many other vocational gifts. Here Janet Yoder teaches in a voluntary service kindergarten at Stanfield, Ariz., where the population served is largely migrant.



Administrators serve the witnessing church in many, varying capacities. Pictured here are only three of the many administrators. L. to r.: H. Ernest Bennett, general mission board executive secretary; E. C. Bender, Secretary for Health and Welfare; and E. P. Mininger, M.D., chairman of the general board's Health and Welfare Committee.





Child care workers do their part to contribute to the witnessing church. Here Grace Hunsberger serves her table at the Mennonite Children's Home, Kansas City, Kans.



VS-ers serve the witnessing church in many lines of duty. Here Paul Landis, who with his wife have been active in the community service and educational program in Northern Alberta, reports to the Canadian National Telegraph Company.

the realities of this generation. In some countries the growth of the church has outstripped the ability of the church to train and support professional clergy that would be needed to provide leadership of existing congregations. In our complex and mobile culture the professional clergy is unable to be completely relevant in every situation where Christians find themselves.

In the sensual life of the world with the emphasis on appetite and self-indulgence, in the factory with its noncreative automation, men have temptations and needs that can only be felt and ministered to by Christians who face the same problems. For the non-Christian the preacher may have far less appeal than the Christian who works at the next press. When every believer is a part of the church's mission, there is a message of relevance for every sinner who meets a Christian and a sense of purpose and meaning to life that enhances and glorifies the common task of every believer.

### The Whole Church

By the whole church we refer not only to every member but to every aspect of the church's life. It is disconcerting to have the church feed upon itself in a highly developed program of Christian education or to protect and keep itself in a highly developed state of institutionalism, or to see a closed system of worship and ritual that excludes any concern or reference to those who lie outside the doors of the Christian congregation.

When Jesus gave the New Testament Great Commission, He brought together into one sentence the command to witness, the command to teach, and the command to baptize. There is an essential unity in all of the church's activities that arise from the redemption achieved on Calvary and look forward to the final redemption of all of life. Along the way we must point up em-

phatically the significance of all of these in the mission of the church. How can we have a hope in the future without desperately wanting to interpret it in terms of redeemed souls and unsaved sinners?

The whole church means still more; it means the witness not of a group of individuals but the witness of a body. This is the burden of Jesus in John 17. He prayed that they might be one both with the Father and with each other so that the world would know. In their being one they could demonstrate in reality the effective meaning of reconciliation in that men and women who naturally are estranged from each other were being bound together in bonds of love.

Today, perhaps more than at any other time, men are searching for security in a time of fear. The emerging peoples of the world are desperately groping for a society in which equality and confidence replace tension and discrimination. Christ intended and showed by His life that the church was to be a place where men and women were to be reconciled to God and also to each other. In reconciliation with God men can find forgiveness and release from guilt. In reconciliation with others men can find peace and security with their fellows. This leads to a fellowship and a dimension of meaning that cannot be achieved in any worldly association.

It is not enough for a few dedicated people to represent the church in a far-removed missionary assignment or in an isolated mission at home. The church must demonstrate by its life that those who go abroad are simply travelers while the entire body takes upon itself equal demands of discipleship and obedience. The entire body demonstrates to the world around it the reality of a redeeming community where Christians take upon themselves the discipline of love—a love that resolves tensions and

puts a brother's good above one's own desires.

One of the great experiences of the church during the past generation has been the discovery of other churches in other parts of the world. We have long assumed that the uttermost part of the world was the farthest point from New York City and that it was our obligation as Western churches to send workers to the needy lands across the sea. It is clear now, however, that the church is living today in almost every land. We cannot today cut off the new church to struggle alone while we decide to move on to other frontiers to do the missionary task. Every church in every land must be a witnessing church—a church in mission.

A veneer of Christianity does not make a rotten nation Christian. Neither is it true that all the rest of the world is pagan; some of the bravest soldiers of the cross live in other lands. Much of the martyrdom and suffering of Christians in recent years has taken place outside our own country. The end of the earth is not the farthest point from New York City. It is measured from



An effective part of the church's witness in Puerto Rico has been accomplished by doctors and nurses serving the Mennonite Hospital in Aibonito.





Agricultural service workers in Honduras, as well as in several other locations, have introduced valuable supplements to generally restricted diets. In Honduras, the new food was sweet corn. Another example of the witnessing church in action.

wherever there is a Christian. No part of the church throughout the world can be denied the right to take part in the mission of the church. The church is not American or Indian or African—the church is universal. The whole church is God's reconciling body in today's world.

#### Witness in Service

In Luke 4:18, 19, Christ revealed something of the breadth of His concern for man's total need: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

The church has frequently overlooked the potential witness value inherent in the skills and vocations of the members of the brotherhood. The teacher, social worker, administrator, counselor, farmer, doctor, all can have a share in the task. In an even fuller sense, not only can these folks serve as individuals, but the church needs the witness of their skills as an expression of the church's total life. Their work and deeds of service can bear witness to a spiritual concern for those whose lives are touched by that service. It is striking to observe how often Christ forgave a man's sins in connection with healing.

Our witness and our service cannot be divorced: they are bound up together in the mission of the church, for there is no service without witness and no witness without service. The deed confirms the reality of Christ's love. When John's disciples asked for proof of His Messiahship, Jesus told them to tell John what they saw—the blind see, the lame walk, the deaf hear, the dead are raised to life.

When we understand the mission of the church, we begin to realize how much greater our resources are. Not only the professional message bearer is needed but

all of our people with all their skills. Our young people particularly are proving to us that they are ready to serve. But their service is more than doing good things—it is mission.

One can look across the country and find place after place where these young people have served and where churches were born. Churches are being born overseas out of deeds of love where words are impossible. This is more than helping the mission; it is the mission.

#### Conclusion

It is a distressing thing to see the church trying to carry on its work oblivious to the facts of today's world. The church cannot live at ease while men are suffering, while famine, disease, ignorance, superstition, and fear still torment the people of the world—while the increase in population outstrips the efforts to help. We can raise our children and teach our students and gather our congregations in comfort and ease. We can plan our program, keep our records, and write and speak our thoughts in peace and quiet. But if we do, we are hypocrites—priests and Levites on a modern Samaritan road, passing by with scarred conscience, fearful lest we lose our friends, or stain our clothes; ruin our good reputation, or spoil our comforts.

The life of the church will begin to prosper only as we obey in lifting up our eyes to behold the field and direct our efforts to making the church's mission to the whole world a vital concern of every believer rather than a passing fancy of little consequence.

We have prayed and undoubtedly have not prayed enough. We have waited and probably have waited too much. We have worked and probably have not always worked with full knowledge. Today Christ commands the church to go. He has laid

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Relief workers contribute to the witnessing church by serving in areas of serious need. The Mennonite Orphanage in Hebron, Jordan, (above) and the Mennonite Vocational School at Taegu, Korea, are examples.

# Missions Today

## The Long Pull

By J. D. GRABER

Mission work is dramatic. This is only a half-truth. Perhaps it would be more accurate to describe it as a tenth-truth because mission work is really a long, hard pull. The novelty, drama, and excitement wear off quickly. Nothing short of deep dedication to Christ is adequate.

Shall mission appeal be based on the dramatic? This is one of the fundamental questions faced by those responsible for mission promotion. Most people are moved by a dramatic presentation. But is such an appeal entirely honest? Is it not a mark of Christian immaturity to be moved to mission by a dramatic incident rather than by a call to dedication to Christ?

"But I want to do something significant," the young potential recruit says. We are not commissioned to do "something significant." We are commissioned to be obedient to our Lord. Our success as disciples is not measured by significant things we accomplish, i.e., significant measured by worldly standards. The most significant thing we can ever do is to live, and die if need be, for our Master. Of this kind of stuff true missionaries are made.

Church building is often a long, hard pull. Results come slowly. Church growth is seldom sound when the masses rush in. National leadership development requires planning, work, dedication, patience, and facing frequent failure. The Apostle Paul was burdened, he wrote, with the daily care of the churches. It is exciting to conduct crusades and evangelize, but to labor over the years in bringing a church and her leadership to maturity—this is not immediately exciting, although very rewarding.

Certain missionary organizations base their appeal on the dramatic presentation. When I see their colored pictures, their slick magazines, and their exciting propaganda, I have a conviction that this is not quite honest. Usually these societies do not concern themselves with the "long, hard pull" of church maturing. Actually they go through the sound, long-range programs of the denominations, skim off a dramatic scene here, an exciting opportunity there, jerk a few tears by some tragic story, and then appeal for funds.

Let us not be deceived or sidetracked by this unfair propaganda. We have a long, hard, undramatic job to do. Our missionaries are standing in the difficult spots year after year as the churches are being raised to maturity. Let us not allow ourselves to be influenced by dramatic publicity to divert our missionary support to other channels.





# MISSION NEWS

## Overseas Missions

**Argentina**—Ross Goldfus reports that five small evangelical churches witness to approximately 500,000 people who live in La Plata, where they serve. Bro. Goldfus, interested in working with university students, plans to offer English classes to make more contacts. A small group meets for services every Sunday evening in the Goldfus home.

On Jan. 14 dedication services were held in Villa Adelina at the Mennonite Evangelical Church. Lawrence Brunk preached the sermon. Mario Snyder reports that approximately 50 attended eight evenings of meetings held to inaugurate the opening of their hall. Twelve decisions were made. Twenty-four attended the first Sunday-school session on Jan. 14.

**Florida**—Henry Paul Yoder, former missionary to Cuba now working among Cuban refugees in Florida, has moved to 521 E. 44th St., Hialeah, Fla.

**Honduras**—Average attendance at the Tocoa Bible school was 98 in December. At La Conce a group of adults enjoyed studying the fifth grade material; more than 30 children were in other classes.

A ten-day Bible institute is planned for Tocoa during early February. Christians from Santa Fe, Trujillo, Sava, La Conce, and Tocoa are expected to participate.

Two national Christian girls who answered the call to teach at Tocoa Christian Day School for this term, which began Feb. 1, made possible complete offerings from grades one to six.

**Salunga, Pa.**—A farewell service for Martha J. Hartzler, R.N., was scheduled to be held Feb. 4, at Slate Hill Mennonite Church. Clayton L. Keener was the speaker. Sister Hartzler has been appointed for a second term of missionary nurse service in Ethiopia and was scheduled to leave New York on Feb. 6. She will travel part of the way with the Carl Wesselhoeft family, returning to Somalia for their second term.

**Ghana**—Carson and Ellen Moyer and family, Mr. and Mrs. S. J. Hostetler, Mr. and Mrs. John Ingold, Anna Marie Kurtz, Erma Grove, and Mr. Dave, a Hindu teacher from India, had their Christmas dinner at the home of Carson Moyers. After practically no clinic for three days, many were waiting on the porch, steps, and under the trees for their turn to see Dr. Ellen Moyer.

The medical clinic is on the first floor of Carson Moyer's two-story house. Dr. Ellen Moyer had her longest day recently when she saw 51 cases; approximately 50 per cent of these were children; about 25 per cent were under two years old.

**India**—A. J. Metzler preached the sermon at Dondi, Madhya Pradesh, on Dec. 24, at which five young people were baptized.

Ralph and Fannie Smucker arrived in Dhamtari, India, Dec. 23, and plan to help in the work. Since their arrival work has started on the servants' houses at Baithena.

Ralph and Fannie Smucker went with the S. Paul Miller family to Dondi on Jan. 7, where Bro. Smucker preached the sermon. In the afternoon they visited Dalli Rajhara and had a short prayer service. The pastor in charge led in the service.

Connie Lyne, artist for Evangelical Publishers, MSS, in New Delhi, spent three weeks in Dhamtari, India, completing the art work on the vacation Bible school workbooks being prepared in India. This completes 11 sets of the books of the Herald Press Series. Marie Moyer authored the series.

Blind Simon, a pastor in a neighboring church of Madhya Pradesh, gave inspirational messages in song and word at Dhamtari Christian Hospital Chapel for ten days. Christians and non-Christians flocked to hear him.

**Brazil**—Harold Berk, well-known pilot of Missionary Aviation Fellowship to Aragua-cema missionaries, flew to Porto Nacional a woman suffering from eclampsia (convulsions) in her last stages of pregnancy.

Five hours after they arrived in Porto, the baby was born.

**Tanganyika**—Dr. Harold Housman expresses appreciation of the Missionary Aviation Fellowship's services. "We . . . surely do appreciate the services of MAF. With the plane we now visit six airstrips and go on monthly five-day medical visits that would take two weeks by car—for the same cost. . . ."

**Nigeria**—Dedication of the Abiriba Joint Hospital was held Jan. 7. The guest of honor was His Excellency, Sir Francis Ibiom, Governor of East Nigeria, who was the first doctor at the hospital, when the hospital opened there in 1936. He was there until 1945, when he was asked to go to Mary Slessor Hospital at Etu. After he left, the hospital closed because of shortage of personnel.

The day before the ceremonies the water was turned on at the hospital. Although it has been off several times since then, it has provided the hospital with running water. The opening of the midwifery school is not certain, as the plumbing is not completed. Presently serving at the hospital are John and Betty Grasse and Cyril and Ruth Gingerich.

**Japan**—The fourth winter Bible school was held in Obihiro, Jan. 3-7. Daily attendance was about 15, and total registration was up to 45. Howard H. Charles taught the Gospel of Luke during the school.

The fifth Farmers' Gospel School was held in Nakashibetsu, Jan. 5-12. Because of

## Medical Doctors Urgently Needed

At least one medical doctor is needed urgently in Puerto Rico, in Ghana, and in Nigeria, preferably by July 1, 1962. The general mission board appoints doctors for assignments for either two or three years. Nurses are also needed.

Medical help is needed in Nigeria in order for John Grasse, M.D., to take his furlough this summer. The hospital at which Bro. Grasse works, owned by the community, is managed by Mennonites. The Nigerian opportunity is significant because



Medical doctors are urgently needed in several parts of the world to help in alleviation of suffering. Here Virgil Stolzfus, M.D., examines a newborn baby in Puerto Rico, where missionary doctors continue to help people meet their health needs.

the church's witness, started in 1959, is young.

The Department of Health in Ghana proposes to build a 120- to 150-bed hospital. The department will pay the salaries of the doctors and nurses, providing the Mennonite Church undertakes to staff it. It is important that the church begin finding personnel to staff this hospital.

A doctor is urgently needed at Mennonite General Hospital, Aibonito, Puerto Rico. Several clinics operate in connection with the hospital. The hospital, with a regular staff of three doctors, has only two presently. Both doctors plan to return this summer. Puerto Rico has been a significant outreach of the church since 1946.

A student completing medical training and who has financial obligations from training has the privilege of permitting the general mission board to assume payment up to \$1,000 a year toward cancellation of his obligations during his term of service.

Doctors serve not only professionally but also participate in the mission outreach. Doctors work hand in hand with pastoral missionaries and in evangelical programs which are associated with hospital programs.

Medical doctors and nurses interested in assignments should communicate at once with the Personnel Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.



blizzards, only six came the first day. However, by the end of the school 22 farmers had registered. All students came from Buddhist homes and none were Christians. Lee Kanagy taught studies in crop rotation, fertilizers, farm management, and economics. Adella Kanagy taught a class of five farm girls in cooking and Christian homemaking. Ferd Ediger, Tokyo, spoke on the peace witness in a world of conflicting powers. Hitoshi Kimura, leader of the school, is a baptized Christian farmer. A result of this year's school is a projected extension service to meet the needs of some 85 alumni of the school.

In Nemuro-shibetsu, Mrs. Kano, 75-year-old woman, baptized on Christmas Day, was elected by her friends to serve as chairman of the village's women's meeting. The only Christian in the group, she feels weak to lead the group.

## Home Missions

**South Bend, Ind.**—Tobe Schmucker, superintendent of Hope Rescue Mission, appeared on WNDU and WSJV television stations during December. Nathan Reiff, chairman of the local board, and Lewis Burnham, a convert, appeared before the South Bend Board of Realtors also in December.

**Chicago, Ill.**—The Victor Ovando family planned to move to 2709 South Tripp Avenue by Feb. 1. They have gone to Chicago to take up the Spanish language ministry at the Community Chapel.

## I-W Services

**Hanover, N.H.**—An article featuring the service and activities of I-W's serving at Mary Hitchcock Memorial Hospital appeared in approximately 60 newspapers in Pennsylvania, New Hampshire, and Vermont. As a result of the story, Omer C. Ahern, superintendent of Sullivan County Home, Claremont, N.H., inquired as to whether I-W's would be available to serve at his home.

**Portland, Maine**—The Portland I-W unit gave a special program at Cumberland County Jail which 59 of 63 inmates voluntarily attended.

**Cleveland, Ohio**—Vern Miller, pastor of Lee Heights Mennonite Church; Phil Zuercher, I-W; Dick Martin, Associate Director of I-W Services; and Don Miller and Milo Stahl, graduate students, met Jan. 16 to plan for the church in the University-Euclid area in Cleveland. The group reaffirmed their desire to use graduate students and I-W's as a nucleus and resource for building a church among the people in the community.

Five-year goals set by the group include inviting students not satisfied with the status quo looking for a challenge to come to church where they will be confronted with Christ. Currently no church serves as a university church. The church would also be used to meet I-W's and draw them into an active witnessing program.

On Jan. 23, David Paulus, West Milton, Ohio, who represented the Cleveland I-W's at the I-W Co-ordinating Board Meeting in

Chicago, reported to the group. The I-W's decided to invite visiting speakers to conduct a biweekly Bible study at the unit.

**Evanston, Ill.**—Larry Voth, Chicago, Ill., representing the General Conference Mennonite Church, and Dick Martin, Associate Director of I-W Services at Elkhart, spent Jan. 24, 25 interviewing I-W men and working with the unit on plans for the future program of the unit.

The Evanston Mennonite Church is presently looking for a church building to provide meeting facilities for the I-W unit. Heretofore the church has been meeting in a community building which is no longer available.

**Hanover, N.H.**—Recently Ray Minninger, Souderton, Pa., and Mrs. Lester Alderfer, Harleysville, Pa., along with the hospital director, were interviewed on a local radio station concerning the Mennonite people and their beliefs.

## Voluntary Services

**Elkhart, Ind.**—Mrs. Aaron Martin, New Holland, Pa., was taken to the Elkhart General Hospital on Jan. 14 for an appendectomy. The Martins had stopped in Elkhart on Saturday night en route to Texas, where they were to assist in the vol-

untary service program prior to their leaving for Nigeria.

**Aibonito, P.R.**—VS-ers Leticia Jimenez, Palo Hincado, P.R., and Lora Esch, Elkhart, Ind., have started a Sunday school in the hills near the Betania School. As many as 27 have attended the afternoon class.

**Elkhart, Ind.**—Teachers considering serving in the voluntary service program will want to consider the following needs: by fall three or four kindergarten teachers will be needed in South Texas in connection with church programs in Latin American communities; one or two kindergarten teachers in the Arizona voluntary service units with migrants; two elementary teachers for Culp, Ark.; and four to six elementary teachers in Northern Alberta.

Five or six registered nurses are needed in Puerto Rico to work in the Aibonito General Hospital. Openings exist also in several nursing homes.

For further details write to Personnel Director for Voluntary Service, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

**Honduras**—The Tocoa extension of the Honduras overseas voluntary service unit plan to invite a national boy to live and work with them—assist with cooking, dishwashing, and gardening. Constant contact with him will help VS-ers improve their

## New I-W Co-ordinator Named

W. Paul Moyer began his duties as I-W co-ordinator Jan. 1, 1962, succeeding John E. Lapp, who has served since July, 1960. Bro. Moyer was introduced at the semi-annual meeting of the Mennonite I-W Co-ordinating Board held in Chicago, Ill., Jan. 10, 11.



W. Paul Moyer, new I-W Co-ordinator.

Other highlights of the meeting included the participation of 11 men from various areas of the I-W program. Men from New York City in the East to Denver, Colo., in the West attended the meeting.

**Outgoing I-W Co-ordinator John E. Lapp** reported that approximately 200 men participated in orientation services in the Mennonite Church and its various branches last year. According to the listing of Jan. 1, 1962, 1,132 men are in I-W service as compared with 1,080 on July 1, 1961.

**J. Harold Sherk**, executive secretary of the National Service Board for Religious Objectors, reported on latest developments in Selective Service. The President's budget

recommendation for the next fiscal year will be based on plans for an army manpower goal of 960,000 men for the year beginning July 1. This is 48,000 below the goal set for June 30, 1961, but 90,000 higher than proposed by the Eisenhower administration.

The draft calls, running low through most of last year, increased sharply in August and through the fall as part of the "Berlin build-up." Although quotas for August through December were raised, quotas for February and March have been cut back to 8,000 and 6,000 respectively. The draft rate is low because voluntary enlistments have risen sharply.

As far as can be foreseen at this point, the call-up rate is likely to be slow. An important effect of this is that the age at which the draft will reach those who are callable is not likely to go below the present level, between 22 and 23.

**Selective Service** expects to continue the same general policies for deferment and exemption for students, students preparing for the ministry, teachers, ministers, and persons with dependents.

**Selective Service** is not planning any changes in the general alternative service setup except tightening a few points. Alternate service assignments will be avoided where these might be regarded as "competing" with the open labor market; this would expose Selective Service and the I-W man to adverse public criticism. The present administrator thinks precautions in this direction are advisable, although little has happened to the present time that would draw criticism.



vanish. By learning to know the VS-ers this way, the boy will be better able to introduce them to his people, thus helping convince his people that the VS-ers are not there to get rich, as some suspect. The plan is to change boys from time to time.

## Broadcasting

**Mexico—**Opposition is being registered to the release of the Spanish broadcast on EOX, Obregon. The high church officials are opposing the broadcast, but the station manager says one need not worry, for the Lord will keep His work going. The broadcast received a telegram from the Ministry of Communications in the capital asking the station to secure a permit to broadcast anything which comes from outside the country. Recently a 20-year ban on evangelical broadcasting was lifted.

**Bellefonte, Pa.—**A prisoner who became a Christian, February, 1960, has completed 11 courses from *The Mennonite Hour*. He says, "The courses have indeed made me wise unto salvation. Please pray that God will do a mighty work in our lives here, so that others, seeing the good work done in our lives, will be drawn to the wondrous Christ."

**Red Lion, Pa.—**Luz y Verdad will begin Feb. 10 over WGBC to reach Spanish-speaking people in the Lancaster area. It will be released each Saturday at 12:15-2:45. The broadcast is being sponsored by a group of interested persons in the Lancaster area.

## Your Treasurer Reports

One of the major needs of the mission program is for additional church buildings. In many overseas and home missions fields congregations are being brought together, but do not have adequate facilities for church services. In many areas the general board is following a policy of assisting mission congregations by supplying one half of the land and building cost as a grant and the congregation agrees to finance the other half. This has worked well in many cases.

In some cases variations of this plan are followed when local situations justify a different percentage. In all cases, however, funds are needed by the mission board to make these grants.

Such grants are included in the budgeted program of the board and your regular gifts help to meet this need. Special gifts are also received for such projects where there is interest in a particular building.

In addition to grants the board also assists congregations by loan funds when these are not arranged for through other channels, such as Mennonite Church Buildings. For such purpose the general board does receive loan funds for meeting such need. If you desire to know more about the loan procedures, write to the treasurer's office.

—H. Ernest Bennett.

## MCC Budget Set at \$1,065,354

**Mennonite Central Committee**, the church's overseas relief agency, accepted at its annual meeting in Chicago, Jan. 19, 20, a total overseas relief budget of \$819,508, which includes \$199,488 for Mennonite Aid, and \$107,053 for Pax. Indian resettlement and Teachers Abroad Programs are largely responsible for the increase in the relief section budget, 11 per cent more than 1961 contributions. Other budgets approved were voluntary service, \$173,711; peace section, \$53,574; and mental health services, \$18,984.

Representatives approved a three-year program of assistance for 192 Paraguayan Indian families who have been converted to Christianity and would like to resettle. A total of \$27,000 has been budgeted for this program in 1962. These Indian families live in the vicinity of the Fernheim, Menno, and Neuland colonies. Social implications of this program will be studied in coming years.

Robert S. Kreider reported on his initial study of TAP (Teachers Abroad Program). A special committee made up of mission board, council of Mennonite Colleges, and Mennonite Central Committee representatives will advise the Mennonite Central Committee executive committee on the development and administration of TAP, which hopes to place teachers in areas of Tanganyika and Kenya, the Congo, Nyasaland, and Northern Nigeria. The program on the field, once under way, is expected to be self-supporting.

Other resolutions included action for co-operation of German, Swiss, French, and Dutch Mennonites with North American Mennonites in Mennonite Central Committee.

Not much material aid is anticipated for

Europe except for Berlin and Eastern Europe. The parcel program to Mennonites in Russia will be broadened.

Program considerations include a gradual shift from Aridea Valley, Greece, to Crete, since the latter program offers more hope for interchange with the Greek Orthodox Church. Since Algeria, North Africa, is in turmoil at present, it was hard to predict what lines the program will follow. In Morocco, clothing and food distributions will be stepped up.

Because of the good experience of Pax men in the Thal region of Pakistan, the unit will be enlarged to 12 men. Churches in West Pakistan are eager for additional aid. Programs in Korea, Hong Kong, Thailand, Vietnam, India, and Nepal will continue largely as in 1961.

Mennonite Central Committee voluntary service will be studied by constituent groups in 1962. Voluntary service projects will remain largely the same during 1962, except for a unit in Atlanta, Ga., started in co-operation with the peace section. The summer service program will be approximately the same, although it is hoped the number of interested people will increase.

Mennonite Mental Health Services and its hospitals in 1962 will be engaged in continued study of treatment philosophy, study of members-at-large on local boards, and amplified insurance coverage.

You support relief service programs under Mennonite Central Committee when you contribute in the relief and service offerings in your church. These offerings support the many relief service programs at home and abroad—relief, resettlement, Pax, mental health services, peace efforts, to name only a few.

## Letters from Communist Countries Increase

During December listeners in East Germany, Czechoslovakia, and Yugoslavia wrote letters to the German broadcast, "Worte des Lebens."

"I beg you to pray for those who listen in secret and in fear," says one East German listener. The letter continued, "We in the East have received strength and comfort from your broadcasts."

A German-speaking believer in Communist Czechoslovakia writes, "I became acquainted with your broadcast through Radio Luxembourg. I am the only German-speaking believer here. This makes life very difficult, but the Lord is always with me. It is a joy and blessing for me to hear your Christian broadcast in German."

From Communist Yugoslavia a listener calls the broadcast "a gift for me." He added, "I think of my many brothers and sisters who also have a desire to hear God's Word."

The Russian broadcast has only a limited mail response from communist countries. Dr. Ivan Magal, speaker on the Russian

broadcast, recently reported, "I have had several letters from Poland from Christians living along the border of Russia who regularly hear our weekly programs."

Several communist magazines have complained of the resurgence of religious activity in various places in communist-dominated areas. In one city the Baptists have doubled in the past five years. Radio has been cited as one of the influences which has contributed to the growing religious interest.

Pray that God's Spirit might work in hearts, whether behind the Iron Curtain or not. This belief may be prevalent, and perhaps more subtle in "free" countries where people tend to be Gospel-hardened.

The greatest challenge to the Christian is to take the Gospel and make it relevant in our time without compromising Biblical truth.—Myron Augsburger.





## FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

**Faith Haven Mennonite Brotherhood of Indiana** is the name taken by a group which has withdrawn from the Salem congregation and the Indiana-Michigan Conference. The initial membership of the group on Jan. 4 was four men and one woman.

An overflow crowd attended the annual dinner of Sunday-school Meditations held at Blue Ball, Pa., Jan. 20. Speaker on this four-station radio program during January was Jacob Rittenhouse, who will be the speaker on the Life with God Broadcast, whose opening was marked by a dedication service at Souderton, Pa., on Jan. 28.

The annual **Christian Service training school**, in which nine Mennonite churches of the Fort Wayne, Ind., area participated, Jan. 8-24, enrolled about 150 students. Teachers were Freeman Lehman, Marvin Nofziger, J. C. Wenger, Norman Kraus, and Jess Yoder. Meetings were held at Cuba, near Harlan, Ind.

**Kenneth G. Good** and a group from Hyattsville, Md., conducted a service at Central Union Mission, Washington, D.C., Jan. 19.

**Alva Swartzendruber** and wife celebrated their forty-fifth wedding anniversary at Hydro, Okla., on Dec. 25. Bro. Swartzendruber was ordained to the ministry in 1919, and has served as bishop at Hydro through most of these years.

**John E. Lapp** has been called to assist Jacob M. Moyer in the bishop oversight of the Souderton, Pa., congregation.

**Warren Swartley**, Souderton, Pa., is conducting Wednesday evening singing classes at Ambler, Pa.

**Harold E. Bauman** spoke to the "Over Sixty Club" at Eighth Street, Goshen, Ind., on Jan. 17.

**Harold S. Bender** participated in an East-West Theological Colloquy at Prague, Czechoslovakia, Jan. 21-30.

The **A Cappella Chorals** directed by Arnold J. Moshier sang at Old Road, Gap, Pa., on Jan. 28.

In **Service Emphasis Week** at Eastern Mennonite College, chapel speakers were Paul G. Landis, representing the Eastern Board; William Nagenda, of Uganda; David Brunner and John Lehman, representing the Elkhart Board; and Jake Classen and Kermit Derstine, representing Mennonite Central Committee.

The annual conference of the Tanga-yika Mennonite Church was held Jan. 29-

31. The membership of this conference is 2,669, in ten congregations and a large number of outlying witness points.

**Dedication services** were held at Mt. Airy, Md., on Jan. 14, with a capacity audience present. With half the cost paid by the Eastern Board, the building was dedicated debt free.

**Eastern Mennonite Board of Missions and Charities** sponsors 103 mission points.

**Christian Service Training** classes are being conducted at Berlin, Ohio, Feb. 5-9. Instructors are Homer Kandel, Clayton Swartzendruber, Eldon King, and Chauncey Kauffman.

The **Mennonite Federal Credit Union** at La Junta, Colo., reported to its annual meeting 37 new members during the past year and a doubling of loans and shares. Emma Hess and Doris Rupp showed slides of their recent trip around the world.

**Willis Kremer** was ordained to the office of deacon at Milford, Nebr., on Jan. 14. The ordination was by lot and in charge of Milton Troyer. Sam Oswald, Beemer, Nebr., preached the ordination sermon.

A **Peace Rally** was held at Breslau and Preston, Ont., Jan. 27, 28, with J. B. Martin and Harvey Taves as speakers.

**Dr. James Delp**, who has completed his alternative service among the Hoopa Indians in California, is now engaged in a three-year eye surgery residency at the University of Oregon.

**Frank Sturpe**, who has ministered in the Church of the Brethren for a number of years, has been received by letter with his wife into the Pleasant View congregation, North Lawrence, Ohio.

**John E. Lapp**, Lansdale, Pa., served on the annual ministers' week program at Eastern Mennonite College.

**Overseas relief** is the destination for 25 beeves donated for MCC canning by the Holmes County, Ohio, churches.

A **Pennsylvania German program** featured the annual meeting of the Iowa Historical Society held on Jan. 25.

**Dwight Weldy**, Goshen, Ind., spoke in a music training conference at Martins, Orrville, Ohio, Jan. 20, 21.

A series of youth meetings sponsored by the Lancaster Conference is to be held at East Chestnut Street every other Saturday evening. For the first program on Jan. 27 B. Charles Hostetter and the Mennonite Hour Quartet were present.

**Maurice Lehman** was installed as pastor at Lyndon, Lancaster, Pa., on Jan. 21.

**Irene Bishop**, European relief worker, showed pictures of Europe at the Ivan Martin Auditorium, New Holland, Pa., on Jan. 26.

**Clifford and Lois Amstutz** were commissioned for service in Nigeria in a special meeting at Hesston, Kans., on Jan. 21. A number of older missionaries participated in the service, including John and Ruth Koppenhaver, Milton and Esther Vogt,

J. W. and Selena Shank, P. A. and Florence Friesen, Mina Esch, and Mary Detwiler.

**Norman Derstine**, now serving as an assistant in the overseas office at Elkhart, has accepted a call to the pastorate at Roanoke, Ill. He will serve at Roanoke once a month until he moves there next August.

The **Kishacoquillas Bible School** held at Locust Grove, Belleville, Pa., Jan. 15 to Feb. 2, was marked by good interest and attendance. Instructors were Harry Y. Shetler, Ross Metzler, and Harvey Shank.

**Principal speakers** at Ministers' Week at Hesston College, Feb. 6-9, are Paul M. Miller, Goshen, Ind., and Paul M. Lederach, Scottsdale, Pa.

A series of five special pre-revival prayer meetings were held at Hess's, Lititz, Pa., Jan. 13 to Feb. 10.

**Nurses from Bloomington, Ill.**, conducted the Sunday evening service at Roanoke, Ill., Jan. 14.

**Weekend Bible studies** were conducted at Byerland, Willow Street, Pa., Jan. 26-28, with Clayton Keener, David Shenk, Earl Wisler, and J. R. Mumaw as instructors.

**A. J. Metzler** returned from his recent trip to Europe, India, and Africa on Jan. 28.

A retirement home for mission workers is being planned by the Eastern Board.

**Virgil Vogt**, Spencerville, Ind., spoke on "The Christian Calling" at Belmont, Elkhart, Ind., on Jan. 14.

**Myron Augsburg** is speaking at the annual Founders' Week Conference at the Moody Bible Institute, Chicago, Feb. 5-11.

## Calendar

Pinecraft Bible School, Sarasota, Fla., Feb. 11-25.  
School for Ministers, Goshen Biblical Seminary, Feb. 12 to March 2.  
Stewardship Invitation Study Conference, Elkhart, Ind., Feb. 16, 17.  
Mennonite Camping Association, Camp Mack, Milford, Ind., Feb. 23-25.  
Iowa-Nebraska Mission Board meeting and Ministers' Conference, Sugar Creek, Wayland, Iowa, March 5-8.  
Eastern Ohio Ministers' meeting, Salem, Wooster, Ohio, March 15, 16.  
Eastern Mennonite Board of Missions and Charities, Mellinger's, Lancaster, Pa., March 20-22.  
Commission for Christian Education, Scottsdale, Pa., March 22, 23.  
Mennonite Publication Board annual meeting, Scottsdale, Pa., March 23, 24.  
General Council of General Conference, Chicago, March 29, 30.  
Summer Bible School Conference, Archbold, Ohio, March 31 and April 1.  
Open conference on education on alcohol and tobacco, sponsored by Committee on Economic and Social Relations and other church agencies, Goshen College, Goshen, Ind., April 5-7.  
Summer Bible School Conference, Antrim Area High School, Greencastle, Pa., April 7, 8.  
Ohio Mission Board and WMSA, North Lima, Ohio, April 13-15.  
Illinois Mission Board, Dewey, Ill., April 27, 28.  
Summer Bible School Conference, Denver, Colo., May 5, 6.  
Ohio MYF Convention at Beaverdam, Corry, Pa., May 30, June 1.  
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 12-14.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Rocky Mountain Mennonite Conference, place undecided, Aug. 31 to Sept. 2.

### Coming Next Week

Editorial on recent failures in communication; "Visiting India Again," by A. J. Metzler; and "Moving Along with the Church in India," by John A. Friesen.



Walter Smeltzer was ordained to the ministry at Bon Air, Kokomo, Ind., on Jan. 14. ro. Smeltzer has been serving at Bon Air as a licensed minister.

A count of hymns used at Wideman's, Arkham, Ont., in 1961, shows that 375 different hymns, more than half of those in the Hymnal, were used. "My Opening Eyes with Rapture See" was used six times; the following were used five times: "Praise, My Soul," "Jesus, Thou Mighty Lord," and "A Charge to Keep I Have." Nineteen hymns were sung four times, and thirty were sung three times. This is a congregation that really uses the Hymnal.

Biola College gave a program at Calvary, Los Angeles, Calif., on Jan. 28.

Harry Y. Shetler is serving as principal of the Winter Bible School held at Johnstown Mennonite School each Tuesday and Friday evening, Feb. 26 to March 9.

Milton Brackbill, Paoli, Pa., is speaking in discipleship in a Bible Conference at Central, Elida, Ohio, Feb. 4-11.

A Missionary Conference is in progress Feb. 6, 7, at the Bible Institute, Kitchener, Ont., with Roy S. Koch, Melvin Leidig, and the missionaries from Quebec participating.

The Milford Roup family, Hesston, Kans., are on a Latin-American tour, in which they hope to visit mission stations in Puerto Rico, Brazil, Paraguay, Argentina, Chile, Bolivia, Peru, Ecuador, Colombia, and Guatemala.

New workers at Weaver's Book Store, Lancaster, Pa., are Harold Rohrer, in the music department, and Anna Tyson, secretary to the manager.

Maynard Shetler promoted summer Bible school materials to bookstores on the west coast last week.

New congregations on the Every-Homelan for the GOSPEL HERALD: Bloomington, Ill., and Mummasburg, Pa.

New members: eight by baptism at Lower Deer Creek, Kalona, Iowa, Dec. 31; two by baptism at Gulliver, Mich., Jan. 4; one by confession, Dec. 16, one by baptism, Dec. 19, and one by baptism, Dec. 24, at North Lima, Ohio; one by baptism at Plato, Lagrange, Ind., Jan. 14; two by water baptism, Sept. 17, and three by baptism, Dec. 23, at Fairview, Brutus, Ky.; one by baptism at Trissels, Broadway, Va., Jan. 21.

At North Goshen, Ind., two on confession of faith, Dec. 3, one on confession of faith and two by baptism, Nov. 26; at Columbiana, Ohio, two on confession of faith and five by baptism, Jan. 21; at Clinton, Pa., one by baptism and one by confession of faith, Jan. 7; at Flanagan, Ill., twelve by baptism, Jan. 14; at First Mennonite, Colorado Springs, Colo., one reinstated and five by baptism, Jan. 21; at Morton, Ill., three by transfer from other denominations and eight by baptism, Jan. 8.

Visiting speakers: David Augsburg, Mennonite Hour announcer, at Frazer, Pa., Jan. 28. Edward Stoltzfus, Hightstown, N.J., at Rocky Ridge, Quakertown, Pa., Jan. 14. Daniel Kauffman, Scottdale, Pa., at Clarence Center, N.Y., Jan. 13. Paul M.

Schrock, editor of Words of Cheer, at Maple Grove, Belleville, Pa., Jan. 21.

Festo Kivengere, Uganda, at East Goshen, Ind., Jan. 14. William Detweiler, Orrville, Ohio, at First Mennonite, Kitchener, Ont., in a Youth Rally, Jan. 21. Wilmer Hartman, Creston, Ohio, at Sonnenberg, Apple Creek, Ohio, Jan. 14.

David Wiebe, a medical student formerly of India, at Mission, Kans., Jan. 14. Harvey Birkey, Goshen, Ind., at East Greenville, Ohio, Jan. 14. Martha Kanagy, Puerto Rico, at Beth-El, Colorado Springs, Colo., Jan. 7. Victor Ovando, Chicago, Ill., at Grey Ridge, Millersburg, Ohio, Jan. 21.

Carl Beck, Japan, at Plains, Lansdale, Pa., Jan. 28. Clarence Noe, dean of Eureka College, at Metamora, Ill., Jan. 28. Harvey and Mildred Miller, Luxembourg, at Barrville, Belleville, Pa., Jan. 21. Richard W. Yoder, Nappanee, Ind., in youth rally at Kouts, Ind., weekend of Jan. 28. Grace Bergey, MCC worker in Jordan, at Rocky Ridge, Quakertown, Pa., Jan. 28. James Miller, Pax worker in Nepal, at Oak Grove, Smithville, Ohio, Jan. 21. Eugene Herr, Youth Field Worker, in youth rally at Oak Grove, Smithville, Ohio, Jan. 27, 28. Robert Adams, Executive Secretary of the Commission on Human Relations, Kansas City, Mo., at Mission, Kans., Jan. 28.

Henry J. Miller was licensed for the ministry on Nov. 19, at the Cuba Conservative Mennonite Church, Grabbill, Ind. His address is 6627 Midfield Drive, Fort Wayne, Ind. Telephone: TRinity 0946.

Ralph Palmer has given his first orders this year for tracts, amounting to \$7,000. Pray for the Palmers as this large order is being distributed. They are working in the South this winter, and in other parts of the country during the spring and summer.

## Announcements

Myron Augsburg, Richmond, Va., at Mt. Pleasant, Iowa, Feb. 10, 11.

Annual meeting of Christian Laymen's Evangelistic Association, March 2-4, in the Orrville, Ohio, High School Auditorium. Speakers include Irving Flint Beal, Boonville, N.Y.; Paul Lehman, Lancaster, Pa.; Frank Bishop, Goshen, Ind.; Fred Augsburg, Youngstown, Ohio; and Myron Augsburg, Richmond, Va.

Dedication of improved Christian education facilities at East Chestnut Street, Lancaster, Pa., morning of Feb. 11.

H. S. Bender, Goshen, Ind., in lectures on the church, Scottdale, Pa., Feb. 23-25.

Missions Conference, with J. D. Graber, Boyd Nelson, Ernest Bennett, and Simon Gingrich as speakers, at Shore, Shipshewana, Ind., Feb. 23-25.

M. D. Landis, Hesston, Kans., in a series of Old Testament studies, at Crystal Springs, Kans., beginning Feb. 15.

Annual Christian Life Conference, with Ervin Waltner as speaker, at Oak Grove, Smithville, Ohio, Feb. 16-18.

God Builds the Church Through Congregational Evangelism is the subject for the 1962 mission study. Textbooks are being prepared by A. Grace Wenger and Edna Beiler.

Stewardship will be the special emphasis in 1963 of the Commission for Christian Education and the Committee on Economic and Social Relations.

Ben Kanagy will discuss radiation and fallout with Oregon Mennonite Disaster Service at Albany Mennonite Church, evening of Feb. 22.

Change of address: Victor Ovando from Defiance, Ohio, to 2709 South Tripp Ave., Chicago, Ill. Earl Buckwalter from Hesston, Kans., to c/o J. Weldon Martin, 2009 Harvard St., Corpus Christi, Texas.

The overcoat of Joseph King, Route 1, Atglen, Pa., was taken by someone at the Maple Grove Church on New Year's Day. If you were there, please check your coat.

## Evangelistic Meetings

Russell Krabill, Goshen, Ind., at Worcester, Pa., March 13-21. John Drescher, Marshallville, Ohio, at West Clinton, Pettisville, Ohio, Feb. 4-11. Noah L. Hershey, Parkesburg, Pa., at Mt. Joy, Pa., Feb. 18-25 (correction from Jan. 23). William Nofziger, Archbold, Ohio, at Springfield, Holland, Ohio, March 25 to April 1. John M. Lederach, Hubbard, Oreg., at Lebanon, Oreg., March 7-11. Myron Augsburg, Richmond, Va., at Menno, Okla., March 11-18.

The Augsburgers will conduct a city-wide crusade at Glenwood Springs, Colo., April 13-22, and at Selinsgrove, Pa., opening June 15, in a large tent. There will also be a tent crusade on the Christopher Dock School grounds, Lansdale, Pa., in July.

## Church Camps

Little Eden Camp, Onkama, Mich. Boys and Girls, grades 4-6, June 25 to July 4; Junior High, grades 7-9, July 4-14; MYF with Bill and Bob Detweiler, July 14-21; Home Builders, July 21-28; Christian Business and Professional Week, July 28 to Aug. 4; Christian Fellowship and Family Week, Aug. 4-11; Christian Farmers' and Laymen's Week, Aug. 11-18; Rest, Relaxation, and Meditation, Aug. 18-25; Senior Citizens, Aug. 25-30; Goshen College Faculty Retreat, Aug. 30 to Sept. 3.

Write Little Eden Camp, Goshen College, Goshen, Ind., for information and reservations for the first three camps, and to Olen Britsch, Secretary, Archbold, Ohio, for reservations for the other camps.

Annual meeting of Mennonite Camping Association at Camp Mack, Milford, Ind., Feb. 23-25. Theme: "Mennonite Camping in the Sixties." The program begins with a Friday evening banquet, with A. J. Metzler as master of ceremonies and Harvey Chrouser of Wheaton College as speaker. Other speakers include Jess Kauffman, Betty van der Smitten, Virgil J. Brenneman, and Frank Enck. The meeting adjourns at noon on Sunday.



upon every member and upon every function of the church the task of reconciliation. When the church becomes more concerned with saving itself than with saving the world, there will be spiritual defeat. When the church establishes its structure and theology without reference to the integral nature of the church's mission, there will be empty institutionalism. But when the church as a body senses its total corporate obligation to be God's instrument of reconciliation, there will be fruit and there will be life.

Salunga, Pa.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**A Tribute to Menno Simons**, by Franklin H. Littell; Herald Press, 1961; 72 pp.; \$1.25.

**Brothers in Christ**, by Fritz Blanke; Herald Press, 1961; 78 pp.; \$1.25.

**Brothers in Christ** is a disappointing story well told. It is a credit to the honesty of Herald Press that it has made this story available to the American Mennonite and non-Mennonite public. It originally appeared in Zurich, Switzerland, as a publication of the Zwingli Press under the title, *Brüder in Christo*. The author, Fritz Blanke, is Professor of Church History at the University of Zurich.

As a Mennonite reader, I had the disturbing experience while reading this story of again and again sympathizing more with Zwingli than with Grebel. I was impressed with the consistently frank yet nonetheless sympathetic spirit of the author. I fear that I could hardly have told the story as objectively and as dispassionately at all points as Dr. Blanke did. Rather than conclude that Anabaptism grew out of a compelling need to correct Zwingli's views at crucial points, it appears that the Zwinglians were uncommonly tolerant and the Brethren unnecessarily cantankerous in many ways. It appears that the parting of the ways between Zwingli and Grebel had little to excuse it beyond impatience and a breakdown in communication. Is it possible that the outcome of the schism is better than the spirit that prompted it?

**A Tribute to Menno Simons** is a far happier experience in reading church history. Franklin H. Littell is Professor of Church History at Perkins School of Theology, Dallas, Texas, and he received his Ph.D. degree from Yale University with a dissertation on *The Anabaptist View of the Church*. He is an ordained minister in the Methodist Church. This attractive and significant book comprises four lectures

delivered as the Annual Seminary Lectureship of the Associated Mennonite Biblical Seminaries at Elkhart, Ind., in March of 1961. Dr. Littell brings into sharp focus many of the prominent subjects of Christian thought and strategy today so as to inform his reader that their roots are to be found in the bold and creative theology developed by the Anabaptists and set forth in the voluminous writings of the Dutch leader, Menno Simons.

Dr. Littell is generous with his praises of Menno Simons and his followers, but this Mennonite wonders what the impact would be "if the Mennonites would tackle . . . the inner cities" of America. The contemporary Mennonite Church shows promise but it has far to go to recapture the spirit of confidence in and obedience to the leading of the Holy Spirit that marked the early forebears. Where does one find the scene pictured by the author on pages 60 and 61 in Mennonite churches today? Have we not slipped slowly but surely into the Lutheran emphasis described on page 60—that is, to the "self-justifying process in preaching, with consequent indifference to reception or response"?

This small book would make a fine study guide for groups interested seriously in discovering and recovering a more Biblical and Christian fellowship than that exemplified by most congregations today. It is not easy reading for one unversed in theology and church history, but it will be rewarding nevertheless to wide-awake laymen across the Mennonite Church and all other evangelical fellowships.—Gerald Studer.

**As You Go**, by J. Howard Yoder; Herald Press, 1961; 32 pp.; 35¢.

The reading of this short monograph is essential for our people interested in missions today. The policies of our mission board are often misunderstood, and some well-meaning people are inclined to say unkind things about the board personnel, because they are not informed. The question is often asked if we cannot send out people as missionaries without college training. Reading this pamphlet will help the reader to see the issues.

In a letter recently from a national pastor in Nigeria he said that education is highly sought after by all people in his nation today, and that even the "illiterates" will not go to hear a person who has no education. It takes consecration and sacrifice plus, today, to get an audience for Christ in many foreign countries.

The principle set forth in this pamphlet applies to home as well as foreign missions, as the author indicates in his last pages. We need families ready to move into the cities of our land, as well as into other areas of spiritual and social need. The reading of these few pages may become the seed that will grow into convictions resulting in action in the lives of people. The pamphlet should be given wide distribution and careful study. What seems to be new in missions strategy will be discovered to be old and effective too.—Nelson E. Kauffman.

**Counseling for Church Leaders**, by John W. Drakeford; Broadman Press, 1961; 150 pp.; \$2.95.

Many books are being written today on counseling. Here is an abundance of suggestions of a practical nature that can be used in the general program of church work. Every pastor can find a challenge and help in this book as he furnishes leadership in the local church. It is generally acknowledged that many people turn first to the church for a solution to their problems. The author's thrust speaks encouragingly to the increased use of laymen in the counseling movement. The church pastor cannot possibly do the task singlehanded. The church member has also unique opportunities. "It follows from this that the layman's contacts with people in all his activities of life should be interpreted as opportunities for service to God and to his fellow man" (p. 25). Sometimes people will prefer "to take their difficulties to some respected teacher, staff member, or a psychologically unsophisticated person" (p. 26). "Availability is of great significance in counseling, and the laymen may have a distinct advantage in this area" (p. 27). "In many ways the lay worker is much closer to the people than the minister of the church and, consequently, will often have unusual opportunities" (p. 27). The referral approach is given significance. "The church leader does not have the training, ability, or experience to help every counselee who comes to him. Getting counselees in touch with suitable assistance is called referral. . . . A modern church is often a complex organization and may have as many as five or six professionals who function at different age levels. . . . The pastor will always be an important figure in referral" (p. 71).

This book can be used profitably by those with little acquaintance with the counseling movement. The author has presented some of the best material in the counseling field. The reader should know and be able to evaluate the several counseling theories. The reviewer did not appreciate the quoted psychological approach to the deliverance of Job in his dilemma. From a general standpoint, this book is a presentation of material from the area of counseling that can enhance the work of the local church.—Edwin J. Stalter.

A legislator's demand that India prohibit the forwarding of money from abroad to foreign missionaries has been rejected by a Cabinet minister in the Nehru government. The legislator charged that funds from abroad were being used for the mass conversion of Hindus to Christianity. The Cabinet minister maintained that so long as the missions carried on their work properly it would be improper for the government to halt such funds from overseas. He pointed out that the India constitution permits anyone to propagate religion in a legitimate manner. The government could take action, he said, only if it was proved that foreign funds were used for forceful conversions.



ters—public and private—deeply concerned. But I am not afraid. I have not, however, forgotten that forsaken feeling, and I should like more than anything I know to be chosen, as my surgeon was, an instrument of God to impart courage to those who fear. I should like, as my surgeon did me, to touch them and say, "Don't be—don't be afraid." Be concerned, never afraid. For, truly, there is no need, ever, for fear.

Stanley, N.C.

## NEAR TO GOD

(Continued from page 123)

before Him now, and ask Him to receive you as one of His children?

Thursday, February 15

Read Matt. 11:25-30.

Jesus called to all who labor and are heavy-laden. Who does not grow weary with the labor of life? Without God, life is a weariness and a vexation of spirit; effort is futile, and time spent is nonsense. The world wearies of its own ways, and so is constantly trying something new and different. But it is still weary. So Jesus called to those who are heavy-laden with the cares of this life, who are burdened with illness, struggling for a meager existence, poverty-stricken, miserable, fearful. One of the many burdens of our times is fear—fear of atomic weapons, fear of war. There is also the burden of sin, the guilt of an accusing conscience. All these burdens Jesus proposes to take away, not in a spirit of censoriousness, but in love and pity, for He is "meek and lowly in heart," and if you take His yoke, He will take away the burden and the weariness, and bear with you the light burden of obedience to His Word. "Come unto me," He calleth still. Will you come?

Friday, February 16

Read John 3:16; 5:24; 6:37.

There are three all-encompassing promises in the words of Jesus. The first is the great "whosoever" in "the heart of the Gospel," John 3:16. There Jesus promised that whosoever should believe on Him should not perish but have eternal life. Another great promise is in John 5:24, where Jesus said, "He that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation." Also in John 6:37 He promised, "him that cometh to me I will in no wise cast out." Jesus has here given His pledge that He will not reject, for any reason, anyone who will honestly come to Him according to His word. No matter who you are, or where you are; no matter what you are or what you have been, He will in no wise cast you out. Such is His great love.

Read I John 4:9, 10.

God does not only love the world in a general way, but He loves you, individually and personally. He gave His only begotten Son for you. While you were His enemy, Christ died for you. He came to seek and to save you. He calls to you who labor and are heavy-laden and promises you rest. He promises He will not reject you if you will come to Him. If God did not love you, would He do all this for you? And seeing that He loves so much, can you do less than to love Him in return? If you have never come to Him, or if you have come to Him and then drifted away, won't you, right now, before you do another thing, say "yes" to the call of Jesus?

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Bless—Burkholder.**—Charles Sumpman Bless, Chambersburg, Pa., Marion cong., and Barbara Ann Burkholder, Chambersburg, Strasburg cong., by Mahlon D. Eshleman at the home of the groom, Jan. 23, 1962.

**Histand—Hunsberger.**—Timothy B. Histand, Doylestown, Pa., and Kathryn Hunsberger, Danboro, Pa., both of the Doylestown cong., by Joseph L. Gross at the church, Dec. 23, 1961.

**Hostetler—Reeb.**—Raymond Hostetler, Roanoke, Ill., and Joanne Reeb, Metamora, Ill., both of the Metamora cong., by Roy Bucher at the church, Dec. 29, 1961.

**Johnson—Birky.**—Philip Johnson, Valparaiso, Ind., and Joan Birky, Kouts, Ind., both of the Hopewell cong., by Samuel S. Miller at the church, Dec. 9, 1961.

**Kauffman—Eichelberger.**—Maynard J. Kauffman, Goshen, Ind., Pleasant View cong., and Joyce Eichelberger, Lagrange, Ind., Emma cong., by Ivan Miller and John S. Steiner at the Emma Church, Jan. 6, 1962.

**Kauffman—Ruth.**—Robert V. Kauffman, Meridian, Miss., Pigeon River cong., and Eleanor A. Ruth, Phoenix, Ariz., Sunnyslope cong., by Melvin L. Ruth at Sunnyslope, Dec. 21, 1961.

**Litwiller—Birky.**—John W. Litwiller, Hope-dale, Ill., cong., and Joan Birky, Waldo cong., Flanagan, Ill., by Edwin J. Stalter and Ivan Kauffmann at Waldo, Dec. 3, 1961.

**Miller—Hershberger.**—Glen W. Miller, Millersburg, Ohio, Martins Creek cong., and Betty M. Hershberger, Winesburg, Ohio, Longenecker cong., by Paul Lantz at Longenecker's, Dec. 23, 1961.

**Moyer—Detweiler.**—Dennis M. Moyer, Souderton (Pa.) cong., and Judith Ann Detweiler, Harleysville, Pa., Plains cong., by Russell B. Musselman at Souderton, Jan. 20, 1962.

**Yoder—Erb.**—Levi Yoder, Millersburg, Ohio, and Ella Erb, Orrville, Ohio, both of the Smithville cong., by David Eshleman at the church, Jan. 20, 1962.

If we are to be an evangelical church, we are going to have to permit different levels of spiritual maturity and be willing to pray for those less mature without being critical.

—Myron Augsburg.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Bair, D. Henry and Sarah (Kuhns), Hanover, Pa.,** second child, first daughter, Karen Elaine, Jan. 4, 1962.

**Boll, Lester and Dorothy (Buck), Lebanon, Pa.,** first child, Cynthia Ann, Jan. 14, 1962.

**Brubaker, Donald L. and Anne M. (Angstadt), Cleona, Pa.,** second child, first daughter, Linda Gail, Jan. 17, 1962.

**Burkholder, Ivan S. and Esther (Zimmerman), Ephrata, Pa.,** fourth child, second daughter, Brenda Mae, Jan. 20, 1962.

**Dettwiler, Paul and Elizabeth (Borntrager), Hutchinson, Kans.,** third child, first son, Devon Lynn, Jan. 11, 1962.

**Hackman, Dennis L. and Marie (Histand), Hanover, N.H.,** first son, Jeffrey Todd, Dec. 10, 1961.

**Hartzler, Roy and Lois (Krady), Lansdale, Pa.,** first child, Cynthia Dawn, Jan. 1, 1962.

**Headings, Sanford and Delores (Stutzman), Hutchinson, Kans.,** first child, Jeffrey Lee, Nov. 1, 1961.

**Helmuth, Ervin and Mary (Shrock), Hartsville, Ohio,** fourth child, second son, Thomas Eugene, Dec. 29, 1961.

**Hoffman, Paul R. and Miriam (Wenger), Ephrata, Pa.,** second son, Dennis Lee, Jan. 1, 1962.

**Keener, Robert and Florence (Weaver), Musoma, Tanganyika,** fifth child (one child deceased), third son, Jay Gordon, Jan. 19, 1962.

**Ketcham, Marvin and Edith (Hostetler), Congo, Ohio,** first child, Elona N., Oct. 21, 1961.

**Lapp, Leon and Dorothy (Griffith), Sarasota, Fla.,** third child, Douglas LaRay, Jan. 16, 1962.

**López, Edward and Rhoda (Stoltzfus), Au. Milton 4392, Montevideo, Uruguay,** second child, first son, Samuel Edward, Nov. 16, 1961.

**Mast, Roy and Esta (Schrock), Amelia, Va.,** second son, Kelvin Burdette, Jan. 22, 1962.

**Miller, Andrew and Susanna (Schmucker), Middlebury, Ind.,** third daughter, Mary Jean, Dec. 30, 1961.

**Mumaw, Walter and Helen (Good), Middlebury, Ind.,** fourth son, Clark Ray, Jan. 1, 1962.

**Rohrer, John and Ruth (Zeiset), Dover, Pa.,** twelfth living child, eighth son, Harold, Jan. 12, 1962.

**Roth, Willis J. and Darlene (Roth), Wellman, Iowa,** fourth child, third son, Joseph Michael, Jan. 6, 1962.

**Schultz, Harold and Marlene (Schwartzentruber), Milverton, Ont.,** first child, Sheila Paulette, Jan. 17, 1962.

**Shantz, Glen and Elsie (Hunsberger), Waterloo, Ont.,** fourth child, second son, Graham Stuart, Dec. 4, 1961.

**Smoker, Sylvan and Elsie (Yoder), Cochranville, Pa.,** ninth child, fifth son, John Wesley, Nov. 30, 1961.

**Snider, Howard B. and Mary Kay (Felton), Kalamazoo, Mich.,** fourth daughter, Rhonda Lee, Jan. 9, 1962.

**Stauffer, James K. and Arlene (Krupp), Saigon, Vietnam,** second child, first daughter, Rose Marie, Jan. 20, 1962.

**Strite, Nathan D. and Naomi C. (Martin), Hagerstown, Md.,** first child, Darrel Nathan, Jan. 16, 1962.

**Wenger, R. Lawrence and Agnes (Stutzman), Goshen, Ind.,** fifth child, third daughter, Judy Ann, Dec. 13, 1961.

**Zook, Gilbert and Dorothy (Helmuth), Honey Brook, Pa.,** first child, Larry Mitchell, Dec. 28, 1961.



# Anniversaries

**Gardner.** Mr. and Mrs. Jesse E. Gardner were married by Simon Yoder in 1912 at the home of the bride in Middlebury, Ind.; and observed their golden wedding anniversary on Jan. 1, 1962. They have seven children: Ellen—Mrs. Samuel S. Miller, Kouts, Ind.; Charles, Victor, and Frank, Goshen; Verda—Mrs. Robert Ewing, Elbing, Kans.; Mary—Mrs. Merl Neuhauser, Ft. Wayne, Ind.; and Alene—Mrs. Robert Garber, Bristol, Ind. Six of the children were able to be with them for a family dinner. Because of poor health, Mr. Gardner has not been able to attend public meetings for some months, but is able to be around in their home.

**Gerber.** Allen W. Gerber and Malinda Miller were married on Dec. 23, 1911, at Walnut Creek, Ohio, by Moses Mast. They observed their fiftieth wedding anniversary at their home in Sugarcreek, Ohio, with their children—Elbert, Darrel, Herman, Ferman, and Doris—and their 15 grandchildren and 7 great-grandchildren. One son is not living.

**Heistand.** Mr. and Mrs. Martin K. Heistand, Elizabethtown, Pa., observed their fiftieth wedding anniversary on Jan. 11, 1962. On Jan. 13, the family gathered at their home in their honor. They were married by the bride's brother, the late John S. Brinser, at his home near Elizabethtown. They have 5 children (Ruth—Mrs. Irvin O. Hynicker, Elizabethtown; Martin B., Manheim; Trinser B., Elizabethtown; Anna—Mrs. Hershey L. Martin, Spring Grove; and Ira B., Elizabethtown) and 15 living grandchildren. They are members of the Risser Mennonite Church, where Bro. Heistand was ordained deacon on Sept. 18, 1918, and where he is still active and faithful in the work of the Lord.

**Lapp.** Frank and Lena (Kauffman) Lapp observed their fiftieth wedding anniversary on Dec. 24, 1961, with open house at their home in Kalispell, Mont. They were married at the bride's home near South English, Iowa, by Bishop S. J. Lapp. The first three years they were married they lived at Roseland, Nebr.; they moved to Montana in December, 1914, where they have lived since, except for ten successive winters at Phoenix, Ariz. They have 10 children (Mary—Mrs. Harold Oesch, Heston, Kans.; Anna—Mrs. Elmer Birky, Columbia Falls, Mont.; John, San Rafael, Calif.; Esther—Mrs. Claude Hogue, Wyomissing, Pa.; Clarence, Jason, Edward, and Wayne, all of Kalispell; George, Columbia Falls; and Floyd, Molalla, Oreg.), 35 grandchildren, and 4 great-grandchildren.

**Murray.** Mr. and Mrs. Elmer Murray, Akron, N.Y., were married Nov. 24, 1911, at Middlebury, Ind., by Bishop D. D. Miller. They observed their fiftieth wedding anniversary on Dec. 30, 1961, with open house in the social room of the Clarence Center Mennonite Church. They are the parents of 14 children: Gerald and Joella—Mrs. Christ Troyer, of Syracuse, Ind.; Elmer, Jr., Buffalo, N.Y.; Gladys—Mrs. Elmer Pebbles, Alden, N.Y.; Grace—Mrs. A. B. Nelson, Lagrange, Ind.; Ruth—Mrs. Daniel Mawhinney, New York City; Blanche—Mrs. Ralph Hartzler, Clarence, N.Y.; Franklin, Lockport, N.Y.; Joseph, Clarence, N.Y.; Doris—Mrs. Glendon Klingelsmith, Akron, N.Y.; Orpha—Mrs. Raymond Miller, Arcade, N.Y.; John, Kouts, Ind.; Paul, Akron, N.Y.; and Shirley—Mrs. Floyd Miller, Corfu, N.Y. They also have 37 grandchildren and one great-granddaughter. This occasion had special significance for the entire family, as it was the same time all 14 children were together at the same time.

The Murray family moved to Gasport, N.Y., from Middlebury, Ind., in 1920. There they lived on a farm until seven years ago, when they moved to Akron, N.Y. They enjoy relatively good health. In their large family there has been no death of children, in-laws, or grandchildren. Three other Mennonite families moved to the area of Gasport and Akron in western New York in 1920. This was the beginning of the present Clarence Center Mennonite Church, located on Clarence Center Road, Akron, N.Y.

**Zehr.** Peter B. and Annie (Lebold) Zehr celebrated their fiftieth wedding anniversary on Jan. 4, 1962. They are the parents of two children: Ernest, Kitchener, Ont.; and Mary—Mrs. Mervin Gascho, Baden, Ont. There are three grandchildren. Bro. and Sister Zehr are members of the Baden Church. He is 74 years old and she is 70.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Burkholder,** Effie, daughter of Abraham and Elizabeth (Wine) Grove, was born at Danforth, Ill., Aug. 1, 1881; died at the King's Daughters' Hospital, Staunton, Va., Dec. 4, 1961; aged 80 y. 4 m. 3 d. She was married to Reuben Samuel Burkholder, who died in 1956. Surviving are one daughter (Mrs. Lettie Graves, Waynesboro, Va.), 3 sons (Oren B. and Nelson R., both of Waynesboro; and Roy A., Philadelphia, Pa.), 11 grandchildren, 5 great-grandchildren, and one sister (Lettie Schultz, Bozeman, Mont.). She was a member of the Hildebrand Church for 54 years. Funeral services were held at the church, Dec. 6, in charge of F. E. Weaver and Marion C. Weaver.

**Diener,** Moses M., son of George and Mary Diener, was born at Elkton, Mo., Nov. 22, 1874; died at his home near Versailles, Mo., Jan. 5, 1962; aged 87 y. 1 m. 14 d. On Dec. 5, 1895, he was married to Sarah A. Raber, who died Feb. 5, 1958. Surviving are 2 sons and 4 daughters (George, Versailles; Edward, Canby, Oreg.; Mrs. Pearl Nebel, Fulton, Mo.; Alice, Beulah, and Esther, Versailles), 22 grandchildren, and 39 great-grandchildren. One daughter preceded him in death. He was a member of the Mt. Zion Church, where funeral services were held Jan. 8, in charge of Leroy Gingerich and Allen Zook.

**Easton,** Ida M., Harrisburg, Pa., died at a local hospital after a two-month illness; aged 91 y. She was a member of Strickler's Mennonite Church. Surviving are one son (Oliver S., with whom she resided), 5 grandchildren, 9 great-grandchildren, and 2 great-great-grandchildren. Services were held at the Mt. Joy Church, Dec. 1, with Harry Longenecker and Russell Zeager officiating.

**Frey, Dale William,** oldest son of A. Dale and Kathryn (Amstutz) Frey, was born near Wauseon, Ohio, Oct. 18, 1942; died suddenly, the result of an automobile accident in Toledo, Ohio, Jan. 15, 1962; aged 19 y. 2 m. 27 d. He was employed by the Mobile Farm Service of Archbold, Ohio. Surviving are his parents, 4 brothers (Gene Allen, David Lee, Steven Ray, and Randall Scott), and his grandparents (Mr. and Mrs. Aaron D. Frey, and Mrs. Eliza Amstutz). Funeral services were conducted by P. L. Frey and Ellis Croyle at the Zion Mennonite Church, Archbold; interment in Pettisville Cemetery.

**House, John Moses,** passed away at the Patrick Henry Hospital, Newport News, Va.; aged 62 years. Who were his parents? Where is his

family? These are questions unanswered, but one thing we know, he found the Lord nine days before he passed away on Jan. 5, 1962. He was saved on Dec. 28 and baptized the same day. As he was visited the following Sunday, he was asked how it was with him and his Lord. He whispered, "It's wonderful." One of his nurses told the visitors, "I never saw the Lord do so much for anyone." His funeral was held at the Providence Mennonite Church, Denbigh, Va., in charge of Wilbur H. Smoker, with seven present. A strange funeral for us, no friends, no relatives, no tears, no last-minute loving caresses. His body was laid to rest in the church cemetery. If anyone reading these lines is living a life of sin, take thought, and change; no one might happen to visit you in your last illness.

**Knox, Edith,** wife of Leroy Knox, died after a long illness at her home near Dover, Del., Dec. 31, 1961; aged 80 y. Surviving are her husband and 2 daughters. She had been blind for two years, and bedfast for nine weeks. Because of the concern of her daughters and through the efforts of the nurse caring for her (a member of the Central Mennonite Church), she became aware for her need of accepting Christ as her Saviour. On Dec. 21, she requested baptism, and Daniel Yoder, pastor of the Central Church, baptized her. Ten days later she passed on to her eternal reward. Funeral services were held from the Trader Funeral Home, Jan. 3, with Daniel Yoder officiating.

**Lauver, Minnie B.,** daughter of Martin and Barbara (Brubaker) Brubaker, was born near East Salem, Pa., Sept. 30, 1889; died at the Community Hospital, Sunbury, Pa., Dec. 4, 1961; aged 72 y. 2 m. 4 d. On Nov. 23, 1911, she was married to Clayton H. Lauver. They observed their fiftieth wedding anniversary quietly in their home 10 days prior to her death. Surviving, besides her husband, are 3 sons and 5 daughters (Chester B., Raymond C., J. Clayton, and Bessie—Mrs. Donald Frymoyer, all of Mifflintown; Anna—Mrs. Clair Saner and Elizabeth—Mrs. Leon Yoder, of McAlisterville; Ruth—Mrs. Paul Graybill and Ellen—Mrs. Glen Apple, of Richfield), 29 grandchildren, one great-grandson, and 2 sisters (Mrs. John Heckman, Richfield; and Mrs. Levi Lehman, Lancaster). One brother, one sister, one half sister, and one grandson preceded her in death. She was an active member of the Lost Creek Mennonite Church. Funeral services were held at the Delaware Church, in charge of Donald Lauver and Banks Weaver; interment in Lost Creek Mennonite Cemetery.

**Martin, J. Harry,** son of Henry H. and Fannie (Miller) Martin, was born at Hagerstown, Md., Feb. 3, 1883; died at Hagerstown, Jan. 21, 1962; aged 78 y. 11 m. 18 d. On Nov. 30, 1911, he was married to Anna M. Eshleman, who survives. Also surviving are one daughter and 2 sons (Edna—Mrs. Paul W. Shank, Scottdale, Pa.; J. Allen and Wilbur H., both of Hagerstown), and 13 grandchildren. One daughter preceded him in death. He was a member of the Cedar Grove Church, where funeral services were held Jan. 24, in charge of Nelson L. Martin and Harold A. Lehman.

**May, William,** Hummelstown, Pa., died at his home Jan. 13, 1962; aged 82 y. Surviving are 5 daughters and 6 sons (Mrs. Stella Hess, Bareville; Mrs. Cathrine Achenbach, Lebanon; Mrs. Verna Witmer, Harrisburg; Mrs. Edith Draubaugh, Bainbridge; Mrs. Gertie Ranshaw, Hummelstown; Curtis W., Elizabethtown; Raymond D., Hummelstown; John E., Hershey; Charles E., Hummelstown; Christie M. and Paul H., both of Palmyra), 2 sisters (Mrs. Eliza Eyer, Columbia; and Mrs. Ellen Lehr, York), one brother (David, Dillsburg), 43 grandchildren, and 39 great-grandchildren. Funeral services were held at Boyer's Funeral



Home, Jan. 17, in charge of Harry Longenecker and Frank Zeager; interment in Zion View Cemetery.

**Morris, Gordon Earle**, son of Coe and Ina (Randall) Morris, was born at Morell, Minn., March 1, 1896; died at Glenwood Springs, Colo., Oct. 30, 1961; aged 65 y. 7 m. 29 d. He was married to Nora Sappenfield. Surviving are one son and 2 daughters (Joseph, Glenwood Springs; Mrs. Naomi Hendricks and Faye, both of Eagle, Colo.) and 8 grandchildren. He accepted Christ as Saviour upon confession of faith while a patient at Valley View Hospital and, upon request, was baptized about 24 hours before he passed away. Funeral services were conducted at the Community Church in Eagle, Colo., by Chaplain Jacob F. Weirich. A mixed quartet from the VS unit sang.

**Moyer, Annie D.**, daughter of Henry C. and Mary (Detwiler) Derstine, was born in Salford Twp., Pa., Dec. 21, 1890; died at her home in Telford, Pa., Dec. 24, 1961; aged 71 y. 3 d. On Sept. 13, 1913, she was married to William D. Moyer, who survives. Also surviving are one son and one daughter (Willis D., Telford; and Alma—Mrs. Harvey C. Freed, Souderton), 3 brothers (Jacob D., Souderton; David D., Telford; and Isaiah D., Franconia), and 2 sisters (Mrs. Chester M. Moyer and Mrs. Vincent C. Detweiler, both of Telford). She was a member of the Franconia Church, where funeral services were held Dec. 28, in charge of Menno Souder, Curtis Bergey, and Leroy Godshall.

**Nice, Laura M.**, daughter of Noah and Mary (Moyer) Moyer, was born in Salford Twp., Pa., Aug. 1, 1893; died at the Grand View Hospital, Sellersville, Pa., Dec. 18, 1961; aged 68 y. 4 m. 17 d. On Dec. 2, 1916, she was married to Howard C. Nice, who survives, and is a patient at the Grand View Hospital. They had no children. Surviving are 4 sisters (Mrs. Minerva M. Moyer, Barbara M. Moyer, and Mrs. Rufus D. Derstine, all of Souderton; and Mrs. El. H. Gehman, Bally, Pa.) and one brother (Jacob M. Moyer, Telford). She was a member of the Franconia Church, where funeral services were held Dec. 24, in charge of Curtis Bergey and Leroy Godshall.

**Pletcher, Suzanna**, daughter of Jacob and Lelah (Bergey) Berkey, was born in southern Ohio, Dec. 2, 1868; died Jan. 10, 1962, at Pampa, Texas, of a cerebral hemorrhage which occurred Oct. 1, 1961; aged 93 y. 1 m. 8 d. On Nov. 22, 1885, she was married to Thomas Pletcher, who died in 1928. Surviving are 7 children (Lydia—Mrs. Harvey Holdeman, Perryton, Texas; Anna—Mrs. Louis Rogers, Sparta, Mo.; George and Harvey, Perryton; Noah and Paul, Pampa; and Esther—Mrs. Worley Adair, Lawton, Okla.), 41 grandchildren, 119 great-grandchildren, 52 great-great-grandchildren, 3 brothers (Albert Kilmer, Ft. Sumner, N. Mex.; and Noah and John, Hubbard, Oreg.), and 3 sisters (Anna—Mrs. Elmer Stauffer, Cora—Mrs. Albert Smith, and Saloma—Mrs. Ed Schoenheinz, all of Hubbard, Oreg.). Two of her grandchildren (Ella May—Mrs. Allen Wagner, La Veta, Colo.; and Bill Pletcher, Perryton) were reared in her home. Preceding her in death also were 2 sons, 2 daughters, one stepson, 4 brothers, and 2 sisters. Grandma Pletcher was one of the pioneers of this county, and in her home one of the first Sunday schools in the county was started. Out of this Sunday school emerged the present Perryton Mennonite Church. She and her husband traveled by covered wagon to Ochiltree County in 1908. She was a member of the Perryton Mennonite Church. Funeral services were held at the First Baptist Church, in charge of E. E. Showalter, Wallace Jantz, and Marcus Adair; interment in Ochiltree Cemetery.

**Reist, Eugene N.**, son of Eli G. and Fianna

(Nissley) Reist, was born in Rapho Twp., Mt. Joy, Pa., June 14, 1893; died at his home in Sarasota, Fla., Aug. 17, 1961; aged 68 y. 2 m. 3 d. On June 22, 1921, he was married to Suley Enck, who survives. Also surviving are 2 sons (Robert, Florin, Pa.; and Charles, Mt. Joy), 5 grandchildren, 3 sisters (Mabel—Mrs. Christian L. Nissly, Mt. Joy; Anna R. Weaver, Lancaster; and Mary R. Greider, Landisville), and one brother (Alvin J., Mt. Joy). One son preceded him in death. He was a member of the Mt. Joy Church. Funeral services were conducted at the Nissley Funeral Home, Aug. 21, by Henry W. Frank; burial in Hammer Creek Mennonite Cemetery.

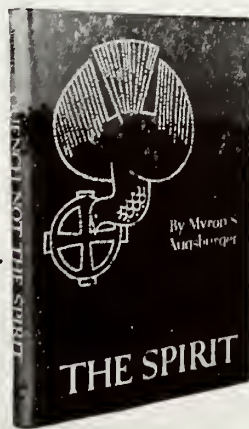
**Rider, Amanda**, daughter of Henry and Fanny Metzgar, was born Jan. 21, 1860; died at the home of her granddaughter, Mrs. Dale Weaver, Middletown, Pa., Dec. 21, 1961; aged 101 y. 11 m. On Jan. 3, 1884, she was married to John Rider, who died in 1921. Surviving are 2 sons and 2 daughters (William and Clayton, Middletown; Fanny—Mrs. Harrison Noll, Palmyra, Pa.; and Mrs. Emma Huss, Hummelstown, Pa.), 16 grandchildren, 33 great-grandchildren, and 4 great-great-grandchildren. She was a member of the Strickler Mennonite Church. Services were held at Geysers E.U.B. Church, Dec. 26, in charge of Clarence Lutz and Russel Zeager.

**Shank, Fannie K.**, daughter of Samuel W. and Christianna (Keener) Martin, was born at Maugansville, Md., Aug. 18, 1886; died at her home in Greencastle, Pa., Jan. 15, 1962; aged 75 y. 4 m. 28 d. On Dec. 5, 1916, she was married to David G. Shank, who survives. Also surviving are 2 foster daughters (Mrs. Clyde Horsh, Chambersburg; and Mrs. Rollo Mowen, State Line, Pa.), 3 brothers (Harvey

K. and Adin K., Maugansville; and Samuel K., Hagerstown), and 3 sisters (Maggie—Mrs. Amos Lehman, Chambersburg; Anna—Mrs. Martin E. Horst, Maugansville; and Mary—Mrs. Norman Diller, Hagerstown). She was a member of the Reiff Church, where funeral services were held Jan. 18, in charge of Reuben E. Martin, Nelson H. Martin, Oliver H. Martin, and Moses K. Horst.

**Shelly, Cora L.**, daughter of Frank and Katie (Landis) Alderfer, was born in Bedminster Twp., Pa., Jan. 17, 1888; died at the home of her daughter, Mrs. Winfield Hunsberger, Ottsville, Pa., Dec. 31, 1961, after a long illness; aged 73 y. 11 m. 14 d. On March 23, 1907, she was married to Erwin M. Shelly, who died May 14, 1943. Surviving are 4 daughters and 2 sons (Mildred—Mrs. Willis Derstine, Ottsville, Pa.; Florence—Mrs. Wm. D. Landes and Earl A., Telford; Victor A., Perkaspie; Martha—Mrs. Winfield Hunsberger; and Marie—Mrs. Lloyd Bishop, Perkaspie), 26 grandchildren, 10 great-grandchildren, and 7 brothers and sisters (Horace L., Ephraim L., Mrs. Warren D. Yoder, Franklin L., Wm. L., Arthur L., and Mrs. Walter Yoder). She was a member of the Blooming Glen Church, where funeral services were held Jan. 4, in charge of David F. Derstine, Jr.

**Warye, Emma**, daughter of Christian G. and Mary (Slonecker) Augsburger, was born in Butler Co., Ohio, March 13, 1871; died at Bellefontaine, Ohio, Jan. 6, 1962; aged 90 y. 9 m. 24 d. In 1910 she was married to Joe Warye, who died in 1939. After the death of her husband she lived in a small apartment at the home of a nephew, Boyd Lapp. In her last days her niece, Ruth Lapp, cared for her. She was a member of the Oak Grove Church,



Coming February 10

## QUENCH NOT THE SPIRIT

by Myron S. Augsburger

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where funeral services were held Jan. 8, in charge of Nelson Kanagy, assisted by D. Chauncey Kauffman.

**White, Nelson Eugene**, infant son of Paul and Ruth (Ebersole) White, Manheim, Pa., was born at Lancaster, Pa., Dec. 4, 1961; died at the St. Joseph Hospital, Lancaster, Jan. 4, 1962; aged 1 m. Surviving are his parents, one sister (Ann Louise), and his grandparents (Mr. and Mrs. Benj. Ebersole, Mt. Joy; and Ira White, Washington Boro). One infant brother preceded him in death. Graveside services were conducted at the Masonville Mennonite Cemetery, Jan. 8, by Christian Charles.

**Zehr, Nancy**, eldest daughter of Daniel S. and Leah (Iutzi) Zehr, was born July 11, 1902; died at the General Hospital, Stratford, Ont., Sept. 2, 1961; aged 59 y. 1 m. 22 d. In 1940 she moved to her late residence in Tavistock. Surviving are 2 sisters and one brother (Marion—Mrs. Harvey Steinman, Selma—Mrs. Lorne Brenneman, and Lloyd, all of Tavistock). She was a member of the East Zorra Amish Mennonite Church. Funeral services were held September 4, with a sermon by Peter Nafziger.

**Zook, Enoch Jacob**, son of Jacob and Sarah (Kauffman) Zook, was born in Lawrence Co., Ohio, Feb. 17, 1879; died after an illness of one week at the Jameson Memorial Hospital, New Castle, Pa., Jan. 11, 1962; aged 82 y. 10 m. 25 d. On Jan. 14, 1922, he was married to Mary E. Spiker, who survives. Also surviving are 3 daughters and 2 sons (Mrs. Ethel Troyer, Elida, Ohio; Mrs. Sara Eshleman, Harrisonburg, Va.; Mrs. Mary Emma Shank, Scottsdale, Pa.; Orren, Youngstown, Ohio; and E. Homer, West Middlesex, Pa.), 10 grandchildren, and one great-grandchild. One son preceded him in death. He served as a section foreman for the Pennsylvania Railroad from 1904 to 1945. He also served as Sunday-school superintendent, song leader, and church treasurer. On May 23, 1920, he was ordained as minister at the Maple Grove Church, New Wilmington, Pa., with John F. Mast in charge. On Nov. 5, 1922, he was ordained to the office of bishop, with Eli Stoltzfus in charge. He served the Maple Grove Church until he retired in 1953. He also served on the Mission Board at Youngstown, Ohio, while T. K. Hershey and John I. Byler served there. Funeral services were held at the Sharp Funeral Home, Jan. 14, in charge of Merle W. Eshleman, M. L. Troyer, and Nathan Nussbaum; interment in the Amish Cemetery, New Wilmington.

The North Carolina State Baptist Convention, representing the largest denomination in the state, has urged trustees of its seven church-supported colleges to act as quickly as possible to desegregate. It further asked all Baptist churches in the state to "seek God's will" in opening church doors to Negroes. Only a dozen hands showed as an opposition vote was taken.

\* \* \*

More than a million and a half Americans, including 600,000 civilians, live and work in countries outside the United States. The National Council of Churches is sponsoring an Institute on Overseas Churchmanship, to help Christian laymen to be more effective spokesmen for their faith when they live or travel abroad.

\* \* \*

Companies producing Christmas cards report an increasing trend to stress the spiritual character of the holiday and de-emphasize its material aspects. Religious



## ITEMS AND COMMENTS

### BY THE EDITOR

cards are increasing and those featuring cartoons or humor are dropping off sharply.

\* \* \*

The 17 southern and border states plus the District of Columbia have this year 7.3 per cent of their Negro enrollment attending public schools with whites. At the end of the 1960-61 school year, the percentage was 6.9. However, 97 per cent of the South's desegregated Negro students live in the District of Columbia and the border states of Delaware, Kentucky, Maryland, Missouri, Oklahoma, and West Virginia. The remaining 3 per cent are in Arkansas, Florida, Georgia, Louisiana, North Carolina, Tennessee, Texas, and Virginia. Three states, Alabama, Mississippi, and South Carolina, are still entirely segregated.

\* \* \*

The Schwenkfelder Church—one of the oldest Protestant denominations in the world and probably the smallest—marked the 400th anniversary of the death of the founder, Caspar Schwenkfeld von Ossig. This denomination has only five congregations, four of them near Philadelphia and one in Philadelphia. There is a total of 2,500 members. The Schwenkfelder Library near Pennsburg has 30,000 volumes and manuscripts covering from the Reformation to the present. It conducts the Perkiomen School at Pennsburg, a preparatory school for 220 boys. The Schwenkfelders developed in Europe, but when they were persecuted there, they came to Philadelphia in 1734. For many years they worshiped only in private homes, but now they have a few quite elaborate buildings. The church has had a missionary outlook, but because of its small size, it has channeled its missionaries and its giving through the American Board of Commissioners for Foreign Missions, now the Board for World Ministries of the United Church of Christ.

\* \* \*

The Biblical text of John 3:16 was read in 53 languages at a service in Immanuel Evangelical Lutheran Church in New York on Universal Bible Sunday. The first translation at the service was in Aramaic, the language spoken by Christ. Participating in

the service were consular officials, foreign students, and other visitors and parishioners.

\* \* \*

Major Roman Catholic religious orders in the United States have been urged to tithe their present membership in order to provide Latin America with 20,000 priests, brothers, and sisters within the next ten years.

\* \* \*

Christmas decorations in liquor stores anywhere in Kansas were outlawed by officials of that state. Under the statute permitting liquor sales in Kansas, stores are not allowed to advertise in any way.

\* \* \*

A communist publication has denounced as a disgraceful state of affairs, the fact that religion still flourishes in Lithuania, which has been under Soviet occupation since 1940.

\* \* \*

Evangelist Billy Graham has agreed to participate in a Baptist-sponsored evangelistic crusade in Japan in 1963. He will devote two weeks to the five-week crusade, probably in one-night speaking engagements in various centers.

\* \* \*

The director of the Peace Corps at Washington, addressing a gathering of representatives of overseas voluntary agencies, said it would be a mistake, in the opinion of the Peace Corps, for missionary or denominational groups to operate Peace Corps projects. He was upholding the agency's rule against aiding private missionary organizations. This ruling makes it clear why our Mennonite agencies decided against Peace Corps participation.

\* \* \*

The Light and Life Hour, Free Methodist broadcast, is produced in seven languages and heard in 50 or more countries.

\* \* \*

A leading Lutheran news writer says that controversy over federal aid to parochial schools was the top religious news story in 1961.



# Gospel Herald



*God would have us do something  
about Christianizing our race relations.*

TUESDAY, FEBRUARY 13, 1962  
VOLUME LV, NUMBER 7

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## Actions Always Speak Louder Than Words

By Robert J. McCracken

### *An Analysis of the World Problem of Race*

The race problem today is a world problem. The Western nations have lost their hold on Asia and Africa. There is a rising tide of nationalism all through the East. The colored peoples are in revolt alike against white domination and white exploitation. They are animated by a sense of national destiny and of solidarity among themselves. They have confidence in the justice of their cause. They are seeking freedom and equality and are resolved to secure them. They are being wooed by Soviet Russia which, for reasons of its own, desires to put an end to the leadership of the West in the East. There is no subject more urgent and crucial, unless it is the threat to civilization bound up with competitive experimentation in atomic fission.

For us in this country the race problem is a domestic problem. It is particularly acute at the moment when the South faces the responsibilities of implementing the unanimous decision handed down by the Supreme Court that racial discrimination in public schools is unconstitutional. A situation is developing which is fraught with danger and which could easily get out of hand.

Racial incidents in our country are the biggest telling point in communist propaganda against the United States. They are played up prominently in newspapers throughout the East. Readers of those newspapers identify themselves with such racial incidents. In our newly acquired role as political and moral leader of the West the eyes of the world are upon us. We give allegiance to the creed that all men are created free and should have equal rights and opportunities, but we forfeit confidence, lose respect, arouse suspicion and even hatred by our treatment of our own racial minorities. Begin to practice what you preach, we are told; or stop preaching what you do not practice; or stand condemned as hypocrites. Racial discrimination imperils our world leadership and plays into the hands of communism. After all, three fourths of the world's population are colored. The Asian and African peoples can be convinced that a nation which seeks to lead the world in the ways of democracy is qualified to do so only if that nation maintains a policy of equality for its own citizens.

At a college in Lahore a student said to Norman Cousins: "Why do you insult the intelligence of the world by calling yourself a democracy when 20 million of your people are forced because of the accident of skin coloration to live in slums, and go to inferior schools, and work at inferior jobs? Is this what you mean when you say that in a democracy the individual must be given every highest potential? Those are just stupid, dishonest words, and you do no credit to yourself when you say them."

On a Sunday in Indianapolis, Nelson Cornelius entered a restaurant near the YMCA where he was a guest and sat down to await service. He was completely ignored. After a long wait, the manager told him he could not be served. Rising to go he said,



# God's Truth

By BETH DUVAL RUSSELL

Human muscle, bone and skin . . .  
Where does prejudice begin?

"White supremacy" is done  
Since the blood bank proved us ONE!

Truth that Christians tend to slight,  
Science floods with cold, clear light!  
Syracuse, N.Y.

"I am sorry. I have come a long way—10,000 miles." On inquiry the manager learned he was from India, and not, as he had supposed, an American Negro. He then urged him to sit down and be served. The incident, one of several embarrassing experiences for Mr. Cornelius, led him to terminate his stay in the United States. He had been on an exchange program subsidized by the Ford Foundation, under the sponsorship of the National Council of YMCA's. He returned to New Delhi where he reported his impressions to his YMCA board, which included Rajendra Prasad, President of India. Recounting the incident he said, "I have had many pleasant experiences, many courtesies and generousities." But he added that his observations of discrimination against people of color made the "one impression that is breaking down all the other impressions I have of the United States."

This is only part of the story. There is another and brighter side. Mr. Cornelius may not have seen it, but Norman Cousins was quick to point it out to the student body of the college in Lahore. The United States is on the way toward eliminating the evil of segregation. A slow but steady integration is taking place. Educational opportunities are increasing—and the Supreme Court decision has accelerated the pace. Many states have prescribed penalties against job discrimination on racial grounds. The denial of the ballot box is being abolished. Negroes in the South are being elected and appointed to public office. In religion, science, the arts, sports they are making outstanding contributions and are high in the esteem of their fellow Americans. The progress is not fast enough or deep enough, but it is progress.

In this problem of race relations the churches are deeply involved. The Christian principle is unambiguous and crystal

clear. There is no social issue on which the light of the Gospel is clearer. *There is no Christian argument in defense of racial discrimination!* The emphatic, explicit teaching of the Bible is that there are no inferior races, that God is the *Creator* of all men, that He has no favorites, that before Him all are equal, that Christ died for all and in Him there is neither Jew nor Greek, neither bond nor free, neither male nor female. Anyone who takes seriously the Christian interpretation of life will assent to the New Testament dictum: One God and Father of us all. Writing from South Africa where racial tensions are sharp, Alan Paton, author of *Cry, the Beloved Country*, has this to say "One thing we can be grateful for—it is getting very hard indeed for a Christian to think that God likes his race better than other races. A Christian may still like his own race better than others, but it is getting very hard to think that God agrees with him. And even if he does think that God agrees with him, it is getting very hard, almost impossible, to say it out loud."

Here is an issue about which the churches today are speaking with one voice. In every ecumenical gathering since 1928, segregation in the church of Christ based on color or race has been unqualifiedly condemned. The National Council of Churches, representing 30 denominations, hailed the Supreme Court decision as "a milestone in the achievement of human rights" and held that the ruling "gives a clear status in law to a fundamental Christian and American principle." Earlier, repudiating racial segregation, it had declared, "The pattern of segregation is diametrically opposed to what Christians believe about the worth of persons, and if we are true to the Christian faith we must take our stand against it." Individual denominations—Congregationalist, Methodist, Lutheran, Episcopalian, [Mennonite]—have made pronouncements of a similar character. The Southern Baptists in Convention voted to commend the Supreme Court decisions "as in harmony with the constitutional guarantee of equal freedom of all citizens and with the principles of equal justice and love for all men." The Convention called on Christian statesmen "to use their leadership in positive thought and planning to the end that this crisis in our national history shall not be made the occasion for new and bitter prejudices, but a movement toward a united nation embodying and proclaiming a democracy that will commend freedom to all

(Continued on page 158)

## Our Readers Say—

I read with much interest the article written by David F. Derstine, Jr., "What Can We Learn from Billy Graham?" As one who has also attended the Graham meetings, I can express agreement with much Bro. Derstine related to us in the article. I severely object, however, to the insinuations registered in point five.

As a young man and fellow minister, I count it a privilege and a blessing to be included among the "barrelheads." I live with and work among individuals in a non-Mennonite community. In no instance have I found our "not necessarily dignified" apparel to be a hindrance. Yes, I must confess some have turned away from our fellowship because of our distinctiveness, but this aids in weeding out those unwilling to take up their cross and daily follow Christ.

It is a difficult task attempting to sell a product we personally are not sold on. It is not our distinctiveness that hinders our "sale of witness"; rather, the "double standard" and ludicrous appearance of many included in the distinctive category. I dare you to become sold on Christ and the cross and you'll find it less difficult becoming sold on the three dimensional witness for Him—speech, conversation, and attire.—Glen M. Sell, Gaithersburg, Md.

\* \* \*

I write concerning the article on "What Can We Learn from Billy Graham?" (Jan. 16). True, one can and needs to point out the weaknesses of his own group, but it can be done in more palatable ways, and to more proper persons than the general public. For instance, if I were one looking for a church home, and would come across an article like the one named above, I believe I would decide against the Mennonite Church. Also, if I were not convinced in favor of the doctrine of nonresistance, I would tend to conclude that since it is championed by such inconsistent people as those described in the article, they must not have the right interpretation of the New Testament, and therefore I would not be convinced by their teaching.

Now I will assume that Bro. Derstine did not mean to be so negative about the Mennonite Church, but rather that he emphasized in order to strengthen a worthy point he was trying to make. But the emphasis went too far, even to the point where the influence goes in the wrong direction. There are many young and middle-aged people who are already critical of the church and who are in need of sympathetic help toward a better attitude, but this article does not offer any help to such members.

Furthermore our writer gives some of his criticisms of the church in a way that makes it appear that they obtain generally, when in fact there are only some individuals who deserve such discredit. I refer to such expressions as "disunity and lovelessness and tradition," "ill-fitting plain suit," "our people don't hear us say," "The Bible says," and others.

Also, a few things mentioned reveal, at best, a lack of proper knowledge or understanding of some doctrines, as in the expression, "Our dress

(Continued on page 144)

## GOSPEL HERALD

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## Failure in Communication

One of the most difficult things any man has to learn is to communicate to another his thought, his feelings, his convictions. It is hard to tell the truth. In the absolute probably none of us are ever understood. There are many things that keep mind from meeting mind.

Sometimes people try to keep from being understood, for they do not want their inner selves to be made known. It is no wonder that their words are a mystery. It is easy to hide behind a thick hedge of verbiage.

But even when we want to be understood, as an honest man does, the hearer or the reader so seldom gets clearly what we mean. Words do not mean the same for both of us; sentences do not point the same direction. And so we have those frequent tragedies when speakers, and especially writers, are misunderstood; in the mind of the receiver is something different from what the speaker or writer meant to say.

In our issue of Jan. 16 we had an instance of such regrettable misunderstanding. Bro. David Derstine, in an article which we asked him to write, referred again to the meeting in which some of our brethren had tried to present to Billy Graham an understanding of Biblical nonviolence. Do we have anything to learn from him? This question gave us the idea for this article. And Bro. Derstine pointed out various things that he thought we could learn from him. This directed attention to some of our faults. Bro. Derstine could write as well, probably more easily, about our virtues. But that was not his subject in this article. And so he seemed to some to be too critical.

Particularly he was understood in one paragraph to be poking fun at the plain coat. A careful rereading of that passage should show that he was protesting against ill-fitting clothes, which are no testimony to real nonconformed dress. He did not mean, we are sure, and the editor did not understand him to mean, that all plain clothes are unbecoming. He was just warning us against those that are.

But a number of letters arriving at the editor's desk, a few of which we publish in Our Readers Say in this issue, show that he was misunderstood. We do not blame our readers, for many took the same meaning from his words. The editor should have thought how this might have been understood. The offending parts should have been edited out. We regret our blunder.

We would not willingly participate in any ridicule or discouragement of any prac-

tice of nonconformity. We all see too many illustrations of the stampede toward worldliness, in attire as well as in other ways, to be lighthearted about it. The author of this article and the editor both wear plain coats, which for many years have been an accepted application among us of the nonconformed principle. We were not trying to drive people away from their use.

We have been writing and editing for many years. It is clear that we still have much to learn. We appreciate criticism, for it reveals our faults. We also crave your prayers, that the GOSPEL HERALD may help to direct the Mennonite Church in Scriptural spiritual living.—E.

## The Basic Sin

There is no sin greater than pride. For in some sense pride underlies other sin. Anger arises when our own sense of worth and purpose is frustrated. Lust is the selfish conviction that our desires should master everything else. Theft often follows covetous desire to have credit for what we cannot afford. Wars arise from the pride of nationality. There are some things we just won't take!

Of course, since all sin is basically rebellion against God, human pride, in defiance of God, is the basic sin.

Christ calls us to the crucifixion of pride. He dramatized this for us when He knelt at the feet of His disciples, one by one, and washed their feet. He, their Lord and Master, was taking the place and doing the work of a lowly servant. He was cleansing, not so much their feet as their hearts. He was graciously washing away their pride.

No wonder that their faces burned with shame, and that Peter, putting the thought of all of them into words, protested what their Lord was doing. It hurt his pride to have his Master do this menial task for him, something as it would embarrass a husband to have a wife get down and blacken the shoes on his feet. This is something a husband ought to do for the wife he loves and respects. And washing feet is something a disciple ought to do for the Lord Jesus.

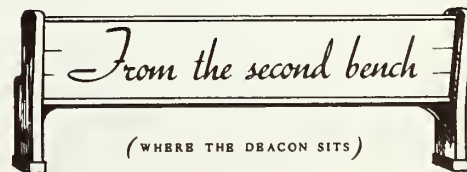
Jesus is trying to bring His disciples to lowliness and poverty of spirit, so that they might better go with Him into the crucifixion experience just ahead. They must become humble enough to receive all He would do for them. It will not be enough for them to watch Him as He washes their

feet and as He goes to the cross for their cleansing. They must be crucified in spirit also, and they must wash one another's feet in expression of a loving and lowly spirit in which pride is put to death on the cross of Christ.

For just as pride is the basic sin, so voluntary submission to the cross and all that goes with self-crucifixion is basic to Christian experience. One cannot receive the benefits of the cross except at its foot. The bowed knee, the downcast eye, tears of repentance, a crushed heart, a speechless tongue are still the accompaniments of the humility which God requires.

When pride is crucified, the effects will be seen in the life. Standards of living will be scaled down when we have no more desire to keep up with our neighbors. Ostentation in attire, cars, and homes will disappear. Our brethren will find us easy to approach when our self-defenses are down. We will not be offended when our self-estimate is lower than that of others. We will not think that we are humble merely because we observe feet-washing as an ordinance of the church. Bowing at the feet of brethren will be a daily occurrence when we have fully and completely crucified our pride on the cross of our Lord.

Any other remedy for pride is partial and ineffective. We will have manifestations in our lives of the world's spirit until our pride is slain in God's way. We will have conflict and struggle and ambition and self-seeking and self-defense, with all the consequent church trouble, until we apply God's basic remedy to our basic spiritual disease—pride.—E.



## Lukewarm Church

Is it possible that we are too much at ease, and satisfied?

One of our evangelists was asked, "How do you feel, preaching to a crowd of drowsy, self-satisfied people?" He replied, "I feel like jumping off the platform and grabbing them, one by one, and shaking them up and telling them, 'Wake up, brother; don't you know that this old world will be burned up, and all that's in it? Don't you know that millions of souls are going to be lost?'"

The Lord does not want a discouraged, a quitter church. He said in the Revelation, speaking to the church at Laodicea, "I would thou wert cold or hot." And, "He that hath an ear, let him hear what the Spirit saith unto [all] the churches."



# Of Cheese and Such

By J. PAUL SAUDER

Not too long ago, I visited the Central Market in Lancaster, Pa. It is a place where farm products of all sorts are retailed. Many of these foods are already prepared for eating. Then, too, there are stalls where meats, cheese, and other delicatessen items are sold, all of them ready to be set on the table. At one such stall operated by a friend I took a bit of account of stock, and he helped me, in his slack moments between customers. That accounting reminded me of some comfortable truth. Stick with us while we approach that truth by way of cheese, of all things.

There were cheeses of all sorts there, and they were mild, medium, and sharp. They had gotten their degree of flavor by reason of the length of time they had waited in the dark, for the most part. Some things take time, Christian, just as flavorful cheese takes time. That patience or something else that the Lord wishes to develop in you takes time and investment. Furthermore, there was on sale a certain cheese named Roquefort which is made by pricking the fresh cheese with an ice pick, thus introducing the spores of mold. Then the cheese remains in a dark, damp, and cool cave until it is thoroughly streaked with green mold inside. People bought it; it is good—and moldy—clear through. Its peculiar flavor is not made in a day; neither is the peculiar flavor of fragrant Christianity produced overnight nor without adversity of some sort or other.

Then there were the soft cream cheeses, plain or with something mixed into the cheese: cherries, peppers, chives, scallions (stalk and all ground up), mixed vegetables, pineapple, nuts. This was not a museum with a display of cheeses to be looked at; these cheeses were, each of them, preferred by somebody or other. Somebody wanted one of these cheeses more than he wanted to keep his money.

Then there was "Swiss cheese with holes and a nice smell, and Limburger cheese without holes and needing ventilation," as somebody once put it. And Liederkrantz was there and it smells worse (or better) than the Limburger does. There are actually people who wanted that smelly stuff rather than their money! Some people wanted their cheese *smoked*, and so some cheese was actually smoked before being offered for sale.

And the meats at that stand! Five kinds of ham, all ready to eat, seven kinds of loaf meats, souse, six types of bolognas, dried beef, sliced tongue, pork loin, corned beef, roast beef and roast pork—all these were ready for the instant sandwich. And the relishes were all there too, ready to go with the sandwiches. If you wished to cook your

own meats, there were ham, bacon, butt, tongue.

This was not a museum, I repeat; this was a place where people parted with hard-earned cash to get the peculiar thing of their choice. Presumably nobody liked everything; a salesman who sold all or most of these things told me that he could not eat tripe, the pickled stomach of the cow, though he sold it to those who doubtless relished it.

Like the varied offerings of that market stand, my Lord has offered me, but freely, all things to enjoy. The market things are offered at a fair rate of exchange, but *His* wealth is simply offered on the condition that I lessen my grip on things of far lesser value, or of no value at all. Furthermore, God's Word assures me that He has a natural taste, a positive liking for everybody. While each customer coming to the market stand has his likes and dislikes, our Lord has a positive relish for all men, having said "whosoever," absolutely, "whosoever" "cometh to me I will in no wise cast out." You see, the Lord likes the aged, the medium, and the "mild," the "processed" and the unprocessed, the mixed flavors and even the naturally repellent man, who, like Liederkrantz and Limburger, must be loved "in spite of," if he is to be loved at all.

Oh, a market stand can speak if you will but listen. It seems so strange that the Lord has an appetite for me (or you), but He does. His Word says so. He even parted with His well-loved Son, who came to this market-world to buy all of us different in-

dividuals that He might bring us back Home with Him. He paid a sufficient purchase price to buy us all, to keep us all, and to present us all at the "marriage supper of the Lamb."

Tampa, Fla.

## Read Revelation 22:20, 21

The six-year-old daughter of a minister was looking at the bookcase in his library. She saw a book with the title, *Is There a God?* and asked the question of her father. He replied that most people believe there is a God. Thinking of schoolbooks, she said to her father, "Look in the back of the book. The answer is always in the back of the book!"

That is true of the Bible. Turn to the back of the Book. In the very last verses of the last book in the Bible, Revelation, we read, "Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all." That is the answer to life's great questions, at the back of the Book.

—Halford E. Luccock.



A bill that would have re-established capital punishment in Delaware was vetoed by the governor. In his veto message he said: "The function of the criminal law is to protect the law-abiding and not to fulfill a lust for revenge." The death penalty was abolished by Delaware in 1958.

## Our Mennonite Churches: Mount Joy



The Mount Joy Church, located in Mount Joy, Pa., was dedicated Feb. 13, 1909. Before this building was erected, the congregation had worshiped at the Kraybill Church, which building is now used as a school—the Kraybill Mennonite School. The present membership is 350. Amos L. Hess, Henry F. Garber, and Henry W. Frank are the ministers, and George W. Leaman is the deacon.



# Soul Winning

By Willis Ratzlaff

What is the importance of knowing how to lead a soul to Christ? Every Christian is urged to carry forth the good news. Some folks, if he does not reach them with the Gospel, may never be reached!

Soul winning is ever of great value to those doing it. Jack says, "Soul winning will solve every problem in a Christian's life. It is essential to spiritual growth. As soon as you witness for Christ, it makes you study the Bible, that you might be ready to give the answers to the many questions which the unsaved ask, and that you might be equipped to deal with all classes of people."

In dealing with an individual, first show him the need of a Saviour by having him read Rom. 3:23: "For all have sinned, and come short of the glory of God."

Now ask, "How many have sinned? Have you sinned?"

The honest answer is, "All have sinned," including me."

"Well, then, what have you done?"

Repeat the question until he answers, "[I] have sinned, and come short of the glory of God."

Turn to Isa. 53:6 and have him read: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Question: "How many have gone astray?"

He answers, "All."

"What is the condition of the sheep that has gone astray?"

"Lost."

"Then what are you?"

"Lost."

Now have him read the second part of the verse and have him discover what has been done with sin: "And the Lord hath laid on him the iniquity of us all."

"Where have your sins been laid?"

"On him."

"To whom do you think the pronoun 'him' refers?"

"To Jesus Christ."

"Then, if your sins were laid upon Christ, are they any longer upon you?"

Continue questioning until he sees and admits that his sins were laid upon Christ. Then it is easy to show that if he would be saved, he must accept Jesus, the sin bearer.

Now have him read John 1:12: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

"Who are they that are given power to become the sons of God?"

"As many as received him."

"And how do we receive Him?"

Read the latter part of the verse: "Even to them that believe on his name."

"Do you believe on Jesus Christ, and will you definitely accept Him as your Saviour here and now?"

If he is anxious to be saved, he will answer, "Yes."

Then say, "Let us bow in a word of prayer and you tell God what you have told me, that you do here and now accept Jesus Christ to be your Saviour."

Get him to utter some kind of prayer, even though it be only the publican's prayer, "God be merciful to me a sinner." Explain that prayer is simply talking to God and telling Him what we want.

Show the necessity of confessing Jesus before others by Rom. 10:9, 10: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Show the one led to Christ that if he would have Jesus confess him before the Father in heaven, he must be willing to confess Him before men. Show him that if he makes much of Jesus, Jesus will make much of him, but if he makes little of Jesus, Jesus will make little of him.

For a passage of Scripture concerning sins forgiven use Acts 10:43: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

Have him read it a few times. Have him insert "Christ" instead of the pronoun "him."

Ask, "Who is it that receives remission of sins?"

He reads and gets the answer, "Whosoever believeth in . . . [Christ]."

"Do you believe in Jesus and receive Him fully as your Saviour?"

"I do."

"Now, what have you received?"

"Forgiveness of sins."

"Are you sure that your sins are forgiven?"

"I am."

"How do you know they are?"

Question him until, seeing the truth, he replies, "I know my sins are forgiven because God says so."

For showing he has received everlasting life use John 3:36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

The one dealt with reads this a few times. He is asked, "Who is it that hath everlasting life?"

"He that believeth on the Son."

"Do you believe on Jesus, and have you taken Him to be your Saviour?"

"Yes."

"Then, what have you?"

"Everlasting life."

"How do you know that you have everlasting life?"

Have him read the passage until he answers, "I know I have everlasting life because God in His Word tells me so."

Highmore, S. Dak.

## Mennonite Disaster Service in Belize

BY VIRGIL HOSTETTER



With mixed feelings I attempt to write a brief account of our work in Belize, the capital of British Honduras. A group of twenty-eight men was sent here to help repair houses that could be repaired, and to help build temporary homes sixteen miles out of the city. The first group of twelve men came the middle of November and worked until the middle of January.

The second group came the middle of December and worked until the middle of February. We tried to keep one half of the men in Hattieville on the new construction of temporary housing. The other half was divided into groups of two or three who restored roofs, raised houses out of the mud, straightened the crooked houses, and repaired churches.

One cannot adequately describe in words our work. We have many hard decisions to make. How may we decide who is the *most needy* among the needy? It is impossible to help all who apply for help. So many widows and women with children need help. One wishes we had a crew of fifty to do the needed work.

But there is another side too. We find many able-bodied men who do not want to work. Therefore we are trying to limit our work to widows and the helpless, and not helping those who are able to pay. We are working in co-operation with the Belize welfare workers. They investigate each case and inform us if they should have help.



When we finish a job, we get a great big "Thank you." "Thank you very much." "You have helped me so much." "You people have done so much for us."

The First Minister, Mr. Price, has been very grateful and has been a great help in the over-all plans for the work.

Now we have told briefly of the work of the MDS men. There are several others that make up a vital part of this team. They are the MCC workers, the Denlingers and two trained nurses, who have made the 60-day stay away from home more pleasant for us.

Belize, British Honduras.

## Profanity

BY SHEM PEACHEY

One would think that every Christian would know that he who swears and curses, severs his relation with God, if he had any. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain" (Ex. 20:7).

Profanity means to use sacred terms irreverently, with impiety or contempt. A man's heart may be profane as well as his words. In fact, a profane heart will utter profane words. Matt. 15:19. If God will hold the man guilty who takes His name in vain, how can it be that some who profess to be Christians and go to church and hear the Word preached, yet take God's name in vain? How do such folks expect to escape the judgment of God? Whether one practices any degree of separation from the world or not, the judgment of God will still fall upon the head of him who swears. Or, are some not afraid of the judgment of God?

But would a Mennonite swear? Not in the sixteenth century.

"No lying, deception, swearing, harsh language . . ." (Horsch).

Would the early Christians have used profanity? Certainly not. They were a holy people. "Holiness of life" was the central foundation stone of the early Anabaptists, later called Mennonites. A swearing Christian is a contradiction in terms. Since "Mennonite" stood for those Christians who would go all the way with Christ (in the sixteenth and seventeenth centuries), a swearing Mennonite was also a contradiction of terms. It should still be, but is it?

Among the many Christian teachings right from the Bible, certainly God's judgment upon swearing is one that should be instilled into the characters of our children. The fear of God in His holiness and righteousness is a first *must* for our parents to teach their children as soon as they are able to understand. Today's literature,

radio, television, and corrupt cultural atmosphere are breaking down Scriptural holiness and purity of our people.

Irreverence, profanity, vulgarity, obscene language, the slang of the street are a constant threat to all who are not fortified against them. Unless our Mennonite homes are safeguarded with a strong teaching program and holy living, supplemented with both Christian school and church programs, nothing is surer than spiritual deterioration. A profane tongue is always one of the first signs of inner decay.

When I remember the large number of boys and young men, of my boyhood, who continually used profanity, whose parents and ministers never suspected it, and the large number of church members whom I have since heard using all kinds of wicked oaths, including the names of God and Christ, the question must be raised, How shall all these people in the church escape the judgment of God upon their heads? And how shall the brethren who know this about these members answer before God for not uttering it?

"If a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity" (Lev. 5:1). Of course a pastor cannot be held responsible for everything his members do, but can God excuse a pastor from blame if he is so inefficient as to let his church become cluttered up with people who swear?

And will not members who "hear the voice of swearing" of their brethren, if they do "not utter it," also become guilty before God, according to the above Scripture, for permitting such iniquity to live in the church? The pastor must have the help of the members if sin is to be kept outside of the church.

"The Lord will not hold him guiltless that taketh his name in vain." How much is the voice of God's judgment on sin heard from our pulpits today? Not enough. God's moral law is unchangeable. It is just as wrong to use profanity today as it was when the Ten Commandments were thundered from Mount Sinai. And God's judgment on him who swears will, according to the Gospel, be just as hard today as it was from Mount Sinai, and on the Mennonite who swears, doubly severe. "Out of the same mouth proceedeth blessing and cursing. . . . This wisdom descendeth not from above, but is earthly, sensual, devilish" (Jas. 3:10a, 15).

"By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37).

"An evil man out of the evil treasure [of his heart] bringeth forth evil things" (Matt. 12:35).

Do we believe this? If we do, we have a duty here. Lev. 5:1. Let us rise up and cleanse our churches from the curse of

cursing, where found. Those who swear will not read this, for swearing and interest in spiritual things are mutually exclusive. Let all parents become awake to this threatening evil, and inquire into their children's habits, and foster the proper Scriptural nurture to make stalwart Christians of their youth. Let us guard against the sins of irreverence and contempt for God in our children, if we are zealous for their salvation and the purity of the church.

Let ministers become awake, as was the Apostle Paul when he said that "by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:31), teaching them "publicly, and from house to house" (Acts 20:20); "gentle . . . as a nurse cherisheth her children" (I Thess. 2:7). When parents and pastors co-operate, in spiritual nurture, that kind of pastoring will develop spiritual stalwarts who will love the Lord and His holiness.

Those who swear never tell on each other. If we who do not swear will not "utter it" when we hear it, God will hold us responsible for the soul of our brother, and for the corruption of the church. This is hard language, but read Lev. 5:1. What if this is in the Old Testament? The principle is carried over into the New. If our children should be profane, then surely God would hold parents and ministers responsible for such a lack of parental and pastoral vigilance. Swearing likes company. It is never a solitary vice. One whose character is corrupt enough to use profanity has also acquired other vices.

Profanity and fervent prayer are mutually exclusive. The one cannot be where the other is. "No man speaking by the Spirit of God calleth Jesus accursed: and . . . no man can say that Jesus is the Lord, but by the Holy Ghost" (I Cor. 12:3). No man can swear and live in fellowship with God, and no man does. Can you understand how a brother could take the Lord's name in vain when God has expressly said, "The Lord will not hold him guiltless that taketh his name in vain"? Here is the New Testament alternative: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:16, 17).

Did anybody ever swear profanely in the name of the Lord?

Vulgar and profane language is almost always found in nominal Christians regardless of what church they belong to. "Holiness of life was the great central foundation stone of the faith of the brethren," writes Harold Bender in *Mennonite Origins*. We continue to teach this, as they did, but we do not exercise the vigilance, and insist on



s practice, as they did. It is too easy to  
become a member and to retain member-  
ship in our churches.  
"If any man will come after me, let him

deny himself, and take up his cross daily,  
and follow me." Following Christ and  
swearing? Can that be possible?  
Let us individually and severally deter-

mine that by the grace of God this evil  
shall not mar the holiness of our Christian  
brotherhood.  
Quarryville, Pa.

from My Bible Collection

A Vulgate Bible

BY GERALD STUDER



REGISTRVM.

\* A B C D E F G H I K L M N O P Q R S T V X Y Z.  
Aa Bb Cc Dd Ee Ff Gg Hh Ii Kk Ll Mm Nn Oo Pp Qq Rr Ss  
Tt Vv Xx Yy Zz.  
Aaa Bbb Ccc Ddd Eee Fff Ggg Hhh Iii Kkk Lll Mmm Nnn  
Ooo Ppp Qqq Rrr Sss Ttt Vuu Xxx Yyy Zzz.  
Aaaa Bbbb.

Omnes sunt Quaterniones, praeter \* Seflernionem,  
& Ebbb Duernionem.

VENETIIS, MD LXXXIII.

Alexander Griphus sumptibus Haeredum Nicolai  
Beuilacuae, & sociorum, excudebat.

A Vulgate Bible

This picture is from a Latin Bible that was printed in Venice, Italy, in 1583. It is notable that the Bible was printed in Venice before it was printed in Rome. The first Latin Bible to be printed in Venice appeared in 1475, a little more than 100 years before this one came off the press. In 1481 another edition appeared which included a famous commentary by De Lyra. In 1498 an outstanding woodcut Bible was printed in Venice. Altogether some 24 editions of the Latin Bible, whether full Bibles or Testaments or portions such as the Psalms, were produced in this city alone before 1500. Any of these are prized books today and are known to collectors as "Fifteeners," referring, of course, to the century in which they were printed.  
This *Biblia Sacra* in my collection is in an excellent state of preservation. It includes the Apocrypha in addition to the usual books of both Testaments plus some articles. It has 345 pictures in the Old Testament and all of these are a full page in width. One hundred and seventy-five of these are in the pages of the five

Mosaic books. In the New Testament are more than 260 illustrations, but these are all only one column in width. There are often two or more on one double-page spread and sometimes as many as seven.

Have you identified the picture above? It is one of many illustrating an incident in the beautiful and familiar story of Joseph and his brothers.

It is not possible to show you the title page of this book pictured here. Nothing is lost or missing from the book—it is rather that this book never had a title page. Hundreds of books were printed before any of them had title pages. It was more than thirty years after the invention of printing before the first book appeared with a title page. Prior to that time the book simply began with the material that was to comprise the contents. The first book to appear with a title page, so far as is known today, was a Bible printed in Strasbourg, France, in 1486. But it was more than another hundred years before title pages became the customary thing.

The picture above shows one of the many illustrations in this early Bible and the printer's identification. The printer's identification is found on the very last page and records his name, the year, the place, and a few type samples. The pictures are quite unevenly printed, but the very number of them used suggests that pictures have ever been a popular and effective means of teaching. Very few Bibles on the market today would have as many illustrations as this one.

Venice was one of the score or more European cities where books were printed between 1450 and 1500. During this first half century of printing at least 38,000 different editions of books were printed. Of this total, at least 130 editions were of the Bible or portions of it. This may seem a small percentage of the total, but no other book of those years could have claimed nearly so many editions as this. The Bible has been the world's best seller, and therefore the most published book, from the first day it came off the press. With the exception of ten scattered years, one or more editions of the Bible were printed every year between 1455 and 1500. In the six-year period between 1475 and 1480, no less than forty editions of the Bible were printed, coming from presses of 23 cities of Europe and appearing in Latin, Greek, and Hebrew, plus at least half a dozen vernaculars.



Easier Following

(With apologies to Psalmist David)

My social group is my shepherd, I shall not want; these help me relax  
in green pastures.  
They lead me beside still waters; they restore my soul.  
They lead me in paths of group-approved righteousness.  
Even though I walk through the valley of the shadow of death,  
I am less fearful near kinsmen and friends;  
they comfort me.  
They prepare our table in the presence of enemies and outsiders.  
Blessings and comforts surround me; my cup overflows.  
Surely goodness and mercy shall follow me all the days of my life and  
secure me a place with my friends forever.

—Titus Lehman.







# OUR SCHOOLS

## Conrad Grebel College

For almost four years now Ontario Mennonites and Brethren in Christ have been studying and planning a college level educational program in relation to the University of Waterloo.

As of this date they have secured a Provincial Charter and effected official organization under the name of Conrad Grebel College.

They have also completed an affiliation agreement with the University of Waterloo and acquired title to a suitable building site on the campus of the University. Contact has been established and student meetings conducted in most of the college and university cities of southern Ontario.

In our opinion the quality of the inter-group relations has been such as to warrant continued efforts toward the further development of the project. Accordingly current plans call for a promotion and publicity program to support a capital fund campaign having as an objective the raising of \$200,000 over the next five years. The response to this appeal will in all probability determine to a large extent the timetable of the eventual building program.

Administrative and teaching personnel needs as well as curricula are being studied with the intention of initiating a course or courses as soon as satisfactory arrangements can be made.

The wider counsel, interest, and support of all members of the participating church groups are sincerely solicited.

—John W. Snyder, Executive Secretary.

## OUR READERS SAY

(Continued from page 138)

does nothing for the personality or ministry," and "We ask the Spirit to do the impossible." Then again, our brother uses some expressions that sound very irreverent, such as "sticking his head out of a barrel" and "tear-jerking stories." And this in an article that accuses the ministry in general of failing to exercise dignity.

I have not attempted to cite all the good and bad points in the article, but do we not see that our brother writes things that are unfair to the church we love, and of which we are or should be vital members?

The last paragraph seems to contain an apology for having idealized or idolized Billy Graham. I am saying nothing against Billy Graham. I even feel that if I were Billy Graham, reading Bro. Derstine's article would make me feel uncomfortable, unless, of course, I would have no respect for the Mennonite Church. I believe Billy Graham does respect our church.—Lloy A. Kniss, Ellicott City, Md.

\* \* \*

The article by David F. Derstine, Jr. (Jan. 16), entitled "What Can We Learn from Billy Graham?" ignores reference to many significant areas of doctrine and discipleship where we must differ with Billy Graham, while it casts

aspersion upon certain vital aspects of our own faith. It is faulty in its analysis in that it compares things disparate—a man and his organization measured against a church. The things which the writer criticizes among Mennonites (in many respects justly) can all be found in the church of which Graham is a member, with some additional things thrown in.

Much good can be said for Graham, but we damage our own cause by an injudicious acceptance of his program. What has become of the loyal affirmations of our own faith?—J. Ward Shank, Broadway, Va.

\* \* \*

The Jan. 16 issue was read with interest with the exception of the article, "What Can We Learn from Billy Graham?" One of the best ways to defeat one's own cause is to speak well of all others but your own. As a young boy, before my teens, I can recall times when my father and other Christian men were talking about some popular evangelistic movements. I can still hear my father remark, "Well, we are glad for such men and we ought not to hinder their work. Possibly they can reach people with the Gospel that we would never be able to contact. But we ought to witness for the Lord right in the place where we happen to be." Might this not be what Jesus cleared up in the disciples' minds in Mark 9:39, 40?

In reference to the "ill-fitting plain suit," allow me to give an experience which a young man had with a plain suit on his person. He and his girl friend, also a conservative Mennonite Christian, happened to find themselves in a large modern Robert Hall clothing store one Saturday evening, and looking around. A clerk asked the young man whether he was interested in a suit for himself. The young brother replied, "Well, not especially; we were just looking around." Then the clerk said to the young brother, "Where did you get that well-fitted suit? It looks just wonderful. Would you object if I would take you and your girl friend into the office of my tailor boss and talk to him about your suit?" Then the clerk told his superior that they ought to make suits like this one. The individual that had that experience told me this personally. And it also happened in 1961 in Montgomery County, Pa. Could it be that maybe sometime this so-called "ill-fitting plain suit" will become the fad of the day, then it possibly would be easier to adopt. . . .—Russel M. Moyer, Souder-ton, Pa.

\* \* \*

. . . I am a Mennonite without apology, "saved by grace through faith . . . unto good works. . . ." I believe every church member should be loyal to his own denomination, and all Christians should recognize the good in other churches.

Bro. Derstine (Jan. 16) deplores a number of weak points among Mennonites. Where these conditions prevail, it is a challenge to all concerned to deal kindly and conscientiously with them. However, there is more in our church to be commended than would appear from his article.

My high regard for Billy Graham does not lower my appreciation for our own church. It was not for nought that God demanded separation for His people. The Bible teaches this principle from beginning to end. The Mennonite Church has always emphasized this doctrine. . . .

Briefly, I will give my reason for separation in dress. It identifies us. Wherever we go, people will either know we are Mennonites—or will wonder what we represent. Plain garb is a positive rebuke to all the freakish or vulgar attire wantonly paraded everywhere, and a definite protection to women and girls.

In school, plain dress consistently worn would help our youth maintain a comely Christian attitude toward the follies, excesses, and vulgarity associated with some public schools.

I can hardly think of anything more attractive than a pure-minded girl attired as a Mennonite. We have enough boys and girls in our conference to raise the moral tone of every high school in Lancaster County. There is hardly any place the Mennonite testimony could be more effective than in school. . . .

Salvation demands separation. We stand almost alone in the extent to which we carry this principle. Attire is not my hope of salvation, but a positive witness to separation from "this present evil world," an outward symbol of a deep underlying principle which the Bible emphasizes throughout.—Elam Longenecker, Manheim, Pa.

\* \* \*

I read with interest Roy Koch's article, "Are Mennonites an Ethnic People?" (Jan. 30). It is a new statement of an old Mennonite theme: what to do with the non-ethnic member. As I see it, the problem is aggravated by our emphasis upon a very worthwhile idea: building strong Christian homes. We want to surround our children with love and security, and we want them to follow in our footsteps. If we feel at all strongly about this, it will take all the grace we have to let a newcomer in the faith take over some valued post of responsibility that one of our own children might well have filled. We would have to be doubly convinced that this upstart "from the outside" was really qualified for his work.

It seems that even in the apostolic church this was a constant problem. Notice the positions that Jesus' earthly brothers attained to, even though they had not been among the first to believe. Observe the squabbles between the two ethnic groups in the Jerusalem church as to whose widows should get the relief goods. And look at the powerful dream Peter had to have before he could welcome the non-ethnic Cornelius as a brother. The same thing has been repeating itself from time to time during the last two millenniums of church history, and not just among Mennonites!

There is a sense in which it is an advantage to be a non-ethnic Mennonite. What I mean is: You have to amount to something in your spiritual life. If you don't have what it takes, you don't have your name to use as a false security. I do not envy the Yoders or the Hostetlers or the Herschbergers for their names, because relying on such a name would not strengthen my moral fiber one bit. It is more satisfying to know one is being accepted for what he is, not for what his father or maybe his great-great-grandfather was.

One encounter I think I shall always remember with satisfaction, and that was the time a seminary professor of another denomination visited Scottdale to do some research in our library. I struck up a conversation with him over the pages of the *Mennonite Encyclopedia*, and finally he asked my name and my work. There was a shocked expression on his face. He couldn't reconcile my name with my being on a Mennonite editorial staff. I had just exploded one of his pet theories about Mennonites. I was glad I could.

As a non-ethnic gate-crasher, I cannot speak authoritatively for all my fellow gate-crashers, but I wish I dared to say: Don't baby us. We need to keep our sights high.—Ted Morrow, Scottdale, Pa.





# TEACHING THE WORD

## Is Your Summer Bible School Growing?

BY PAUL R. CLEMENS

*Secretary of Summer Bible Schools*

Why have not our summer Bible schools continued to grow? The following statistics show significant steps during the past twenty-two years:

Year	No. of schools	Enrollment	Average attendance	No. of teachers
1938	190	23,000	19,245	1,743
1945	300	28,977	24,608	2,519
1948	473	51,587	44,474	4,646
1950	578	65,610	57,552	6,154
1952	643	73,665	64,662	6,867
1954	722	84,157	73,771	7,703
1956	704	83,760	73,878	
1958	717	87,128	75,622	8,889
1960	712	86,183	76,108	9,209

Note the rapid growth from 1938 to 1954. These were years when our congregations were finding a new way of witnessing and were reveling in the facility of our new Herald Press Summer Bible School curriculum materials.

But note the leveling off during the last seven years! Why should progress cease? Have we exhausted our potential? Faithful workers in a few localities may have reached every possible pupil. On the whole, however, there are many more boys and girls available. "Population Explosion" is a pertinent topic throughout the country, and if our growth is at a standstill when the population is increasing, we are actually losing ground.

Are the boys and girls tired of summer Bible school? No. To the contrary we hear again and again of boys and girls who freely tell how well they like our summer Bible schools. Often one hears the expression, "Is summer Bible school almost over? I wish it would last two weeks longer." The Herald Press Summer Bible School Series is child-centered in approach and experience-centered in method; so unless the administration or the teaching is altogether faulty in the school, the average boy or girl has a continued and increasing interest.

Are the parents reluctant to have their boys and girls attend? No. Even those parents who are "allergic" to church at all other times encourage their children to attend summer Bible school. And more than that, they themselves will attend a closing program at the church. It may be that some of them are interested only in respectable baby-sitting" or in release from tensions which active youth can cause them when at home. Need that matter? Is not God holding this door ajar for us?

Is it too difficult to get boys and girls to come? No. Everywhere it is reported that it is easy to enroll them. One worker said, "We

have several hundred in our summer Bible school. We could have a thousand." Occasionally one hears a statement such as this, "We are not interested in having so many. With fewer we can maintain better discipline." How does such a statement sound to a missionary at home on furlough from Japan, or India, or Mexico? How does such a statement sound to missionary-minded church leaders? How does such a statement sound to J. Edgar Hoover, who begs for increased effort in Sunday schools and daily vacation Bible schools in order to combat juvenile delinquency? Our Herald Press materials are Christ-centered in purpose and evangelistic in emphasis. The eagerness of boys and girls for summer Bible school, where these materials are used, flashes a screaming challenge to evangelical Christians. To close the door to them is a shocking shame.

Are we running out of teachers? We are inclined to say yes. Yet there should be enough. Our young people are pursuing education in increasing amounts and thereby they obtain some indirect training at least. It is possible to conduct teacher-training classes expressly for summer Bible school. Some training classes are conducted during the Sunday-school hour. A factor that has aggravated teacher shortage is the tendency in some districts for many summer Bible schools to be in session the same two weeks. If these would be staggered at various periods during the summer, consecrated teachers could serve in more than one school. There is no two-week period which is the only right one. Many large schools are in session in July and August. In fact, August is the time when the pupils begin itching for the school classroom.

Are we running out of space? Is every classroom crowded? What action is taken when our church building becomes crowded Sunday after Sunday? Do we turn folks

away? No. We build larger, or else we hold an additional duplicate session in order that all may hear. Summer Bible school, of course, is conducted at only one season of the year. Yet it involves our entire membership of 80,000, who engage 9,200 teachers to lead 86,000 pupils in concentrated Bible study. It is no small work. And when we consider that we probably do our best local witnessing through the summer Bible school, it becomes a major work of the church. We should build larger, or we should hold duplicate sessions. A Mennonite church at Allentown, Pa., holds two successful schools in succession, using the same facilities.

Are we running out of time? We all have twenty-four hours a day, seven days a week. But we do not consecrate all of them. Perhaps we should sit at the feet of some of our foreign missionaries and ask them how they brought themselves to the point where they could give up five or six years. Better yet, let us sit at the feet of Jesus and ask Him how He could give up heaven, and equality with God, in order to come down to teach us and die for us. Some doors of opportunity are closing. God is holding the summer Bible school door wide open.

Let us extend our vision and improve our methods. May our "loins be girded about" and our "lights burning." Then 1962 will become a banner year for witnessing through the summer Bible school. Help for improvement is being provided next spring by three regional summer Bible school conferences sponsored by the Mennonite Commission for Christian Education:

Central Church,  
Archbold, Ohio ..... March 31, April 1  
Antrim Area High School,  
Greencastle, Pa. .... April 7, 8  
Denver Mennonite Church,  
Denver, Colo. .... May 5, 6

Each conference will have dynamic addresses by leaders in our church; each will have fifteen workshops—one for each of the thirteen summer Bible school grades, one for administration, and one for "The Church Member." Summer Bible school is the work of the whole church. The fifteenth workshop is for those interested persons who want to learn more of what they can do to help, although they are not called to teach or administer in the summer Bible schools. Plan to attend the conference nearest you. Engage a bus and fill it with prospective workers.

Lansdale, Pa.

*Christianity Today* quotes a report from the American Association of Theological Schools that fall enrollment figures in accredited seminaries show a small increase over last year's enrollment. This increase contrasts with a decline in the previous year.





BY ELIAS SCHLABACH

### Concerning Dishes and Prayer

She begs and says, "But Mamma,  
I'm getting big, you see;  
I don't need help like little girls:  
Tomorrow I'll be three."

"Of course," says Mother brightly,  
"My little girl has grown;  
Does she really like the job so much  
As to wash them all alone?"

So Mother tackles other tasks,  
But wisely stays quite near  
And when Miss Three Years needs a lift  
She answers, "Coming, Dear!"

Then Mother smiles and muses,  
"Dear God, she's just like me;  
I struggle so to do the things  
That I should trust to Thee.

"I bring Thee all my problems,  
But then I scheme and plan  
Just how to help Thee answer them,  
But Thou art God, not man.

"Thou toldst me to commit my ways,  
Commit them all to Thee,  
Then praise and rest my faith in Him  
Who's my Sufficiency."

—Contributed.

### OMBA

BY VERNON SCHMIDT

There were 179 marriages reported during the last three months of 1961. One ceremony was a double wedding of a brother and sister. Of these weddings 144 occurred at a church, 30 in a home, and 5 did not report the location. Saturday was the preferred day—103 performed on Saturday, 28 on Sunday, 3 on Monday, 3 on Tuesday, 7 on Wednesday, 10 on Thursday, and 22 on Friday. Pennsylvania was the preferred state—65 weddings performed in Pennsylvania, followed by 21 in Ohio and 15 in Indiana. The ceremonies were performed in 22 states and 2 provinces in Canada. Six weddings reported that one of the parties was not a member of the Mennonite Church.

In the same quarter there were 421 births reported, with 211 family names. Martin was the most popular family name—16; next came 13 Hostetlers, 11 Millers, 11 Yoders,

7 Masts, 7 Beachys, and 5 each from the Weavers, Goods, Hersheys, and Kauffmans. Girls numbered 219 and boys 202; 7 were adopted; there were 6 sets of twins. Of these twins, 2 sets were both girls, 2 sets both boys, and 2 sets a boy and a girl. One set entered a family with 6 previous children; one set had 8 brothers and sisters, and one set brought the total to 11 children in the family. Eight families now have 7 children, 8 have 8, 4 have 9, 4 have 10, and 3 families now have 11 children.

Most popular first names for girls were Sharon, 7, Brenda, Cynthia, and Linda, each 6, and Debra, Elaine, and Karen, each 5. For second names 20 were Ann, 18 Sue, 17 Kay, 13 Marie, and 10 each Elaine and Joy.

Boys' first names included David, 11, James, 9, Steven, 8, Robert, 7, Daniel and John, each 6, and Brent, Kevin, and Michael, each 5. There were 16 whose second name was Lee, 12 Lynn, 10 Allen, 7 each Dean and Jay, and 6 each David and Richard.

Celebrating their fiftieth wedding anniversary were 22 couples; two (Miller and Groff) celebrated their fifty-fifth anniversary; Sauders celebrated their fifty-seventh anniversary; Reesor and Streicher each celebrated their sixtieth, while Stauffers lived together 61 years!

Passing on to their eternal home were 84 men and 63 women; 7 men and 3 women were over 90 at the time of death—the oldest man, 93, and the oldest woman, 97. Three babies under one month old died; also 3 ministers and 3 deacons. Eight died in car accidents—including one husband and wife in same accident—4 by drowning, 2 in tractor accidents, 2 in other farm accidents, and 2 died as a result of falling.

Assuming, as a basis of statistics, that all the reports covered the families of the 179 weddings reported:

each family would have an average of 2 1/3 children;

12% would live to celebrate their silver wedding;

3% would live to be more than 90 years old;

3% of the men would be ministers or deacons;

5% would die as a result of some accident.

This last sentence gives me great concern. Let us all—each and every one—resolve that we will not be one of those accident victims, that we will be more careful not to cause, or to be, one of those accident statistics! Please be careful!

Charlottesville, Va.

I liked Sam. He permitted me to help "drive" his team as he let me follow him, holding on to the end of the lines as he was scraping and filling in dirt for the bank of Father's newly built barn. Sometimes in the evening he would let me "ride" his knee while he would say, "Hansel my boo, mach mir en paar shoe, mach mir en paar franzen dra, so's ich aw danzen kan, Hansel my boo."

He and his brothers, Will and Milo, must have been good workers, for they often worked for my father. However, I vaguely remember that all three of them had a habit that was of grave concern to Father. For example, one morning I went to the barn and Will was lying on a pile of hay on the barn floor. Presently he got up and walked to the door. I asked him whether he was sick. He answered negatively. I could not quite understand, for in my childish way, I thought that if my stomach rebelled like that, I would surely think I was sick.

Another time I recall the horse was hitched to the buggy and standing at the gate, waiting to be let in as it got daylight, and Milo was slouched on the seat asleep, only responding with a low murmuring "whoa" as the horse was unhitched.

One day when Milo and Will had gone to the city some ninety miles away on a drinking spree, somehow Will got separated from Milo and was never heard from afterward.

My father with his family moved west when I was still quite young. I lost track of the other two boys, but was informed several years ago that Sam died in a county home.

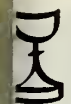
What caused these otherwise honorable brothers to become victims of this terrible habit of strong drink? They said they started when they were quite young; their father took them to the saloon and treated them to a glass of beer.

Does this not teach us how important it is for parents to be the right kind of examples to their children? One little act can start them on the wrong road, which may end in the eternal ruin of their souls.

Sarasota, Fla.

Former President Herbert Hoover declared that Christmas this year was marked "with the tide of atheism rising to more violence than at any time since the Sermon on the Mount." Mr. Hoover continued: "All faiths are in danger—Christian, Jewish, the teachings of Buddha and Mohammed. Now is the Armageddon between faith in a supreme being and materialistic agnosticism."





# TO BE NEAR TO GOD

## That Ye May Know

BY LORIE C. GOODING

There are some things we may never know. There are some things we do not need to know. But there are also things that we should know, things that we need to know, things that God wants us to know. The things which He wants us to know beyond a shadow of doubt He has given us in His Word. When we believe His Word, we can know unmistakably the truth of it, because we will then be aware of the Spirit of Truth, who gives us the "witness" or "evidence" of this truth within our own hearts. Jesus said, "If any man will do his will, he shall know of the doctrine, whether it be of God" (John 7:17). This knowledge is to be acted upon, incorporated into our lives as a constant factor. Just as gravity is a constant factor in our physical lives, and in all our actions we take it into account and co-operate with it, so these truths of God's Word should undergird and direct all our spiritual, mental, and moral activities. If we fail to co-operate with the law of gravity, we fall. The same result may be expected if we fail to take into account the spiritual "law of gravity," which is the truth of God. Therefore what things God wants us to know, we should diligently seek to know.

Sunday, February 18

Read John 9.

There are many things we cannot know. No one can know everything. But every one can know at least one thing. The Pharisees thought they knew everything that was necessary to know. But they didn't know who Jesus was. And they didn't want to know. The blind man didn't know who He was either, but after he had received his sight, he wanted to know. And he worshiped Jesus. So certain was he of the rightness of his stand that he was willing to be "kicked out" of his church because of it. Even though he was "banned," he held to his story. "Now here is a notable thing," he marveled, "that One should be able to heal a blind man, and yet no one knows who He is." But he held to his convictions. If he knew only one thing, yet that one thing he knew for sure. And he had an open heart, a desire to learn more. How is it with you? Can you say, "One thing I know"? Has He opened your eyes? Will you let Him?

Monday, February 19

Read Job 19:23-27.

Job had good reason to complain. Life

was treating him pretty rough. He was ill and in pain. His wife thought he was crazy. His friends thought him a liar and a deceiver, and told him he "had it coming." He had lost all his children, all his wealth, all his former influence, all the respect of his fellows; and all, so far as he could see, through no fault of his own. He bewailed his troubles, his life, the day of his birth; but through it all his faith never wavered. There was one thing he knew, and knew for sure. His Redeemer lived. Job was sure of that. "Though worms may devour my skin and my bones," said Job, "then without my flesh shall I see God. I shall see Him myself, my own eyes shall behold Him." To faith it makes no difference: in the body, out of the body—it is all one: "I shall see God"! Suppose your circumstances were as Job's, could you declare as staunchly, "My Redeemer lives"? Are you certain that, although you may die and be buried, and your body turned to dust, yet you shall awake and see God? God grant that this may be one thing you know.

Tuesday, February 20

Read II Tim. 1:7-14.

Do you know whom you have believed? Many people can tell you what they believe. Some can tell you why they believe what they believe. But not many will say whom they believe, and some are not certain whether they believe. Some have believed what they have heard a preacher say, or a Sunday-school teacher. Some have believed what they have read in a book. Many believe that the Bible is true, but they don't believe the Bible. Why? Because they have never read the Bible. The Bible is the Word of God, but the printed Word in a Book has no power to change hearts. It is when the Word is received by faith, illumined by the Spirit of Light, that it becomes a converting Word. Jesus is the Word-Made-Flesh, the Living Word who comes to us in the printed Word. Have you had an encounter with the Living Word of God? The test of believing is obeying. Do you know whom you have believed?

Wednesday, February 21

Read Rom. 8.

Here is another thing the Lord wants us to know. He says, by His apostle, "Don't you know that when you were baptized into Christ, it was so that you should share in

## A Prayer

FOR THIS WEEK

Speak, Lord, tonight, the words of love  
To soothe the aching heart,  
And give that deep assurance  
Thou canst new life impart.  
The sins and failures of the past  
Can all be washed away,  
And new strength given, by Thy grace,  
To face each newborn day.

May we not crave an easy way,  
Nor shun the rugged road,  
But ever look to Thee each day  
To help us bear life's load.  
We know Thy promises are true—  
Thy words shall never fail;  
That with Thee as our Guide and Stay,  
We truly shall prevail.

Oh, may we raise love's banner high,  
Nor hurl the critic's stone,  
And ever give a helping hand  
To those who feel alone.  
Wherein the world is cruel and hard,  
May we not play a part  
But, ever with a Christian love,  
Help mend the broken heart.

—Philip Smock.

## Prayer Requests

(Requests for this column must be signed)

Pray for Holy Spirit conviction and power in the evangelistic meetings at Hess's Church, Lititz, Pa., Feb. 17-25.

Pray for the Stewardship Study Conference to be held at Elkhart, Ind., Feb. 16, 17.

Pray that a speaker may be found for the German broadcast of Mennonite Broadcasts, Inc. H. H. Janzen, the former speaker, has accepted a pastorate in British Columbia. Announcer Samuel Gerber is filling in for the present.

Pray that the right direction may be given to the church's stewardship program in the important study conference at Elkhart, Sept. 16, 17.

The Evanston Mennonite Church has been paying \$25.00 a Sunday for a place to meet and now a move must be made. Just as this move is necessary it is learned that a Nazarene church in Evanston is for sale. The asking price of the church is \$25,000 net. Pray that the Lord's will be shown as to whether the church should be purchased.

His death?" There is a good reason why He wants us to know this. It is that "Since we are buried as He was, by sharing in His death, just as Christ was raised from the

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## Visiting India Again

By A. J. Metzler

As I know the Mennonite brotherhood around the world, there are few places, if any, where our opportunities and responsibilities are so great as in central India. In those parts of the districts of Raipur, Durg, and Bastar for which the Mennonite Church is responsible, there are probably two million souls. But the impact of Christian witness is reaching a mere fraction.

We have moved from mission to church; but frankly, as a brotherhood, we have not been very successful in helping the India church to maturity and in vision for outreach. The present basis of operation needs to be strengthened. Scores of additional witness points should be opened. It is imperative that Mennonites in North America seek *ways and means* to improve lines of communication, fellowship and exchange, mutual sharing, and common burden-bearing with the Mennonite Church in India.

India's comparatively small Christian community of about eight million includes about 30,000 Mennonites. By far the greatest number of these are in South India where the Mennonite Brethren have worked. There are others in the General Conference Mennonite Church in the Champa area of Central India. The remainder, fewer than 2,000, are in the Bihar and Dhamtari areas where outreach has been carried on through the general mission board.

### Return to Dhamtari

Following the meetings in New Delhi, Nov. 18 to Dec. 6, 1961, I visited some of

India's churches. I almost had the feeling of going home in returning to Dhamtari for my third visit in five years. It was a time of warm reception and rich Christian fellowship with the many brethren and sisters.

Mennonite witness began in India when J. A. Ressler and Dr. and Mrs. W. B. Page went to Dhamtari during the severe famine of the late 1890's. Fifty miles to the south of Raipur on the main line of the Bombay to Calcutta railroad, Dhamtari is a growing town of more than 30,000. It is the shopping area for a rather large territory. The assigned field for the Mennonite Church includes parts of three districts (Raipur, Durg, and Bastar), and extends from 40 to over 100 miles in several directions from Dhamtari.

Hospitality and fellowship with the four mission families as well as in quite a number of other Christian homes were greatly enjoyed. The Paul Conrad family lives near the hospital where Dr. Conrad is superintendent. The three single ladies live together near the hospital. Marie Moyer is engaged in literature work; Blanche Sell and Florence Nafziger serve at the hospital, the former as business manager and the latter in charge of nurses' training.

The S. Paul Miller family also lives in Dhamtari. Bro. Miller is secretary-treasurer of several of the mission and church organizations and is engaged largely in the financial and business aspects of the work. The Jacob Flisher family is located at Shantipur where Bro. Flisher is superintendent of the



These six young adults formed two debate teams in the special youth program at Jalsa. Left to right: Mohit Nethan, Joseph Bhelwa, Clementina Asher, Nirmala Bachan, K. Jiwanlal, J. Harischandra.

leprosarium of more than 300 patients and pastor of the local congregation.

Additional church workers visited included P. J. Malagar, bishop who lives at Balodgahan; the J. W. Samidas, and A. K. Biswas. Bro. Samida has served many years as principal of the Christian high school. Sister Samida is seriously ill with cancer. Bro. Biswas is assistant principal and a teacher at the high school, but has been incapacitated for most of the year and has undergone surgery for a deteriorated spinal disc. He is slowly recuperating, but it will be several months before he can return to work. It was refreshing to hear his appreciative testimony of the Lord's grace and blessing through this painful experience.

I stopped in the Stephen Solomon home. Bro. Solomon, with Bro. Malagar, visited the churches in America about 12 years ago. He also is one of the teachers in the Christian high school and a gifted writer who probably should be spending more time in the literature work of the Indian church. I visited with conference officers O. P. Lal, moderator, and E. P. Bachan, secretary. Bro. Bachan teaches in the high school and Bro. Lal is pastor of the Dhamtari congregation.

### Christmas in Dhamtari

Spending the last two weeks of 1961 in Dhamtari gave me the opportunity to observe Christmas in India. In many respects it compares with Christmas in America. As such, it has not only characteristics suitable for the church, but unfortunately, many activities which are not Christian.

In a way, Christmas in this part of India reminded me of Christmas, Easter, and the Fourth of July combined. The display of fireworks suggested July 4; new clothes and a large attendance at the Christmas service by many folks who seldom attend otherwise suggested Easter; then, of course, Christmas itself is characterized by many things familiar to us in the West as well as the more unique Indian traditions. There were many Christmas programs including the depicting of many Biblical scenes. Gift exchanges, too, are traditional in this part of India.



These people attended Jalsa, the annual Christian Life Conference of the Mennonite Church in India, at Balodgahan, Dec. 28, 1961 to Jan. 1, 1962.



Christmas Eve, in fact the whole night, is observed by a continuous round of activities. Christmas carols by various groups who visit the homes are heard until daylight. The ladies spend much of the night in last-minute preparation, including baking various special breads and many sweets.

Christmas Day includes not only a splendid attendance at the forenoon Christmas service but the sending and receiving of plates of breads and sweets among neighbors. With my hosts, I appreciated calling at a number of homes, with the usual entertainment, including tea and sweets.

The day before Christmas I accompanied the Paul Miller family to Dondi, 50 miles to the southwest. In the Sunday morning service Bro. Miller baptized five young members. The evening service was a Christmas program. During the afternoon we visited the nearby town, where more than 20,000 people have moved for employment in the recently developed iron ore mines. Dondi is a rather small congregation without a resident pastor. Help is urgently needed, both for congregational leadership and for area outreach, especially for these thousands whom the Lord has brought into this immediate vicinity.

Christmas Day I again went south to the town of Kanker for a morning service. The small congregation has a beautiful well-kept little church. Ninety-two attended the Christmas service. Lunch in one of the homes, and short calls in several others gave us an opportunity to see the town and community. Here is another wide-open door—the only Christian witness to Kanker and the scores of villages for many miles around, but again no shepherd for the flock.

Young folks home from college for the holidays gathered in the Miller home on Christmas evening. An unusually large percentage of the young folks are in high school and are taking advanced training, including technical, business, and preprofessional, as well as nursing, teaching, and

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A group of ordained men (with one exception) attending Jalsa. Left to right: P. J. Malagar, J. Haider, Deacon Harchand, Deacon S. Kushal, Deacon Shivrajsingh, S. P. Miller, O. P. Ram, O. P. Lall, A. J. Metzler, Mulwa Masters, S. L. Jacob, Deacon D. P. Peter, I. Joseph, J. H. Flisher, Deacon J. Victor.

## Jalsa at Balodgahan

By C. K. JEBIAR

(C. K. Jebiar is pastor of the Sankra congregation, which recently celebrated its jubilee year in a full day of inspirational services.—Ed.)

"Who will be the special speaker?" This was a very natural but disturbing question everybody kept asking those of us on the Jalsa committee, up until a few days before it was to begin. Two months in advance, we had written to several preachers earnestly inviting them to come, but each one replied, "Sorry, I cannot come now." What a disappointment; no special Hindi speaker for Jalsa!

We were undaunted, however, and finally Pastor S. L. Jacob from a neighboring church at Raigarh consented to speak. He arrived a day before Jalsa commenced. Yes, the Lord provided us the preacher and we are happy that He also empowered him to preach the Word of God with convicting power.

Our Jalsa committee had decided to hold this convention at Dhamtari, but the church council (*panchayat*) at Balodgahan requested us to have it in their church. This showed that they had an interest in this type of meeting. Therefore, Balodgahan, our second largest congregation, was given the privilege of having this three-day Jalsa this year. From Dec. 28 to Jan. 1, all congregations of the Mennonite Church in India met for this annual Christian life conference.

The theme of our Jalsa was "Jesus the Light of the World." Since the meeting of the World Council of Churches was held at Delhi, our own country's capital, we chose their theme for our Jalsa, too. Bro. Jacob, the main Hindi speaker, emphasized the fact that Christians must be courageous and clear in their preaching regardless of possible revolt or opposition from the people or even from the government. He made a distinction between direct and indirect preaching or witness by saying that these days, because of fear, many people think

that the Christian social services, medical, educational, and economic, are enough to express the message of the Gospel. Christians want to hide behind these institutions.

These institutions must not be considered ends in themselves, as some think and therefore remain complacent and satisfied. Some people say that our lives and conduct are sufficient to show forth the "good news," or the Gospel. But these are just lame excuses. Our institutions, our lives and conduct, cannot take the place of direct preaching—these are only means of witness. With these there must be the spoken testimony and witness. What we need today is a direct and bold preaching of the Gospel to dispel the darkness of unrighteousness.

The Lord once asked, "Whom shall I send, and who will go for us?" Isaiah replied, "Here am I." Such was the answer of Bro. A. J. Metzler when we asked him to speak at Jalsa, also. We were searching desperately for a speaker for Jalsa; but then the Lord provided us two instead of one. Praise God! Bro. Metzler's visit at the auspicious time of our Jalsa gave us an opportunity to hear him also. He spoke to us twice, once on the theme, "Jesus the Light of the World," and again on the subject, "Ye Are the Light of the World." In this sermon he made a revealing remark that we Mennonites in India are really not showing forth our light sufficiently to attract non-Christians to the Master's Light. He based this remark on an evaluation of the church's growth during the past thirty years. The membership of our church thirty years ago was 1300 and today it is only 1600. An increase of 300 people who are actually only our offspring means practically no increase.

It was a great challenge to us of the Indian church and demands a tremendous awakening amongst us. Personally, it stirred my heart so much that I promised the Lord to serve Him more earnestly henceforth. Bro. Metzler proved that the church with-



Brethren Dhanwa, Claudius, and Chaitu have attended annual Jalsas for more than five decades.



out preaching and witnessing is a dead church. We ought to have grown from 1300 to at least 3000 with thirty years, but we failed God. Let us pray that the Light of Jesus Christ may shine so clearly that we may gain a new vision of His glory and reflect that Light to win many souls for Him.

We are indebted to Bro. Metzler for his messages and prayers for the church in India. His was the last sermon of this year's Jalsa. Its message is still remembered and in the coming years will continue to stir us to be more clear reflectors of the Light of Christ in this area.

## Moving Along with the Church in India

By JOHN A. FRIESEN

It is always easy to report on any problem or program as long as the lines of force can easily be identified. When, however, events take on the nature of an American football game in which there always appears to me to be neither rhyme nor reason—simply a mad scramble for a few brief seconds, then a pause, a great deal of yelling and confusion, more rushing and more pausing—it is not so easy. And this is perhaps somewhat the situation in the church in India. It is not difficult under such circumstances to become extremely pessimistic and one continually needs to seek the conscious presence of the Holy Spirit to recognize the day as the Lord's and the battle His.

Actually the church in India is caught midstream within a nation on its way through one of the most ambitious social betterment programs set in motion anywhere in the world. The crane would undoubtedly make a most fitting symbol for the country, for everywhere one turns construction is in the air. New factories, new schools, new cities, new homes, new wages, new customs, new taxes, new weights, new measures, new money, new land distribution, new migrations of peoples are all a part of the picture.

Living in India today, one is tempted to feel, is a little like living under a new constitution in which no precedents have as yet been established and each one feels his way, stepping rather consistently, though unintentionally, on his neighbor's toes. And since it is impossible for a church to live in a cultural vacuum, it is natural to anticipate the tentacles of these pressures bearing down upon the life of the church. In their worst forms they have succeeded in making materialism appear very worth while and the need for resorting to unchristian patterns of behavior in order to achieve them seem very necessary.

But all this is doing something for us in which one must not fail also to see the hand of God. We are, for example, perhaps for the first time coming to see ourselves as a very genuine part of the vast community of peoples of this land and as such able to share ourselves much more with them. While there have always been a few persons who have had the courage to launch out and seek employment in non church-sponsored services, we have been a timid com-

munity, fearful to be exposed to any of the world's pressures, and very careful to keep the shoreline well in view. But this picture is fast changing. The church is finding that her skilled men and women are very much in demand in the new world in which she now finds herself. Fanning out into the frontiers of society Christian families are to be found scattered far and wide.

It is not uncommon for a father to report on the family affairs something like this: "My oldest son is head clerk in the district magistrate's office. My daughter finished her nurse's training last year and she and her husband are both working in the government tuberculosis sanatorium fifty miles north. The youngest boy has started taking a machinist's course in Raipur and hopes to be placed by the government in some fruitful post as soon as he completes this work, perhaps at Bhilai, or he may be sent south to work in the airplane factory in South India." Thus, there exist scores of little fellowship centers in the new development projects wherever they may be. In a large place such as the new steel plant complex in Madhya Pradesh it is estimated that more than 1,000 Christian people from various parts of India have come finding employment.

### A Tremendous Evangelistic Potential

Here then lies a tremendous evangelistic potential! Though a few years back the church discontinued the practice of using men and women to spend their full time in evangelistic work, here at the doorstep is truly a rich opening to the hearts of men and women in places where we never dreamed we might be content to enter even if we would be assigned the task. It would have been difficult to find any family who would be prepared to move down, say, to Gariyabandh, a rather far out-of-the-way jungle district, some 75 miles from Dhamtari.

But this last summer it was the delightful experience of some of us to spend a few days at this very remote place, cut off from the outside world for a good bit of the year because of poor communications, and to live with a family like the Samuel Benjamins. This family has been living in this area for some time and is making a valuable contribution to the community in the ad-

## Missions Today They Must Increase

By J. D. GRABER

"Today millions of non-Christians still regard Christianity as a white man's religion." So stated Sir Francis Ibiam, governor of East Nigeria, at the recent World Council of Churches meeting in India. He said further that many a missionary becomes "not a missionary in action but the guardian of white supremacy."

This speech angered many delegates, a news magazine reported. Christians, especially leaders, should not thus react against these sentiments. Anyone with his eyes open knows that the colonial age is past and that the day of white supremacy in the world is at an end. We can only say, furthermore, that it is good that this is so. Christ and His church are not a western or a white man's possession. Christ and His church belong equally to all men everywhere. So-called mission churches are not *our* churches. They are *His* churches. We rejoice when they come into their own.

"... more money to educate African churchmen, and greater independence to African church groups" were more of Sir Francis' demands. As I wrote last week, training and raising up church leadership is a long, hard task. It, furthermore, demands the highest priority in today's worldwide program of church extension.

In East Nigeria we have our own program of church leadership training. The Mennonite Church of Nigeria is very short of trained leaders. We have to begin on the secondary school level. Elementary schools are quite readily available, but there are not nearly enough secondary schools. Furthermore, fees are required and many promising boys and girls are not able to pay. Secondary school scholarships are, therefore, at the present juncture, the keystone of the leadership training program for the Mennonite Church in Nigeria.

Fourteen secondary scholarships at about \$175.00 each is our quota planned for the year 1962. Entrance examinations are severe and it is not easy even to find properly qualified candidates. But it is clear that any boy or girl with ability should be helped to go on in school. A new secondary school in the Mennonite Church area is also in the planning for the future. *Nothing can really have higher priority in a church extension program than leadership training.*

Elkhart, Ind.

ministration of the primary schools in this area. Their son, whom we had the privilege

(Continued on page 157)





# MISSION NEWS

## Overseas Missions

**England**—NeIda Rhodes, La Junta, Colo., arrived safely in London, Jan. 30, to begin a one-year's course in midwifery. After a year of studying she will proceed to East Nigeria to work in the mission-medical program at Akahaba Abiriba Community Hospital.

**Japan**—Lee Kanagy and Hoshiba-san are working on getting literature into the mail. From Willowdale, Ont., came small Bibles with important verses that reveal man's condition before a holy God. Hoshiba-san, a baptized believer, and Bro. Kanagy want to distribute the Bibles in their area. In the past ten years that missionaries have been in Japan they have built up a large mailing list useful for mailing these Bibles.

**Arletta Selzer** reports that 41 children are enrolled in the Sapporo school, nine more than at the beginning of the year. Thirty-one students are in grades one to four in the main schoolroom. Grades five to seven are in a rented room next door at the Christian Center. A missionary-nurse-mother with experience in teaching home correspondence courses to her own children accepted responsibility to teach grades five to seven. A missionary of another denomination teaches social studies four days a week to the three upper grades. Another missionary devotes one afternoon a week for special music classes. A Japanese teacher assists five hours each day in classwork and play supervision. A secretary assists Sister Selzer. Each forenoon Sister Selzer teaches grades one to four and spends the afternoons with grades five to seven. Of the 41 students, six of them are Mennonite missionary children living at the Eugene Blosser house.

**Joe Richards**, missionary to Japan, in a recent letter praises the work of Howard H. Charles in Japan this last year. "You no doubt have been hearing various reports on H. H. Charles' work in Japan over the past several weeks. Here in Hokkaido it is still hard to think of them as actually being gone. It was indeed a most wonderful study year for Hokkaido. Now that they are gone we are in the midst of carrying on the program without them. . . . The past year has set many fires to burning here in Hokkaido and we trust we will be able to carry them along to fruition. The church is asking for help in the lines Bro. Charles gave plus pushing the field and church conference out into new areas of growth."

**Elkhart, Ind.**—The general mission board executive committee met Jan. 22 at Elkhart, Ind. Among other things the long day's work included:

—a review of financial conditions and budgeting plans for 1962-63. Designated contributions for missionary supports and Missions Week are below a year ago. General giving is above a year ago, however, so that total contributions for April 1, 1961,

through Jan. 19, 1962, are slightly above what they were for the same period last year. Program costs are rising, however, and in the last analysis, although the program costs have been kept below last year's disbursements, the board's financial situation is less favorable because of a beginning

deficit and less available beginning balance.

—a change in name from foreign missions to overseas missions. J. D. Graber will henceforth be Secretary for Overseas Missions.

—approval of a \$3,000 subsidy for Gospel Herald.

—advance of \$8,000 for a church lot purchased in Belgium to be financed by a long term loan, including a designated gift annuity.

—authorization for purchase of homes for the Hallmans in La Falda and in Salto for Ernesto Suarez, using the equivalent monthly rentals to amortize the mortgages.

## New Hospital at Kushiro, Japan

**Dr. and Mrs. Takaoka**, members of the Kushiro congregation since 1958, recently purchased and are now renovating the mission house at Kushiro, Hokkaido, for a private Christian hospital of obstetrics and gynecology.

For over a year the congregation studied the future of the mission house. The building, close to the church and pastor's house, could be used as an educational center, student center, kindergarten building, or for a Bible school. None of these ideas were workable. By late September, 1961, it was clear that the mission wanted to sell the building or even dismantle it or remove it from the site.

In early October the mission decided to sell the house to the Takaokas. The Kushiro church also released half the church land, originally a gift from a non-Christian businessman, for the use of the proposed hospital. At the same time the congregation decided to add rooms to the present church building since they could no longer use the ground floor of the mission house for Sunday-school and English classes. By mid-November the new wing of the church building was completed; it provided two classrooms and a study for the pastor. The congregation is financing the new addition by freewill offerings and pledges over a two-year period and from income of English classes taught by the pastor and another member.

Plans for the hospital called for construction of a 26-foot by 60-foot wing parallel to



**Dr. and Mrs. Kunio Takaoka** converse with Charles Shenk, missionary in nearby Shibecha town.

the mission house with a connecting hallway. The labor, delivery, and operating room areas are on the ground floor of the mission house. The new wing provides ten beds for inpatients and x-ray, laboratory, examination, and reception rooms. The second floor of the mission house provides living quarters for the doctor's family and kitchen service for the staff and patients.

On Jan. 10 the Takaokas moved to the mission house. They then personally supervised the finishing touches and installation of equipment.

They named the hospital "Shiroamu," from the Siloam (sent) of John 9 where Jesus healed the blind man and proclaimed, "We must work the works of him who sent me, while it is day. . . . I am the light of the world."

Opening services were held Jan. 21 following the regular morning worship service at Kushiro.

The past nine years Dr. Takaoka served on the staff of the Kushiro Red Cross Hospital. Professionally and as a Christian Dr. Takaoka enjoys a high reputation. Pray with missionaries that their lives and witness may strengthen the church.



"Shiroamu" under construction. The new wing in the foreground is connected to the former two-story mission house. The church building is in the background.



—approval of the offering schedule for annual meeting.

—a report on Rocky Mountain Conference and their planning for relationships with the general board.

—reviewed the Russian broadcast work in relationship with other groups.

—a report on the Eastern Seaboard Conference (see Dec. 26, 1961, GOSPEL HERALD, p. 1111).

—encouraged Nelson Kauffman to continue working with local congregations in exploring further possibilities for a service center in the Sarasota, Fla., area.

—approved transfer of the Lima, Ohio, property to the congregation.

—a request from Pacific Coast district board requesting general board co-operation in their work in Mexico.

The overseas committee of the general mission board met at Elkhart, Ind., the day following the executive committee meeting. The committee:

—approved the overseas missions associates plan which sets up regular arrangements for self-supporting missionaries for overseas service. GOSPEL HERALD will carry a news feature on overseas missions associates soon.

—approved co-operation with Mennonite Central Committee in planning for teacher's service abroad.

—approved plans for radio and voluntary service co-operation in exploring opportunities for missions in British Guiana this summer. Urie A. Bender, Secretary for Literature Evangelism, and Norman Derstine, Administrative Assistant for Overseas Missions, will leave Feb. 14 for a 12-day exploratory trip to British Guiana. Purpose of the trip is to find out whether radio broadcasts and literature in the form of Bible correspondence courses can relate together logically. The venture is a follow-up to the release of the Way to Life broadcast which resumed in British Guiana on Jan. 7 (see Jan. 30, 1962, GOSPEL HERALD, p. 106).

—heard a report from Howard H. Charles on his last year's visit in Japan, including his observations of significant interest in Bible study in the Japanese church.

—approved plan for board assistance for missionary children's schooling where public schools are not adequate.

—heard reports of numerous other items and approved a number of minor actions.

**Honduras**—Jean Garber, missionary nurse in Tocoa who had spent several weeks on sick leave in New Orleans, La., returned to Honduras on Jan. 4.

**Salunga, Pa.**—Donald Mellinger and Maynard Kurtz, who had served three-year terms as teachers in Tanganyika, arrived home Dec. 22. Bro. Mellinger's address is R. 3, Ephrata, Pa., and Bro. Kurtz's is Morgantown, Pa.

**Ethiopia**—A young Ethiopian woman is assisting Mary Ellen Groff, missionary nurse, in public health work in Nazareth. By mothers' classes, demonstrations, private consultation, posters and pamphlets, talks over the loudspeaker in the hospital, and in home visitation they are teaching nutrition, cleanliness, health habits, and other preventive measures against disease. An

important part of this service is learning to know people and establishing friendly relationships which they trust will open the way for a Gospel witness.

An ex-patient of the Nazareth Hospital who had responded to the Gospel messages and personal bedside witnessing by the dresser girls came to visit Mary Ellen Groff to discuss problems she faces since she met her Saviour. Since her discharge from the hospital she had been hungry for more of the Word, but her home is not near any point of witness. Her smiling face verified her new-found joy.

A Nazareth Bible Academy student who recently accepted Christ has been going along with an older Christian to teach a group of shepherd boys. He watches their cattle while the shepherd boys listen.

## Home Missions

**Chicago, Ill.**—Roy Mitchell, treasurer of the National Home Missions Fellowship, spoke at Englewood Mennonite Church on Jan. 28.

A Goshen College YPCA voluntary service team of 12 students went to Chicago to aid in cleaning and repairing the Englewood Mennonite Church over the weekend of Feb. 4.

Anna Eash spoke in the morning service at Englewood Mennonite Church on Jan. 28 in the pre-sermon services. Sister Eash accepted Christ in the early days of the Mennonite Home Mission. Prior to serving at Benton House, a social settlement house, she and her husband served at the Men-

## Bihar Medical Station Opens

On Nov. 20, 1961, the deputy commissioner, civil surgeon, and other officials as well as hundreds of local villagers attended the opening of the outpatient dispensary at Satbarwa. The second duplex staff quarters is being used as the outpatient dispensary. Presently the third duplex and a water tower are under construction. Two thirds of the foundations of the hospital are laid and walls are going up on the permanent outpatient dispensary. Plans call for the 30-bed hospital to be completed within a year.

Ever since 1958, when the necessary permission was granted for opening the Satbarwa hospital, missionaries have experienced visa refusal and dwindling building materials. After receiving his visa after five requests, Dr. Mark Kniss began medical work during the 1960-61 winter season when he made biweekly visits to the site on bazaar days. In September, 1961, Bro. Kniss and his family moved into the first duplex staff quarters as temporary residents.

For seven years missionaries investigated the Satbarwa area. Five hundred families of Oraons live in this area. In 1958 an Oraon evangelist who toured in the Satbarwa area won his way into the hearts of



Villagers wait for the meeting to begin on Nov. 20, 1961, opening day of the dispensary at Satbarwa, Bihar, India.

people by playing his fiddle and singing Gospel songs. Various people then provided a location and land for the hospital site. Missionaries found living quarters for the evangelist near the proposed site. A second evangelist located in another village five miles away on invitation of the people interested in the Word.

From this beginning to the present time villagers have come for medical and spiritual assistance. Medicines placed at the disposal of the work foremen of the hospital construction for injuries to workmen often found their way to alleviate suffering of some poor villager who had injured himself with an ax. Others stung by scorpions leave rejoicing, with the pain gone through the administration of simple medicines.

Cecil Buschert, voluntary service worker in Bihar, took up residence at Satbarwa in September, 1960, and assumed daily oversight of the building program. S. Allen Shirk made official contacts and obtained permits for building materials. Cement became a critical item as it was rationed out at five bags per person. At no time did missionaries have to resort to black market or bribery to obtain needed supplies.

Pray with the missionaries that the spiritual foundations laid may remain secure. More patience and prayer will be needed as the practice of medicine increases. Pray especially for Bro. Kniss, that God may lead personnel to the hospital.



Patients may travel for days by various means of transportation to get to the Nav Jivan Hospital, Satbarwa, Bihar, India.



nonite Gospel Mission. On Jan. 10 she was 80 years old.

## I-W Services

**Norristown, Pa.**—New officers elected in the I-W unit are as follows: Everett Balmer, president; Dwight Hershberger, vice-president; Chester Peachey, treasurer.

**Wayland, Iowa**—The Sugar Creek Mennonite Church is making available loan funds to prospective I-W's to attend I-W orientations. The congregation assumes that I-W's will repay the loan after they enter I-W service.

## Voluntary Services

**Atlanta, Ga.**—The new unit leader couple is R. Clair and Anna Mae Weaver, who replaced Jay and Naomi Carper, who completed their two-year term of service Jan. 18.

**Goshen, Ind.**—Mr. and Mrs. James Hostetler, Goshen, Ind., are new volunteers for service at the Tuttle Avenue Church, Sarasota, Fla. While temporarily residing in Florida, the Hostetlers, not newcomers to this type of service, represent an increasing number of older brethren who wish to be "busy on vacation." They will replace the Gene Sutters, Pontiac, Ill., who assumed maintenance and secretarial duties during January. Others interested in winter service are invited to correspond with the Personnel Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

**Paris, France**—Robert Schmucker, Unionville, Ont., and Daniel Beachy, Hartville, Ohio, arrived safely in Paris. After securing proper visas and clearance, plans called for their proceeding at once to Algeria to join the overseas VS group already serving there.

The work of rebuilding homes is needed as an aftermath of the year's long war in Algeria. High feelings and violent actions present ever-present danger to workers there.

**Elkhart, Ind.**—Three work camps for senior high students, 16- to 18-year-olds (girls and fellows; juniors, seniors, and 1962 graduates), are tentatively scheduled for two weeks in June, 1962. Included are Camp Amigo, Sturgis, Mich. (June 11-23); Little Eden Camp, Onkama, Mich. (June 11-25); and Rocky Mountain Mennonite Camp, Divide, Colo. (June 4-18). Following are additional details:

Camp Amigo, located 40 miles from Elkhart, Ind., along Perrin Lakes in the woodlands of Southern Michigan, provides camping activities for youth and families. Work campers will develop a waterfront area and new trails, develop a new campsite, and prepare the camp for summer use.

Little Eden Camp is located on the north side of Portage Lake near Lake Michigan. Work campers will prepare facilities for operation and build a new cabin.

Rocky Mountain Mennonite Camp is located high in the Colorado Rockies in Pike National Forest. Rocky Mountain Camp, unique in its setting, serves families, youth

and interest groups, as well as auxiliary camps serving emotionally and socially maladjusted youth in a Young Citizens' Camp. Work campers will put together tent shelters and install recreation equipment, among other jobs.

Persons interested in work camps should write to Summer Voluntary Service, 1711 Prairie St., Elkhart, Ind., for application blanks and further information. Approximately 45 persons are needed.

**Haiti**—All the voluntary service workers in Haiti met in Cap Haitien on Jan. 6 for the first voluntary service workers' retreat in Haiti. Theme of the retreat was further understanding of the Haitian people. Edgar Stoesz and Robert Kreider gave talks and led discussions on this subject Saturday morning. An anthropologist, Dr. Schaefer, discussed Haitian culture and customs.

Church services were held Sunday morning in the partially completed Mennonite House at Grande Riviere du Nord.

**Kansas City, Mo.**—Mr. Leon Felson, administrator of Kansas City General Hospital, who has been sympathetic and cooperative with the hospital voluntary serv-

ice unit, announced his resignation to accept a job in Milwaukee, Wis. He has assured the voluntary service unit, numbering 15 workers, that the new administration will desire continued assistance from the VS program—probably on an increased basis. Mr. Felson was desirous of having VS-ers in his hospital because it raised morale and general standards among the nonprofessional staff.

**La Junta, Colo.**—A club for Spanish children, which more than 50 boys and girls (ages 11-14) attended, begun about a year ago, is losing popularity since the local Catholic priest has again forbidden attendance. Attendance has dwindled from 50 to about eight. Club activities included leathercraft, handcrafts, recreation, and Bible stories. The club used to be held in the Spanish church, but the priest forbade this since it was a Protestant church. It is now held in the unit home.

Recently three girls sneaked to the club for a meeting against the priest's and their parents' orders. They said they could see nothing wrong with what the club was doing.

## Summer VS Discussed at Relief and Service Meeting

The Mennonite Relief and Service Committee meeting at Elkhart, Ind., Jan. 9, approved summer voluntary service plans for 1962. Plans call for 100 to 125 persons to serve in 13 locations, as follows:

Michigan Migrant Ministry, Berrien County, and possibly another location; June 15 to Aug. 15. Approximately five fellows and five girls are needed as Bible school teachers, to direct crafts and recreational activities, and help with child care center.

Eureka, Ill. (Home for the Aged); June 4 to Sept. 1. Two or three women are needed as nurse aides, and to help in the kitchen, with cleaning, laundry, and fill in for staff on vacation.

Kansas City (Kaus.) Children's Home; July 3 to Aug. 28. Four women are needed as cooks, child care workers, and Bible school teachers.

Camp Rehoboth, St. Anne, Ill.; May 28 to June 30. Two men and one woman are needed to teach Bible school, work in crafts, nature study, general maintenance, and garden work.

Mennonite Youth Village, White Pigeon, Mich.; June 18 to Aug. 18. Six men and 13 women are needed as program director, nurse, crafts director, counselors, dietitian, cook helper, laundry, maintenance, and music director.

Alberta, Canada; June 15 to Aug. 25. Three men and three women are needed for building, Bible school teaching, recreation, crafts, and housework.

Rocky Mountain Mennonite Camp, Colorado; June 26 to Aug. 24. Seven men and seven women are needed as counselors and leaders.

Corpus Christi, Texas; June 15 to Aug. 25. Five men are needed to help in construction of a church building and kindergarten.

Springdale, Ark.; June 15 to Aug. 25. Five women are needed to serve in child care center activities and visitation.

British Guiana; June 15 to Aug. 28. Four or five men are needed to sing, speak, distribute literature, and help with evangelistic campaign. This project is in co-operation with the overseas mission and broadcasting offices.

Senior High Work Camps at three locations, detailed explanation in Voluntary Service column of GOSPEL HERALD.

At the meeting it was reported that the Peace Corps administration is not to service contacts with church agencies. An official statement by the Mennonite Church with regard to the Peace Corps will be prepared and released.

The committee approved the purchase of a lot and construction of a building to be used for the kindergarten and club programs in the Surprise, Ariz., community, tuition for Isaac and Mildred Glick, Edmonton, Alta., to attend the Cree language course at the University of Alberta this summer in preparation for further work in Northern Alberta, and the purchase of the Albuquerque, N. Mex., voluntary service unit home.

Other actions included further study in regard to the voluntary service office providing assistance to young, smaller churches in constructing their church buildings, and approval of forty VS-ers to their assignments, which makes a total of 179 persons in the voluntary service program.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Paul Showalter, Wooster, Ohio, conducted a song service at Groveland, Wisner, Pa., on Jan. 21.

Claude M. Shisler, pastor of the Finland Church, Pennsburg, Pa., has moved into a new home adjacent to the church. The congregation surprised the Shislars on Jan. 17 with a housewarming.

A pulpit exchange was in effect in the Mountain Lake, Minn., area on Feb. 4. H. Brandt, of the Evangelical Mennonite Brethren, preached in our church at Alpha, and Fred Gingerich, pastor at Alpha, preached at the Gospel Mennonite Church in Mountain Lake.

Jacob Nauman and Ivan Martin, two members of the reconstruction team to Belize, British Honduras, reported at Hess's, Lititz, Pa., on Jan. 28.

A farewell service was held for Martha Jane Hartzler at Slate Hill, Shiremanstown, Pa., the afternoon of Feb. 4. Clayton Keener preached. Sister Hartzler is going for a second term as missionary nurse in Ethiopia.

Paul Sands, of the Sandy Hill congregation, Sadsburyville, Pa., is the speaker for the Sunday School Meditations Broadcast during February.

Henry Frank and the Gospel Messenger Quartet, from Mt. Joy, Pa., gave a program at Frazer, Pa., the evening of Feb. 4.

The Winter Bible School at Maple Grove, Atglen, Pa., enrolled 27 more students than the year before.

The Elizabethtown area chorus gave a program at Bossler's, near Elizabethtown, the evening of Jan. 28.

Guest speakers of the Illinois Mennonite Ministers' Fellowship in their meeting in Chicago, Feb. 5, 6, were Charles Koller, president of Northern Baptist Seminary, Robert Hartzler, administrator of Oaklawn Psychiatric Center, and J. C. Wenger, of Goshen College.

T. H. Brenneman, pastor at Bay Shore, Sarasota, Fla., participated in a workshop on "Counseling the Adolescent" at Gainesville, Fla., the week following Jan. 28.

Peter Wiebe, Hesston, Kans., spoke in a Christian Life Conference at Iowa Mennonite School, Jan. 30 to Feb. 2.

Robert Garber and a youth chorus from Nampa, Idaho, conducted the service at Boise Rescue Mission on Jan. 25.

Moments for Meditation is a radio period sponsored by the Hutchinson Ministerial Association by courtesy of two local stations. Sanford E. King was the speaker on one station the week following Jan. 28.

Ray Keim, Maugansville, Md., is teaching Bible History Survey in a midweek teacher-training class at Cedar Grove, Greencastle, Pa. The first evening 55 were present.

Gabriel H. Brunk, veteran Ohio minister, died at the home of his daughter in Elida, Ohio, following a heart attack.

Of four churches reporting the number of their homes and requesting a count of those on the GOSPEL HERALD list, only 32.4 per cent are already subscribers. These congregations hope to adopt the Every-Home-Plan. We hope they do.

O. O. Miller, Akron, Pa., who is chairman of the Board of Directors of American Leprosy Missions, discussed the leprosy program with government and mission officials on his recent tour in Africa. Bro. Miller visited leprosy missions in Ruanda-Urundi, the Congo, and Angola.

LeRoy Bechler, Los Angeles, Calif., is taking a course in evangelism at Fuller Theological Seminary.

Shekinah Bible School, at Sarasota, Fla., reported a maximum attendance of 93 during the first week. On Jan. 16 the group visited the tabernacle replica at St. Petersburg, Fla.

The Pacific Coast Mission Board has decided to send a full-time worker to the Vanderhoff, British Columbia, area.

John Brilhart, of Scottsdale, is a new worker in the traffic department at the Mennonite Publishing House.

Commission officers Arnold Cressman, Field Secretary, and J. J. Hostetler, Sunday School Secretary, were in Ontario last week introducing the new Commission-House-Publication Board relationship to the Ontario Christian Education Cabinet.

Mary King, Iowa City, Iowa, former Pax matron in Europe, spoke to the Mother-Daughter Banquet at West Union, Parnell, Iowa, on Jan. 22 and in the evening service on Jan. 28.

Harold E. Bauman, pastor to students at Goshen College, received his Master of Theology degree from Southern Baptist Theological Seminary, Louisville, Ky., on Jan. 30.

A remodeling project has been completed at Fair Haven, Fort Wayne, Ind., where Arthur Cash and Martin Brandenberger are ministers.

The Lansdale Men's Quartet, which has sung together for over 25 years, gave a program at Salem, Elida, Ohio, on Feb. 4, with Paul Clemens, one of the quartet, as speaker.

The biweekly youth rally at East Chestnut St., Lancaster, Pa., which is planned by a committee consisting of Paul Landis, Charles Shenk, and Henry Benner, on Feb. 10 heard Richard Martin, Elida, Ohio, and a quartet from Christopher Dock School.

Visiting speakers: John Miller, Evanston, Ill., speaking on "Communism and the Christian Church" at Second Mennonite, Chicago, Ill., Jan. 21. Harvey Birky, Goshen, Ind., speaking on Bible Memory Work at East Greenville, Ohio, Jan. 14. Jonas Miller, Florala, Ala., representing

Children's Bible Mission, at Congregational Mennonite, Marietta, Pa., Feb. 4.

Nelson Martin, Newbury, Ont., at Meadville, Pa., Jan. 28. Bo Larson, Sweden, Sung Kim, Korea, and Peter Waiyaki, Kenya, all Goshen College students, speaking to Men's Fellowship, at Clinton Christian Day School, Feb. 1. Edward Diener, Clarence, N.Y., at Greenwood, Del., Jan. 28. Samuel and Ella May Miller, Harrisonburg, Va., speaking to Parent-Teacher Fellowship, Waynesboro, Va., Jan. 26.

David Hostetler, Brazil, at Olive, and Belmont, Elkhart, Ind., Jan. 28. Robert Miller, MCC, Akron, Pa., presenting relief and refugee needs of the Far East to Couples' Fellowship, of the Zion Church, Birdsboro, Pa., Feb. 6. Darrell Yantzi and four Indian brethren from Western Ontario, at East Zorra, Tavistock, Ont., Jan. 31.

Arthur Cash, Fort Wayne, Ind., in anniversary service at Grace Chapel, Saginaw, Mich., Feb. 11. J. J. Hostetler, Peoria, Ill., at Hyattsville, Md., Feb. 11. Mary Royer, Goshen, Ind., to Mennonite Mothers' Study group, Middlebury, Ind., on children's books, Jan. 25. Peter Wiebe, Hesston, Kans., at West Union, Parnell, Iowa, Jan. 31. Jack Foster, Youngstown University, to Christian Homebuilders', Leetonia, Ohio, Feb. 1.

Henry Becker, former missionary in India now on the faculty of Western Mennonite School, has been accepted as a minister in the Salem, Oreg., congregation.

Daniel Kauffman, Secretary of Stewardship, held four services with the Holdeman congregation, Wakarusa, Ind., Feb. 4, 5.

## Calendar

Stewardship Invitation Study Conference, Elkhart, Ind., Feb. 16, 17.  
Mennonite Camping Association, Camp Mack, Milford, Ind., Feb. 23-25.  
Iowa-Nebraska Mission Board meeting and Ministers' Conference, Sugar Creek, Wayland, Iowa, March 5-8.  
Eastern Ohio Ministers' meeting, Salem, Wooster, Ohio, March 15, 16.  
Eastern Mennonite Board of Missions and Charities, Mellinger's, Lancaster, Pa., March 20-22.  
Commission for Christian Education, Scottsdale, Pa., March 22, 23.  
Mennonite Publication Board annual meeting, Scottsdale, Pa., March 23, 24.  
General Council of General Conference, Chicago, March 29, 30.  
Summer Bible School Conference, Archbold, Ohio, March 31 and April 1.  
Open conference on education on alcohol and tobacco, sponsored by Committee on Economic and Social Relations and other church agencies, Goshen College, Goshen, Ind., April 5-7.  
Summer Bible School Conference, Antrim Area High School, Greencastle, Pa., April 7, 8.  
Ohio Mission Board and WMSA, North Lima, Ohio, April 13-15.  
Illinois Mission Board, Dewey, Ill., April 27, 28.  
Summer Bible School Conference, Denver, Colo., May 5, 6.  
Ohio MYF Convention at Beaverdam, Corry, Pa., May 30, June 1.  
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 12-14.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Rocky Mountain Mennonite Conference, place undecided, Aug. 31 to Sept. 2.



Maynard Rohrer and wife, Araguacema, Brazil, at Leetonia, Ohio, Feb. 11. **Han van den Berg**, a student at Elkhart Biblical Seminary, at Waterford, Goshen, Ind., Jan. 28. **Harold Mast**, Burr Oak, Mich., at Waterloo, Ont., Jan. 28. **Frank Epp**, editor of *Canadian Mennonite*, on "Communism and Christianity" to Mennonite Christian Businessmen, Kitchener, Ont., Feb. 5.

**Willard Heatwole**, Jamaica, at Warwick River, Denbigh, Va., Jan. 28. **Willard Mayer**, Pigeon, Mich., at Bay Shore, Sarasota, Fla., Jan. 21, and at Blountstown, Fla., Jan. 28. **Carl Beck**, Japan, at Skippack, Pa., Jan. 28 and at Deep Run, Pa., Feb. 4.

**John S. Martin**, of the Groffdale congregation, New Holland, Pa., was ordained to the office of bishop on Feb. 1. Mahlon Witmer was the officiating bishop, with David N. Thomas preaching the ordination sermon.

**Open house** for eighth graders and their parents was held at Rockway Mennonite School, Kitchener, Ont., on Jan. 26.

**Kern Road Chapel**, South Bend, Ind., is planning to begin building a church this spring. Funds are now being raised. This congregation is under the direction of the Indiana-Michigan Mission Board.

**Carl Wesselhoeft** and family left on Feb. 5 for another term of service in Somalia.

**A mixed chorus**, under the direction of Mrs. Linwood Landis, has been organized at Deep Run, Pa. Singers from Groveland are participating.

**The Way of Peace in a World at War**, three Mennonite Hour messages by John H. Yoder, were given from an Albany, Oreg., station, Jan. 29-31, sponsored by the Albany Church.

**High-school youth** from the Berkley Methodist Church attended a vesper service at First Mennonite, Denver, Colo., on Feb. 4. A period of discussion concerning Mennonites followed the service.

**The Progress Chart** of the Every-Home-Plan shows 5,011 subscriptions for 175 churches. In March of 1961 we had 2,638 subscriptions in 113 churches. New congregations which have just adopted this plan are Crystal Springs, Kans.; Barrville, Belleville, Pa.; Des Moines, Iowa; Bartonsville, Vt.; Eaglesham, Alta.; Pond Bank, Chambersburg, Pa.; Biehn, New Hamburg, Ont.; Tedrow, Wauseon, Ohio; Spencer Chapel, Swanton, Ohio.

**New members:** ten by baptism and two by transfer at Conservative Mennonite, Grabill, Ind., Jan. 21; seven by baptism at Maple View, Burton, Ohio, Jan. 14; one by baptism and two on confession of faith at Bridgewater Corners, Vt., Jan. 28; two by baptism at East Goshen, Ind., Jan. 28.

**Jesse J. Yoder**, Greenwood, Del., was ordained to the ministry on Feb. 4, to serve the Central Conservative Mennonite congregation at Dover, Del. Eric Renno officiated, assisted by Alvin Mast. Telephone: FI 9-4380.

## Announcements

**Daniel Kauffman**, Secretary of Stewardship, at Prairie St., Elkhart, Ind., Feb. 18; at Stahl, Johnstown, Pa., March 11, 12; and at Blough, Hollsopple, Pa., March 18, 19.

**John Drescher**, Marshallville, Ohio, in youth rally at East Chestnut St., Lancaster, Pa., Feb. 24.

**Speakers** for Spring Missionary Day, March 11, at Leetonia, Ohio: John Drescher and Rollin Krabill, president and secretary of the Ohio Mission Board.

**Jimmie Karam**, Little Rock, Ark., to Men's Fellowship at Fisher, Ill., March 12.

**Grant and Ruth Stoltzfus**, Harrisonburg, Va., in Family Home Conference, Souder-ton, Pa., Feb. 17, 18.

**Richard Yordy** will replace Edgar Metzler as principal speaker of the conference of Mennonite Aid Societies at the Atlantic Hotel, Chicago, March 1, 2. Bro. Metzler asked to be released because of illness in his family and increased responsibilities of his new work as Peace Secretary of the Mennonite Central Committee.

**Winter Spiritual Renewal Retreat** at Bay Shore, Sarasota, Fla., with C. F. Derstine and Jesse Short as speakers, Feb. 18-25.

**Milo Kauffman**, Hesston, Kans., at United Mennonite Church, Rosthern, Sask., Feb. 18-25.

**Crusade for Christ Hour Quartet**, sponsored by Gospels Broadcast Committee, Marietta, Pa., at Springs, Pa., evening of Feb. 18.

**Paul Erb**, Scottdale, Pa., at English Lake, San Pierre, Ind., Feb. 25.

**Winter Bible Conference** with Richard Birky, Adair, Okla., as speaker, at Leonard, Mo., Feb. 16, 18.

**Church Music Sunday** will be observed in the Franconia Conference Feb. 18. Wilmer Kolb, Pottstown, Pa., will lead the service at Skippack, Pa., that day.

**World-Wide Gospel Fellowship** presents Harold Housman of East Africa in a colored sound film on "Communitistic Encirclement 1961," at Neffsville, Pa., 7:30, Feb. 15.

**John Koppenhaver**, Hesston, Kans., Spring Missionary Day speaker March 18, at Argentine, Kansas City, Kans.

**Annual Christian Life meeting** with Norman H. Bechtel and Harlan M. Hoover as instructors, at Columbia, Pa., all day Feb. 18.

**Paul M. Miller**, Goshen, Ind., at Iowa City, Iowa, Feb. 24, 25, speaking on Mennonite worship.

**Foreign Trainee Conference** with 55 trainees and staff members attending will be entertained by Forks and Shore congregations in Indiana, Feb. 23-25.

**Guest speakers** at Boca Raton Bible Conference in Florida, Feb. 27 to March 4: B. Charles Hostetter and Kenneth G. Good.

**Summer Bible school conference** at Central, Archbold, Ohio, March 31, April 1; at Autrim Area High School, Greencastle, Pa., April 7, 8; and at Denver, Colo., May 5, 6. Each conference will have 15 workshops meeting three times each, in which teachers will actually be working through the Herald Press lessons they will be teaching in summer Bible school. The following speakers will take part in the inspirational sessions: Archbold—Paul M. Miller, John H. Hess; Greencastle—J. R. Mumaw, Richard Detweiler; Denver—Peter Wiebe, John M. Lederach.

**G. Irvin Lehman** will conduct the Menno Travel Service Tour of Europe and the

Holy Land Aug. 20 to Sept. 22. Bro. Lehman lived for several years in the Holy Land area.

## Wanted: Camp Administrator

An administrator at Laurelville Mennonite Camp, R.D. 2, Mt. Pleasant, Pa., is wanted for assignment in the near future. Applicant should have experience or training in business administration, should be interested in church camping, and should be interested in managing camp facilities, including motels. Appointee will have use of home with all modern conveniences. Apply promptly to Joe Buzzard, Mennonite Building, Scottdale, Pa. Phone 412-TU 7-8500.

**Alta Mae Erb**, wife of the editor, is recuperating from surgery in a Pittsburgh hospital.

## Evangelistic Meetings

**George R. Brunk**, Harrisonburg, Va., at Norge, Williamsburg, Va., Feb. 24. **H. A. Diener**, Hutchinson, Kans., at Beth-El, Milford, Nebr., Jan. 31 to Feb. 4. **Samuel Janzen**, Glenwood Springs, Colo., March 8-11, and **E. M. Yost**, Denver, Colo., March 15-18 at Cheraw, Colo.

**Eugene Witmer**, executive secretary of the Augsburg Crusades, was at Mountain Lake, Minn., Jan. 29-31, planning the Crusade to be held in the high school there, Sept. 2-16.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**Deliverance to the Captives**, by Karl Barth; Harper, 1961; 160 pp.; \$3.00.

Forget what you know, assume, or guess about this man's theology and read these eighteen sermons. Believe me, here is the Gospel of Jesus Christ preached in all its utter simplicity, glory, and power. If any preaching deserves the description "Biblical," this does.

Reading sermons is usually an activity of the intellect. But in reading these I was confronted directly, personally, with the Living Word. Here is the best antidote I know to the overemphasis on exhorting and moralizing that too often dulls our preaching and tires our listeners. The manner of public prayer demonstrated in the prayers before and after each sermon is in itself enough to make the book worth reading.

This reviewer had a question mark about two implicit references in the book. One in the sermon, "The Criminals with Him," where the contrast between the responses of the two thieves crucified with Jesus seems deliberately ignored, as if human response to the work of Christ were not necessary. Yet this same sermon insists in the closing paragraph that "Christian community exists only where the promise is heard and believed" (p. 83). The other question concerns the implications for the



doctrine of the church of the fact that many of the sermons were preludes to communion, and the invitation seems extended indiscriminately to the audience, which consisted of prisoners in the Basel jail.

The fact that most of the sermons in this book were preached to inmates of a prison partly explains their powerful simplicity. But we are all prisoners of some kind, and so they speak to us as well.

This book of sermons, along with two others read recently, would seem to indicate that great theologians and scholars, when faced with a Christian congregation in trying circumstances, can cut through their complicated dialectics to the sure and certain core of the Christian faith. The other two books to which I refer are *Our Heavenly Father*, by Helmut Thielicke, Harper, 1960, sermons preached in Stuttgart during World War II air raids; and *I Believe in the Living God*, by Emil Brunner, Westminster, 1961, sermons also preached during the darkest days of World War II, in Zurich.—Edgar Metzler.

**Putting Faith to Work**, by Robert J. McCracken; Harper, 1960; 179 pp.; \$3.00.

Dr. McCracken, the pastor of Riverside Church, New York City, has given us, in this book, a practical treatise of faith; his text could well be, "Faith without works is dead." His approach is threefold. (1) a mature faith. Here he points up the religious ignorance and indifference of many Christians. He goes on to examine the basis for belief in God, the seeming clash between the Bible and science, and the ramifications of the Scriptures for this space age. (2) A sustaining faith. Here he seeks to apply the remedy of faith to the tensions, frustrations, and sins of modern man as he finds himself in the pressures and rush of a busy world. (3) A relevant faith. It is in this section that the author really makes us uncomfortable as he pointedly exposes and probes the weak spots in our everyday living. He claims that the church of today is long on talk but short in practice; we debate, set up committees, pass resolutions, devise strategy, make surveys, make studies, and all the while a needy world cries out for help. Our love of ease and luxury, materialism, neglect of social responsibility, status seeking, and racial discrimination are severely rebuked.

—Earl R. Delp.

**The Winning Move**, by J. S. A. Worboys; Christopher, 1961; 142 pp.; \$3.00.

Upon contacting a book containing twenty-two pieces of writing with titles like *Expecting the Unexpected*, *The Winning Move*, *Salvation by Strategy*, *Distinguishing Things That Differ*, *The Fatality of Familiarity*, and *The Pull of Things*, one wonders what realm of literature he is entering. The fact that our author was educated for the ministry in Australia and England and held pastorates in both countries prior to coming to America may lead the reader to suspect that these are sermon titles, and such they are meant to be.

Yet these writings resemble essays, for

the author derives moral and spiritual truth from objects of nature and challenging applications of truth from both common and unusual experiences and observations. But Bible passages are woven into the messages and the person and doctrine of Jesus Christ are magnified. The result therefore is a fascinating book of edifying sermons that are effectively different.—Edwin L. Weaver.

**Christ and Selfhood**, by Wayne E. Oates; Association Press, 1961; 252 pp.; \$4.50.

In this book one of the more competent workers in the relations of Christianity to psychology explores what happens to personality when one accepts Christ as his Saviour and Lord. At least parts of the book may be difficult for those who have not read much in psychology, but its careful study will be rewarding. The book shows how meaningful selfhood is achieved by relating oneself with Christ in His incarnation, cross-bearing, and resurrection. A good book for pastors and evangelists.

—Paul Erb.

## Your Treasurer Reports

I can now report on the financial returns for Missions Week as of Jan. 31. Receipts designated as Missions Week contributions totaled \$172,140.22 for this year. Last year (Jan. 31, 1961) the total amount received at the Elkhart office was \$198,650.80. This indicates contributions are less than last year by \$26,510.58.

It is not possible to say that this represents a final picture since some returns have not yet reached Elkhart. Reports from many congregations indicate that contributions were higher this year and support of the mission program has been increased. For this we are most grateful.

Although Missions Week reports currently show a decrease, I can report that regular monthly receipts have been higher than last year. Specific figures will be available on total giving in the next report. So far funds received for the missions program, plus beginning balance, have not been adequate to meet this year's operating costs. Efforts to keep the program costs down are being made in order to balance operations, if possible, by the end of the fiscal year.

—H. Ernest Bennett.

There are signs of rediscovery and renewed interest in the Scriptures, according to E. H. Robertson, director of an international "Study on the Place and Use of the Bible in the Life of the Churches." The study was initiated five years ago by the United Bible Societies, with representatives of the World Council of Churches and the International Missionary Council. Results of the survey are being made available in a series of booklets, the first of which is "Recovery of Confidence," by Mr. Robertson.

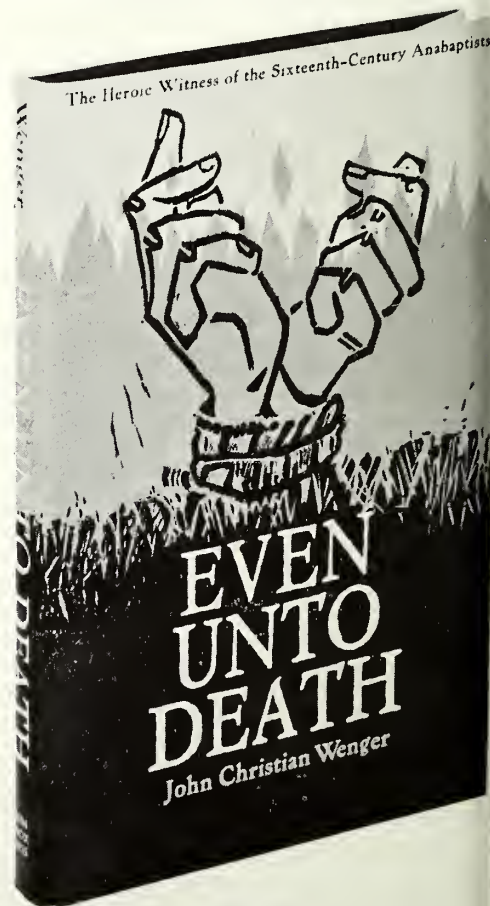
## Who Were They?

### Why Did They Do It?

Who were the 16th-century reformers called Anabaptists? Were they scholars, businessmen, priests, laborers—what? Why weren't they satisfied with the reforms of Luther and Zwingli? What particular beliefs did they hold? Were they important enough to die for? Are these ideas significant today?

These questions (and many others you might have about your spiritual forefathers) are answered in a most interesting book, *Even unto Death*, by John C. Wenger. *Even unto Death* tells you what kind of men these "Anabaptist heretics" were. You will understand why they disagreed with the popular reformers. From their own letters, tracts, books, and court testimonies you will learn what they believed and why they were willing to die for it. With much satisfaction and thanksgiving you will read of the common acceptance today of their "radical" ideas.

Do you want to know more about the first Anabaptists, their beliefs, their lives, their personalities, their problems? Read *Even unto Death*, the story of the courageous witness of these 16th-century Christians. \$2.50



Order from

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or any of its branch stores  
Weaver Book Store, Lancaster, Pa.; Weaver Book Store, New Holland, Pa.; Herald Book Store, Souderton, Pa.; Gospel Book Store, Goshen, Ind.; Golden Rule Book Store, Kitchener, Ont.; Golden Rule Book Store, London, Ont.; Menno Book Store, Bloomington, Ill.



## CHURCH IN INDIA

(Continued from page 150)

of baptizing while there, is working in the local courthouse as a clerk. In the same village are other Christian families also. As daring and courageous as I thought these people, I was amazed to discover that two other families lived yet another 50 miles into the interior!

These small fellowship centers at times demonstrate unusual dedication and sense of mission. There is, for example, a Christian family living some 20 miles north of Durg in a village. The children are all now grown up and some working as private practitioners, or on the railway, or as school-teachers in other communities. But the family has gone together to construct in this out-of-the-way place a small chapel. Each Sunday Bro. Samuel conducts a worship service at home for his family and other non-Christian people who may care to join them. This chapel was first dedicated in the early '40's and a few years ago when I chanced to drop in on them I found the building still well-kept, the group still meeting for Sunday fellowship and prayer. It was not far past the Christmas season and there were evidences that there had been a Christmas program.

Herein also lies, it seems to me, the direction toward which we should be spending our energies as leaders in the church. The common cry of all these nuclei when one goes to them is: "Come more often! We are starving for this kind of fellowship!" These communities are facing tremendous pressures from the outside world. Their children attending government schools from the first grade on are fast losing contact with other Christian fellowships. While one would like to believe that all these families who have separated themselves are living firebrands for the Lord, one is saddened to hear with too great frequency of these people becoming discouraged and lost to the church entirely.

The Scriptures need to be kept alive and dynamic for them. The church and her mission in the world today need constantly to be placed before them. They need to see themselves a very real part of God's purpose where they are and of the body of Christ in a larger sense, also. They need to be invited to participate in the church's witness program in other parts of the world and helped to enter into occasional larger fellowship opportunities from time to time. It would seem to me that here is a field that would take the full time of two pastors with a little vision without any great difficulty.

### Needed: A Sense of Urgency

But the fact that we are so slow to move only indicates the greatest need of the church in India. Some communities do appear in most denominations to have a deep sense of mission, but by and large one is

tempted to feel that the church is not living in any sense of urgency. We have not yet discovered and accepted for ourselves the meaning and mission of the church. We have consequently been guilty of becoming involved in such a self-centered perspective, and self-preserving point of view that we have neither the time nor the resources left to reach out beyond ourselves. Said bluntly, we perhaps have not yet found to an adequate degree a worth-while cause outside ourselves and our established congregations.

But God's movements in history are strange. National upheavals have repeatedly served to bring the church to her right senses. There is a great deal of very genuine Christian commitment to be found amongst believers in this land, so that even if the world is battering away at her foundations, one has the courage to believe that out of it all her leaders will discover the "still small voice" and be obedient to it. If there is, however, timidity on the part of the Indian church—reluctance to really "let go"—it may be because they are looking for some place where this is really being practiced! It behooves the church everywhere to be sure that she is effectively lifting out and above the world this body of Christ, so that we may be the source of encouragement to each other that we need to be.

## VISITING INDIA AGAIN

(Continued from page 149)

medicine. The fellowship with these fine young folks was most inspiring. However, it is disappointing to note that no one is presently attending the seminary at Yeotmal.

From Christmas to New Year's is the time for the annual Bible conference, held this year at Balodgahan. Bro. Jacobs of the United Church of North India was one of the guest speakers. His messages on the theme of the conference, "Christ the Light of the World," were a rich study in the Word, emphasizing the need of a deeper experience with the Lord in life and service. The attendance was fairly good but, as one hears in America, "These meetings are not attended as they once were." One day was given to a ministers' fellowship.

In addition to the periods of Bible study and a report on the World Council of Churches' Third Assembly by Bro. Malagar, there was a discussion on the Mennonite General Conference. It was gratifying to see the keen interest and many questions relative to the organization and work of General Conference and the general church boards and agencies. How the India Mennonite Conference can be more closely related to the larger brotherhood represented by General Conference and the other 20 district conferences was a significant question. This question provoked further dis-

cussion as I visited with conference officers and missionaries.

## Dhamtari Outreach in Review

While in the Dhamtari area I took occasion to review *Building on the Rock*, which was published on the twenty-fifth anniversary of our mission, in 1924, thirty-eight years ago. As I looked at the pictures and read through this book, I got a glimpse of the activities of the church then: boys' and girls' orphanages with nearly 300 receiving care, instruction, and spiritual nurture; the widows' home; the schools with the hostel, including Bible instruction; the hospital and the clinics; the normal training school where Christian teachers were prepared to work in elementary and middle schools; the evangelistic tours in the villages. There were 22 American missionaries. The church membership was over 1,100.

Through my three visits to the Mennonite churches in India, I have a certain feel and picture of the work as it is now. Certainly the change from mission to church during the last decade has been in some respects a great step forward. However, much of the former means of nurture and outreach is no longer carried on. Surely a major challenge of today is to find effective means of nurturing and building the spiritual life of the church, as well as the most practical and effective means of outreach in this large territory. Of the 12 congregations, two have full-time supported pastors, a few have marginal-time pastors, and other congregations are without pastoral leadership.

I have been requested to add some personal notes. First, mail to and from the Dhamtari area is very uncertain. Apparently many letters and even packages have not reached the missionaries. Even more uncertain is the outgoing mail and it appears numerous letters never reach friends in the homeland. This has been exceedingly embarrassing and has caused much difficulty. The missionaries request patience and understanding in light of this situation. Secondly, many of the older members of the church in the Dhamtari area have asked me to extend their warmest greetings to all the former workers. It is indeed gratifying to see fruits of sincere appreciation for the faithful services of those who have labored here both earlier and more recently.

## Eight Days in Bihar

Eight days in Bihar with the four mission families and their fellow Christians were fascinating. Work in the Bihar area was founded in 1909 by the Disciples of England and a portion of it was taken over by the Mennonites in 1947. Earlier missionaries there were the S. J. Hostetlers, the Milton Vogts, and the Henry Beckers. Presently there are 14 witness points.

Allen Shirks are at Daltonganj, the largest city. There is a union church working



here where the Shirks and a few other Mennonite families worship. This is the business and shopping center and an appropriate location for Bro. Shirk as secretary and treasurer.

Mark Knisses are at Satbarwa, a newer location. Dr. Kniss and his associates are busy constructing buildings for the hospital, workers' quarters, and a chapel. Cecil Buschert, an oversea VS-er from Alberta, is giving much-needed service supervising building construction. Regular worship services, as well as a daily clinic, are being held.

John Beachys are managing two hostels for 33 boys and 23 girls at Latchar. The youngsters are in grades one to ten in the public school. Daily morning chapel and Bible study are provided for these children who come from Christian homes that are too far from local schools.

Continuing in a southeasterly direction, the fourth station is at Chandwa, where Paul Knisses are located. One of the most significant services in this town is a recently opened reading room in the center of town. I will say more about literature opportunities in India in a later article. I was privileged to attend six services during my eight-day visit in Bihar. The Sunday morning services at Satbarwa included baptism, communion, and dedication of children: a young man was baptized, 37 took communion, and a number of babes were presented in an impressive consecration service. Approximately 60 people were present under a large mango tree. The ground had been cleared and straw mats were spread out.

Sunday evening the Shirk living room at Daltonganj was well filled for the evening worship service. The young folks present were especially active in participating in a lively discussion on the Bible study, particularly on nonresistance.

Tuesday was a combined service of thanksgiving and dedication for the new building at Bethel. The India Thanksgiving services are interesting. Folks bring their contributions of grain, fruit, articles of clothing, even a goat. After the service there is an auction outside the building and funds are given to some worthy cause. At Bethel it was logical to give the 48 rupees to the building fund. There was also an offering of 64 rupees, a total of about \$24.00, from this small congregation. When one realizes that the wage of the common laborer in the rural areas is from 20 to 40 cents a day, their \$24.00 would compare to something over \$1,000 for the American wage earner.

About 30 were present on Thursday as we gathered under the *shamiana* (tent) near the Paul Kniss bungalow for the quarterly fellowship of missionaries and Indian workers. Bro. and Sister R. R. Smucker shared in the services; the Smuckers are spending some time in India assisting in the Dhamtari area.

Saturday afternoon we met with the missionaries in the Beachy home for a period of Bible study, fellowship, and mutual sharing. These are always rich times as one attempts to bring something from the life and work of the church in the homeland to those who are far from their families and churches. To a large extent our overseas workers are deeply absorbed with the work, living close to and with the fellow Christians where they fellowship and serve and are truly a part of the life and the work of the church in their respective areas. However, their thoughts and interests are also very much in the home field and there is a concern for the work of the sending church. Thus, these sharing sessions are mutually beneficial in keeping alive those proper ties between the work and workers in the various countries.

#### Stops at Yeotmal and Lucknow

Union Biblical Seminary at Yeotmal is an interesting project in co-operative Bible teaching and Christian training. In 1937 there was one mission teaching a mere handful of students. Today 22 fellowships co-operate (including two Mennonite groups), with 11 teachers and 93 students. The student body represents 22 languages and 36 churches. Dr. Frank Kline is president of the seminary. Our representative on the faculty is Weyburn Groff. A large new building provides offices and library. A long-range program calls for additional buildings to properly accommodate this growing institution with its evangelical witness and influence in all parts of Asia.

I was invited to share in the observance of the one hundredth anniversary of the founding of the Methodist publishing work at Lucknow. Methodists from Africa and India have been among the overseas literature workers who have studied Christian publishing at Scottdale. It is interesting to note that only five years after the Methodists first went to India in 1856, they saw sufficient need for literature as a part of the church's work to begin publishing.

Although careful preparation for the centennial included many months of planning, more than 1,000 invitations, and the unveiling of a new offset plant, one of the church's bitter foes caused a radical last-minute change. Two weeks before, Mr. Bell, the manager due for retirement next summer, received notice of a communist-inspired strike by the 80 plant workers. Serious complications and a very tense situation required canceling most of the plans for the centennial. A small group of 30 of us gathered quietly in the Bell home, where Bishop Paul E. Martin of Texas adapted his message to the occasion and circumstances.

#### Great Days in New India

India, with its 438,000,000 people, has the largest population of any country except

China. With 350 people per square mile it is six times as densely populated as the United States. Since India's independence in 1947, there has been much progress in every way. The government, both nationwide and in the 15 states, appears to be improving. Better agricultural methods are slowly providing more rice to relieve severe food shortages and even starvation. India's rich mineral resources include some of the world's largest and richest iron ore deposits. Steel mills and heavy machinery-producing plants are being constructed with technical and financial aid from Russia, West Germany, Britain, and the United States.

The completion of India's second five-year program in 1961 marked much progress toward its constitutional provision for free and compulsory education for all children between the ages of six and 11. It is not many years since India's literacy was between five and ten per cent; it is now nearing 30 per cent. There are indications that within the next two decades literacy will reach 70 per cent, as it now is in a few areas such as in the southwest state of Kerala. India's religion is largely Hindu, with most of the others Muslim. In spite of 170 years of mission efforts, there are only about two Christians to every 100 persons.

In spite of Prime Minister Nehru's ideals and efforts for peace, he is encountering growing pressure in his government urging a firmer attitude toward some of his neighbors. No doubt this insistence had much to do with the use of force in Goa, to the disappointment of many of India's Western friends. The great partition, accompanied with much bloodshed several years ago, was intended to give Pakistan to the Muslims and India to the Hindus. The bitterness of this has left a very restive relation between the two countries. The smoldering fire on the China-India border could produce a conflagration at any moment.

Surely these are great days in the new India. The time of opportunity for the church in helping to build God's kingdom here is not past. The task calls for vision, prayers, courage, and an honest seeking of Holy Spirit guidance in finding new and more effective ways of sharing with our Indian brethren. May we rededicate ourselves to this opportunity and follow as He leads.

#### LOUDER THAN WORDS

(Continued from page 138)

peoples." The Southern Presbyterian Church took similar action in its General Assembly, its moderator declaring that "no artificial man-made class or caste can be justified before God." On this issue there is no difference of standpoint among the churches, Protestant or Roman Catholic. They have condemned racial discrimination as unjust and unchristian and have claimed equal rights and opportunities for all, with-



out any restrictions or disabilities based on color. An integrated church in integrated society is the declared policy of American Protestantism.

But actions speak louder than words. The pronouncements of the churches, if they are not implemented, become mere generalities. The plain fact of the matter is that Christian profession has not become Christian practice. Racial equality is recognized in theory, but it is not deemed possible or expedient in specific situations. Segregation is more pronounced and more entrenched in the Protestant churches of America than in any other of our social institutions. So far from hastening integration, they are hindering it. There are not more than one tenth of one per cent of American Negro Christians in integrated churches. The same general average applies to Japanese, Chinese, Indians, Mexicans, Puerto Ricans. Howard Thurman tells of hearing a Mohammedan say in an address before a young people's society in a Christian church, "Allah laughs aloud in his Mohammedan heaven when he beholds the Christian spectacle of the First Baptist Church White and the First Baptist Church Colored."

I was in the South not long ago addressing a Presbyterian Synod. One of the ministers, referring to segregation in the churches, said to me, "This is what makes hypocrites of us." North and South, we are saying one thing and doing another. In fundamental attitudes we are quite definitely non-Christian. The result is a kind of moral dry rot. It eats away at the bases of Christian belief. It burdens the conscience and induces a paralyzing sense of guilt. It especially does so in the case of ministers and teachers. They speak and meet with no response, or they speak and encounter opposition, or they do not speak at all. There is no doubt about it; in the living example lies the stupendous power. Actions always speak louder than words.

What then can we do? We ought to ask ourselves in regard to racial issues what being a Christian really means, what our ultimate beliefs are. The greatest contribution we can make to the improvement of racial relations is that we should have and act upon the mind of Christ. It is in the spreading of the spirit of Christ that hope for the future lies.

This has practical implications for our personal and family life. We should cultivate associations and friendships with members of other races. We should welcome them into our homes and eat with them at our tables. It is important for understanding that we should know each other, and we cannot know each other if we never meet, or if we meet only in brief, casual, formal ways. Unless we are willing to act like Christians toward those of other races, often in defiance of social prejudice, we shall not succeed in breaking down social or legal barriers. This is an area where

everybody can do something. We may feel helpless about the international situations, but the race issue is one where relations are personal, where responsibilities are immediate, where example is more convincing than argument. Frederick Douglass in his day was reputed to be as able a man as was ever born a Negro slave. He went to Lincoln, distressed over some points in his policy. When he came away, he was in a state bordering on ecstasy. It was not because, having had it explained, he agreed with Lincoln's policy. It was for another reason. "He did not let me feel for a moment that there was any difference in the color of our skins."

This has practical implications also for our community and church life. Everything should be done that can be done to encourage the different racial groups to confer together, to work together, to worship together, to join hands in overcoming the evils of discrimination. Especially in the church we must practice as well as preach racial equality. Not only membership but office should be open to all, the only qualification being character and capability. In the house of God distinctions of race or class count for nothing. By its very constitution a Christian church must strive to break down every barrier which separates men and women and unite them in a fellowship of love and service. The Christian Church exists to bring men to God's way—the way of world fellowship. The day of adventure is not done in a world where the call comes to every Christian to challenge race antagonism with the ideal of the kingdom of God in which differences of class, caste and color are transcended in a higher unity. The danger here is of sentimentality. The need is for conviction that issues in sustained and unwearied action.

One Sunday in the early Reconstruction days General Robert E. Lee went to church. At that time Negroes had not yet been required to withdraw into their own churches. As communion was about to be celebrated, a Negro went forward to the altar. The white Christians were confused, resentful, and remained in their pews. Then General Lee rose, walked up the aisle, and knelt beside the Negro. Example is more convincing than argument. Actions always speak louder than words. Across the centuries Jesus inquires of us, "Why call ye me, Lord, Lord, and do not the things which I say?"

—Associated Church Press.

#### NEAR TO GOD

(Continued from page 147)

dead by Father's power, we also ought to live a new life." "Because," the apostle continues, "he who is dead is free from sin. So if we died with Christ, we shall be alive with Him. Now account yourselves as dead, so far as sin is concerned; but account your-

selves as living before God through our Lord Jesus Christ." Now do you see why it is important to know that you share in the death of Christ? It is the only way you can be free of sin. Have you been baptized into death so that you can live the resurrection life? If not, there is no time so fitting as now to allow God to do this for you. So get the dying over with, and then you may know that, as you share in His death, you also share in His life.

Thursday, February 22

Read Rom. 8; 1 John 4.

Here is a thing which we must know. This is a thing which to know should thrill the very depth of our being. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." And it is the Spirit who "beareth witness with our spirit, that we are the children of God." Now here is a wonderful privilege, to be a child of God. Here is a glorious experience, to have the Spirit of holiness dwelling within our hearts. When we come to Christ, He receives us, and He makes us a part of His body, the church. And we receive Him by His Spirit who abides in our hearts, "Christ in you, the hope of glory" (Col. 1:27). This is a spiritual relationship, a mystery not to be explained or understood, but to be received and experienced. Have you experienced it, this "in-Christ, Christ-in-you" relationship? If you do not have it, whatever else you may have cannot take its place. There is no substitute.

Friday, February 23

Read John 8:12-32.

Jesus said, "Ye shall know the truth, and the truth shall make you free." He said, "I am the . . . truth." He also said, "Thy word is truth" (John 17:17). He promised that the Spirit of truth should come, and should guide those who were receptive into all truth. With such teaching, there is no reason that we may not know the truth. The more we learn of truth, the more emancipated we become. We are freed from the domination of the world, the chains of sin, the power of sin, all by knowing the truth as it is in Christ Jesus. But there is more: we are freed from self and selfishness, from narrow traditionalism, from Phariseism, from erroneous doctrines. The deeper we go into the truth, the more liberty we find. We are freed from all things to serve Christ. Will you learn the truth from the God of truth through the Word of truth, interpreted by the Spirit of truth? Has He made you free? Is He making you free today?

Saturday, February 24

Read 1 John 3:1-3.

Now we have a vision of the future. "We know that, when he shall appear, we shall



be like him." What a wonderful prospect! We cannot exactly describe what we shall be like, but we are sure that it will be the logical development from our present stage of life to the next. "Now are we the sons of God," and when our Lord appears, "we shall be like him." And one of the processes of this development is purifying oneself. If we have this hope in Him (that when He appears we shall be like Him), we will surely want to be as nearly as possible like Him now. And "he is pure." Therefore we will eliminate from our lives any and every impurity. And waiting in this hope in Him, we shall rejoice. For if we know that He shall appear, we know that we shall be like Him. Because the Word of God states that "These things have I written . . . that ye may know. . . ."



## ITEMS AND COMMENTS

BY THE EDITOR

The new concept of housing for the aged which is embodied at Schowalter Villa will be used by the United Church of Christ in a series of projects across the country. The first will be located near Cleveland, Ohio. Others are projected for Philadelphia and for numerous other communities in a dozen states. Decentralized housing will permit residents to live in communities, to work if they choose, to be near their families, and to participate in community activities. Central core units will be available for those who need constant care or who prefer to live with others.

Alcoholism is on the rise among West German women because of personal unhappiness and lack of religious conviction, according to the director of the country's Protestant antialcoholic society. Most women drinkers, he noted, become alcoholics after failing to find husbands or because of unhappy marriages. Closer links with the churches would prevent many women from becoming addicts, he asserted. There are said to be a half million alcoholics in West Germany, including some 50,000 women. West Germans spend almost three billion dollars annually on alcoholic drinks.

In an open letter of Christmas greetings "To all the Christians of the world," Russian Baptists warned against war threats and called for continued efforts for world peace. The letter was signed by Dr. Jacob Zhidkov of Moscow, president of the All Union Council of Evangelical Christians (Baptists), and also by Alexander Karev, its general secretary. The council represents an estimated half million Baptists in Russia.

Protestant mission leaders of India have agreed that Christian missionaries are still needed in that country. However, it was urged by one group that a missionary "should accept all the privileges and responsibilities of membership in the church in India which he has come to serve and abide by its rules and regulations while in India." It was also agreed that financial assistance from churches abroad should be transmitted

through the agencies of Indian churches and not through foreign missionaries. All money given abroad, for work in India should be channeled through the Indian church. Since disparity of salaries received by foreign missionaries and workers of national churches has often been the cause of tension, it was recommended that foreign missionaries be assigned smaller and more modest houses and that they live for a period in an Indian home to help their orientation in a foreign country.

Thousands of people are dying this winter in Communist China from hunger and cold, according to a dispatch to the *New York Times* from Hong Kong. Noncommunist Chinese who travel regularly between Hong Kong and Communist China are the source of this information. Hong Kong residents are shipping two-pound food parcels to their relatives and friends in Communist China. There has been no break-through yet on the Mennonite request to send food to China.

The translation of the New Testament into the language of the Kekchi Indians of Guatemala was recently completed by the American Bible Society. It is the result of 25 years of strenuous work by William Sedat, a Nazarene missionary. Kekchi is one of 20 or more Mayan languages of Guatemala. It is spoken by 260,000 people. Until William Sedat worked among the Kekchis, their language had not been reduced to written form.

Religious News Service reports that 1961 is likely to be remembered in church circles as the year when the Russian Orthodox Church, largest body in Eastern Orthodoxy, moved into the ecumenical orbit by becoming a member of the World Council of Churches.

The *New York Times* film critic, in an article in the *Times* magazine, says concerning the current spate of Biblical movies: "The phony pretense of Biblical pictures to a spirit of reverence and to validity as

religious history is by now familiar to intelligent lay critics and theologians. No one who knows his Bible and has the slightest sensitivity to the tricks of movie makers can seriously credit the plush cinematic extravaganzas that are passed off as solemn Bible stories."

The World Council of Churches, in its recent assembly, denounced anti-Semitism as a "sin against God and man."

An estimated 3,000 pilgrims crossed the frontier between Israel and Jordan for Christmas celebrations in the town where Jesus was born. Some 300 other persons were denied permits by the Jordan authorities who apparently classified them as security risks. More than half of the visitors were Christian Arabs from Israel.

An Italian Catholic newspaper, in its comments on the New Delhi sessions of the World Council of Churches, spoke of the refreshing atmosphere of peace in a world of war. Said the paper: "The sense of unity which is the best testimony for Jesus, the Light of the world, unites all baptized people into a framework of salvation in this world where the passions of the jungle have been unloosed: a testimony of love and hence of social hygiene opposed to the ravages of hate, that satanic effusion of suicidal silliness which is actually *deicidal* (God killing), when one realizes that man is created in the image and likeness of God."

One of the largest publishers of Christmas cards says that 35 per cent of the 3,000,000,000 cards sold this year had a religious motif. The same firm says that 15 years ago less than five per cent of the cards sold had a religious subject.

More than 100,000 copies of the "Sermon on the Mount" were distributed in 32 national parks during the summer of 1961 by the American Bible Society in co-operation with the National Parks Christian Ministry.

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# Gospel Herald



*A testimony  
of how two people found Christ in Cuba,  
and friends in Virginia.*

TUESDAY, FEBRUARY 20, 1962  
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## My Search for Peace

By Nancy Blanco

(From Aaron and Betty King we learned of Joseph and Nancy Blanco and shared concern for their salvation and later the hope that they might be able to come to the States from Cuba. Their coming would require sponsorship, which the Chicago Avenue congregation in Harrisonburg, Va., gladly agreed to give.)

No doubt in answer to many prayers, on Nov. 27, 1961, the Blancos arrived by plane at the Miami, Fla., airport, where they were met by Henry and Mildred Yoder. Bro. Yoder, formerly a missionary in Cuba, is now engaged in Cuban refugee work under the Church World Service. We were immediately informed and plans were laid for their coming to Harrisonburg.

A house was rented and an eager group of women went to work, cleaning, waxing, collecting bedclothes, securing necessary household articles of every description, stocking the pantry and refrigerator with food, and a host of other things necessary in making a house a home. A generous Christmas offering completed the preparation.

On Sunday morning, Dec. 17, the Blancos arrived.

It has been a happy privilege to welcome them into our community, into our church fellowship, and into our hearts.

The blessings we have received through the testimony and inspiration of these dear young Christians far outweigh everything that has been given. It is impossible to outgive the Lord.—Harold Eshleman, Pastor.)

It happened five years ago when I met the King family. We were living in Sagua la Grande, where my husband was working as a dentist and I taught in the best Catholic school there. Of course, we considered ourselves good Catholics. But were we really satisfied and filled, or were we longing for something we didn't know? The answer to that question cost me five long years of struggle.

I wasn't satisfied. I needed something more. I knew that the day Betty asked me, "Nancy, are you saved?" Was I? I knew not the answer. Another thing that really impressed me was the reading of Matt. 11:28: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The Kings were a very good example of that promise. Could I be like them? The more I read the Bible, the more we talked about Jesus and how a Christian life should really be, the more I knew something was going to happen. And it did. One night I knelt down with Betty and accepted Jesus Christ as my Saviour.

I changed. My whole life was changed. But my husband didn't change, neither my friends, nor my family. At first I could stand it alone, but I had a very powerful enemy. I became weak. I wanted to love the world and the things in it and at the same time love God. I didn't realize that "the world passes away, and the lust of it; but he who does the will of God abides for ever" (I John 2:17, RSV).

Things were not easy for me. I told Betty that for her everything looked so easy. Her husband was a Christian, her family, even her friends. She knew that, too, and often wrote small notes encouraging me. Once she wrote in my New Testament: "Rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance.



BY ELDA FAYE MILLER

*There is a joy that lies beyond all telling—  
The joy of seeing God's great hand of goodness  
Drop in despair's dark depth its healing.  
There is a joy that lies beyond all telling.*

*There is a joy that lies beyond all grasping—  
The joy of friendship's heart that, thankful, enters  
The fresh-healed heart of friend to feel his healing.  
These are two joys that lie past understanding.*

*The Lord is at hand*" (Phil. 4:4, RSV).

Yes, He was so close to me. I could have grasped His hand and told Him to guide me, as a father does his frightened child. I didn't because I was afraid of the world. People were gossiping about me for changing my Catholic faith only because they imagined the Kings could pay me a higher salary. The thing I admired most in my new friends was their humble and simple life. How could anyone think of them offering me a job and a higher salary than I was getting at the Catholic school?

So many foolish things separated me from the love of God! My whole life seemed a failure! I loved those who loved me and disliked those who seemed to dislike me. I tried sometimes to be a good wife, but couldn't. I was selfish, wanting everything my own way, but didn't want to admit it. I was almost a pagan, even worse than I had been before. My condition is described in II Pet. 2:20, "For if after they have escaped the pollutions of the world . . . are again entangled therein, and overcome, the latter end is worse with them than the beginning."

I suffered myself and caused others to suffer too. The birth of my second son was against my plans, but God's plans were different.

During that long miserable period of my life, I didn't want to see the Kings, but their love for me was always the same. One time I told the servant to tell Betty that I wasn't at home, but I am sure she knew I was there. On one of her visits, I told her, "I'm hopeless." Besides other things, I was smoking two packages of cigarettes daily.

My life was like one's experience on a roller coaster.

Besides my personal difficulties, our political situation was changing. Our revolution was supposed to be as green as our palm trees. Green or red? We still questioned its real color. Many sincere and kindhearted persons wanted to believe that its leaders were as they had hoped, but it was only a very beautiful dream that soon became a nightmare, a horrible and endless nightmare.

My life was a nightmare too. Everything was confusion. I hated myself but tried desperately to look attractive outside to hide my inward emptiness. As I looked into the mirror, I tried to look cheerful and gay, but I knew I wasn't and God knew it too. Something must happen to end this dark existence of mine, for I was really living in deep darkness, but I knew where the Light was.

In spite of all my failures, God still knocked at my heart. It was so easy to let Him in, He seemed so near. I was really transformed. Life now became worth while. Of course, indeed it was, because our Lord said, "I am the way, the truth, and the life." It was not a way of darkness and sin, but a way to freedom and love. This time everything was different. When my husband realized that I was a Christian again, he too accepted Jesus Christ as his Saviour. We were sure we needed three in our marriage, God, my husband, and I, to be really happy and to make our marriage succeed. We felt the Lord was with us. Sometimes we missed the Kings and the Blanks, but we weren't alone, for we knew

## Our Readers Say—

In regard to the Mennonite Church as a ethnic group (Jan. 30), let me speak as a Mennonite with a non-Mennonite background.

The first basis of action is that I accept the fact that my church is what it is, largely a ethnic group. The second base of action is that you Erbs, Yoders, etc., also accept the fact and that it cannot be easily changed.

Thirdly, we all admit that it is a disadvantage, a great one, but it is not something that can be helped by resentment on either side. I can only be helped by increased efforts of those of Mennonite background to fellowship with those of non-Mennonite background and vice versa.

And if I may humbly state an opinion, the strongest drawback to this fellowship is a misinterpretation of James's command "to keep himself unspotted from the world" to mean "keep unspotted from Christians of non-Mennonite background." The words used are "limited fellowship," but the results are that the "limited fellowship" or "fellowship with reservations" soon becomes no fellowship at all.—Bailey R. Frank, Bethel, Vt.

\* \* \*

Thanks for the editorial "Literal Not Physical" (Jan. 30). If our days have taught us anything, surely they have taught us the power and reality of the invisible. Radio waves, television waves, radioactive fallout are all powerful invisibilities. It is time we got out of the kindergarten stage of thinking about heaven and realize that our only responsibility and immediate concern is to do His will in this life and to leave all the rest to Him.

I, for one, am content with the assurance Jesus has given, "that where I am, there ye may be also," and am looking forward to that time when there shall be "nothing between my soul and my Saviour." Neither the architecture nor the topography of the city is important.

I know there are those to whom such an outlook seems vague and insubstantial, but I am willing to commit my future to it. If this makes me a fool—well, there are several kinds of fools, and I'd rather be this kind.—Lorie C. Gooding, Killbuck, Ohio.

our Lord's promise, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

At the same time, the political situation was even worse than we ever imagined. My husband was jailed. I remember clearly how I spent those days praying and reading my Bible. "I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us" (Rom. 8:18, RSV). Those words were a real challenge to me. After the ill-fated invasion of last April, we decided to leave our country. We planned to

(Continued on page 181)

## GOSPEL HERALD

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## *The Meaning of History*

Most people have some interest in history. They tour to places of historical importance, and help to put up monuments, markers, and plaques. They read history, if it is well written, with appetite. They are eager to learn the historical background of the current issues which they confront. There are hundreds of professional historians who are marshaling the historic data, writing and rewriting the histories according to their understanding and interpretation.

But the scientific study of history is one thing—it has to do with objective facts of past and present. Historians are considered reliable only as they give us the facts without bias and distortion. They cannot go back of verifiable events, and they cannot prophesy the future. By projecting the present a well-informed person can make educated guesses. But that is all they are.

But what is the ultimate meaning of history? The one who attempts to answer that question is a philosopher, not a scientist. But if we are willing to admit that there is spirit as well as matter, that man is a being created by God for a purpose, then we have a right to ask what that purpose is. History can only give us tentative answers. It is religion, particularly the prophets of the Bible, that can give us valid insights.

This is why eschatology, which describes the end of history, is so important a part of Christian theology. A Christian faith without an eschatology is a sadly deficient thing. People with no interest in what is to happen in the revealed future cannot have thought deeply into the meaning of their faith. And they have no explanation for the disturbing events taking place in our times; they have no antidote for the current despair. They are without hope in a civilization recoiling in horror from the results of its own technology.

Christianity, with its full eschatological content, gives us the true meaning of history. It gives us the whole sweeping panorama of the beginning of God's creative work, of the sin into which the created race fell, of the Messianic hope of redemption, of the divine breaking in time when God became flesh in the person of His Son, and accomplished redemption through the death and resurrection of Christ. The New Testament continues the panorama as it pictures this present age of the church, which looks back indeed to what Christ did when He was here, but looks forward also with an insistent assurance that He will

come again. And in the consummation of His coming He will bring earth's history to its goal.

History belongs to time. The course of history, as comprehended by the Christian faith, is a time line, extending from creation to the consummation. God started that time line, and He broke into it climactically in the incarnation. This action is the assurance that He will break into it again when Christ comes to bring time to an end.

History comes to its goal and realizes its true meaning in the purpose of God. In the chaos and the confusion of our age that purpose often seems to be in confusion and frustration. But God has promised to bring order out of that chaos and to usher in, beyond the ruin of time, the transformation and the eternal glory and righteousness of the kingdom of God. Christ shall reign forever and ever.

This is the Christian hope, which keeps us looking up in a time when men tell us the only hope is to burrow in the ground. We do not know just what the meandering course of history will yet bring. But we do know that God has something better for His own. The realm of Spirit, with all which that means of triumph over sinful flesh and melancholy history, will show the true purpose of God for those whom He has created. History gets its meaning from that which is beyond history.—E.

## *Trenches or Bridges*

Shall we dig trenches to shoot from, while we crouch in safety? Or shall we build bridges in order to communicate and to share? Shall we dig deep holes to protect ourselves from bombs and fallout? Or shall we spend that money on food for the hungry, on clothes for the cold, on literature for the newly literate, on missionary witness to those in spiritual darkness?

Our answer will be found in what we consider important. If our highest good is self-preservation, then we will dig and scramble to safety, even if that requires the expenditure of most of our wealth and strength, even if we have to use guns to keep our shelter from becoming too crowded. We will be willing to sacrifice everything else to keeping our health intact and our comfortable way of life un-

changed. We will blow up any bridge which threatens our own well-being. We will shut our ears to any call to "come over and help us," and we will hear only the burrowing call, "come down and save yourselves."

But if in our scale of values we place higher than self-preservation the spending of life for the good of others, our response will be very different. We will keep paths of communication open at all costs. We will try to see both sides of every interpersonal or international issue. We will be deeply concerned that all others have opportunity to know the Christ who has transformed us from moles to men. We will share what we have for every human need. We will cultivate compassion of heart. We will go or will send our sons to earth's dark corners, even at the risk of life, on errands of mercy and love. We will measure success in life, not by what we can keep for ourselves, but by what we can do for others. Our Lord came to earth to give His life for men. We are His followers, and are called to sacrifice ourselves. Self-preservation is a useful instinct, to be kept in its subordinate place by the higher law of love.

So let us stay above ground. Let us follow the goal of service instead of safety. Let us use the ground as the foundation-place for superstructures of personal concern, of unselfish understanding, of sacrificial giving, of the sharing of ideas and the material with which to turn those ideas into reality. Let lofty pillars rise from which swing bridges of love and sympathy, mutual concern and action. Men were made to live above ground.—E.



## *Prison for Pride*

I can think of one way to keep pride in prison. Pride is subtle; so if you are tempted to feel good over your achievements, whatever they may be, I have a proposal for you. Take in a partner or two in your work. Then the praise for a good job, well done, will not go to any one person; the job will no longer be the work of one individual.

Sometimes we need to take a real inventory of motives as to why we do the things we do. Most times a combined effort is better than a single effort anyway. Partnership will help keep everybody humble. Say "ours" instead of "mine." Imprison pride!



# What's New in the 1962 Mennonite Yearbook?

BY ELLROSE D. ZOOK

The 1962 *Mennonite Yearbook* should be off the press by March 15. It contains revised information on memberships, board and committee personnel, conference and ministerial directories.

## Membership Increases

The 1961 membership for the Mennonite Church at home and overseas now totals 88,052, an increase of 1,719 or 2 per cent over the 1960 total. The growth in 1961 is 227 less than that in 1960. The United States membership is 74,321, an increase of 1,196 over last year. The Canada membership is 7,086, a decrease of 63 from last year.

The overseas churches show a membership of 6,645, or 586 more than the previous year. The percentage of growth for overseas churches is 9.7 per cent compared with an approximate 1.6 per cent for the church in the United States or 2 per cent for the entire church.

The population rate growth in the United States is 1.8 per cent compared with the 1.6 per cent of membership growth of the Mennonite Church.

The membership figure of 88,052 includes all Mennonite conferences eligible for membership on the General Council of Mennonite General Conference and the membership of three different groups of various Mennonite churches in the Church Directory.

The spiritual growth of a church does not depend alone on numbers. However, growth in membership is one way to measure the effectiveness of our witness to Christ and His Gospel.

## Growth Enrollments

The Sunday-school enrollment in the Mennonite Church increased 4,837 to a total enrollment of 125,707. This represents an increase in the number of schools from 885 to 906.

## New Features

The 1962 *Mennonite Yearbook* for the first time will begin to include area code numbers for the telephone numbers in the Ministerial Directory. The addition of these code numbers will be gradual, the changes being made along with changes in addresses or telephone numbers.

A special feature this year is a listing of all congregations by geographical areas arranged alphabetically according to cities. A number of requests have been received asking for this kind of information.

If, for example, you wish to know whether a church is located in or near a certain city, you can find this information by looking up the city. The congregations are also keyed according to conference districts.

## Biographical Sketches

Readers have written appreciative letters for the biographical sketches appearing from time to time. The 1962 *Yearbook* contains three such sketches: Bishop Christian K. Lehman, by Ira D. Landis of the Lancaster Mennonite Conference; Bishop Elmer G. Swartzendruber, by Morris Swartzendruber; and Bishop Valentine J. Headings, by Leander N. Mast—both of the Conservative Mennonite Conference.

These sketches preserve the records of the significant contributions which these servants of the church have made to the cause of Christ. We believe many of our readers will read with profit about the lives of these leaders.

## Some Observations

For the first time the *Mennonite Yearbook* lists in the Ministerial Directory and Church Directory what is called "lay ministers" or in our church seminary areas, "student pastors."

A trend that is especially noticeable each year is the increase in the number and complexity of organizations within the church. A corresponding increase in institutions also is noticeable.

Another increasing tendency is the separation of small groups from district conferences of the Mennonite Church to form independent bodies. These will be found under the heading, Various Mennonite Churches, in six groupings.

It is the purpose of the *Yearbook* to report statistically these developments. The causes and effects are without doubt a concern to all involved.

The editors of the *Mennonite Yearbook* wish to express thanks to all who have contributed information for the 1962 issue. We feel it reflects today's Mennonite Church in its faith, life, and witness. We are gratified to commend it to all our readers as a constant reference and guide in the service in the church.

## Communion

BY MIRIAM ESH

Break tenderly, O heart, this Bread of Life  
Let not a crumb fall carelessly;  
For once it was broken by cruel men—  
E'en so, vile heart, it broken for thee!  
O heart, break tenderly.

Drink deep, O heart, of His wine of love;  
Shall one drop unsavored go?  
Of ancient vintage He draws it forth,  
From Calvary comes its blood-red glow.  
O heart, drink deep,  
and long—and slow.

Bow low, proud heart, if thou wouldst  
Thine own destiny fulfill,  
The menial chore that once thou scorned—  
Is it not thy Master's will?  
Bow, proud heart,  
bow low—low,  
and lower still.  
Goodyear, Ariz.

## Our Mennonite Churches: Geiger



The Geiger Church stands near Baden, Ont. The congregation was organized in 1831 and first worshiped in a schoolhouse. A meetinghouse was built in 1842, which was replaced by a frame building in 1874. Remodelings followed in 1913 and 1940. There are now 77 members. The pastor is Robert Mast.



# Issues in Mission

By JOHN R. MUMAW

An important meeting of representatives from Mennonite conferences and their respective mission boards which are administering outreach activities on the eastern seaboard was held at Salunga, Pa., to consider the implications of the present strategy in this area. All the conferences working in the area were represented. As happens in many other denominations which take seriously the contemporary need for Gospel evangelization, the occasion led to an evaluation of the present situation on the field and to an assessment of current resources in the church. Throughout the discussions of the two-day conference there were repeated references to issues emerging from the mission activities of the church.

A basic goal in outreach is the establishing of churches. In attempts to organize the "gathered people" greater clarity is needed on the meaning of the church. The traditional concepts of conference and congregation are brought into focus, and mission workers in their search for Biblical patterns of organization are not always sure how to proceed. It is necessary now to see the relationship of various units of believers within the church so as to meet the complex needs of people in our time. How can we develop a spiritual maturity and a Christian dedication among church leaders as they find the way in, bringing converted souls into the brotherhood of saints and relating them in vital faith to the body of Christ?

Another issue that attracts the attention of church leaders is the effect of social and economic change upon the Christian community. The prospect of an increasingly more rapid paralysis of rural freedom and independence among Mennonite churches of the East gives a great deal of pause today. The prospect of one great metropolitan extension (megapolis) of city annexations across the eastern seaboard means that the "inner city" is more and more in need of the church and that the existing congregations will learn more and more of segmentation and dislocation of their members. The process of urbanization is already in ferment and the expansion of urban elements will lead to further disintegration or explosion. If this problem is to be resolved, we will need to learn how to use the unchanging message with new dynamics and new relevance.

The church is facing intensified needs in today's society. The emotional and social patterns of this generation are increasingly more complex and debilitating. The pagan race for success and status is driving people into extreme tensions. The calls

for psychiatric help and social work are making new demands upon the church.

It appears that the millions of Americans who live in the twilight zone of chronic emotional disturbances constitute a new mission field. The cities of the eastern seaboard have their full quota of these. Obviously these cases are not all confined to the metropolitan areas, but city life tends to increase them. The healing of mind and soul in these conditions requires skills in counseling and the release of full powers of grace and truth. The church will need to re-examine her strategy in mission and find ways of communicating the Gospel that will reach the disturbed man and lead him to real faith in Jesus Christ.

Another issue confronting the church is the struggle for brotherhood. The "organization man" in modern society is in a mold of culture that devitalizes his soul. He lives in irresponsibility and without moral sensitivity. When the mission worker finds him and gets a response of faith, immediately the problem of integration appears. How can the church guarantee to these immature Christians the experience of real community? What can take place in living relationships that will give them a sense of security in the brotherhood? As the church expands into areas of broken community, will it be able to absorb the shock of unconventional thought patterns in these new brethren? How will it share real brotherhood with lonely souls that find their way into the fold of Christ?

Within the Mennonite Church, as in other denominations, currently there is a trend toward lay leadership in outreach. There is nothing new about having Mennonite laymen get interested in missions, but today a greater portion of the church membership is awakening to opportunities for witnessing along with vocational activities. This leads inevitably to unselected places of witness and to unconventional locations for church gatherings. The church is facing not only the challenge to follow its laity into mission but also to find new ways of utilizing consecrated human resources for extension. Will the church be able to provide the kind of nurture that prepares its members for the work of ministering?

In the prospective outreach in mission to the people of the eastern seaboard there will be an increasing problem to maintain a proper tension with the secularized world. We have been quite busy keeping the saints immune to the pressures of social accommodation in our rural settings. The influence of urbanization will increase these

pressures and make the issues of nonconformity to the world more acute.

The church is confronted with the problem of adapting its methods of work to the contemporary mood and market without capitulating to its futility. The new frontier of separation from the world is appearing. This must go "beyond conformity" to a courageous and prophetic protest against the evils of our time. It calls for expressions of faith that represent a high quality of being in ethical and social standards. Christian principles must be applied to all our cultural patterns. We cannot escape being different, for in Christ we are formed into the divine image.

The church in mission faces the need for restoring the New Testament concept of discipleship in church building. Its task is to go—making disciples of all classes of people. This means more than preaching; it includes teaching, and all the other forms of discipline. This kind of teaching establishes believers in a faith that practices the meaning of Scripture. It applies Christian ethics in every area of life. It constructs Christian personality on the basis of the new birth. It uses the entire New Testament to cultivate the Christian graces.

To meet these issues in mission will take time and dedication. The church must grapple constantly with the problems of outreach as a part of its great task. We have too long overlooked the urgency of the hour. We must move on with our partnership in obedience to a higher sense of fulfillment of the church's mission in the world. And we should not overlook the need for our testimony in the midst of the "church." As we move on, let us express a clearer apologetic of our faith while we evangelize, and be more articulate in expressing the meanings of discipleship while we build the church.

These issues were discussed in the Salunga meeting with sober soul-searching. It was heartening indeed to see church leaders and mission executives sitting in conference projecting an image of the prospective mission field. It is hoped that other such gatherings can be initiated so as to provide open channels of communication for the consideration of the many implications of the mission of the church in our generation. This kind of fellowship and sharing strengthens the total witness of the church and gives a sense of confidence in our brotherhood.

Harrisonburg, Va.

In a resounding victory for literature evangelism, Fountain Publications the evangelical publishing house in Mexico City has been able to place on newsstands various evangelical books. Billy Graham's *Peace with God* is included among others.



# Exhibits at the World Conference

The Kitchener Memorial Auditorium seems to be well adapted for World Conference purposes. Considerable interest has been expressed in the possibility of exhibiting pictures, charts, and posters depicting the work of the various participating groups around the world. Arrangements are, therefore, being made for these displays in the hope that they will add to the personal encounter also a vision of what the total brotherhood is doing. A committee consisting of Harry Martens, Levi Hartzler, and John Zercher has been appointed by the World Conference executive committee to develop policies and to plan the details of all exhibits.

Approximately one thousand feet of corridor space will be used for this purpose. The displays will be grouped according to their nature and work as follows:

**Missions:** Conference boards and independent boards, including women's work.

**Institutions:** Church-operated high schools, Bible schools, colleges seminaries, and nursing schools.

**Hospitals and Homes:** General and psychiatric hospitals as well as children's, old people's convalescent, and other homes.

**Mutual Aid Organizations: Relief and Service Work:** MCC and conference relief and service boards, including men's work.

**Broadcasting and evangelistic organizations** as well as church camping and retreat organizations will have displays.

A special room will house the displays of the publication boards and bookstores, where opportunity for book and literature purchasing will also be provided. The bookstores will handle Mennonite materials primarily.

Special display areas will be given to exhibits from foreign countries. These will be primarily from Europe and South America, though other areas will also be represented. Many of the younger churches in other lands will have displays in connection with the displays of the mission boards rather than separately.

In view of the fact that the Conference is to be in Canada, a major historical exhibit of Mennonitism in Canada is being prepared by the brethren John Snyder (Ontario) and Gerhard Lohrenz (Winnipeg). This display is to cover all major points of interest in the history of Canadian Mennonite and Brethren in Christ life and development.

An experienced archivist has been appointed to assemble pertinent material about Mennonites the world over for this

session. He is also preparing a large map which will indicate the location of all Mennonite churches and other items of interest. It is hoped that this will make the brotherhood seem more real and intimate because of better understanding.

Though theological matters will be discussed, the World Conference is not a theological study conference but an occasion for fellowship and consequent spiritual growth. The sermons, talks, discussions, singing, eating together, will all be channels through which the oneness of the brotherhood in Christ can be enjoyed and strengthened. It is hoped that these exhibits will be another channel of enjoyment, understanding, and fellowship.

We believe that all of the institutions included in the above categories have been contacted. If some have been omitted, they should write us at 3003 Benham Ave., Elkhart, Ind.

—The Secretariat.

## What It Means to Be a Mennonite

BY DALE OSWALD

Mennonite has always been the name of those who are Christ-following, Bible-believing, Bible-practicing people. The first Anabaptists were such "fanatics" that they dared to die for the principle of believers' baptism. When the Lord opened their eyes through faith in Him, which happened as they believed the Scripture, they were obedient slaves even unto death. They lived in a culture totally foreign to the teachings of Scripture: they did not conform to the culture but to the Scripture. They dared to brand as apostate those reformers who conformed to culture.

The name Mennonite today does not, in many instances, have this same quality. In the last fifteen years there have been many changes in the church. Mission outreach? Yes. Giving increased? Yes. Commendable things? Yes. Our creed has not changed; our profession of lips has not made any change. But our practice is not at all in accord with our creed. We hear much of love. Do we have the God-love in our hearts in 1962 to speak to the brotherhood concerning conditions in the Mennonite Church today, at the expense of ourselves being branded as "fanatics"? Human love means getting along well with friends. God's love causes us to seek others' good, taking no thought for our own welfare.

Our creed states that we believe in Rom. 12:1, 2. If our minds are no more transformed than our lives give expression to in many instances, we must admit that we have not been to the foot of the cross,

where transformation takes place. Many of our members are fashion models to the extent of being immodest. When Paribekons, we fall in line with culture. The wedding ring is said to be a beautiful symbol of unending love, whereas the Biblical symbol of glory upon the head of woman is shorn like that of a man. The symbol of woman's place in God's order is being replaced with "It's not fitting in our culture, or other Christians feel out of place in our churches because of this 'peculiar tradition.'"

Our creed still maintains a belief in II Cor. 6:14, "Be ye not unequally yoked together with unbelievers." We yoke ourselves in co-ops, labor unions, religious organizations, and evangelistic campaigns with those "Christians" who practice infant baptism, cold-blooded killing in time of war, men who give their allegiance to a lodge, and have their part in civil governments. How do we measure by our practice?

We still maintain a belief in I Tim. 2:9. Our practice is beautiful pearls, durable gold, beauty-parlor hair, costly clothing, expensive homes, furnishings, automobiles, wall-to-wall carpeting for our busy feet, while others are dying of starvation. What kind of love is this?

We state that we believe in salvation through faith. What faith? In Heb. 11 each character was not known by his faith, but by what it prompted him to do. They blindly submitted to God's revealed will to them at the cost of friend and even life, as verses 32-39 state—a ragged, tattered group of people, outcasts of society with no place in the culture of the day.

Fanatics? Yes, but God's people. What else matters?

How do we compare to Heb. 11? Are we bearing His reproach as Heb. 13:13 states?

How do we look to the world around us when they read our creed, then study our life? May we as a church retrace our steps in these areas that our profession and practice might be in harmony. I Thess. 5:6.

May we as ministers dare to raise our voice, moved by God's love within us, and sound the alarm before our candlestick be removed.

Milford, Nebr.

Reports received from Cuba by the American Bible Society indicate that 906,660 volumes of Scripture were distributed there between Nov. 1, 1960, and Oct. 31, 1961. The total distribution in Cuba for the same period a year before was 611,993. It was anticipated that total distribution in Cuba during the calendar year 1961 might be well over a million copies.



# The Anglo-Saxon Bible

BY GERALD STUDER

60

[MATTHEW.

giende ymb þa mor- 34 Ne beo ge na lugiende emb þa mor-  
ge se morgenlica dæg genðliche neode. Soðlice se morgenliche  
lfæc; Aghwyle dæg dayg chared emb hine selfne. Aighwile  
geum ymbhogan; daig hafð genoh on his eagen embhagan.

ER VII.

CHAPTER VII.

nan þ ge ne syn for-

1 Nellen ge demen. þæt ge ne syen Nolite uni-  
care ut non  
induebamini.  
It. R.  
fordemde.

dean dome þe ge de- 2 Witodlice þam ilcan dome. þe ge de-  
med. 1 on ðam yleam med. 1 on þam yleam  
cow hyð gemeten; gemette þe ge meteð. cow beð ge-meten.

þu þ mot on fines 3 To lwi gesihst þu þæt mot on fines  
ge-sylst fone beam broðer eagen. 1 þu ne ge-sihst þanne beam  
gan;

eystifu (sic) to finum 4 Oððe hu-mete ewaðst þu to fine bre-  
þe ic ut ado þ mot of ðer. broðer þafe þæt ic ut do þæt mot of  
e beam biþ on finum finen eagen. þonne se beam beoð on finen  
agenen eagen.

e adó arest ut fone 5 Læt þu liketere. a do arest ut þanne  
um eagan. 1 be-hawa beam of finen agenen eagen. 1 be-hawe  
mot of fines broður þanne þæt þu ut do þæt mot of fines broðer  
eagen.

þan þ halige hundum. 6 Nellen ge syl þæt hilige (sic) hunden.  
wurpen cowre mere- ne ge-wurpen cowre mere-groten to-foren  
m swynon. þe lés lig eowren swinen. þy lés hye mid hyra fotan  
ortredon. 1 lig fomme hyo tofortedan. 1 hyo þanne ne on-gean  
toslyton;

v bið geseald. secaþ 7 Byddeð. 1 cow beoð ge-seald. secheð.  
andþ. enuciað. 1 eow 1 ge hit findeð. enokieð. 1 eow  
beoð untynð.

æra þe hit he onfehþ. 8 Witodlice æleþ fære þe hit he on-fehð.  
t fint 1 þam enucien- 1 se þe secheð. he hyt fint 1 þan enokienden

In the illustration you see the last verse of Matt. 6 and the first eight verses of chapter 7 as they appear in the earliest English language, called Anglo-Saxon. Look at it carefully—do not quickly check it off as utterly foreign. The Matt. 7 passage was chosen because it uses certain words again and again in the course of a few lines. Do you see the words *judge*, *mete*, and *measured*? If you know your English Bible or compare this with the English, you can easily discover that the letters “dem” are the heart of the word *judge* as it appears here in various forms, and the word *nete* and *measured* in “gemette,” “mete . . .” and “ge-meten.” The earliest English versions of any part of the Bible appeared in the eight and nine hundreds. The Psalms seem to have been the first to be translated into English. The Gospels likely were next.

If we accept the ancient stories that have come down to us as reliable at their core, then the earliest English translations of the Bible may date from the middle of the seventh century. The great Anglo-Saxon scholar, Bede, has preserved for us a story of a certain Caedmon who is supposed to have composed in English some poetical paraphrases of Biblical passages. One of Bede's followers, Cuthbert, records that Bede himself died on the very day he completed dictating his translation of the Gospel of John to one of his students. These are intriguing stories, but they are wrapped in the folds of antiquity and difficult to unravel with any certainty. Of Bede's translation not a trace is known, but from the story about the conclusion of John one may infer that he likely translated all four of the Gospels.

In England, as in other countries where Christianity was preached, the contents of the Bible was read or preached to the people in their own language long before any attempt was made to commit any portions of it to writing in the vernacular. In time, parts of the Bible, such as the Psalms and the Gospels, were translated into that early English, but a fact often overlooked in connection with the early translations is that they were made, not for the common people, but to assist the poorly educated clergy.

The idea that it was desirable or necessary to give the Bible to the general populace in their own language developed much later. Furthermore, it must be remembered that the people could not have read a vernacular version had they possessed one, for few of the laity could read at all, not to mention the fact that copies were both few and expensive.

Most of these very early so-called English (or Anglo-Saxon) translations were largely *glosses* rather than true translations. A *gloss* consists of notes written in above or below the Latin version of the Biblical text. These glosses have an important bearing on the whole question of the early versions, but they were simply aids to the clergy in their attempt to preach to the people and render Bible words accurately in Anglo-Saxon. To “gloss” the Biblical Latin text meant to write in the appropriate word or phrase that would translate the Latin idea into the common language. Actually, of course, these scattered and fragmentary notes in English were the beginning of translation. The ultimate end of this process was that these English notes were turned into complete sentences. In this way a person not familiar with the foreign language (in this case, Latin) but able to read English, would get the same understanding from the English as the educated clergyman got from the Latin. One such gloss called the Rushworth Gloss contains a translation of Matthew and a gloss of the other three Gospels.

We must never forget that language is a living thing that is constantly changing. Most of us would find the King James Version far more unintelligible than it is already if we were to see it as it first appeared in 1611. Many people seem to think that they have in their King James Version today the Bible just the way it came off the presses in 1611. This is far from the truth. The first line of Matt. 7 appeared then like this: “iudge not, that ye be not iudged.” We may soon adjust to the changes of spelling, but it is not so easy to adjust to words no longer used or to words that we still use but which have completely different meanings from what they had in 1611.

## Where the Heart Is

BY LORIE C. GOODING

If “home is where the heart is” as I heard a wise one say,  
Then my home is very distant, for my heart is far away;  
And I'm waiting to be called there, I am longing for that day,  
For my home is where my heart is, and my heart is far away.

Now I have no certain dwelling in this barren land and drear,  
And the sum of my possessions is a heartache and a tear.  
But I travel on with patience, for I know the day is near  
When I shall be turning Homeward, for there's nought to hold me  
here.

I am longing for the Homeland, for my Father's house is there.  
All the way is plain before me, He has marked it out with care.  
Oh, may I never miss the way—this is my daily prayer;  
For my home is where my heart is, and my heart is over there.





# OUR SCHOOLS

## Hesston College

The Hesston College male quartet was sent out by the YPCA into several churches to the West during the mid-semester period, Jan. 18-22. The quartet included Gordon Sommerfeld, Hesston, first tenor; Dwight King, Hutchinson, second tenor; Gerald Lichti, Shickley, Nebr., baritone; and Franklin Bontrager, Hutchinson, bass. President Smith traveled with the group. They gave programs at La Junta, Pueblo, Colorado Springs, and Denver, Colo.; and at Shallow Water, Kans. At each program the quartet sang ten numbers and gave personal testimonies, and President Smith spoke on "That Men May Know."

Another Gospel Team gave programs in the Wellman, Iowa, church and at Iowa Mennonite School during the Jan. 26-29 weekend. The quartet consisted of Rebecca Yoder, Belleville, Pa.; Sondra Yoder, Harper, Kans.; Marvin Eash, Goshen, Ind.; and Stanley Weaver, Lima, Ohio. They were accompanied by Bernard Muganda, a student from Tanganyika, Africa, and by Business Manager Leland Bachman. They visited Iowa Mennonite School on Monday, Jan. 29.

Clifford Amstutz, who has served on the Hesston College faculty for seven and one-half years, has resigned to accept a teaching assignment in East Nigeria. The family consisting of Clifford and Lois Amstutz, and their three children—Wendell, 8, Crystal, 6, and C. Paul, 5—is being sent by the Board of Missions and Charities and will work with Edwin and Irene Weaver. They plan to go to Elkhart early in February for orientation. Mr. Amstutz will teach agriculture in a college and Mrs. Amstutz will teach their own children until they are ready to be sent to a boarding school at a later date.

Clayton Beyler has given a John F. Funk Lecture on "The Call to Preach." In the morning service on Jan. 28 in the church-chapel Bro. Beyler spoke on "The Biblical Basis for the Call to Preach" and in the evening on "Factors That Bear upon the Call to Preach." On Jan. 31, he led discussion on "The Practical Implications." These talks were also given at the Ministers' Week Program.

John H. Koppenhaver spoke in the Church of the Brethren at McPherson College, McPherson, Kans., recently on "The Progress of the Gospel in Latin America." Bro. Koppenhaver's firsthand information was a supplement to the Latin-American Mission studies they had completed.

The fourth number of the Hess Hall Series was held Friday evening, Feb. 2. William A. Anderson, a National Audubon Society speaker, presented "Design for Survival," an all-color motion picture of nature scenes. The film is a prize-winning series done by Mr. and Mrs. Anderson through months of observation and photography.

On Jan. 22, the first day of the new semester, Dean Paton Yoder presented the semester address. He said, "The process of learning requires concentrated attention and may well be classified as hard work. . . . The learner must not only be receptive to truth; he must seek it out. Sometimes learning involves adopting better habits, or admitting error—processes which are not particularly in harmony with human nature. . . . But learning can be a thrilling adventure, an exploring expedition into unknown territory. . . . Some of the most important lessons in life are to learn to know God and to know His will for our lives."

## Goshen College

Goshen College's Peace Society is in the process of producing a series of radio programs to present the Mennonite Church's position on war—hot or cold.

The 15-minute programs—13 in all—are broadcast each Sunday at 12:15 over Elkhart radio station WCMR. A grant from the Schowalter Foundation is sponsoring the project.

A major objective of the series is to make the community aware of the positive contribution nonresistant Christians are making through Pax, MDS, I-W and voluntary service, and other means of witness. Another objective is to tell the community that Christ's Gospel is relevant to the issues of today and that His Gospel is the Gospel of peace.

The programs consist of interviews conducted by two students—Evan Kreider and Charles Hostetter. For the most part College faculty members are being interviewed. In two of the first four broadcasts, off campus guests were featured—Ronald Goetz and William Snyder. The interviewers said they hoped to schedule interviews with other church leaders on the subject.

Tapes of the 13 interviews will be broadcast over the College's radio station at a later date. The Peace Society is considering making them available other places as well, but no definite plans have been made.

## The Authentic Voice of the Church

Any institution sponsored by the church must attempt to give the kind of service which the church needs and expects, and the standards upheld must be those of the sponsoring organization. The very best public relations program for a school is to render services which honor God and enhance the work of the church. If an institution is not giving this kind of service, the church should speak out. No institution has a right to pursue a program contrary to

that which is desired by the church. It must, however, be the authentic voice of the church which speaks to an institution and it must also be understood that the institution is part of the church and should be expected to help lead the church in defining areas of need and implementing the program.

A very real problem a college has to face is that of determining the true voice of the church. Individual voices may not be authentic because there are too many cases where the Spirit of God is supposed to have given completely different revelations to different persons regarding the same situations. We as human mortals are too apt to seek guidance to confirm decisions already made rather than to become instruments of Spirit guidance. However, "in the multitude of counsellors there is safety," if the counselors are a Spirit-filled fellowship of believers.

—Tilman R. Smith.

## Let's Publicize

BY MARIAN S. HOSTETLER

"I would have enjoyed so much being at that meeting, but I didn't know about it."

"It wasn't announced at our church, and so I never heard about it until it was too late."

Do you hear statements like these in your community? I do in mine, and I would like to suggest a reason. We rely on our ministers and church bulletins as our publicity committee.

Yes, I know, we're quiet and modest. We aren't accustomed to shouting our "commercials" on the radio, or plastering them on billboards. I've even heard, "Oh, those who are really interested will find out about it." Aren't you concerned about those who are not "really" interested? Isn't your meeting of value to those who weren't at church on Sunday when the announcement was made? Is it possible that some of the Methodists, Baptists, or Brethren would like to hear this chorus, missionary, or evangelist too? Let's take a few lessons from today's manufacturer and retailer. Let's advertise and publicize!

Local newspapers will print short write-ups or even entire programs. Radio stations may make spot announcements. Stores and restaurants gladly offer a corner of their front window for a neat, eye-catching poster. There is probably even some space on the church bulletin board—to remind, you know. People will not be forced into attending a meeting, but varied, constant reminders will do much to create interest and suggest attendance.

Kalona, Iowa.





# PEACE AND WAR

## Civil Defense and Disaster Services

A statement of position on Civil Defense and disaster services was adopted by the Mennonite Central Committee Peace Section at its annual meeting Jan. 18, 1962.

The text of the statement follows:

Urgent voices are calling us to defensive preparation for wartime disaster, through the building of fallout shelters and other civil defense measures. Some call simply in the name of personal and family survival, threatening even the possible use of violence against neighbors who would interfere with the chance of survival. Some call in the name of service, the saving of life, and alleviation of suffering for those about us. Some call in highly militant and nationalistic voices, urging a military showdown with the Communist East. All have in common their preoccupation with preparation for possible nuclear war.

But man today still lives in a time of choice. He must still choose whether war will come. Our gravest responsibility before God, with regard to the war question, is not how well we are prepared for a war in which scores of millions will be slaughtered, but rather what we are doing to work against the coming of such destruction. Ultimately our one responsibility is obedience to God as we know Him in Christ.

We have previously declared ourselves in opposition to membership in civil defense organizations with their support of the war effort.\* In the United States the President's action to place major administrative responsibility for the civil defense program under the Secretary of Defense underscores the concern of our earlier statement. In spite of recent changes in the U.S. civil defense organization, it is clear that the basic program of defensive preparation for war, terms of survival planning, man power, and funds, is being greatly strengthened, as is evident by the fallout shelter program. It is also evident that more and more questions of civil defense will be faced at the community level, with or without direct organizational connection to the national civil defense program, though fostered by the same military considerations. Though the government civil defense program in Canada is organized differently from that of the United States, the basic issues involved are largely the same.

In view of these developments we as a Christian people before God and our fellow men declare further our position as follows:

(1) We shall strive with renewed efforts to assume our Christian responsibility to support and participate in those actions which will make war less likely, and shall in any event show forth a new way to those ready to follow Christ in faith. Through our ministries of evangelism, service, and peace we shall seek to meet those problems upon which ruthless nationalism and communism thrive.

(2) We will seek to refrain from and witness against those aspects of civil defense preparations which make war more likely by: (a) developing a false sense of security, (b) fostering the idea of the inevitability of nuclear war, (c) encouraging man to think that modern nuclear war is after all a feasible instrument of national policy, (d) adding to the tensions of an extremely hostile situation through making it appear credible that the West is ready to engage in nuclear war, and (e) adding to the spirit of fear, suspicion, hatred, and moral weakness in our society.

(3) More specifically, we believe that the propaganda accompanying the present fallout shelter program is dangerously deceptive. It fails to present realistically the likely nature of modern nuclear war, in terms of the size of attack that is possible and probable if war begins; in terms of possible new weapons, for example, chemical, biological, and radiological weapons, that would make shelters useless; in terms of possible effects on plant and animal life; in terms of the disruption of society, in which frantic people are already threatening to shoot neighbors at the shelter door; and in terms of the implications for yet future wars, if a viable society survives. The propaganda and the over-all shelter program seem rather to be designed to support the total war strategy.

(4) Though we recognize that under certain circumstances of limited nuclear bombing fallout shelters would serve to protect human life, we have grave reservations about participating in the current fallout shelter program. Because this program gives support to the war effort and because of the unreality of the preparations, we would rather encourage each other to pour out our lives in ministries of witness and service—helping to provide meaningful life and shelter for those who have none, before we provide second shelters for ourselves. We discourage our people from participation in the building of fallout shelters.

(5) We do not discourage our people

from becoming acquainted with the basic facts of radioactivity and even germs and toxins, as with any natural phenomena, hoping and praying that this knowledge may yet be turned to constructive purposes. In such training we would urge a spirit of calm and deliberation, avoiding a hysterical war spirit, and avoiding co-operation with groups that foster such spirit. In the consideration of such training programs we would urge our people and congregations to consider seriously their larger responsibility to witness against the Cold War developments, and in fact their total Christian calling, lest the specialized training be given undue priority.

(6) We encourage the strengthening of our church-related disaster services primarily in terms of training and organization designed to meet more adequately the needs of natural disasters, and in terms of some basic training in radiation and related developments as suggested above.

(7) In the terrible event of nuclear war, for those of us who survive, we resolve a complete readiness to serve in the alleviation of suffering and the saving of life, as we have sought to in the past in both natural and man-made disasters, utilizing whatever training, experience, and other resources are available among us. Even in such ministry we shall seek to keep clear our Christian identification, refraining as far as possible from military identification.

(8) In the present situation of fear, hostility, and possible war, we give a word of assurance and encouragement to those who have placed their faith in God as we know Him in Christ, and who are prepared to follow Him in Christian discipleship. Nothing shall separate us from the love of God. In the midst of a community of fear and hate let us seek to be a community of faith and love. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

(We request our constituent groups to consider this statement for submission to local congregations, urging them to seek together the will of God regarding positive actions that can be taken in a witness for peace and regarding specific individual and institutional cases of local civil defense relationship. Furthermore, with regard to implementation of disaster services, and the application of the statement to such services, we recognize that specific implementing actions will need to be taken by the Mennonite Disaster Service organization in accordance with procedures previously suggested and in consultation with the appropriate conference committees and the MCC Peace Section.)

\* "A Statement of Guiding Principles About Civil Defense," 1956. See also "Disaster Service and Civil Defense," findings adopted by the Sixth Annual Meeting of Mennonite Disaster Service, Feb. 10, 1961.





## Caution—Ministers

During November, 1961, many of our ministers along with 240,000 others received a well-written and curious form letter (three pages) from the "American Institute of Motivation Research," Los Angeles, Calif. This letter promised a sure-fire method of increasing church offerings by reading the three-year study of the Institute and remitting with a \$12.50 fee. Some of you ministers have sent the letter to me for evaluation.

I have recently reviewed the book and find it to be very disappointing. The book is not based on research. No documentation or qualification of the researchers is given. In fact, no editor's or researcher's name appears in the book. It is printed on the cheapest of printing media. The style of writing is the kind of slang giving the feeling it was dictated and poorly proofread afterward. The theology is Roman Catholic, but probably Catholics would shudder to read it.

According to the book, the basic motivation for one's giving to the church is to buy salvation. The author encourages ministers to play on this point by saying, "point out that to Christians was given the most efficacious means of atonement, which is the opportunity and the privilege to offer sacrifice—through increased support—that Christ and His Gospel of salvation will be made available to the millions who do not have the faith" (page 19). According to this, it is still possible to buy indulgences.

Other questionable statements appear throughout the book. For instance, "It is said that motivation stems primarily from these four basic drives: hunger, sex, thirst, and pain. We would add a fifth: fear of God—longing for heavenly immortality" (page 10). "When these people come before the Divine Tribunal on Judgment Day, it would be a great credit to them to have remembered the needs of the church right up to the last of their earthly sojourn" (page 24).

The writer encourages a minister to use emotional appeals for giving in a wrong way. "If the preacher finds it difficult to express the sentiments contained in his sermon with genuine show of emotions, he is at a decided disadvantage. Then it behooves him to 'ham it up a little,' as they say in the theater. If his outward emotions are a little feigned, God will understand and forgive—for God can see his inner emotion, and this is what counts with Him" (page 21).

The book contains only 25 pages and

sells for \$12.50. It is a gross error to fall for the propaganda of this Motivation Research. The Stewardship office has a recommended bibliography of 36 fine stewardship books from which a minister can choose for a greater understanding of stewardship as taught in the Scriptures.

Daniel Kauffman  
Secretary of Stewardship  
Mennonite Bldg.  
Scottsdale, Pa.

## Make a Will

By JOHN H. RUDY

(No. 7 in a series of suggestions to  
Christian stewards)

What will happen to our possessions after we pass away? Who will get our money and our property? There's only one way to be sure. Make a will. Making a will is like writing a private law which regulates the final disposition of an estate. With a few words we determine the distribution and use of those things which have taken us a lifetime to accumulate. The Christian's responsibility here is momentous. Unless we have taken care of this matter of making a will, we can hardly consider our Christian stewardship as being complete. A Christian will gives us the joy and satisfaction of knowing that our loved ones and our church will receive that which is rightfully theirs.

*Suppose you don't make a will.* Then here's what happens: When you die, the state in which you live steps in and makes a will for you. It probably won't be according to your wishes and best intentions. The state must deal impersonally. They will dispose of your estate according to law. A court-appointed administrator will settle your affairs. Your church can receive nothing. When a father dies without a will typical state laws say that one third goes to the widow and two thirds to the children—even though the widow may need all the money just to keep the family going. Dying without a will not only makes matters difficult; it's costly, too. The state's machinery for settling estates is cumbersome. Its red tape can only be unraveled with money. Heirs wind up with less.

*You can't afford to be without one.* Someone has said that the poorer a man is, the less he can afford the luxury of dying without a will. Authorities advise us that anyone who is worth more than \$1,000 has an

estate large enough to benefit by making a will. One thing is clear: Nearly every adult regardless of age or wealth, ought to have a will. And yet we have reason to believe that well over half the adult members of the Mennonite Church have no wills. Perhaps we just aren't aware of the big difference dying without a will can make. Maybe we're guilty of negligence or procrastination. Some of us may distrust lawyers. There may even be a bit of superstition among us, fearing that making a will may somehow bring on an early death. Whatever the reason, we can't afford to put off making a will. We've got a Christian obligation.

*Joint ownership is no substitute.* Perhaps you and your wife own everything jointly—bank accounts, stocks, real estate. On the death of one, the property automatically passes to the other. It's a convenient and simple way of handling things. Often everything works out all right. So why go to the trouble and expense of drawing up a will? The reason is this: Joint ownership has some definite disadvantages. There are some pitfalls. It may mean higher taxes. There's the possibility that husband and wife might die together in a common disaster. What provisions would there be for the children? Joint ownership provides nothing for the work of the Lord. One lawyer warns, "Anything a joint account can do, a will can do better."

*You can provide tax savings.* The tax to be most concerned about is the Federal estate tax, especially in the larger estates. It applies to everything over \$60,000. But the law provides ways to reduce and even eliminate this tax. One way is to employ the marital deduction, by which you can give up to half of your estate to your wife tax free. Another provision is the charitable deduction, which gives you a tax exemption on everything you bequeath to the church. You can save taxes by setting up various kinds of trusts. The Christian steward should concern himself with the numerous tax and legal aspects so that he can transfer his possessions to his beneficiaries as economically as possible. Less money for taxes, more for family and church.

*Here's how you make a will:* Take an inventory of all you own. List your assets and liabilities. Consider your responsibilities as a Christian steward. How much will your children actually need? What about the church's needs? Pray about it. Seek the Lord's will. You may want to consult your pastor or the Mennonite Foundation. How would the Lord want you to distribute your estate? Make a list of the persons and institutions you want to include in your will. Now go to a lawyer. Tell him what you own and what you want

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# TO BE NEAR TO GOD

## Faith and Works

BY LORIE C. GOODING

The controversy between faith and works is like that between law and grace—no controversy at all if rightly understood. Faith eventuates in works. It must do so, or it is not true faith. A light must shine, otherwise it is no light. In a physical world, spiritual values must find their expression in physical terms. Therefore "faith without works is dead."

Sunday, February 25

Read Eph. 2:1-10.

The dictionary definition of "grace" is "undeserved favor." There is no question of our deserving anything from God, but this favor which He freely extends to us is a gift, and must be accepted as such. We cannot earn it by our own goodness, our impeccable morality, our liberality. It is not to be found in ceremonial rites, the keeping of traditions, forms, or symbols. "For by unmerited favor you have been preserved, by believing in His favor; not at all by your own efforts, but by the gift of God. For it is not the result of anything that anyone can do, so that no one may boast of it." Therefore salvation by grace rules out works. But listen further: "For we are His handiwork, created in Christ Jesus, to the end that we may perform those good works which He has ordained for us."

Monday, February 26

Read Jas. 2:14-16.

"Faith without works is dead." A lamp that does not give light is useless. Many people believe that Jesus is the Son of God. But faith is not faith unless it produces obedience. Satan believes, but he is not thereby justified. The Apostle James writes: "Now do you say, You may have works but I have faith? Can you demonstrate your faith without works? But I can demonstrate my faith by my works. But you believe there is one God? Certainly; it is good that you do. But even the demons so believe, and they shudder. Can you not see, foolish one, that apart from works faith has no existence?" So inseparable are faith and works.

Tuesday, February 27

Read Rom. 4.

Now, says the Apostle Paul, justification comes through faith alone. "For what are we to say of our Father Abraham, who is our ancestor in the physical sense? Now if he were exonerated by the observing of regulations, then he could boast. But the Scripture says, 'Abraham relied on God, and it was credited to him as right standing.' To one who carries out directions, the reward is not a favor, but his due. But

to him who is not under direction, but relies upon the promise of Him who exonerates the guilty, his faith is accounted as right standing."

Now this faith was accounted to Abraham for righteousness before he had been given the seal of circumcision. Therefore it was not by works. But the mark of circumcision was given him as "a ratification of the right standing which arose from the faith he had while still uncircumcised," and righteousness came by faith alone. It is based on faith, "so that it should be a matter of favor, that the promise might be secured to all the seed, not to only those who are of the law, but to those also who come by faith, that he might be the ancestor of all who believe." Thus faith precedes works.

Wednesday, February 28

Read Eph. 2:1-10.

The apostle, writing of salvation, is very emphatic upon the subject of "grace—through faith." Let there be no mistake, salvation comes alone by the undeserved favor of God, in believing what God has done for us, that we may receive it. "Not through any efforts of your own, that none of you may have anything to boast about." But in the very next breath he makes sure that we know why we are "entirely His handiwork, created in Christ Jesus, to the end that we may perform those good works which He has ordained for us." This is the reason for our salvation, that we may perform good works, and not just any works we may think good, but those which "He has prearranged for us to do." This is a spiritual value finding an outlet in physical terms.

Thursday, March 1

Read Luke 7:36-50.

Here we find a story which has to do with the forgiveness of sin. But it is a side issue of this story with which we are concerned. Did Jesus say to this woman, "Thy sins are forgiven," because she had wept and bathed His feet with her tears, because she had kissed His feet and anointed them with ointment? Did He forgive her because of these "works"? No. But when He wished to point out to Simon the faith, the love, of this woman for Himself, He showed Simon her works. He could not show her faith; it is a quality of the spirit, invisible. But He could show its physical, visible manifestations. Yet when He would reassure the woman, He did not say, "These works have saved thee," but "Thy faith hath saved thee." Simon could see her works, but only she and her Lord could know her faith.

## A Prayer

FOR THIS WEEK

Dear God, our heavenly Father, we come to Thee today, grateful for the privilege of calling Thee our Father. Thou art a great God and yet Thou dost care about us small human beings. Our finite minds cannot grasp Thy greatness, nor understand Thy ways. But Thou dost understand us, for Thou hast created us.

Lord, when we (like Job) do not understand Thy leading, help us still to follow Thee, assured that Thou dost know the way.

When we know not "why" you allow certain experiences to come into our lives, help us still to trust in Thee, assured that Thou dost know the reason why.

Thank you for being God; for being all-wise, all-knowing, and all-powerful. Thank you for having made salvation possible and that it can be a personal reality in our lives. Help us not to be selfish with the good news of salvation.

Help us to follow Thee always, and lead us finally to Thyself to be with Thee forever. In Jesus' name we pray. Amen.

—Anna Marie Moyer.

## Prayer Requests

(Requests for this column must be signed)

Pray for Holy Spirit conviction and power in the evangelistic meetings at Hess's Church, Lititz, Pa., Feb. 17-25.

The Evanston Mennonite Church has been paying \$25.00 a Sunday for a place to meet and now a move must be made. Just as this move is necessary it is learned that a Nazarene church in Evanston is for sale. The asking price of the church is \$25,000 net. Pray that the Lord's will be shown as to whether the church should be purchased.

Pray for fifteen students from Goshen College as they speak to congressmen in Washington on Feb. 22, 23, concerning atmospheric testing and foreign aid.

Thus do physical actions demonstrate the existence of spiritual values.

Friday, March 2

Read Matt. 7:21-23.

In these verses Jesus Himself authorizes the inseparability of faith and works. They are a warning to those who would err in either extreme. To those who would only express their faith by calling Him "Lord," Jesus says that the requirement for entrance into His kingdom is that they should do the will of His Father. On the contrary, He warns those religionists who are seeking salvation by their works, that such works without faith in Him are "iniquity." Of

(Continued on page 181)



## College Trained but Lacking Necessity

By Harold L. Weaver

The typical American youth "is a pampered hothouse plant and likes it that way," according to a recent *Saturday Evening Post* report of an extensive survey by Dr. George Gallup and Evan Hill. College juniors and seniors, 1,020 of them, were included among over 3,000 American youth aged 14-22 questioned in this "accurate cross section from all regions of the nation, from all levels of family income, education, and occupation."

"Our typical youth will settle for low success rather than risk high failure. He has little spirit of adventure," continues the report. "He is highly religious, yet winks at dishonesty. He wants very little because he has so much and is unwilling to risk what he has. . . . [He] is most unlikely to rebel or involve himself in crusades of any kind. He likes himself the way he is, and he likes things as they are."

"It may not be as hopeless as you think," said one serious young man in New Orleans when confronted with this composite image. "What my generation lacks is necessity. . . . We have neither the naiveté nor the urgency of our parents. They felt that they mattered; that they could do something about conditions. We feel that nothing we do will make any difference." However, if really faced with the necessity, this young man feels the generation he represents would respond.

### Necessity

There is presently no "war for survival" of global proportions—not in terms of battles and bombs. Military conflicts are limited in scope. There is no "great depression," only the discomforting uncertainties of periodic recessions. But what does it take to spell necessity to American youth—are there not glaringly obvious needs?

United Nations statistics released in 1961 have recurrently confronted us—"four of every five—80 per cent—of the entire human population have never had and will not have in the foreseeable future, what a North American family takes for granted as a good square meal . . . four of five human beings have never seen a doctor and never will . . . almost half the children in the world have no prospect of being exposed to the simple fundamentals of education."



Lora Esch, VS-er from Elkhart, Ind., teaches reading to a group of her first graders at Betania School, Puerto Rico.

World Health Organization figures point out that by 1980 the population of Latin America will probably exceed that of northern America (Canada and the United States) by 80 million. At the same time a prominent citizen of Honduras describes his country as 70 per cent rural, 70 per cent illegitimate, 70 per cent illiterate; and 70 per cent of deaths are caused by avoidable sickness.

At least 12 per cent of school-age children in the United States differ from the "norm" sufficiently to need special services and facilities in order to profit from formal schooling. Three children of every 100 have limited intelligence—the mentally retarded. Other exceptional children have crippling conditions: severe speech, hearing, or vision handicaps; physical handicaps from polio, tuberculosis, or diseases of the heart, nerves, or glands; epilepsy. Other children are culturally handicapped—they suffer social and emotional problems because of their environment.

One prominent psychiatrist says that more than half of our adult American population has sought professional help for an emotional problem at one time or another—from family physician or pastor, from an attorney, a psychiatrist, a marriage counselor or other social worker. He goes on to say that these are the fortunate ones, those who have recognized their problems.

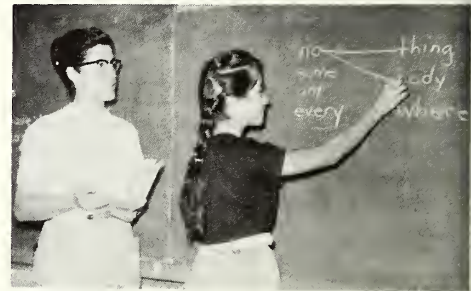
Many additional persons have emotional problems which they do not admit, which therefore continue to be problems.

### Response

In the same week of December, 1961, that the *Post* article appeared, *Time* magazine reported on the Peace Corps. The 484 Peace Corpsmen then stationed in underdeveloped nations around the world were reportedly involved in teaching carpentry and in community poultry raising projects in Chile; in teaching mathematics, science, and English in Philippine elementary schools; in teaching in secondary schools in Ghana and Nigeria; in agricultural college and practical village farming projects in India.

Civilian Public Service graduates at the close of World War II saw needs to which they felt impelled to respond on behalf of the church. At a time when there was, admittedly, dramatic evidence of need these men and, many times, their wives swelled the ranks of relief workers, missionaries, and administrators of the church's programs, renewing the cutting edge of the instruments of church outreach.

Out of a new vision of needs at home a new program developed. Voluntary service

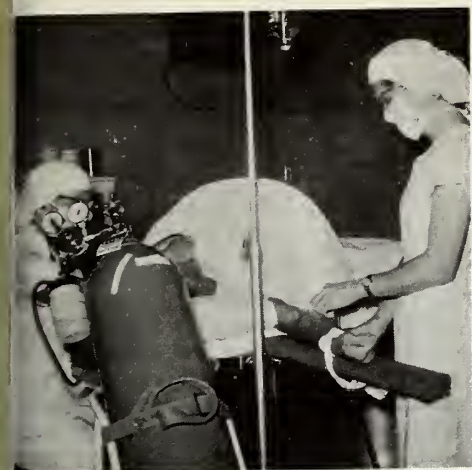


Ruth Thomas, VS-er from Lancaster, Pa., also teaches at Betania School. Here she instructs a ninth grade English pupil.

is a specific response on the part of Mennonite youth to the world's need. John R. Martin says, "Beyond a doubt voluntary service is the most significant and effective program for youth our church has ever witnessed." J. Daniel Hess in his article, "That Amazing Voluntary Service," in the July, 1961, *Christian Living*, assesses this response to need on the part of the young men and women of the Mennonite Church.

"Volunteers have entered into areas of spiritual vacuum—rural areas of northern Pennsylvania, Minnesota, the Ozarks, Navaholand, northern Alberta, southern communities, cities, and numerous foreign countries. Persons who have felt like lonely islands lashed by fate and selfish humanity have met love and then Christ through VS-ers. In 1951 the Spanish Church in Mathis, Texas, was a youthful struggling venture in evangelism. Today, with the impetus provided by a service unit, a con-





Ann Carpenter, R.N., VS-er from Centreville, Mich., (left) tends a patient in the operating room at Aibonito Mennonite Hospital, Puerto Rico. She is assisted by Carolyn Ruth, Tel-ford, Pa.

gregation of 200 worship there. . . . To hundreds of youth (in MRSC service units alone, 2,324 persons . . . served from 1944 to 1960), VS has been an apprenticeship to greater responsibility."

The objectives of voluntary service are spelled out in terms of response to need:

1. To help meet physical, spiritual, and emotional needs of persons or groups which otherwise would not be met.

2. To establish an island of love to which individuals or groups may come for mutual sharing and participation.

3. To lead persons to a commitment to Christ and into a church fellowship which will help them grow spiritually and will continue to meet their needs.

4. To demonstrate a positive witness which testifies to the love and power of God and to the life of the Christian in this world in the face of materialism, conflict, violence, poverty, class or social discrimination, physical illness, loneliness, sorrow, defeat, and other human suffering and sin.

Voluntary service has provided an avenue for Mennonite youth to respond to necessity.

#### Motivation

The Mennonite Church has heard voices in increasing numbers speak to the question of Christian vocation. The GOSPEL HERALD of Jan. 9, 1962, carries the following statement on its cover page: "Christian vocation is mandatory for all Christ's followers; one's occupation is merely one's own most effective avenue for carrying out this vocation."

In the lead article of the same issue, Paul Bender says that Christian discipleship demands that each follower of Christ be like Him and do His work. "The Christian calling will require the young person to choose as his life occupation that occupation in which he can carry out most effectively his overruling Christian calling."

Why does a Christian respond to the needs of others? It cannot be simply out of humanitarian concern for improving the lot of others. One of our colleges has as its motto, "Culture for Service." To gain culture—to become an educated person—for service is a worthy goal if the motivation is worthy. If the motivation lies in Christian discipleship, preparing for service is Christlike.

#### Response in Alberta

Nearly 200 young and older people are presently serving in VS assignments in over 30 projects in North America and five overseas areas. College training, though not es-



VS-er Mrs. Janice Martin, Elkhart, Ind., (standing) checks records with a practical nurse in the nurses' station at Aibonito Mennonite Hospital.

sential for all who would share the call of Christ to voluntary service, is essential in some types of responsibility. In some assignments where it is not a basic requirement, such as unit leadership, it is nevertheless a considerable advantage.

Since July, 1960, Paul and Suzanna Landis, Harrisonburg, Va., have been serving in VS at Sandy Lake, Alta. They are teachers, graduates of Eastern Mennonite College. Paul is teaching a group of 27 pupils in grades one through eight in the school in this isolated community. A high percentage of the pupils are Cree Indians.

Paul and Suzanna are the only VS-ers at Sandy Lake, but they find enriching fellowship with local young people who come to their home for games, films, and group projects. Sunday evening Bible study groups have led to the establishment of a Sunday school.

A recent letter from Paul describes his thrill in seeing two young men of the community accept Christ. "You ought to see them!" writes Paul. "Peace and confidence written all over their faces. . . . I tell you, the Mennonite Church must be more dynamic and see more changes like this. It leaves me stunned! The Mennonite Church at Sandy Lake is actually growing!"



Teachers also serve in Southwest United States and Alberta. Kathryn Seitz teaches kindergarten in Robstown, Texas.

Other college-trained personnel also serve in northern Alberta. Isaac Glick serves at Edmonton as area VS director with his wife, Mildred, and their family. Sylvia Leonard, R.N., serves with her husband, John, at Calling Lake. Fred Ginge-rich teaches 100 miles north of Sandy Lake at Chipewyan Lake and carries on a program of witness there with the assistance of his wife, Elsie.

#### Response in Puerto Rico

Leroy and Maxine Yoder of Goshen, Ind., both graduates of Goshen College, serve as leaders of the VS unit at Aibonito, Puerto Rico. Leroy serves as assistant to the principal at Betania Mennonite School. Maxine, in addition to her responsibilities as a young mother, teaches piano.

"Betania Mennonite School would close tomorrow," says John Lehman, director of VS and former Betania principal, "if low-income families in the community served were forced to carry the total financial burden. Betania School, with grades 1-9, serves a community where many children previously had no educational opportunities at all; at best, only through grade six."

Most of the VS teachers who serve at Betania Mennonite School go to Puerto Rico for a two-year term and spend six weeks in language school; all classes are taught in Spanish except for the English classes, which are a requirement in schools on the island. Five qualified college-trained VS teachers serve at Betania this year: Joanne Baker, Wooster, Ohio; Lora Esch, Elkhart, Ind.; Leticia Jimenez, Palo Hincado, P.R.; Ruth Thomas, Willow Street, Pa.; and Helen Trumbo, Scottdale, Pa.

Other college-trained persons make a valuable contribution to the work of the Mennonite General Hospital at Aibonito. Five VS nurses, all R.N.'s, serve here: Ann Carpenter, Centreville, Mich.; Miriam God-



shall, Harleysville, Pa.; Elizabeth Martin, Reading, Pa.; Janice Martin, Elkhart, Ind.; and Shirley Martin, Columbiana, Ohio.

In addition to their official VS assignments, these young people contribute to the mission of the church in terms of active assistance in the programs of the Mennonite churches on the island.

#### Needed: College Trained Youth

The voluntary service program of the Mennonite Church needs college-trained persons to carry responsibilities in the regular and the summer programs. Becoming a part of this program does cost something to the volunteer. Yet it provides an opportunity for exploration, for sensing life direction at a time in life least demanding in terms of family obligations and long-term work commitments.

VS assignments are usually for two years; some commitments are for one or three years, or for an indefinite period. The volunteer receives his board, room, laundry, and transportation to the project and home again after his service. He also receives a cash incidentals allowance of \$10 per month the first year and \$20 the second year. All long-term VS assignments are recognized for I-W credit.

There are specific needs for college-trained personnel in the near future.

—Registered nurses are urgently needed at Calling Lake, Alta.; at Froh Brothers Homestead, Sturgis, Mich., and Maple Lawn Homes, Eureka, Ill. (both homes for the aged); and at Mennonite General Hospital in Puerto Rico.

—Kindergarten teachers are needed for the fall of 1962 at Surprise and Stanfield, Ariz.; at Alice, Robstown, and Corpus Christi, Texas.

—Elementary teachers will be needed at Culp, Ark., at Adriel School, West Liberty, Ohio, and in northern Alberta.

—Secondary teachers with master's degrees are needed in Nigeria.

—A music teacher will be needed in Puerto Rico at Betania School.

—An industrial arts teacher is needed to develop a vocational training program in Mexico.

—Couples for unit leadership are needed at Denver and La Junta, Colo., and at Surprise, Ariz. A leadership couple will also be needed for the VS unit being opened in Mexico.

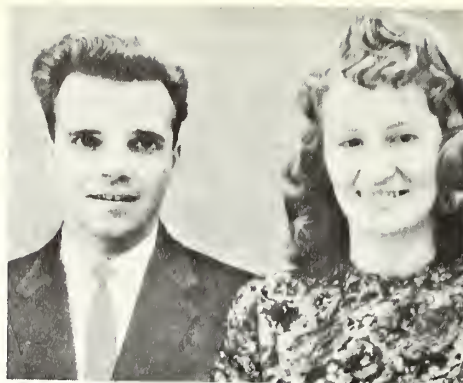
—A lab technician is needed at Mennonite Hospital in Puerto Rico.

—Medical doctors are needed at Mennonite Hospital in Puerto Rico and in Nigeria.

—A physical therapist is needed for Lebanon Community Hospital, Lebanon, Ore.

—Agricultural technicians and technologists are needed for Nigeria.

Persons with some college training would also be welcome for work in club pro-



**Harold and Sandra Shantz, Paris, Ont., began a three-year term of voluntary service last February in India. Harold is treasurer of Landour Community Hospital and Sandra works in the accounts office at Woodstock School, a school for children of missionaries, ambassadors, and some Indian nationals.**

grams, in community development projects, as counselors of delinquents at Divide, Colo., in business and accounting responsibilities, as x-ray and lab technicians, as orderlies and nurse aides.

The Pax and relief programs of the Mennonite Central Committee also present service challenges for persons with college training. Overseas missions assistants are now serving in Brazil, India, and Nigeria. College-trained persons would be welcome in these assignments. Earning I-W service also confronts young men of our church with opportunity to respond to human need in terms that bear witness to the love of Christ.

#### Challenge

We are informed that in order to attain good standing in the Mormon Church all young persons must give at least two years of service. One of our missionaries in Mexico wrote recently that Mormons, two by two, are making great inroads in that country. In the days of Menno Simons a commitment to the church carried with it a commitment to serve in the work of the church wherever called.

American youth, Mennonite youth, can find their "necessity" in the work of the church. There is risk involved; it is a crusade. There is abundant need. College-trained persons are essential to the ongoing programs of witness established in many places where the light of Christ is still a feeble flame in an enveloping darkness of need. College-trained youth committed to Christ, *you can* make a difference.

For information about service opportunities write to:

Personnel Office  
Mennonite Board of Missions and Charities  
1711 Prairie St., Elkhart, Ind.

There is a better way to do evangelism—find it.—Myron Augsburger.

# Missions Today

## How Much Shall I Give?

By J. D. GRABER

If someone were starving on my doorstep, I would go hungry to feed him. The trouble is that the hungry people of the world are far away. But that does not make them less hungry. It is a fact that three fourths of the world's people are not adequately fed while many millions of them are undernourished and chronically hungry.

How can this world crisis be brought home to us? We must make an attempt to feel the problem. We can far too easily forget it; push the consciousness of it into the background. Will God hold us responsible for our lack of concern? Is merely throwing into the collection some of our surplus enough? Is our paltry giving not in danger of being mere mockery?

The world's hungers are not all physical. There is the hunger for human dignity. Nations humiliated for generations under the yoke of a foreign colonial power are coming awake. They want to be men among men, not slaves. There are innumerable people who would rather starve and be free than to be well-fed slaves. There are many values in life more precious than physical life itself.

There is deep spiritual hunger abroad in the world. Not all men are satisfied with the so-called comforts of materialism, secularism, and atheism. There is a soul sickness among men. St. Augustine expressed it perfectly when he said, "My soul is not at rest until it finds its rest in Thee." This is true whether men admit it or not.

What can I do? How can I help? These are the questions that world need should prompt me to ask in all sincerity, perhaps in desperation. Somehow the world need has to stab me awake. Somehow the moans and cries of the hungry have to be heard as if they were on my doorstep.

How much do I love my Lord? This is really the crucial question. World need alone soon leaves me calloused and untouched. But world need viewed through the refraction of Calvary keeps me perennially sensitive. It is because Christ loves and cares; that is why I love and care. He gave Himself. Dare I plan to give less?

Mission and relief budgets are being reduced. But world need, spiritual and physical, is greater than ever. Can I not increase my giving? Can I not give two dollars where I gave only one? Do I have a strong enough spiritual motivation to make real sacrifices? Can I not do without

(Continued on page 180)





# MISSION NEWS

## Overseas Missions

**Argentina**—Ernesto Suarez has moved to San Pablo 681, Salto (FCNU), Argentina, South America.

**Puerto Rico**—Lawrence Greasers have changed their address from Box 8, Aibonito, Puerto Rico, to Box 146, Aibonito, P.R.

**Mexico**—Aaron Kings, formerly missionaries to Cuba, have moved to Miguel Angel de Quevedo No. 1092, Colonia Coyoacan, Mexico 21, D.F., Mexico.

Aaron Kings arrived in Mexico on Dec. 5. Since then they have reviewed work in Mexico City, oriented themselves generally to the situation there, and now have begun pastoral leadership of the work in Colony Santa Anita.

**Ghana**—S. J. Hostetlers have been asked to open work in a number of villages. They have arranged for work in at least one village, Otsebediada. They held church in the village near Mayera, Jan. 28, and people from another village asked them to come still to another place.

Bro. Hostetler reports that they are in the process now of receiving a considerable group of worshipers in Accra. He has held Bible lessons with them for some weeks, and they have a pastor. In addition, he sends out weekly sermon outlines for national leaders to use.

**Japan**—A young high-school girl in Tokyo has been visiting the Marvin Yoders for help in writing as well as speaking proper English. In return she has offered to help them with Japanese. The Yoders presently attend a Tokyo language school.

On Jan. 14 four women publicly registered their commitment to Christ by receiving baptism at Shibechea, where Charles and Ruth Shenk serve. Leaders of the Shibechea congregation plan to liquidate

the 500,000 yen bank debt on the church since the bank interest is prohibitive. Each person agreed to borrow an amount personally at less or perhaps no interest until together they had enough combined to pay the bank. The leaders will pay the interest themselves the first year and will be paid back the principal as the church is able according to their needs and mutual agreement.

## Almost 15,000 Senior Citizens in Church

By Roy S. Koch

The first report of a survey of Mennonite older people made in the summer of 1961 was given at the Conference on Aging, Oct. 31 to Nov. 2, 1961. The census, not sufficiently scientific to enable conclusions that figures represented the actual state of affairs in the church, may serve as a guide-post until more accurate work is done.

Nine hundred questionnaires were sent to all Mennonite conferences in the United States, Puerto Rico, and Canada, as well as to the Conservative Conference. Of these, 44 per cent were returned.

Information provided by the survey relative to numbers and percentages of persons above 55 years old appears in the following chart:

Age group	(Reported 44%)	(Projected 100%)
55 to 64	2,862	6,504
65 and over	3,674	8,350
Total over 55	6,536	14,854

Of the total church membership of the responding congregations, 10.4 per cent were over 65 years old; of the total Sunday-school enrollment (1959 census), 7 per cent were over 65.

On the basis of the survey women outnumbered men in every age level among the older persons. The following chart gives percentages from the census and a national percentage for comparison:

Age groups	Percentages from the survey		Approximate excess of women over men in U.S.
	Men	Women	
55 to 64	45%	55%	7%
65 to 74	45%	55%	14%
75 to 84	43%	57%	32%
85 plus	43%	57%	46%

Ninety per cent of those persons over 55 included in the census were reported to attend church over half the time; 88 per cent over 65 attend over half the time.

A large majority of churches reported no activity for older adults apart from regular services. Activities reported by a minority included fellowship meetings, visitation by young people, banquets, service projects, class meetings, and "Golden Age Conferences."

The second annual summer Bible school was held at Shibechea, Jan. 15-19. Forty-six of the 79 children had perfect attendance. High-school youth assisted with the teaching.

Don Reber reports that four were baptized at Honan-cho in Tokyo recently. One candidate came from a Christian home and will graduate from high school in another month; he is now deciding whether to enter Bible school or go to the university first.

On Jan. 20 the Ralph Buckwalters in Kushiro began in their living room an English Bible class, follow-up of the English conversation class Takio Tanase conducted

A number of hypotheses may be drawn from the survey.

1. Because large churches have a large number of older people, they tend to have more planned activities for this group.

2. As many of our churches are small, and older people are scattered over such a wide geographical area, it is difficult to have inter-congregational activities in some localities.

3. Where it is possible, particularly in churches that are not large enough to have planned group activities for their few older people, it would be well to have some inter-congregational activities, even if it means providing transportation for some members for considerable distance.

4. Activities for older adults can become a means of interesting the unsaved and winning them to faith in Christ.

5. Some pastors tend to feel guilty for not having a program for older people.

## What Is the Proper Attitude Toward Old Age?

When a man of 80 was asked, "What season of life is the happiest?" he answered by pointing to a grove of trees in front of his house. "When spring comes and in the soft air the buds are crowned with blossoms, I think how beautiful is spring. But when summer comes and covers the trees with heavy foliage and singing birds are among the branches, I think how beautiful is the summer. And then, when fall loads the trees with golden fruit and the leaves begin to bear those gorgeous tints. I cannot help thinking how beautiful is the fall. But winter comes, and there is neither foliage nor fruit. But I have only to look up, and there through the leafless branches I see what was hidden before—the stars of heaven shining through."—Author unknown.



Nelda Rhodes, La Junta, Colo., is beginning a one-year course in midwifery at Plaistow Maternity Hospital, London, England, this month, for future service at the Abiriba Joint Hospital in East Nigeria.



for working people. The class is studying the Gospel of John.

On Feb. 3, 4, a group of farmer young folks held their 'Three Love Institute at Kamishihoro, where Ressler serve. The 'Three Love Institute symbolizes love for God, love for man, and love for the soil. Lee Kanagy and his farmer helper, two or three teachers from Chikusan Daigaku at Obihoro, and several lads from the neighboring village of Shihoro planned to attend.

**Luxembourg**—In a bulletin issued by the Roman Catholic Church in a section of Esch an article on "heretical sects" listed Jehovah's Witnesses, New Apostolics, Anabaptists, and Mennonites together in one group. In heavy type they were denounced as "the sworn enemies of the Catholic Church and therewith of the truth." The statement reflects the religious atmosphere of the areas in which European missionaries serve.

Fifteen pupils were enrolled for the entire period of the sixth annual three-week Winter Bible School in Luxembourg, Jan. 2-23. Ten additional persons from Dudenlange, Esch, and the Rosswinkel church attended a few of the classes. Among the students were four Luxembourgers, two Americans, and ten Germans. Faculty members were French, Swiss, Dutch, German, and American. The school was held in the Mennonite Tourist Home of Andre Moziemann in Lauterborn, Luxembourg.

## Home Missions

**Bronx, N.Y.**—Guest speaker Feb. 4 was Edward Stoltzfus, formerly pastor at Bethel Mennonite Church, West Liberty, Ohio.

**Chicago, Ill.** A committee appointed by the Alberta-Saskatchewan Conference—Clarence Ramer, conference moderator, Dan Brenneman, vice-president, and Isaac Glick, pastor of the Edmonton church—met in Chicago, Feb. 6, with Nelson E. Kauffman, secretary for home missions and evangelism, Ray Horst, secretary for relief and service, and Don McCammon, associate director of voluntary service, to discuss the church outreach, and voluntary service programs among the Cree Indians in northern Alberta. The committee developed a plan whereby the general mission board will co-operate with the conference and its program in this outreach.

**Elkhart, Ind.**—A seminar on the church in the city, sponsored by the General Conference Mennonite City Church Committee, was held at the Mennonite Biblical Seminary, Elkhart, Feb. 7, 8. The Home Missions and Evangelism Committee of the general mission board and a number of city church pastors—John R. Smucker, Fort Wayne, Ind.; Paul Wittrig, Colorado Springs, Colo.; John Hess, Toronto, Ont.; Paul King, Chicago, Ill.; Carl Rudy, South Bend, Ind.; and LeRoy Kennel, Lombard, Ind.—also attended. Principal speaker was Paul Peachey, who spoke on "The Protestant Church in the Urban Scene," and "The Mennonite Church in the City."

## Health and Welfare

**Lebanon, Oreg.**—At the board of directors meeting at Lebanon Community Hospital, Jan. 18, a report was presented on the proposed building to house the recovery room for the hospital. Construction is expected to begin within sixty days. The room will have a capacity of five beds for postoperative care. The addition will be west of the surgical wing. Preliminary plans have been approved. Estimated cost of the wing is \$35,000 to \$40,000.

Plans for the addition of another convalescent wing were announced. The addition will be built during the latter part of the year when and if funds are available. In his annual report to the board members Administrator Gene Kanagy reported that 2,895 patients were discharged from the hospital during 1961. He paid tribute to the 120 people on the hospital staff and reported that two new doctors joined the medical staff.

Major achievements of the hospital last year were recognition as institutional members of the American Hospital Association and the Oregon Association of Hospitals. Hospital officials are currently working on being recognized and accredited by the Joint Commission on Accreditation.

Gene Kanagy, administrator of Lebanon Community Hospital, was elected chairman of the Willamette Valley Council of the Oregon Association of Hospitals, Jan. 27, in Eugene, Oreg.

The Willamette Valley Council is one of several councils which compose and send representatives to the Oregon Association of Hospitals. Previously Bro. Kanagy served as secretary of the Council, which meets approximately quarterly.

## Kindergarten Teachers Needed in South Texas

At Corpus Christi, Texas, Delores and Mardella Bohn, who provide kindergarten classes for 70 youngsters, as well as Pastor J. Weldon Martin, want to extend the kindergarten program into an adjacent area, Molina, a fringe area of the city composed of low-income Latins and Negroes. Approximately 100 more children could be taught in kindergarten if teachers were available.

The kindergarten aims to teach the Latin children the English language to give them a good start in first grade. Otherwise, youngsters spend two or three years in first grade. Other objectives of the kindergarten besides teaching the English language include helping the youngsters learn motor skills, such as coloring and drawing, and social skills. A couple—man and wife—interested in this opportunity is needed by fall. The man would work in recreation, crafts, and clubs, and his wife would teach in the kindergarten.

Pastor Allen Kanagy of Alice, Texas, is interested in beginning a kindergarten next fall for approximately 15 youngsters. The kindergarten would also serve low-income Latins. A single teacher is needed. Other opportunities in Alice are adult classes for

Hesston, Kans.—On Jan. 16 "Kaffee Klatch," an informal interdenominational group of retired ministers, met in the Schowalter Villa lounge for their monthly meeting. Future plans call for invitations to prospective ministers, students in training, and others to meet with the group for discussion. Other activities of senior citizens at the Villa include Bible study and prayer Monday mornings, quilting bee on a relief quilt Monday afternoons, and missionary prayer service Wednesday mornings.

## Voluntary Services

**Portland, Oreg.**—On Jan. 13 the MYF group from Albany, Oreg., spent the day at the Portland Voluntary Service Center in visitation, cleaning the service center, and in a period of testimonies and recreation.

**Hannibal, Mo.**—The VS unit is holding services in the local jail two evenings a month. During the first service one person responded to the invitation to accept Christ.

**Winslow, Ariz.**—Levi and Elsie Kuepfer, Newton, Ont., enrolled 15 Indian children in a Bible club.

An Apache woman, ill because of excessive drinking, came to Elsie Kuepfer for spiritual counsel. Although the woman has problems, she earnestly wants to live a Christian life.

**Robstown, Texas**—VS-ers Kenneth and Kathryn Seitz, Telford, Pa., sang a duet for a union meeting of all Latin-American Evangelicals in Robstown. Kenneth reports, "I recently got a 17-year-old fellow to help with a correspondence course from Luz y Verdad. I am very happy about this,

Latins who want to improve their usage of English. These classes would help in contacts for the church.

Mrs. Kenneth Seitz, Jr., who currently teaches ten youngsters in the kindergarten at Robstown, Texas, sees opportunity for serving another group of at least 25. Even though present facilities do not permit expansion, a small building could be rented. A single teacher is needed for this opening next fall.

Whether it be in South Texas or in Northern Alberta, kindergartens provide open doors to homes through the children. Parents are interested in what the kindergartens do for their children. Teachers occasionally sponsor programs with religious emphases, and parents attend enthusiastically. Teachers visit homes periodically to maintain rapport with children and parents. In Robstown, Texas, a parent-teachers association functions monthly.

Men and women interested in these kindergarten assignments should correspond with the Personnel Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., immediately.



as we have been looking for such a contact or a long time."

**Hesston, Kans.—The Eighth Annual Unit Leaders' Conference** will be held at Hesston College, Hesston, Kans., April 10-13.

The Aaron Martins, New Holland, Pa., re serving at Hesston College, Hesston, Kans., instead of in South Texas, as previously announced. During the time they are in Hesston, Bro. Martin will be serving in the Office of Admissions Counselor.

**Tocoa, Honduras—Sam Lapp and Marlene Sengenig** left Tocoa, Honduras, the latter part of December to begin a new extension in the village of Santa Fe, where the people of Santa Fe welcomed them enthusiastically.

**Homestead, Fla.—A Sunday-school parade** was held in Redland Camp on Jan. 6. About fifty children paraded through camp with their wagons, tricycles, and bicycles all decorated with crepe paper and carrying signs inviting everyone to attend Sunday school at the Redland Camp Chapel. The teen-agers on a float completed the procession.

## I-W Services

**Elkhart, Ind.—Ten young people** from Wisconsin, Nebraska, Ohio, Illinois, Indiana, Puerto Rico, and Iowa participated in I-W orientation at Elkhart, Ind., Jan. 27-31. The service tour to Indianapolis included visits to the Methodist Hospital and Wheeler Rescue Mission, worship services at First Mennonite Church, and a fellowship dinner with other I-W's. Sunday evening the group attended the youth meeting at Yellow Creek Mennonite Church near Goshen, Ind. The last three days they spent in classroom discussions led by several staff members at Elkhart, local pastors, and Atlee Beechy, dean of students at Goshen College.



**I-W Orientation** was held at Elkhart, Ind., Jan. 26-31. Participants were (left to right) Orvan Miller, Middlebury, Ind.; Tom Schrock, Goshen, Ind.; Carl Schuman, Harper, Iowa; Mahlon Smucker, Hartsville, Ohio; Enrique Miranda, Puerto Rico; Mr. and Mrs. Bob Miller, Maywood, Ill.; Clarence Fleming, Emerald, Wis.; Elvin Zimmerman, West Salem, Ohio.

**Topeka, Kans.—Virgil J. Funk**, the new I-W unit leader at Topeka, Kans., serves as contact man for young men looking for I-W jobs in Topeka. Don Deckert is the new recreational chairman for the unit.

**Lebanon, Oreg.—March 2-4** is the only I-W orientation on the West Coast this year. Anyone in the area planning to enter

I-W service during the next year should plan to attend this orientation. Classes and public meetings will be held at Lebanon and the service tour will be to Portland. Interested persons other than I-W's are also invited to attend. For more information write to I-W Office, Mennonite Board of Missions and Charities, Elkhart, Ind., or to John M. Lederach, R. 1, Hubbard, Oreg.

**Evanston, Ill.—In the Feb. 9 I-W meeting** at Evanston, representatives from the Newton and Elkhart I-W Offices, W. Paul Moyer, I-W Co-ordinator, and representatives from the Evanston church and Illinois Conference, met with I-W's to discuss future plans of the Evanston Mennonite Church and leadership and sponsorship concerns for I-W's at Evanston.

**Goshen, Ind.—March 24** is the date of the I-W basketball tournament to be held at Goshen College. Teams from various places, from Cleveland in the East to Denver in the West, will participate in the one-day tournament, ending with a banquet in the evening. All I-W's are invited to participate even though no team may represent them. Anyone interested in attending should contact his sponsor or write to the I-W Office, 1711 Prairie St., Elkhart, Ind.

## Relief Service

**Elkhart, Ind.—Representatives of Mennonite Central Committee** and the general mission board will make annual visits to Mennonite colleges during February and March. Purposes of the visits are to supplement the service emphases of the colleges and to interview students interested in future Christian service.

In addition to interviews and presentations during chapel periods, the college visits provide opportunity for meeting with special interest groups such as nurses, teachers, seniors, and former workers.

**Kansas—Kansas Mennonites** contributed over \$88,000 to the 1961 joint Mennonite Central Committee-CROP (Christian Rural Overseas Program) drive in Kansas. The money will be used to support the Mennonite overseas relief program. Total contributions to the Kansas CROP drive amounted to over \$209,000.

About 75 persons from Kansas communities attended the Kansas relief meeting Jan. 23 at Newton. Reports revealed that the North Newton relief center handled 132,000 pounds of clothing, 9,000 Christmas bundles, and two carloads of canned meat during 1961. These relief supplies were contributed by Mennonites in Kansas and surrounding states. John Hostetler, material aid director, spoke to the meeting about world-wide relief activities. Ernest Bachman was re-elected chairman of the Kansas Relief Committee for the coming year.

**Akron, Pa.—Five members** of the Mennonite Church departed for service assignments following orientation school, Jan. 25 to Feb. 5, held at Mennonite Central Committee offices, Akron, Pa. Kenneth Kauffman, West Liberty, Ohio, will serve

at Brook Lane Farm, Hagerstown, Md. Bertha Mae Heatwole, North Lawrence, Ohio, will serve at Notre Dame Bay Hospital in Twillingate, Newfoundland. Roger Yoder, Wakarusa, Ind., will join the Pax program in Europe.

## Broadcasting

**Harrisonburg, Va.—The Mennonite Hour** committee spent a busy day and a half, Jan. 26, 27, working on future broadcasting plans. Among the actions taken were:

—appointment of John L. Horst as Home Bible Studies instructor for year 1962-63.

—appointment of David W. Augsburg as program director for year 1962-63.

—suggested that further experimenting in the area of programing be done with a 15-minute daily broadcast.

—postpone indefinitely the possibility of entering network radio with **The Mennonite Hour** or **The Way to Life** broadcast.

—support a proposed intensive evangelistic thrust in British Guiana, tying in radio, literature, VS, and mass evangelism for summer of 1962.

**Montana—KURL, Billings**, began releasing the **Heart to Heart** daily program on Jan. 29, at 10:15 a.m. The program will be heard Monday through Friday at this time, which the station is granting without cost.

(Continued on page 179)

# Your Treasurer Reports

The Jan. 31 financial statement shows total contributions received by the general mission board this fiscal year to be \$725,578.47. This is a slight decrease over last year at the same date (\$728,918.01). A large decrease in January receipts has been a major factor in less total receipts this year.

Disbursements for the same period are remaining equal with last year. So far this year \$826,807.98 has been disbursed as compared with \$826,785.96 last year. It can be seen, however, that total contributions have not come up to total cost. This is a major factor in current and future planning.

Reports from many congregations indicate that contributions for the mission program have increased this year. The above figures might be altered considerably by February and March receipts if this is true in many congregations and funds have not yet been forwarded to the general board office.

We trust that the brotherhood will continue to sense a deep call to keep our mission witness strong in the present world situation. The missionaries face many difficult problems just now and financial shortages add greatly to these. May we urge your continued help so that financial needs will not continue to be a limiting or reducing factor for those who are on the front lines of service.

—H. Ernest Bennett.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Abram Clemens has been licensed for the ministry in the Greystone, N.J., area. Clinton Landis is in charge of the licensing service on Feb. 4.

Instructors in the Christian Service Training School at Central Christian High School, Kidron, Ohio, Feb. 19-21, 26, 27, are Arnold Cressman, Daniel Kauffman, and Willard Roth, Scottdale, Pa.; Delvin Nussbaum, Louisville, Ohio; Milford Henkel and Wayne Reno, of Malone College, Canton, Ohio.

Russel Liechty, of the Goshen College faculty, is in graduate school at the University of Wisconsin for the next year and one half.

Paul Showalter has resigned as pastor at Salem, Wooster, Ohio, and his resignation has been accepted. A pulpit committee has been appointed to seek another pastor.

The Maple Lawn Homes staff, from Eureka, Ill., gave a program at Peoria, Ill., on Feb. 11.

Mennonite ministers at West Liberty, Ohio, participated in a pulpit exchange among the churches of the community on Feb. 18. Roy S. Koch preached at the Presbyterian Church, Nelson Kanagy at the Congregational Christian Church, and Chauncey Kauffman at Grace Chapel.

Evening classes are being conducted at Lancaster Mennonite School each Monday evening until May 28. Noah G. Good is teaching a course in Greek, and Howard Witmer a course in the Acts of the Apostles. This work was arranged by the Christian Education Board of the Lancaster Conference.

Mark Lehman and a group of members from Rehoboth, St. Anne, Ill., conducted the evening service at Flanagan, Ill., on Jan. 28.

Harvey Graber has been called to serve as pastor at Maple Grove, Topeka, Ind., and will assume responsibilities there in the near future.

Abner Stoltzfus showed pictures of his recent trip to the Holy Land at Pequea Valley High School near Lancaster, Pa., on Feb. 10.

The Mt. Pisgah congregation, Leonard, Mo., on Feb. 4 participated in a fellowship

dinner with the Bacon Chapel Methodist Church, Lentner, Mo., and in an afternoon service Pastor John Otto spoke on "The History of the Mennonites."

The youth chorus from Midway, Columbiana, Ohio, gave the evening program at Martins, Orrville, Ohio, on Jan. 28. Midway Pastor Ernest D. Martin spoke.

An MYF Gospel team from Martins, Orrville, Ohio, gave the morning program at Lower Owl Creek, Lucasville, Ohio, on Jan. 28.

A men's chorus from Hydro, Okla., participated in the morning worship service at Pleasant Valley, Harper, Kans., on Feb. 18.

Kermit Derstine, Akron, Pa., spoke on "Motivation for Summer Service" at a youth meeting at Christopher Dock School, Lansdale, Pa., on Feb. 10.

J. J. Hostetler, Peoria, Ill., spoke at Kalona, Iowa, on Feb. 4, and in the afternoon and evening served the Inter-Church Council in a Sunday School Conference at the Methodist Church.

Ray Bair, Louisville, Ohio, was the main speaker at a "Hearts for Christ" banquet at Central Christian High School, Kidron, Ohio, on Feb. 9.

A Revelation of Jesus Christ, by J. B. Smith, was chosen by United Evangelical Action as one of the 25 best evangelical books published in 1961.

Cherokee Run, by Barbara C. Smucker, is the main juvenile selection for February of the Pathway Book Club.

Christian educational meetings at St. Louis, Mo., last week were attended by Paul M. Lederach and Eugene Herr, Scottdale, Pa.

Frieda Amstutz, Dalton, Ohio, recently won second place in a Christian Herald essay contest on the subject, "Why I Teach Sunday School." As a part of her award, the Kidron Church Library will receive 22 new books from the Christian Herald Family Book Club.

Visiting speakers: Carl Beck, Japan, at Groveland, Wismer, Pa., Feb. 11. Lena Graber, Nepal, at College Mennonite, Goshen, Ind., Jan. 28. Harold Mast, Ontario Mennonite Bible Institute, at Breslau, Ont., Feb. 18. Edna Beiler, Elkhart, Ind., to Women's Fellowship of Shore, Shipshewana, Ind., at the Shipshewana School, Feb. 9.

Arnold Cressman, Scottdale, Pa., at Baden, Ont., Feb. 4. Abner Stoltzfus, Atglen, Pa., at Salford, Harleysville, Pa., Feb. 4. John Heidbrink, a Secretary of the Fellowship of Reconciliation, at Mission, Kans., Feb. 18. Milton Vogt, Bihar, India, at Harper, Kans., Jan. 28. Ralph Howlett, of Hidden Springs Farm, a Christian rehabilitation center, at First Mennonite, Kitchener, Ont., Feb. 11.

Leland Wang, a Chinese evangelist, at Crossroads Bible Church, Crossroads, Miss., Feb. 4. Boyd Nelson, Elkhart, Ind., at Orr-

ville, Ohio, Feb. 18. Bill Detweiler, Kidron, Ohio, in chapel at Western Mennonite School. Paul T. Yoder, Ethiopia, at Weavers, Harrisonburg, Va., Feb. 18.

Hilton Jones, president of Virginia Gideons, at Warwick River, Denbigh, Va., Feb. 4. Addona Nissley, Puerto Rico, at Indianapolis, Ind., Feb. 11. Gordon Dyck, General Conference Mennonite pastor at Nappanee, Ind., at Indianapolis, Ind., Feb. 14.

Virgil Vogt, speaking on The Christian Calling, at Indianapolis, Ind., Feb. 18. A. J. Klassen, with Goshen Seminary Gospel team, at Lombard, Ill., and Bethel, Chicago, Ill., Jan. 28. Ernest A. Wall, of Temperance League of Ohio, at Salem, Elida, Ohio, Feb. 11.

New members: two by baptism at Groveland, Wismer, Pa., Feb. 4; five by baptism at Longenecker's, Winesburg, Ohio, Feb. 11; two by baptism at Martins, Orrville, Ohio, Feb. 4; five by baptism and one on confession of faith, at Floradale, Ont., Feb. 4; eight by baptism at Morton, Ill., Jan. 28; two by baptism at Grand Marais, Mich., Feb. 4; one by baptism at Arthur, Ill., Jan. 21.

New Every-Home-Plan churches: Slackwater, Millersville, Pa.; Cressman, Breslau, Ont.; Spring Valley, Canton, Kans.; National Heights, Richmond, Va.; King Street, London, Ont.

Bienenberg Bible School, in Switzerland, has a record enrollment of 81, of which 21 are in the French section.

W. Paul Moyer and John E. Lapp, of the I-W Co-ordinating Board, Lansdale, Pa., were in Denver, Colo., Feb. 12, 13.

## Calendar

Iowa-Nebraska Mission Board meeting and Ministers' Conference, Sugar Creek, Wayland, Iowa, March 5-8.  
Eastern Ohio Ministers' meeting, Salem, Wooster, Ohio, March 15, 16.  
Eastern Mennonite Board of Missions and Charities, Mellinger's, Lancaster, Pa., March 20-22.  
Commission for Christian Education, Scottdale, Pa., March 22, 23.  
Mennonite Publication Board annual meeting, Scottdale, Pa., March 23, 24.  
General Council of General Conference, Chicago, March 29, 30.  
Summer Bible School Conference, Archbold, Ohio, March 31 and April 1.  
Open conference on education on alcohol and tobacco, sponsored by Committee on Economic and Social Relations and other church agencies, Goshen College, Goshen, Ind., April 5-7.  
Summer Bible School Conference, Antrim Area High School, Greencastle, Pa., April 7, 8.  
Ohio Mission Board and WMSA, North Lima, Ohio, April 13-15.  
Illinois Mission Board, Dewey, Ill., April 27, 28.  
Summer Bible School Conference, Denver, Colo., May 5, 6.  
Ontario Mission Board meeting, May 20, 21.  
Ohio MYF Convention at Beaverdam, Corry, Pa., May 30, June 1.  
Ontario Conference, June 5-7.  
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
Allegheny Conference at Thomas, Hollisopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 12-14.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Rocky Mountain Mennonite Conference, place undecided, Aug. 31 to Sept. 2.

## Coming Next Week

"Finding God," by Melva Kauffman; "Books Abroad," by Elizabeth Showalter, giving help to those who wish to aid the people in Africa; "Doors to Mission Open Through Service," by Harold S. Bender. Also a special insert showing the work of the MCC for the past year.



The Argentine Conference, in its annual sessions at Pehuajo in January, elected Raul Garcia as president of the conference, the first layman to be elected to that office. Other officers are Lawrence Brunk, vice-president; Eduardo Alvarez, secretary; Agustin Darino, treasurer. Other members of the executive committee are Floyd Sieber, Mario Snyder, Heriberto Palomeque. The conference enjoyed in 1961 a 7 per cent increase in membership and a 30 per cent increase in giving. To strengthen the work of the Sunday schools, a Christian Education Committee was appointed, with Clyde Mosemann as chairman. Church building funds were increased 20,000 pesos through the poultry project at Bragado.

## Announcements

Howard Burkholder, Grand Rapids, Mich., former Pax man, in quarterly mission meeting at Bloomingdale, Ont., Feb. 25.

Paul and Alta Erb speaking on Alpha and Omega and the Christian Nurture of Children respectively at Altha, Fla., March 11-18.

John Koppenhaver, Hesston, Kans., missionary day speaker at Alpha, Minn., March 11.

Menno Travel Service will sponsor its first "Farmers' Tour of Europe" this summer. The tour, designed for persons interested in agriculture, will provide contact with many European farmers, including Mennonites. Major European cities will also be included in the tour. In order that rural Europe may be seen at its best, consideration is being given to the growing seasons. The tour will leave New York on July 16 and return on Aug. 21.

Guest speakers at the annual midwinter meeting of the Iowa-Nebraska Mission Board at Sugar Creek, Wayland, Iowa, March 5, 6, are Nelson E. Kauffman and Boyd Nelson, Elkhart, Ind.

**Correction:** Maynard Hoover, secretary-treasurer of Faith Haven Mennonite Brotherhood, writes that the one woman who signed the statement of withdrawal is a widow. The wives and younger children of the four men who signed the statement are also withdrawing with their husbands and fathers.

Church Music Sunday will be observed in the Franconia Conference on Feb. 25. Each congregation is expected to have a music emphasis in the morning worship service. In a mass meeting at 2:00 p.m. at Souderton, massed men's, ladies', and mixed choruses will sing. In the evening congregational song rehearsals will be held in different churches, each one to be host of several other congregations. Out-of-the-district speakers include Richard Martin, Earl Maust, William Weaver, Martin Ressler, and Edward Stoltzfus.

Addresses: Samuel Stover and family, Soc, via Kupang, Timor, Indonesia. E. E. Miller, Woodstock School, Landour, Mussoorie, U.P., India.

Change of address: Paul M. Weaver

from Carlisle, Pa., to Route 1, Boiling Springs, Pa.

**Bible meeting,** Churchtown, Cumberland Co., Pa., all day Feb. 25. Speakers: Oliver Martin, Hagerstown, Md., and Jesse Neuenschwander, Lititz, Pa.

**Ministerial meeting** at Groffdale, New Holland, Pa., Feb. 20, 21. Visiting speakers: Harry Diener, Hutchinson, Kans., and John Drescher, Marshallville, Ohio.

## Evangelistic Meetings

Aquila E. Stoltzfus, Grayson, N.C., at Laws, Greenwood, Del., beginning March 7. Paul Z. Martin, Mohnton, Pa., at Churchtown, Narvon, Pa., March 11-21. Frank Zeager, Middletown, Pa., at Kinzers, Pa., Feb. 22 to March 4.

Eugene Wimer, executive secretary of the Augsburg Crusades, was at Glenwood Springs, Colo., on Feb. 28, setting up plans for a crusade to be held at the Glenwood High School, April 13-22. Samuel Janzen is the local chairman.

## Charter Plane Service from Europe to Mennonite World Conference

The Mennonite World Conference office has arranged to charter three special planes to ferry delegates from Europe, Africa, and the East to the Conference which is to be held at Kitchener, Ont., Aug. 1-7, 1962. The planes which are the large DC-7C propeller type, with seats for 114 passengers in each plane, are furnished by the Riddle Airlines of New York, N.Y., at a very modest price. Departure of two of the planes will be from Frankfurt and Amsterdam at about 7:00 p.m., July 31, with arrival at Toronto (Malton Airport) at about 6:00 a.m., Aug. 1. The return flight will be from New York the late afternoon of Aug. 31, with arrival at about noon of Sept. 1, in Amsterdam and Frankfurt. The third plane will leave Amsterdam on the evening of July 25, and return from New York on the evening of Aug. 30. The total capacity of the three planes is 342 persons. The over 260 reservations which have already been made are a sign of the great interest among European Mennonites in the coming World Conference.

The use of the chartered planes is strictly limited to properly appointed delegates, their spouses and dependent children. Such delegates are being informed by direct mail of the regulations regarding reservations and payment of passage. Delegates who have not received such information are directed to apply to Peter J. Dyck at Eysseneckstr. 54, Frankfurt/Main, Germany, of Liesel Widmer at Bienenberg, Liestal, Switzerland, or R. de Zeeuw, Singel 454, Amsterdam, Holland, or to H. S. Bender, Goshen College, Goshen, Ind.

—H. S. Bender.

# Church Camps

The schedule for the Highland Retreat Camp in Virginia is: July 2-7, for boys 9-12; July 9-14, for boys 13-16; July 16-21, for girls 9-12; and July 23-28, for girls 13-16.

# Mission News

## CONTINUED

Washington, D.C. — "Proclaiming the Truth—by Radio and Television" was the theme of the 19th annual meeting of evangelical religious broadcasters in Washington, D.C., Jan. 23-25. Over 150 religious broadcasters from the United States and foreign countries attended the meeting.

Representing Mennonite Broadcasts, Inc., at the meeting were B. Charles Hostetter, Ella May Miller, Lester Shank, Eugene Souder, Kenneth Weaver, and Winston Weaver.

Harrisonburg, Va.—Some of the largest mails are being received in response to the listener survey conducted by Mennonite Hour and Way to Life broadcasts. A number of days the early part of February over 500 pieces were processed daily. Bible correspondence mail numbering over 100 pieces daily was not included in this figure. A booklet on "An Introduction to the Mennonite Church" is being given to all who send in information on which station they hear the broadcast. Station call letters on which listeners hear Mennonite Hour or Way to Life must be sent during February, to count in the survey, to Mennonite Hour, Harrisonburg, Va. Canadian listeners may write to Mennonite Hour, Box 334, Kitchener, Ont.

Norway—The German broadcast received its first letter from Norway during January. The listener, located many hundreds of miles from Radio Luxembourg over which "Worte des Lebens" is released, writes: "Thank you for your joyful and blessed messages that are broadcast over Radio Luxembourg every Thursday morning at 6:05. It is wonderful to feel the presence of the Holy Spirit through the message and songs. We are glad that the reception here in the north is so clear. I arise early every day to listen to the programs. I am so afraid that this inspiring program will not continue for very long. We are living in a time of grace. . . ."

Columbus, Ohio—A prisoner upon completion of his fifth course says: "May our God sincerely bless you for the good work the Mennonite Christians are doing for the men in prisons everywhere." Another prisoner writing from Pennsylvania says: "I am in prison, but through Jesus Christ I am free, just as free as you are, because we are united in true faith and love through Jesus Christ." Thank God that freedom in Christ is available to men everywhere regardless of circumstances.

Harrisonburg, Va.—Paul E. Wenger of Wayland, Iowa, and a graduate student at State University of Iowa, is studying the



development and effectiveness of *Mennonite Hour* broadcast. He spent Feb. 3-7 collecting information at the radio center in Harrisonburg to serve as the basis of his study.

Philip Dintaman, Lagrange, Ind., and Dehnar and Linda Yoder, Kalona, Iowa, will serve on the island of Timor, Indonesia. The Yoders will be responsible for the agricultural program at the Agricultural Training Center. Bro. Dintaman will assist in the program.

## MISSIONS TODAY

(Continued from page 174)

something I want, or perhaps need, just so that I can give more to meet world need? What is my Lord trying to tell me?

"Lovest thou me?" He asks. If I answer, "Thou knowest, Lord, that I love Thee," then I must also hear the sequel, "Feed my sheep; feed my lambs."

Elkhart, Ind.

# Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**24 Messages for Men**, by J. Vernon Jacobs; Standard, 1961; 128 pp.; \$1.50 (paper).

This little volume should be a good source of suggestions for the pastor, church board chairman, or Sunday-school teacher. The messages are divided into two groups of twelve messages each. The first group is specifically addressed to church boards, and the second to men's groups in general. Accompanying each talk are suggested hymns, Scripture passages, and a closing prayer. The messages are brisk, brief, and outlined in such a manner as to allow the speaker to add some of his own material. Some of the titles are: *The Church That Cared for the Needy*, *The Board That Checked Up on Newcomers*, *The Board That Shut One Eye . . .*, *What Is Spoiling Your Happiness?* *If Thy Brother Sin*, *Temptation*, and *What to Do About It*.

—Earl R. Delp.

**When Thou Prayest**, by James Massey; Warner Press, 1960; 64 pp.; 75¢.

In this little book on prayer, author James Massey gathers various references to Jesus' teachings on prayer as well as Jesus' own practice of prayer. From this base of study in the Gospels, the author discusses prayer as a creative force in the life of the Christian.

It is quite evident that this book could not be an exhaustive study of prayer. Rather, in a concise and simple way, Massey analyzes the essence of prayer in terms of communion with God. From there he proceeds to discuss briefly the consequences that follow in our lives when we really pray. In a very illuminating chapter he deals with the conflicts that often hamper

the Christian's prayer life. The book is at its best in this chapter. Here the author deals with the practical problem of distractions that hamper prayer life. In six simple steps he outlines some ways to deal with distractions (pp. 31 ff.). Again in this chapter, he deals with the problem of doubt in a very stimulating way (pp. 37-40). Briefly he discusses the conditions that are necessary in the life of the individual before prayer can be fruitful.

This little book is written in simple, nonteological language. It speaks to any Christian who takes the trouble to read it. I think the book would make an excellent study guide to enliven the midweek prayer meeting. I can heartily recommend it to everyone who is interested in improving his prayer relationship with God.

—John D. Zehr.

**Evangelism in Depth**, by members of the team of Latin American Mission; Moody Press, 1961; 124 pp.; \$2.25.

Here is a refreshing, heart-warming story of the far-reaching efforts of co-operative evangelism in a small country in which Catholic claims have kept people in darkness, but where Christ and His message reached thousands of people. This account of an evangelism program in 1960 demonstrates a work of faith that was able to do the impossible for Christ, because the leaders began to believe God, and moved in with a plan of enlisting every member of every church in every town in the land. Although not 100 per cent participated, the majority did, and the results were reasons to praise God. This small book will stir hearts and give vision to our workers.

—Nelson E. Kauffman.

**The Last Book of the Bible**, by Hanns Lilje; Muhlenberg Press, 1957; 286 pp.; \$4.50.

This book is an interpretation of the New Testament book of *The Revelation*. This volume was written by Bishop Hanns Lilje of the Lutheran Church of Germany. Bishop Lilje was imprisoned by the Gestapo during the Hitler regime in Germany because he refused to prostitute the church to the state's ends. This book was actually written before Bishop Lilje's imprisonment but was revised during his prison experience. This experience of personal suffering profoundly colors Bishop Lilje's interpretation of the Book of Revelation, a book which was also written during a period of intense suffering in the church.

This book quotes the entire text of the Book of Revelation paragraph by paragraph using the RSV text in this English translation. Following each quotation, the author analyzes the paragraph briefly but in a very penetrating fashion. The author frankly leaves detailed exegetical analyses to scholars while he tries to set before the reader the message of the book as a whole (Preface, pp. v, vi).

The author maintains a consistently conservative theological point of view throughout his book. He defends the Johannine authorship of *The Revelation* in a most cogent fashion (p. 34 f.). Lilje espouses a

consistently sound Christology (pp. 12, 45, 117 f., 164 f., 243 f.). He illuminates the cryptic figures and pictures of the book with a fine analysis of the political, economic, social, and religious backgrounds from which it was written (pp. 67 f., 123 f., 195 f., et al.). And yet he also relates *The Revelation* just as firmly to the Biblical stream of revelation (pp. 50 f., 157, 164 f., 200, et al.).

Bishop Lilje very firmly believes that God controls history (pp. 130, 167, 285 f.). He insists that the answer to history does not lie within history (pp. 22 f.). Those who would reduce all of the eschatological references in the Bible to symbols find that everything dissolves including the saving work of Christ (pp. 22 f.). Bishop Lilje declares that Christians no longer dream of progress within history through natural processes but must instead look toward the divine consummation of all things beyond history (pp. 179 f., 284). There is a consistent emphasis upon the return of Christ to complete history (pp. 243 f.).

I found only one negative point in this book. The author apparently assumes an annihilationist point of view on God's judgment of Satan and the evil (pp. 167, 180, 220, 254).

This is a very well written commentary written in simple nontechnical language. I found it tremendously inspiring myself and believe that every earnest student of the Book of Revelation ought to own this important and illuminating commentary.

—John David Zehr.

**Seventh-Day Adventism Renounced**, by D. M. Canright; Baker Book House, 1961; 418 pp.; \$3.50.

The author was for many years a teacher and writer on the Seventh-Day Adventist faith and was a specialist in its history, methods, and doctrines. His book, first published in 1889, has gone through many editions and is now once again made available.

In explaining the origin, history, doctrines, and methods of Seventh-Day Adventism the author shows that it has been a movement which is erroneous, deceptive, proselyting, heretical, fanatical, unscrip-tural, and harmful, and one which will end in failure and disaster. It is "another gospel" and contains much misinterpretation of Scripture.

This thorough refutation includes the author's personal experiences with Seventh-Day Adventists and discussions of their mistakes in interpreting prophecy, the absurdities of Mrs. White's visions which were used to interpret the Bible, and the errors of their Sabbatarian theory. The thorough treatment of law in the Scriptures and particularly of the Sabbath in both Old and New Testaments is very enlightening. The author is convinced that "keeping the Jewish Sabbath dwarfs, cripples, and unfits a church for Gospel work" (p. 301). This book will aid greatly in freeing us from the fallacies of Seventh-Day Adventism, and should be read by all Christian ministers, missionaries, and workers.

—Edwin L. Weaver.



## TO BE NEAR TO GOD

(Continued from page 171)

those who call Him "Master," He expects absolute obedience. To those who would do His works without His power He says, "I never sent you." If "faith without works is dead," works without faith are just as dead.

Saturday, March 3

Read Matt. 28:19, 20.

Jesus now gives final instructions to His disciples. And prominent among the instructions is that to "teach them to observe all things whatsoever I have commanded you." This comes second only to the order to "make disciples of all the Gentiles, baptizing them in the name of the Father, and the Son, and the Holy Spirit." So important is the keeping of the commandments. That is "works." That is God's order. Faith first, then obedience through faith. This is the "good deeds" which men may see, which will cause them to "glorify your Father which is in heaven." This is the light of the world, the city on a hill, the undeniable evidence of faith.

## MAKE A WILL

(Continued from page 170)

to do with it. He will put your desires into the necessary legal language. You sign your will in the presence of witnesses, according to the lawyer's instructions. Finally, you put the completed document in a safe place and where it can be found when you pass away. The process is just that simple. It's not at all difficult.

*Consider some of the other details.* You will want to name a capable and trusted executor to settle your estate. If there are to be any trusts, the trustees should be carefully selected. Who should get your personal belongings? Do you have any burial instructions? If your children need guardians, you will want to make sure they are cared for in Christian homes. How do you want property to minor children handled? Don't forget the common disaster clause. In making bequeaths it may be best to use percentages rather than specific sums, since property values change over the years. Make sure your wife also has a will. Have you remembered the church? A growing number of Christians are at least tithing their wills.

*Your present will may be obsolete.* Perhaps you made a will a good many years ago. Good. But maybe it ought to be reviewed now. Tax laws have changed in recent years. Maybe your family needs have changed. As children arrive, family needs grow. After your children are grown and have incomes of their own, it may be possible to set aside some of your assets for other needs. You may have grown in your stewardship convictions. An executor which

you named may now be unsuitable. Your estate may have increased or decreased appreciably in recent years. Changes such as all these may necessitate a revision of your will. If there is anything worse than no will at all, it's a defective, out-of-date will. It gives you a false sense of security. All changes, however, should be made only with a lawyer's supervision. Don't scratch out certain clauses, add sections, or write over certain portions. You may make the whole will invalid. Changes should be made by writing a new will or by adding a codicil, which is a sort of postscript.

*You need a lawyer's help.* Don't try to write a will yourself. The homemade variety may not get the job done. Decide what you wish to do with your possessions and then get in touch with a local lawyer. You may be fortunate enough to have a Christian lawyer available. Let him express your wishes in the proper, legal terms. His job is to put your intentions into words that cannot be misinterpreted. You will find most lawyers to be understanding and helpful. Their fee for a simple will is usually between \$15 and \$25. It's cheap insurance and a good investment.

*Contact the Mennonite Foundation.* The Foundation doesn't write wills. We have pointed out that this is a lawyer's job. But the Foundation's estate planners can guide you in the many financial and legal matters which you ought to consider in making a will. They can help you find ways to save taxes and arrange a more economical disposition of your estate. You may want to call upon them for assistance in expressing your Christian stewardship as it relates to the many ways by which you can remember the church in your will. The Mennonite Foundation offices are located at 111 Marilyn Ave., Goshen, Ind.

## MY SEARCH FOR PEACE

(Continued from page 162)

leave Cuba and prayed to the Lord to guide us if that was His will. Only He could answer our questions.

The first step was to move from our home town, Sagua la Grande, to the capital city of Cuba, where my mother lived. We had our visas for Spain and we were trying to secure them for Colombia too. Sometimes, we cherished the idea of leaving for the States, but this was very difficult. Normal visas could not be gotten because diplomatic relations had been broken.

As soon as we moved to Havana, my mother decided to leave Cuba for Miami, with my two young sisters; she is now living there. I wrote to her, asking that she find a way for us to come to the States and write to the Kings. I had to be very cau-

tious in writing them, because I knew my letters were censored. She wrote, but did not mention the difficulty she was having in securing the waiver of visas. On arriving in Miami she explained that the first waiver was only for me and the children, and that she wrote again to Washington in an effort to secure a waiver of visa for the whole family. This was soon received and was the answer to my prayers, because I had no intention of leaving the country unless we could go as a family.

We were living in a communist country but lacked "freedom." My husband and I had truly been made free in Christ Jesus, free even to pray for our enemies. We have such a mighty God who enables us to love even our enemies because He abides in us. I had the opportunity to give my testimony to an elderly communist lady, who was one of the founders of the Communist Party in Cuba. We talked about trivial things until we got to an important issue—communism or Christianity. She explained that she considered all human beings equal. Was that really true? Could that be possible without Christian love? Later she gave me the answer, "Well, it isn't exactly that we are all alike. The closer you are to the Party, the better off you are." And she could have added, "and the higher your standard of living."

My husband and I had decided to follow Christ in Cuba and to acknowledge Him before men, which we did. There were many times when we were tempted, such as the time when we got to the Pan American Airlines office and were told that we lost our flight. My husband said, "If God performed one miracle, He can also do another." How right he was! Two days later we received another call from the P.A.A. reconfirming our flight reservation.

We had many difficulties in trying to leave our country, but we handed our problems to Jesus. He promised us rest for our souls and we found it in Him when the world gave us only headaches and sorrows. We trusted in our Lord while in Cuba, in Miami, and now at Harrisonburg.

On arriving in Miami, we met the Henry Yoder family, who were awaiting us at the airport. My mother and sisters were there too. Sincerely, I can say we were as anxious to meet the Yoders as if they were a part of our family. Indeed, they are, for we all belong to the same Christian family. I knew that when I kissed Mildred she was my sister too. We had many blessings during the two weeks we were in Miami.

During that time the Lord gave us the opportunity to give our testimony to many of our old friends from Cuba. Many of them really need spiritual help. They have lost everything and need the Lord to fill their empty hearts. Everything was like living in a dream, a very beautiful dream



full of faith, love, and freedom, God made us free from sin and now we were living in a free country too. The way He guided us was miraculous. Many people told us that, even some who weren't Christians.

Everything was now ready for us to continue our trip to Virginia. We will never forget the Sunday morning we arrived at the Staunton railroad depot. It was cold, but we forgot the weather because we were so anxious about what was going to happen. We were eager to know the persons who were waiting so long for us. Our friends had new faces and a different language, but the same Christian love to welcome us.

We found Christian love in every greeting and in every smiling face. We found expressions of love in the warm house that had been prepared for us. In every small detail of it, it was so clean and cozy that we at once felt at home. We were like the children of Israel when they reached the Promised Land.

We certainly do not want to take any credit to ourselves for anything that has happened, because it wasn't what we had done but what God had performed in us. We had courage because He gave us His power. We had peace because He promised it to us. The only thing we did was to receive Him in our hearts. We trusted His promises and found that His words are true, "And you will find rest for your souls. For my yoke is easy, and my burden is light."

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Alderfer**, Clyde and Darlene (Beidler), Telford, Pa., third child, second living son, James Bryan, Dec. 11, 1961.

**Augsburger**, Fred E. and Carolyn (King), Youngstown, Ohio, fifth child, fourth daughter, Brenda Mae, Jan. 27, 1962.

**Bale**, Luke B. and Sara Ann (Swartzentruber), Holtwood, Pa., first child, Gerald Lee, Jan. 20, 1962.

**Bange**, Aaron N. and Anna (Shank), Hanover, Pa., seventh child, third daughter, Sharon Grace, Jan. 10, 1962.

**Bauman**, Lincoln and Margaret (Quelch), Elmira, Ont., fourth daughter, Wilma Elaine, Jan. 28, 1962.

**Beckler**, Maurice and Irene (Schrock), Hutchinson, Kans., fourth child, first son, Arvin Jay, Oct. 27, 1961.

**Brandt**, Roy and Kathleen (Lefever), Millersville, Pa., eighth child, fourth daughter, Elizabeth Ann.

**Buehler**, Melvin and Erla (Martin), Elmira, Ont., fourth child, first daughter, Cheryl Annette, Dec. 20, 1961.

**Cober**, Donald and Ellen (Erb), Kitchener, Ont., second child, first son, Gerald Donald, Dec. 31, 1961.

**Cook**, Ivan H. and Donna (Jantze), Milford, Nebr., fourth child, second son (stillborn), Joe Ernest, Dec. 14, 1961.

**Coss**, Lewis and Mary (Martin), Hagerstown, Md., fourth child, second daughter, Twila Jean, Jan. 6, 1962.

**Dettwiler**, Mahlon and Erma (Cressman), West Montrose, Ont., second child, first daughter, Charlene Louise, Jan. 2, 1962.

**DeVilbiss**, Jere and Joanne (Hertzler), Naha, Okinawa, first child, Rex Alan, Nov. 28, 1961.

**Erb**, John and Nita (Brenneman), Wellman, Iowa, third son, Terry Deon, Jan. 19, 1962.

**Erb**, Lowell D. and Lela Faye (Bontrager), Wellman, Iowa, fourth child, second daughter, Janet Faye, Nov. 13, 1961.

**Godshall**, Clyde and Eileen (Alderfer), Fredrick, Pa., third child, first daughter, Joanne, Jan. 12, 1962.

**Godshall**, Ernest and Eva (Halteman), Colmar, Pa., fourth child, first daughter, Sandra Faye, Feb. 3, 1962.

**Good**, Wilmer Z. and Barbara Ann (Martin), Washington, D.C., first child, Ann Louise, Jan. 18, 1962.

**Graber**, Arthur and Sarah (Miller), Loo-gootee, Ind., third child, second daughter, Cynthia Leah, Nov. 6, 1961.

**Graham**, Norman and Martha Jean (Myers), Kinzers, Pa., third child, second son, Gary Lee, Jan. 19, 1962.

**Headrick**, Melvin and Clara (Esch), Cheraw, Colo., sixth daughter, Donna Kaye, Dec. 21, 1961.

**Hostettler**, Harold D. and Dorothy (Zoss), Washburn, Ill., third child, second daughter, Linda Carol, Dec. 25, 1961.

**Hostettler**, John A. and Beulah (Stauffer), Edmonton, Alta., third daughter, Laura Elaine, Jan. 5, 1962.

**Hostetter**, Wilmer and Joyce (Landis), Oxford, Pa., third son, Bernard Lyn, Dec. 4, 1961.

**Kauffman**, John and Mary Ellen (Bucher), Exeland, Wis., first child, Richard Ray, Jan. 13, 1962.

**Lehman**, Marvin and Dolores (Wideman), Edmonton, Alta., third child, second daughter, Rita Marie, Jan. 23, 1962.

**Lerch**, Robert and Annabell (Stuckey), Wooster, Ohio, third child, first son, Robert Allen, Jan. 25, 1962.

**Lind**, Clifford and Hope (Kauffman), Sweet Home, Oreg., second child, first son, Myron Dale, Jan. 20, 1962.

**Litwiller**, Kenneth and Mary Faith, Gibson City, Ill., first child, Thomas Allen, Jan. 14, 1962.

**Martin**, Harold W. and Bertha M. (Weaver), Mt. Joy, Pa., fourth child, third daughter, Martha Jane, Jan. 24, 1962.

**Martin**, Lehman and Corinne (Martin), Greencastle, Pa., sixth child, third daughter, Grace Elaine, Jan. 24, 1962.

**Martin**, Stuart and Merlyn (Snider), Kitchener, Ont., first child, Jeffrey Scott, Nov. 22, 1961.

**Mayer**, Dennis and Joan (Alderfer), Kalamazoo, Mich., first child, Stephanie Ann, Jan. 24, 1962.

**Miller**, LaVerne and Wanda (Weaver), New Paris, Ind., first child, Richard William, Jan. 13, 1962.

**Miller**, Leander V. and Eva (Gerber), Hartsville, Ohio, second son, Gregory Lee, July 8, 1961.

**Musser**, Harvey and Alverta (Pfautz), Denver, Pa., fourth child, first daughter, Victoria Lynn, Jan. 26, 1962.

**Myers**, Norman L. and Mabel (Hunsberger), Indianapolis, Ind., first child, Norman Dean, Jan. 31, 1962.

**Myers**, Ralph, Jr., and Clarene (Kropf), Sweet Home, Oreg., third child, first son, Gary Lyn, Jan. 21, 1962.

**Nissley**, B. Mervin and Esther Ruth (Weaver), Bainbridge, Pa., ninth child, third son, Charles Leon, Jan. 26, 1962.

**Nissley**, Hiram W. and Mary (Bauman), Manheim, Pa., fifth daughter, Cheryl Ann, Jan. 6, 1962.

**Peachey**, David J. and Irene (Nisly), Belleville, Pa., first child, Donnita Joy, Jan. 19, 1962.

**Petersheim**, Floyd and Rebecca (Stoltzfus), Elverson, Pa., third daughter, Selena Grace, Nov. 25, 1961.

**Roth**, Dennis and Joanne (Imhoff), Corry, Pa., second son, Randal Ray, Dec. 24, 1961.

**Roth**, Wilmer H. and Florence (Schwartz), Tavistock, Ont., first child, Roxie DeAnne, Jan. 16, 1962.

**Ruhl**, Harold M. and Rachel (Hess), Lancaster, Pa., fifth child, second son, Harold Michael, Dec. 29, 1961.

**Schertz**, James Paul and Esther (Litwiller), Lowpoint, Ill., first child, Jennifer Lynne, Jan. 23, 1962.

**Schlegel**, Paul and Audry (Gerber), Tavistock, Ont., first child, Judith Pauline, Jan. 28, 1962.

**Sensenig**, Robert L. and Rhoda M. (Boll), Gettysburg, Pa., seventh child, fourth daughter, Dawn Anita, Jan. 30, 1962.

**Shoup**, Arthur R. and Miriam (Weaver), Orville, Ohio, seventh child, fifth daughter, Brenda Eileen, Dec. 17, 1961.

**Showalter**, Gerald and Evonne, Barhamsville, Va., third daughter, Joyce Marie, Nov. 25, 1961.

**Sitler**, Mr. and Mrs. Paul J., Hespeler, Ont., third child, first son, Timothy Paul, Jan. 7, 1962.

**Smoker**, Jesse L. and Bertha (Riehl), Paradise, Pa., first child, Robert Keith, Dec. 3, 1961.

**Steiner**, Harold and June (Lehman), Orrville, Ohio, second child, first son, Wendell Alan, Jan. 21, 1962.

**Stoltzfus**, Harold G. and Sylvia (Stoltzfus), Morgantown, Pa., second daughter, Crystal Bernice, Oct. 16, 1961.

**Stoltzfus**, Jay Harold and Dorothy (Lupinski), Akron, Pa., fifth child, fourth son, Kevin Lamar, Jan. 1, 1962.

**Swartzentruber**, Paul and Janet (Hostettler), Columbus, Ohio, third son, Dale Eugene, Jan. 25, 1962.

**Troyer**, LeRoy and Phyllis (Eigsti), South Bend, Ind., second and third sons, Donald Ray and Ronald Jay, Jan. 15, 1962.

**Yoder**, David and Shirley (Fillman), San José, Costa Rica, first child, Jonathan David, born Jan. 17, 1962; adopted Jan. 18, 1962.

**Zehr**, Ivan and Millie (Kuepfer), Shakespear, Ont., fifth child, third daughter, Donna Louise, Dec. 5, 1961.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Alderfer-Thomas**.—Edward Alderfer, Scottsdale (Pa.) cong., and Bernadine Faye Thomas, Hollsopple, Pa., Stahl cong., by Harry Y. Shetler at the Stahl Church, Dec. 24, 1961.

**Byer-Reesor**.—Arthur Byer, Belleville, Pa., and Evelyn Reesor, Unionville, Ont., by Emerson L. McDowell at the Wideman Church, Dec. 23, 1961.

**Chupp-Miller**.—Menno Lewis Chupp and Dorothy Irene Miller, both of the Greenwood, Del., cong., by Alvin Mast at the church, Jan. 26, 1962.

**Cook-Buehler**.—Stanley J. Cook, New Dundee, Ont., and Verda Ruth Buehler, St. Jacobs, Ont., both of the St. Jacobs cong., by Raymond L. Kramer at the home of the bride, Sept. 16, 1961.

**Good-Walters**.—James Good, Kouts, Ind., Hopewell cong., and Lara Mae Walters, Etna



Green, Ind., North Main Street cong., by Richard W. Yoder at North Main Street, Nov. 25, 1961.

**Good — Werner.** — Robert Good, Hesston, Kans., Hopewell cong., Kouts, Ind., and Dietlinde Werner, Enkenbach (Germany) cong., by Pastor Heidebrecht at Enkenbach, Dec. 23, 1961.

**Hempel — Yoder.** — John Hempel, Lincoln, Nebr., Bellwood cong., and Belva Yoder, Friend, Nebr., East Fairview cong., by Ivan R. Lind at Bellwood, Feb. 3, 1962.

**High—Auker.**—Dale L. High, Ephrata, Pa., Blainsport cong., and Pauline S. Auker, New Holland, Pa., Martindale cong., by J. Paul Graybill at the home of the bride, Jan. 27, 1962.

**Kirkendall — Smith.** — Wilmer Kirkendall, Lima, Ohio, and Glenna Smith, Elida, Ohio, both of the Salem cong., by Richard E. Martin at the church, Oct. 28, 1961.

**Kreider — Landis.** — Clyde H. Kreider and Merie D. Landis, both of Lancaster, Pa., East Petersburg cong., by Christian W. Frank at the church, Feb. 3, 1962.

**Kurtz—Landis.**—Calvin S. Kurtz, Elverson, Pa., and Esther Mae Landis, Stevens, Pa., Ephrata cong., by Mahlon Zimmerman at Lancaster Mennonite School, Dec. 30, 1961.

**Lengacher—Delagrange.**—Walter Lengacher, Leo, Ind., and Jeanette Delagrange, Woodburn, Ind., both of the Cuba cong., by John Yoder at the church, Jan. 27, 1962.

**Mishler—Helm.**—Grant Mishler, Kalona, Iowa, and Anna Mae Helm, Iowa City, Iowa, both of the Wellman cong., by Noah Landis at the church, Jan. 1, 1962.

**Moist—Kanagy.**—Gary Edward Moist, Yeagerstown, Pa., and Verna Louise Kanagy, Reedsville, Pa., by Waldo E. Miller at the Maple Grove Church, Belleville, Pa., Feb. 3, 1962.

**Monkman — Baer.** — Richard Charles Monkman, Bermuda, and Mary A. Baer, Baden, Ont., by Emerson L. McDowell at the Baden Church, Jan. 4, 1962.

**Will — Bontrager.** — Werner Will, Millwood cong., Atglen, Pa., and Emma Grace Bontrager, Kalona, Iowa, Sunnyside C.M. cong., by Morris Swartzendruber at Sunnyside, Dec. 28, 1961.

**Wyse—Grieser.**—Dean Wyse, Lockport cong., Stryker, Ohio, and Berneda Grieser, Central cong., Archbold, Ohio, by William Nofziger at Central, Jan. 27, 1962.

**Yoder—Kauffman.**—Nelson Yoder and Carol Kauffman, both of Sarasota, Fla., Bay Shore cong., by T. H. Brenneman at the church, Jan. 20, 1962.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Brubaker, Wayne E.**, son of John H. and Adeline (Erb) Brubaker, was born in Clay Twp., Lancaster Co., Pa., Jan. 13, 1878; died at the age of 83 y. 10 m. 25 d. Surviving are his wife, the former Nora Hackman, 2 daughters, 3 stepchildren, 5 grandchildren, 13 great-grandchildren, and 8 stepgrandchildren. He was a member of Metzler's Church, where funeral services were held, in charge of Amos Sauder and Paul Wenger; interment in Groffdale Cemetery.

**Brunk, Gabriel H.**, son of Samuel C. and Anna (Shank) Brunk, was born near Elida, Ohio, March 4, 1883; died of a heart attack Jan. 10, 1962, at the home of his daughter, Lois Bear, Elida, Ohio; aged 78 y. 10 m. 6 d. On Oct. 16, 1904, he was married to Dora C. Mosier, who died Oct. 30, 1959. Surviving are 2 sons and 6 daughters (Rudy S., Lima; Norman H., Logan; Vera—Mrs. Louis Good, South Boston, Va.; Lois—Mrs. Paul Bear, Elida; Esther

—Mrs. Merlin Good, Tankley, Ky.; Mary—Mrs. Clarence Bear, Delphos; Martha—Mrs. Hubert Showalter, Harrisonburg, Va.; and Dora—Mrs. Lewis Heatwole, Elida), one foster son (Ralph Shepard, Dayton, Ohio), 51 grandchildren, 13 great-grandchildren, 3 brothers (Solomon, Delphos; Reuben, Elida; and Paul, Royersford, Pa.), and 3 sisters (Mrs. Alice Hartman and Emma—Mrs. Menno Shenk, Elida; and Mary, Sarasota, Fla.). Two daughters and 2 brothers preceded him in death. On June 13, 1909, he was ordained by lot to the ministry at Wolf Trap, Va. Later they moved to Elida, where he served a number of years. During this time he also ministered to the Blanchard Church. In 1920 they moved to Spring City, Pa., and then he was called back to Continental, Ohio, to serve the Mt. Pleasant Church for several years. In 1925 he returned to Elida, where he served for a number of years. Funeral services were held at the Pike Church, in charge of Paul Smith, Harold Good, E. B. Frey, I. Mark Ross, and Marion Good.

**Buckwalter, Mary H.**, daughter of Christian B. and Mary (Hershey) Brubaker, was born in Lancaster Co., Pa., Nov. 4, 1869; died at the home of her son, Landis B., Dec. 2, 1961; aged 92 y. 28 d. On Nov. 25, 1893, she was married to Aaron D. Buckwalter, who died March 5, 1942. Surviving are 3 children (Landis B., Lancaster; Mary B.—Mrs. Amos G. Peifer, Neffsville; and Aaron B., Florin) and one brother (Amos H., Manheim). She was a member of Mellinger's Church for 60 years. Funeral services were held at Mellinger's Dec. 5, in charge of Harry Lefever and Nelson Landis.

**Christophel, Martha (Hartman)**, was born at Cullom, Ill., Jan. 7, 1872; died at Elkhart, Ind., Jan. 26, 1962; aged 90 y. 19 d. On Dec. 20, 1893, she was married to Eli Christophel. Surviving are one son and one daughter (Alice Christophel, Elkhart; and Lewis, Bloomington, Ind.), 7 grandchildren, 8 great-grandchildren, and 4 brothers (John, Cullom, Ill.; Emmanuel, Archbold; Lewis, Peoria, Ill.; and Reuben, San Francisco, Calif.). Funeral services were held at the Prairie Street Church, Jan. 30, in charge of Howard J. Zehr and D. A. Yoder; interment in Olive Cemetery.

**Eberly, Gideon S.**, son of John and Fannie (Schmuck) Eberly, was born at Durlack, Pa., May 18, 1881; died at the Lancaster (Pa.) General Hospital, Jan. 29, 1962 aged 80 y. 8 m. 11 d. On March 28, 1901, he was married to Julia Stauffer, who survives. Also surviving are 2 sons and 4 daughters (Paul S., Noah S., Mrs. Ruth Brown, Mrs. Anna Stoner, Mrs. Dora Radcliffe, and Mrs. Esta Musser), 4 brothers (Benjamin, Casper, Milton, and Wayne), and 2 sisters (Katie Mellinger and Mrs. Mamie Long). He was a member of the Vine Street Church. Funeral services were held at Metzler's Church, Jan. 31, in charge of Frank M. Enck and J. Clair Hollinger.

**Galentine, James Howard**, son of Homer and Kathryn Galentine, was born June 12, 1913; died of heart failure at the Leland Memorial Hospital, Hyattsville, Md., Jan. 20, 1962; aged 48 y. 7 m. 8 d. On Oct. 9, 1935, he was married to Leona Walden, who survives. Occupation: builder. Also surviving are 2 daughters (Janet, at home; and Barbara—Mrs. Robert Anneson, Hyattsville) and his stepmother (Mrs. Estella Galentine). He was a member of the First Mennonite Church at Hyattsville. Funeral services were held at the Chambers Funeral Home, Riverdale, Md., Jan. 24, with Kenneth G. Good officiating, assisted by Philip Norris; interment in Fort Lincoln Cemetery.

**Graber, Nora**, daughter of Benjamin and Anna (Swartzendruber) Slaubaugh, was born at Montgomery, Ind., Oct. 28, 1910; died at the Murphey Medical Center, Warsaw, Ind., Nov.

22, 1961; aged 51 y. 25 d. Death was caused by a heart attack while she was convalescing from surgery. On March 7, 1929, she was married to William J. Graber, who survives. Also surviving are 2 daughters and 8 sons (Joseph, Argos, Ind.; Benjamin, Indianapolis; Clarence, Kokomo; Homer, North Webster; Glenn, Bourbon; Margaret, at home; Elva—Mrs. Ezra Hochstetler, Etna Green, Ind.; Allen, Carl, and Arden, all at home), 3 brothers and 5 sisters (Edith Graber, Montgomery; Martha Graber, Doris, Irene, John, and Edward, all of Loogootee; Francis Wagler, Morgantown; and Aaron, Mylo, N. Dak.), and 11 grandchildren. One son and one brother preceded her in death. She was a member of the North Main Street Church. Funeral services were held Nov. 24, in charge of Homer North and Richard Yoder.

**Hege, Amanda**, daughter of Jacob and Elizabeth Horst, was born at Hagerstown, Md., June 18, 1893; died of a heart attack while eating supper at her home, Chambersburg, Pa., Jan. 9, 1962; aged 68 y. 6 m. 22 d. On Dec. 1, 1914, she was married to Amos S. Hege, who survives. Also surviving are 7 sons and 3 daughters (Ruth—Mrs. Simeon Heatwole, Dayton, Va.; Paul, Hagerstown; John, Chambersburg; Anna—Mrs. Adin J. Kuhns, Greencastle; Mark, Chambersburg; Emma—Mrs. Ivan D. Martin, Waynesboro, Pa.; twins—Noah, Muscoda, Wis., and Enos, Shippensburg, Pa.; and twins—Amos, Greencastle, Pa., and Adam, Newville, Pa.), 4 sisters (Mrs. Elizia Mellinger, New Holland; Mrs. Arthur Spangler, Bareville; Mrs. John Lehman, Denbigh, Va.; and Fannie Horst, Maugansville Mennonite Home), and 40 grandchildren. A pair of premature twins and 10 brothers and sisters preceded her in death. She was a faithful member of the Chambersburg Church, where short services were held Jan. 13, followed by services at the Reiff Church, Maugansville, in charge of Amos Martin, Moses Horst, Omar Martin, and Harold Hunsecker.

**Hunsberger, Barbara**, daughter of Samuel and Sarah (Moyer) Wisler, was born in Bucks Co., Pa., July 29, 1877; died at Eastern Mennonite Convalescent Home, Hatfield, Pa., Jan. 31, 1962; aged 84 y. 6 m. 2 d. On Dec. 25, 1917, she was married to Jacob A. Hunsberger, who died Jan. 14, 1946. Surviving are one stepdaughter (Mrs. Mary H. Bishop), 2 step-grandsons, and 5 step-great-grandchildren. She was a member of the Blooming Glen Church, where funeral services were held Feb. 3, in charge of David F. Derstine, Jr.

**King, Carrie R.**, daughter of Amos and Elizabeth (Short) Rupp, was born near Archbold, Ohio, Nov. 23, 1882; died of a heart attack at her home in Stryker, Ohio, Jan. 12, 1962; aged 79 y. 1 m. 20 d. On Dec. 28, 1905, she was married to Harvey King, with whom she shared 56 years of married life. Also surviving are their 7 children (Ilva—Mrs. Leland Wyse and Ella—Mrs. Dennis Nofziger, both of Archbold; Mildred—Mrs. Everett Smith, Perrysburg, Ohio; Beulah—Mrs. Truman Grieser and Ralph, both of Archbold; Doris—Mrs. Chester Nafziger, Wauseon; and Glenn, Sarasota, Fla.), 32 grandchildren, and 24 great-grandchildren. One grandson and one brother preceded her in death. She was a member of the Central Church, where funeral services were held Jan. 14, conducted by Jesse J. Short, Dale Wyse, and Charles Gautsche.

**Peachey, Horace Greeley**, son of Christian B. and Rebecca (Zook) Peachey, was born at Belleville, Pa., Sept. 17, 1870; died at Cresson, Pa., Jan. 30, 1962; aged 91 y. 4 m. 13 d. He was the oldest member of the Maple Grove Church, Belleville, and the last of a family of 9 children. Funeral services were held at the Baggus Funeral Home, Feb. 2, in charge of Waldo E. Miller; interment in Locust Grove Cemetery.



A strike hindered somewhat the celebration of the 100th anniversary of the Lucknow Publishing House, the oldest of its kind operated by the Methodist Church in southern Asia. The governor of the state, a Hindu statesman, said on this occasion, "I heartily congratulate your church and the management of the publishing house for the remarkable work done in the difficult first 100 years and send my best wishes for the fulfillment of another century of even more useful and creditable service to the nation." A. J. Metzler, who was present for this celebration, writes: "If it was so important then when about five per cent could read and write, how much more urgent is the need of good literature now when many more are literate and within this generation a large proportion will be reading. Literature needs are terrific."

\* \* \*

Some 30 journalists representing 15 Protestant church publications in Lisbon, Portugal, have formed a fellowship group, to be known as the Portuguese Evangelical Press Association. Among those represented are the Baptist, Episcopal, Methodist, Presbyterian, Nazarene, and Brethren churches.

\* \* \*

The Advisory Council of the American Bible Society, made up of representatives of over 55 Protestant denominations, recommended a record-breaking budget of more than 5 million dollars for 1962 at its Nov. 14 and 15 meeting in New York City. The budget is approximately \$700,000 higher than the 1961 budget. The Society finds an unprecedented demand for Scriptures from people all over the world. The new budget includes a special \$400,000 emergency fund to help meet the Soviet-organized barrage of atheistic literature, especially in Indonesia, Brazil, and India.

\* \* \*

Lillian Thrasher, whom 8,000 Egyptian orphans called Mother, died at the age of 74. During 50 years she constructed a community on the Nile composed of dormitories, a hospital, kitchen and dining facilities, chapel, and other necessary structures to house and care for a family of 1,400.

\* \* \*

A Presbyterian minister told the second International Convention on Missionary Medicine meeting at Wheaton, Ill., that church missions overseas must offer a program of social change along with hope for the soul, if their missionaries are to continue playing an effective role in the revolutionary ferment sweeping across the world. He asserted that Christian missionaries have allowed communists to "capture the longing of the people for a change." The convention was sponsored by the Christian Medical Society, which is composed of about 530 English-speaking medical missionaries.

\* \* \*

The Canadian Churchman, publication of the Anglican Church of Canada, charged in an editorial that the way denominational congregations spent money on church luxuries was the "scandal of Christianity." The editorial said these luxuries were obtained by depriving Christians in



## ITEMS AND COMMENTS

BY THE EDITOR

other lands of much needed help, "not the least of whom are the lepers who crawl on their stumps to receive the Word of Life." The editorial added, "We already have more holy hardware and software than we know what to do with."

\* \* \*

Over 3,000 Bibles lost in Louisiana and Texas by victims of Hurricane Carla have been replaced by the American Bible Society. The Society offered such replacements through the churches in the stricken areas and by announcements in local newspapers and on radio and television stations. Bibles were made available in Spanish and French as well as in English.

\* \* \*

Representatives of the Pennsylvania Bible Society regularly visit ships along the Philadelphia waterfront and offer Scriptures to officers and members of their crews. On visits recently to 384 ships, 11,132 Scriptures were distributed. Because Philadelphia is a port of call for the ships of many nations, the Scriptures are provided in a variety of languages and are carried all over the world.

\* \* \*

In Costa Rica 150,000 homes were visited and over 100,000 Gospel portions were distributed recently in a 5-month intensive campaign of "Evangelism in Depth." The Scriptures were provided through the Central America agency of the American Bible Society.

\* \* \*

The American Bible Society has received the following letter from an official of the Moscow Patriarchate of the Russian Orthodox Church: "We wish to express our sincere gratitude for your kind offer to supply to us copies of the Four Gospels and the Bible as promised some time ago to the now deceased Metropolitan Gregory. Since his death, however, it has become possible for us to print in our national print shops all the books of the Holy Scriptures that we need, as well as all other books required for our worship. We are also able to obtain all materials necessary for the production of the Scriptures with

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funds advanced to us by the State. The new translations of the Holy Scriptures in various languages are being received by us and for these we wish to extend our profound gratitude to you. If at any time we find it necessary to take advantage of your kind offer, we will remember your willingness to assist us and will turn to you with a brotherly appeal to help us. It is our hope that the mutual friendly relations will always continue and indeed it is our Christian duty to cherish them."

\* \* \*

Christian businessmen in the Philippines are being challenged by the Philippine Bible Society to discover imaginative ways to distribute Scriptures. Two outstanding results to date, according to a report received by the American Bible Society, are a handbag manufacturer who inserts a copy of the Gospel of John in each purse and a plastics manufacturer who places a Scripture portion in each clothing bag.

\* \* \*

The American Bible Society reports that circulation of Scriptures in Uruguay in 1961 broke all previous records. This is due in part to a "Bible Army" consisting of over a thousand laymen who have promised to sell or donate at least one Bible a year. Several seminary students have been giving their holidays to Scripture colportage, and groups of young people have been giving their Saturday evenings to Bible distribution in their neighborhoods, going out "with baskets full of Scriptures in teams of two or three."

\* \* \*

Southern segregation leaders are frustrated by the peaceful attitudes of the Negro leaders. Says one, "Every time we hit a nigger who won't strike back, we lose ground." It is good for these people to learn that love and nonviolence do conquer.

\* \* \*

Church construction in the United States in 1961 totaled \$984,000,000. This was \$16,000,000 below the one billion which had been estimated.



# Gospel Herald

*If we find God in the likely places,  
we shall not miss Him in the more unlikely places.*

TUESDAY, FEBRUARY 27, 1962  
VOLUME LV, NUMBER 9

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## Finding God

By Melva Kauffman

(A Hesston College Chapel Address)

The Bible is essentially a great story about God. It is concerned with what God has done, is doing, and will yet do to redeem man. Our Sunday-school lessons are taking us back to a point in the Old Testament where we see God directing the affairs of man in a more visible way than we see Him doing it today. Most of us have more questions than answers about God. Really most of us know very little. We may live a whole lifetime realizing little more than that God is beyond human comprehension, that He can least be found through the rational process.

Let's think about finding God in unlikely places. If we expect to find Him only in likely places, then we won't begin with the familiar hymn, "Nearer, My God, to Thee." Think where in the hymn God is found.

Though like a wanderer,  
Daylight all gone,  
Darkness be over me,  
My rest a stone—

That is not a likely place to feel nearer to God.

So by my woes to be,  
Nearer, my God, to Thee—

This is not easy. Couldn't we more readily find God in life's lovely experiences? "Praise God from whom all blessings flow"—this is where we find Him, in our blessings. But when darkness and disaster come, we cry, "Where is God?"

Haven't you heard remarks like this: "I don't know what I believe, but I don't believe all this 'God is love' stuff. There have been two world wars. There is unemployment galore. Many children are undernourished. Cancer takes many a mother and father out of homes where there are still dependents. All this stuff about the love of God is no help"? We may all have made remarks like that!

This morning, let's look at a kind of person who, in difficult situations, does not lose God, but finds Him. We will be back in Hesston in a moment, but we start far from here, out in the wilderness of Sinai some 32 centuries ago, where Moses, facing a desperate situation, heard the divine voice say: "The place whereon thou standest is holy ground." Into that wilderness Moses fled, a refugee from Egypt. In anger he had killed an Egyptian task-master who was beating an Israelite and was compelled to flee. In anger and fear he had escaped into the desert to lose himself in the Bad Lands. Whether one thinks of Moses in terms of the public evils of his time under Pharaoh's tyranny, or of the slavery of his people in Egypt, or of his personal fall from being the son of Pharaoh's daughter to facing the niggardly life of the sheep range, he was in an unpromising place, and it was news to him when amid the sagebrush and the sand,





# THOUGHTS ON A FOGGY NIGHT

BY RAY ELVIN HORST

Gray fog came creeping in across the fields,  
Enshrouding all the world in misty haze.  
I plodded on my way, each step unseen.  
I stretched my arm to fullest length; my gaze  
In vain did probe into the vaporous screen  
To find my hand. . . .

I faltered forward; deep within my soul  
Rose thoughts of how this life seems like the fog.  
We grope our way, and hope to reach the Goal,  
The Destination, somewhere through the maze,  
Where all is light. . . .

My glance turned upward. Lo! I stopped and stared.  
For there the stars shone brightly. Aye; the fog,  
So murkily enclosing me below,  
Rose only to a level with my head.  
The sky was clear. . . .

My former thoughts returned, less gloomy now;  
My steps were placed more firmly on the sod.  
I pondered, "How like life this night appears.  
Here fog enfolds us, but above is God."

Savá Colón, Honduras.

For from being 32 centuries old, that scene could be here in this Chapel now. Do we find God in life's lovely things? Maybe. But sooner or later all of us come to the place where, if we are to find God at all, we must find Him in a wilderness. How we admire people who do that! When Helen Keller says about her blindness and deafness, "I thank God for my handicaps, for through them I have found myself, my work, and my God," that is something! We can all find God in the Ninth Symphony, but to find God where Helen Keller found Him, or Moses, that calls for a different kind of faith.

Today we all need that kind of faith. Not only does life land each of us in an unpromising situation, but our whole era is tragic, desperately tragic. How does one find God here? Yet some of the most momentous discoveries of God in history have been made in tragic situations. A verse in the Book of Exodus is striking and fits here:

And Moses drew near unto the thick darkness where God was.

What a place to find God! Nevertheless, that kind of experience has made history.

What went on inside Moses that made possible his discovery of holy ground in the wilderness? First, he found something to be angry at. He had been brought up as the son of Pharaoh's daughter, living a soft life, a playboy, it may be, at the royal court, but as maturity came on he began to be angry. How he must have fought against it, this disturbing indignation against something intolerably wrong, the slavery of his people! The more he grew up, however, the angrier it made him, until one day, seeing a Hebrew slave beaten by an Egyptian taskmaster, he was so incensed that he slew the taskmaster.

That was foolish! That did no good. But at least this is to be said for Moses: he was no longer a playboy. He was angry at something unbearably wrong. That was the beginning of the real Moses. His anger needed harnessing, but it was basic to all that followed.

Said Martin Luther centuries after, "When I am angry, I preach well and pray

## Our Readers Say—

I appreciated the views expressed by Br Koch, "Are Mennonites an Ethnic People?" (Jan. 30).

While it is true that "third generation Christians make the best missionaries," and that Christian training does enter into this, it also true that God's grace doesn't take three generations to change a man's heart. A man's natural abilities will come to the fore as long as that man is guided by the Spirit of God. This is precisely what happened at Pentecost.

Having come from the "outside to the inside" of the church, I have seen this subtle thing work quite often. A man's father is of the faculty, and so he by all means is preferred to another whose father is unknown. An individual's father was an effective bishop and so the son is by all means an effective bishop. He is not unless his dad's spirit permeates his being! And in Christian work, another Spirit must also permeate one's being. On the other hand, those of us who came "from the outside in" tend to use this as our watchword—that it is because I am not a born-in-the-wool Mennonite that I am not being used. I feel this happens only when the church has lost all contact with the "Father of light with whom is no variableness, neither shadow of turning." When the early deacons were chosen, they didn't stop to consider whose father was most successful, but who was "full of the Holy Ghost," and of faith.

I feel that it is time we began to assimilate other cultures, other dispositions, other temperaments—the French artistic touch, the Irish temper and love for song, the Indian reverence, the Negro emotion, the Spanish hospitality, and the English dignity. We tend to stretch too far the admonition of Paul, "let these . . . first be proved." A man is never proved when he isn't given the opportunity. Where is the place in the church for those of the skid row, or the ex-convict? Other denominations are using both of these in the work of the church.

When a man, in his testimony, begins to tell of his past history and what God has forgiven him, we frown upon such. What did Paul mean when he gave his history in several different places, calling himself a persecutor and chief of sinners?

Someday, when the books of heaven are read and we see names like McGinnes, Losey, Swonger, Foulk, Pugh, Moots, Lentz, Siegenthal, and Macalouso, we will thank God our name was there at all!—Norman H. Teague (Irish Catholic progeny), Grantsville, Md.

better." Another said once, "Ordinarily I weigh 125 pounds, but when I am mad I weigh a ton." Anger is not ordinarily presented as a Christian virtue. But remember our Lord, of whom the earliest Gospel says that when He saw a deed of mercy being held up by a ceremonial triviality, He "looked round about on them with anger" and when He saw little children being

(Continued on page 214)

## GOSPEL HERALD

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## *Appraising Our Stewardship*

The Mennonite Church is facing world needs which seem to be a call to a constantly expanding program. This increased program requires more people, more money, and more spiritual vitality and commitment.

At this juncture many of us are living in the richest countries in the world, and are enjoying an economy of abundance. The goods which we possess and use are endangering our spiritual life.

It seems only proper that for our own good and because of our Christian responsibility we should be giving liberally of our abundance to the needs in the world.

But these needs are so numerous that the methods of yesterday are inadequate. By those methods we cannot distribute our giving as widely as we ought, and we are not sufficiently challenged to giving in proportion to our wealth.

Therefore there has been increasing interest in new plans for exercising the stewardship of possessions. These plans have often been called planned or integrated giving. Some scores of our churches have adopted some form of the new plan.

The Mennonite General Conference in 1957 encouraged our churches to adopt planned giving, and authorized the appointment of a Secretary of Stewardship to help in this major change in our administration of giving in our churches. This appointment, however, was not made until three years later, and Daniel Kauffman, our first Secretary of Stewardship, was installed in August, 1961, with an office at Scottdale, Pa.

Although Bro. Kauffman's services came under immediate demand by congregations which were considering planned giving, he felt a great need for a consultation of representative persons in which the whole matter of stewardship— theology, motivation, need, principles, and methods— could be given thorough study.

This study conference was held at the Prairie Street Church, Elkhart, Ind., Feb. 5, 17. About forty persons were invited and participated. These included the Coordinating Committee of the General Council of General Conference, under whose direction the Secretary of Stewardship is doing his work. Included were Bible teachers, college and mission board administrators, pastors, editors, and congregational finance men. The attendance was excellent, and practically all the parti-

cipators were present from beginning to end.

The conference was well planned and administered. The eight study papers had all been distributed beforehand for study, so that all the conference time could be given to discussion.

A chief point of discussion in the theology of stewardship was the definition of the term. Scripturally our chief stewardship is of the Gospel. God has accomplished redemption in Christ, and proclaiming the Gospel of redemption is the chief responsibility of the Christian. This is the primary meaning of the term in the Bible.

But in discharging that stewardship we must use time, talent, and treasure. The common understanding of the term "steward" is in connection with these three, particularly with money. There was common agreement that in our theological teaching and motivation we must always go back to the larger concept of stewardship. But we need not refuse the meaning which most people give to the word. Biblical stewardship includes the stewardship of possessions, and the Bible has much teaching on the Christian use of property.

A second chief area of discussion was on a method for stimulating and guiding the giving of a congregation. Smaller discussion groups helped to state the criteria of a satisfactory plan. Plans now in use were described.

The meeting reached something of a consensus that there are serious shortcomings in the quota plan which has been used for some years. The per member figures were always given as an average of what the program requires. But most congregations have taken this as a top figure. Very few have gone above the quota. And since many did not give the full quota and some gave nothing, our boards and conferences have been seriously limited in carrying out their tasks. Better than quotas would be the division of a congregation's total giving according to percentages, determined by the needs of the various agencies and the budget of the congregation.

There were some differences of opinion as to whether a personal confrontation is an essential part of a stewardship plan. Is it enough to agree upon the budget and urge in a general way that everybody do his part as he is able? Or should there be a visitation plan in which every member,

every family, is visited by a team of his brethren who will help to think through what the program of the church should be, and what the individual response should be to the Lord's blessings?

There was a good agreement that the brotherhood character of the church calls for confrontation of brother by brother, and that this brotherly encounter should involve many details of the Christian life, including the attitude toward property and money, and the development of the grace of giving. Some were afraid that the every-member canvass for fund-raising would degenerate into an unspiritual, high-pressured campaign that would have little Christian motivation. Others saw the danger of many members never really facing their Christian responsibility if they did not get personal help. Our churches that use the every-member enlistment have found it to be productive, both of spiritual growth and more liberal giving.

The study conference saw the Biblical tithe as the ideal minimum for Christian giving. But tithing as a form of proportionate giving may defeat the call of the Lord to give as we are able. Too often a rich man feels justified, after he has tithed his income, in keeping the rest and spending it in luxurious living. In the discussion progressive giving was suggested as a more Christian method. That is, as with income taxes, the man of larger income should give a larger proportion to the Lord. Only the acceptance of this principle can keep us from the unchristian abundant living which forgets that 6 per cent of the world's people in the United States consume 40 per cent of the world's goods, and that there are increasing millions who do not have the treasure of the Gospel.

This stewardship study conference dealt with many vital questions. Some directions were clearly indicated. Some danger signals were raised. We will be hearing more in the months ahead concerning the giving ministry of the church, and how it can best be taught and experienced.—E.

## *Good Medicine*

A seventh grade boy in Summer Bible school was reading from Psalm 119. "O how love I thy law! it is my medication all the day," he read.

Not bad, although it is not what the psalmist said. For the Word of God is good medicine, to be taken regularly according to instructions. The psalmist took this medication all day long.

Such medication is good for the mind, clearing away the clouds of doubt and misconception. It is good for the eyes, helping us to focus on just what God wants us to see. It is good for our ears, keeping us at-



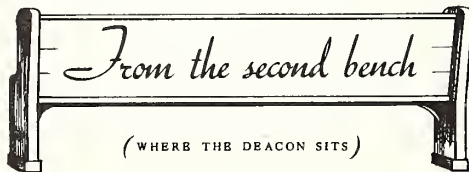
tentive to the divine will. It is good for the mouth, distinguishing between right and wrong speech, between slothful and loving silence. God's Word is good lung medicine, straining out the dust from the confused world about us. It is a tonic giving necessary elements to the blood.

It corrects jaded and depraved appetites. It is healing balm for the wounds and bruises received in the strenuous conflicts of life. When we need something to give us relaxation and repose, the Word of God is the best prescription.

Some medications are bitter to the taste, and the truth of the Word may bite and sting. But the prophet found that what was bitter at first became sweeter than honey. We come to appreciate what we know we need, even though it may hurt, as a disinfectant burns an open cut.

Some people won't take the medicine prescribed for them, because they can't believe they need it. Just so they may resist the medication of the Word, because they are not conscious of their spiritual need. There is often deep resentment against those who imply that there are illnesses in us which need correction. We are pretty sure of two things: that we can help others, and that no one needs to help us. We are those in perfect health who need no physician and no apothecary.

The materia medica of God's Word is tremendous in its scope, and unfailing in its effectiveness. As you open the Book tonight, ask the great Apothecary to compound for you just what you need—to cleanse, to heal, to correct imbalances, to clear away infections, to restore the normal functions. All the simples you need are there.—E.



## Don't Try to Answer

All ministers and missionaries know that occasionally one is confronted with unanswerable questions. We should be frank to say that we do not know, rather than try to pull some sort of answer out of a hat. At other times we must ask for time to do research. Much harm has been done by giving a wrong answer. If we cannot answer a person from the Word but must speculate on our opinions, we should be frank enough to tell the person, "I do not know." At this point a personal testimony as to blessings received is certainly in order: "but this one thing I do know." For often the unanswerable question is given to evade an issue or make the Christian look ignorant. For such people Jesus usually had a counterquestion, aimed at the questioner's real need.

## Our Mennonite Churches: Oakwood



Oakwood Mennonite Church, at Oakwood, Md., is in the Lancaster Conference. It was started as a mission church in 1950. There are 37 members, under the pastoral care of Paul G. Leaman.

### *Songs of Our Beloved to His Churches*

## To Ephesus

BY J. PAUL SAUDER

I know your works, your steadfastness,  
Your unrelenting toil.  
You once were right and yet long since  
Your love began to spoil.

You long professed my holy name,  
Fought evil, day and night;  
For love of me you labored hard;  
Beloved, you once were right.

The false apostles' showy creed  
You shunned, you laid it bare.  
For love of me you did this once,  
Yet now you loveless are.

Your love of witness, how it burned  
What time I walked about!  
But you have lost your early love,  
Your candle flickers out.

Yet hope's not gone, return you yet  
To zealous, early love.  
For overcomers garner fruit  
In paradise above.

Refrain: (after each stanza)  
Repent you then, O loveless church,  
Repent before my face,  
Else I shall come and quickly take  
Your lampstand from its place.  
Tampa, Fla.

## Prayer Requests

(Requests for this column must be signed)

Pray for the MYF Cabinet as they discuss the strategy to follow in their ministry for the next five years.

Pray for the calling forth and the training of at least 125 Give-and-Take leaders for the studies in Philippians during the MYF Convention at Peoria in August.

Pray for the convention of the Tobacco churches in the Argentine Chaco that is to be held the middle of March that this might be a time of spiritual searching and refreshment for all.

Pray that God may speak to American Christians—and especially to our churches—that we may clearly break with the ease, materialism, and self-complacency which seem so prevalent about us. Pray that we may see our unprecedented opportunities and use them while there is time.

Pray that suitable housing may be found for the Sapporo Children's Hostel in Japan after June 30, 1962, when the rental contract for the present house expires. Eugene Blossers have been houseparent there this year.

New York City hears *The Way to Life* broadcast. The program recently brought this response: "One year ago I was a hypocrite, a drunkard, and almost an alcoholic, but God delivered me!" Pray for this man.

The language of love is understood worldwide.—C. L. Keener.



# Spare and Share, Send with Prayer

## BOOKS ABROAD

BY ELIZABETH SHOWALTER

Are you afraid of imagination? Why not yield yours to God as "[an instrument] of righteousness" and see what you can do with some of the problems of the world? Start small with such as these:

*Imagine:*

An (average) African pastor who can hold his "library" in one hand.

An African equivalent of a Christian education teacher with a small box for a bookcase.

An African primary teacher whose teaching equipment consists of a blackboard and a few seats under a tree and whose teaching equipment can be stored in a portable box.

African children whose mental horizons are bounded by cheaply produced books which concern only their own environment.

African Bible schools with no more books than the average family reading this.

An African training school for leaders, which lacks what we consider a basic library.

What can you do about it?

Much! Not enough, of course. But much.

Naturally the ideal would be more books produced in Africa by Africans for Africans. But that takes time. It takes training. It takes equipment. Let's go back to the help you can give now.

Our missionaries in Nigeria are launching a literature program where you are invited to first focus your attention. The plan includes:

VS workers going soon,

Gifts of books to the many schools of this thickly populated area—elementary, secondary, and even university,

Sale of secondhand books at nominal prices to pastors and other nationals (the proceeds will subsidize new books which must be bought),

Lending libraries.

Edwin I. Weaver, missionary in charge, has done some of this work already, using books sent him by a group at Scottsdale. He writes: "... the supervising teacher here and ... the pastor ... immediately picked up three pounds' worth of books ... they could have purchased more. ... I had to limit them because I want other leaders and pastors to have a chance to buy."

After receiving from Bro. Weaver a set of *National Geographics* donated by the estate of a Scottsdale attorney, the acting principal of Hope Waddell School wrote: "[Thank you] ... for the magnificent gift of *National Geographic* magazines we have just re-



The YPCA organizations of Goshen, Heston, and E.M.C. are participating in the Books Abroad project. Here freshmen at Goshen pack books into eleven-pound packages.

ceived. These will be a most useful addition to our library."

Indicative of the value such books are to individuals is this response from an African theology student who was supplied with Greek books by the Scottsdale group: "I have received with pleasure two packages of books you sent. I was happy to receive the Greek Testament. ... Thank you indeed."

His principal had this comment to make: "I want to take this opportunity to thank you most sincerely for your interest in Nigeria, in its churches, and in our school. ... Christianity is still young in this land, and much remains to be done. ... It is young chaps like Anakaa [see quotation above] who will have to carry the ball. All we can do is to help him and many like him get ready for the job."

If you really passed this test of imagination, you have thought of sparing and sharing the books you have. Some will say, "How can Africans use my books?" English is the governmental and educational language in the countries where Britain was once in power, as Tanganyika, Ghana, and Nigeria. Ethiopia, faced with the same problems of many languages and the cost of producing modern texts, has in a similar way chosen English for purposes of education. Primary children in these countries begin the study of English. Their secondary education is almost entirely in English.

Not all our books are suitable, of course. Some are too deeply rooted in the American-Way-of-Life. Vocabularies should be simple and illustrations acceptable for use abroad. Outdated books are not worthy offerings to these emerging peoples. A book may be old and still be useful, as classics (secular

and religious), or English textbooks where principles change slowly. Books of simple science may still be useful, while books involving areas of new discovery may be hopelessly outdated. Older geographies dealing with principles may be good: those dealing with political boundaries and economics may be confusing.

You have decided to help? Good! Here is the plan.

Read the accompanying list and preserve it. Go through your books, deciding which you can spare and share and *send with prayer*. Pass over books that are of little use to anyone; forget the musty ones in the attic. Books are valuable in the African context because they are valuable to you. Saving for postage can become an exercise in small economies. Follow the directions given with the list for packing and mailing.

Imagine your books as bearers of your good will to knowledge-thirsty Africans. Imagine them as "changers of lives," to borrow an African's thought. Imagine them in use by African fellow Christians, or potential fellow Christians. Pray for the users, remembering that the Lord blesses above what we ask or think.

Urie Bender, Secretary for Literature Evangelism of the Mennonite Board of Missions and Charities, says: "... you may be assured of our wholehearted support for this idea of sharing books overseas. ... I feel the 'used books for overseas project' deserves church-wide attention and can serve as an example of lay initiative and significant service.

### LITERATURE THAT NIGERIA NEEDS

Literature sent to Nigeria should be in good condition (sturdy binding, relatively clean); doctrinally sound; books that you yourself would value receiving; books whose information is not outdated.

**Literature that can be sent directly.**

Bibles, Testaments, Scripture portions (any version)—all these are especially needed.

Encyclopedias, general reference books, dictionaries (all sizes)—dictionaries are especially needed.

Grammars, books on English usage, anthologies.

Outdated Sunday-school commentaries, atlases, concordances, Bible dictionaries, background studies, Bible studies (as Gettys), Bible story books.

Devotional literature, "Upper Room" booklets.

Maps—Biblical and secular.

Picture rolls and Bible pictures (the larger the better).

**National Geographics, Reader's Digests** (since 1950).

**Religious** (and other pamphlets especially desirable)—Hostetter sermon booklets, Calvary Hour (especially "Christian Home"), American Bible Society books and leaflets, "The Christian Family"—Brown and Brown, Science Research pamphlets.

**Literature to be approved before sending.**

Biographies and carefully selected fiction.



Books for teachers—those simply written, dealing with methods, supervision of schools, school management, organization of primary schools.

Books on all levels of health, nursing, nutrition, agriculture, politics, transportation, child care, sewing, simple cooking, crafts, science of all kinds, geography, and history.

Children's books—especially reading level grades 1-4 for English practice.

Commentaries and Bible reference books, O.T. and N.T. studies, lesson outlines, comparative religion, etc.

Religious books—Christian living, helps for pastors.

Textbooks—college, secondary, and elementary.

Send a duplicate list of this type of books, including title, author, publisher, date of publication, to: Goshen College, Box 1, Goshen, Ind. Books which can be used will be checked and your list returned so that you can mail the books approved yourself.

#### Mailing instructions.

All literature for Nigeria should be mailed directly to:

Edwin I. Weaver  
Box 109  
Uyo, E. Nigeria  
West Africa

Books should be packed securely in cartons. Used corrugated cartons can be cut down to size if too large. In order to prevent shifting, books of similar size should be grouped and wrapped in heavy wrapping paper before placing them in the carton. Use paperbacks and booklets of 24 pages or more for fillers.

Finally, three points must be remembered when mailing packages to Africa: the weight limit per carton of books is eleven pounds (approx. 12¢ per pound), marked "Printed Matter—Books." Package weight limit on magazines is six pounds nine ounces. (approx. 18¢ per pound), marked "Printed Matter." Wrap cartons securely, tie with rope or heavy twine, since postal regulations do not permit sealing of cartons.

### *From My Bible Collection*

## That Wretched and Pestilent Fellow . . .

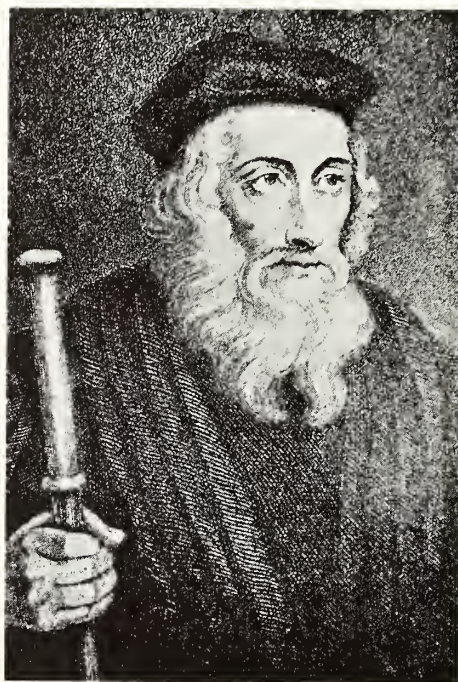
BY GERALD STUDER

Such was the opinion of one Arundel, a Roman Catholic archbishop in the early fifteenth century, who wrote Pope John about John Wycliffe, who had been dead already twenty-eight years. Among other things he said: ". . . that wretched and pestilent fellow of damnable memory, son of the old serpent, and the very herald and child of Antichrist . . . who crowned his wickedness by translating the Scriptures into the mother tongue (i.e., into English). . . ."

Now there is no question about Wycliffe's guilt, if guilt it be, for the story of the whole Bible in English does indeed begin

with John Wycliffe and his religious order of poor priests. Wycliffe is the first of the three men to whom the whole English world is forever indebted for the English Bible, the other two being Tyndale and Coverdale.

The book behind this article is *The English Hexapla*, published by Samuel Bagster and Sons of London in 1841 and exhibiting in parallel columns on each page under the original Greek text the six principal English translations of the New Testament, namely, Wycliffe, Tyndale, Cranmer, Geneva, Anglo-Rhemish, and Authorized.



Wycliffe was born about 1320 and died in 1384 at the age of 64 years. He was educated at Oxford, where he received the best education available in the arts and sciences, theology and law. During his lifetime, he held a number of university teaching positions and pastorates, his last congregation being at Lutterworth. He early was imbued with a deep desire to bring the teachings of Christianity more directly and effectively to bear upon the lives of the common people.

He soon decided that to put the Bible into the hands of the common people in their own language was the most potent weapon possible by which to accomplish this end. He gave up much of his work at Oxford to take up this task, and it was his effective resistance to the methods of the Church of Rome which culminated in the great Protestant Reformation a century later. For this reason, Wycliffe has been called "the Morning Star of the Reformation."

We do not know when Wycliffe began his translation work, but we do know that

his New Testament in English appeared first in about 1380 and the whole Bible about two years later. As printing had not yet been invented, his translations appeared only in handwritten manuscripts. These were bulky and expensive, a single copy selling for \$150, at that time—as now—a large sum for a common man to pay for a book.

Foxe relates that so highly prized was this first English version by the common people that a load of hay was given on one occasion for the use of a manuscript for a single day. The amazing thing is that in spite of the expensiveness and bulkiness of these copies, and of the labor and time involved in their production, not to mention the subsequent attempt to locate and destroy every copy, nearly 200 of these manuscripts are still in existence! His Bible was never printed by press until 1850.

Wycliffe worked at his own expense to produce an English Bible. It was a labor of love and conviction. We do not know precisely what parts of the translation are Wycliffe's own, but it is generally believed that the New Testament is almost entirely his work, while the Old Testament is largely the work of Nicholas of Hereford. Other friends also helped, and it is claimed by some scholars that a careful study of the manuscript discloses the various translators because of the different styles in language. In any case, it is to Wycliffe's influence that we owe the translation.

His translation was made, not from the Hebrew and Greek, but from the Latin, and like the Latin Bibles of the day, Wycliffe's Bible included notes on the text and a prologue to each book. He used chapter divisions but no verse divisions. His New Testament included the apocryphal Epistle to the Laodiceans after the Book of Colossians. Although our most familiar English versions are indebted chiefly to Tyndale for their language, yet many expressions still in common and beloved use today are from Wycliffe, such as, the beam and the mote, the trampling under feet of swine, the rending of dogs, and "the Comforter." It is difficult to make too strong a statement to the credit of Wycliffe so far as our English language is concerned. It may be said that "if Chaucer is the father of our later English poetry, Wycliffe is the father of our later English prose."

It seems that Wycliffe's early associates as well as the subsequent converts to his religious convictions were all called Lollards. These Lollards produced the many, many copies of the English manuscript Bibles which they then carried about with them. They soon spread over the whole country, reading and teaching the Bible to the people at every opportunity. In the propagation of their doctrines, Wycliffe



and his followers suffered great opposition, even persecution, from the authorities of the church. Wycliffe was regarded as the instrument of the evil one, and one verdict against him characterized him as "the church's enemy, people's confusion, here's idol, hypocrite's mirror, schism's coacher, hatred sower." A bill was introduced in Parliament forbidding the use of the English Bible. This opposition came as a result of a prevalent objection to the Bible in the common tongue as well as to the socially disturbing activities and methods of these itinerant readers-preachers.

Here is a sample of Wycliffe's translation: "And Jhesus seyng the puple went in to an hil, and whan he was sette se discipulis camen to hym. And he opened his mouth and taughte hem, and seide. Blessid be pore men in spirit: for the kyngdom of hevenes is hern. Blessid be yelde men: for thei schulen weeld the the..."

Wycliffe's Bible was forbidden in 1408, when it was made a penal offense to read his translations in Canterbury. In 1414 a much more vigorous law was enacted decreeing that anybody who read the Bible

English should "forfeit land, catel, lif, and goods from their heyers for ever." In further protest, Wycliffe's bones were removed in 1415 from the churchyard in which he had been buried. In 1428 his bones were dug up again, burned, and then scattered on the stream that flows by utterworth as the last hateful act against Wycliffe perpetrated by his enemies.

## Quiet Inside

BY KATHY SOMMERS

At last I am  
Quiet inside.  
My thoughts have been  
Restless.  
The future holds  
Decisions.  
I wanted the  
Answers—  
Now!  
At last I could truly  
Pray:  
"Thy will,  
Not mine. . . ."  
There are still the  
Decisions.  
But I will have the  
Answers—  
In His time.  
Why am I not *always*  
Quiet inside?

La Plata, P.R.



# OUR SCHOOLS

## Hesston College

The Christian Life Conference, with Paul M. Lederach as speaker, was in progress on the campus during Feb. 4-9. Bro. Lederach spoke each morning in chapel and each evening from 7:00 to 8:00. As a basis for the morning meditations he used the hymn, "The Church's One Foundation," a verse for each service, stressing the spiritual nature of the church, its one and only Foundation, its universality, and its call to purity of life and motive. The evening talks were based on the character and message of the prophet Jeremiah.

For the Ministers' Week Conference, Feb. 6-9, Paul M. Miller, of the Goshen College Seminary; Clayton Beyler, and Paul M. Lederach, Director of Curriculum Development and Service, were the guest speakers. Paul M. Lederach conducted a daily study in the Book of Jeremiah; Clayton Beyler gave his John F. Funk lectures on "The Call to Preach," and Paul Miller conducted a Worship Workshop. Ministers' Week was sponsored by the South Central Mennonite Conference, Hesston College, and the Hesston Mennonite Church. Sixty ministers and many of their wives from North Dakota, Iowa, Colorado, Kansas and some southern states attended the conference. Officers of the program were Milo Kauffman, chairman; Edward Birkey, Inman, Kans., assistant chairman; Donald King, chorister; and Mrs. Earl Buckwalter, chairman of the women's sessions.

On Friday, Feb. 3, Gideon Yoder, of the Bible Department, served as a resource person in a Workshop on Camping, sponsored by the Western District Conference of the General Conference Mennonite Church. The meeting was held at the First Mennonite Church in Newton. On Sunday, Feb. 4, Bro. Yoder also delivered the message in the morning worship service at the Argentine Mennonite Church in Kansas City, Kans.

During the first week in February Peter Wiebe, pastor of the College Church, was the speaker for the Christian Life Conference at the Iowa Mennonite School, Kalona, Iowa.

Mr. and Mrs. Calvin Redekop are now living in Goshen, Ind., where Prof. Redekop is teaching at Goshen College during the second semester. The Redekops plan to return to Hesston sometime during the summer of 1962.

Clayton Beyler, who had been teaching at Goshen College during the first semester, resumed his teaching at Hesston at the beginning of the second semester.

The Hesston Academy Choraliers participated in the Sunday evening worship service at the Pennsylvania Mennonite Church, near Hesston, Sunday evening, Feb. 4.

Aaron Martin, an alumnus from New Holland, Pa., and Mrs. Martin, moved to

Hesston on Feb. 6. Mr. Martin will assist in the college office of the Admissions Counselor. The Martins are under appointment as missionaries to Nigeria, and are expecting to leave the United States in May.

The Merle Unruh family left for Winton, Calif., on Feb. 8, where Merle will be serving as pastor of his home church—the Winton Mennonite Church. Merle has been at Hesston College for two years in preparation for the ministry. On Feb. 2, during the chapel period, special dedication and prayer were given in behalf of the Unruh family. During the first semester of the present school year the Unruhs were helping in the church work at the Burrton General Conference Mennonite Church, where G. G. Yoder serves as pastor.

Raymond King, a local Christian businessman, who recently returned from a trip to Hong Kong and Korea, as a representative of the Oriental Missionary Society, primarily in the interest of planning a school for orphans in Hong Kong, spoke in the regular chapel service on Monday morning, Feb. 12. Particularly of interest to those who know them, were the personal greetings he brought from Mr. and Mrs. John King and Dale Weaver, Kansans who are now in Korea. Of personal interest, also, to Gloria Chan, our Hong Kong student, was the report of his visit with her mother while in that city.

## Preachers with "I" Trouble

BY LOIS KAUFFMAN

One day while listening to a sermon I was struck by the number of times the minister used the pronoun "I." From then on I lost the thread of the sermon and concentrated on the "I's." Not counting the "I's" in quotes, I counted 113 "I's" in a 15-minute sermon!

I couldn't keep track of the "me's" and "my's," but at the rate they were coming there could easily have been over two hundred first person pronouns.

This caused me to think of a sermon I had heard previously in which the minister had used the expression, "the Bible says," and "Jesus said," and "God said," over and over and over again.

Neither of these ministers was a Mennonite, but they could very easily have been.

Now the question comes: Why should congregations have to listen to "man's philosophies," "man's convictions," and "man's opinions," when it's "what the Bible says" that really counts?

Beemer, Nebr.



## Doors to Mission Open Through Service

By Harold S. Bender

The relief and service program of the church, as administered by the Mennonite Relief and Service Committee and the service agencies of district mission boards, has developed into a major aspect of the life and work of the church. We can no longer think of the church without it, nor can the hundreds of younger and older people who have given service totaling several thousands of years in North America and abroad. In a sense our whole vision of the church and its role and mission in the world has been changed and enriched by it.

The program had its beginnings in the overseas relief work undertaken in cooperation with other Mennonite bodies through the Mennonite Central Committee in Russia in 1920. Since that time our church has always carried a major part of the MCC program in leadership, personnel, and finances. This is our channel for overseas relief except when there are direct emergency needs in our mission fields.

Food, clothing, Christmas bundles, canned meats, and government surplus food are all given directly to the hungry and needy overseas in vast amounts in over 20 countries. Beyond this are orphans' homes, refugee centers, schools and educational assistance for orphans, as well as other overseas social services. All is administered in the name of Christ by dedicated Christians sent for a period of two to five years of personal and unremunerated service in Christian compassion.

The witness for Christ which arises from such service by such people is of undoubted, but uncounted and immeasurable, value. The love of Christ which constrains to such ministries puts the coals of fire upon the head, of which Paul speaks in Rom. 12, and overcomes evil with good. Our financial support of MCC last year was over \$182,000.

Then following World War II with its large work of Civilian Public Service by our 4,000 Mennonite CO's (now the I-W program) came the voluntary service program. It came almost imperceptibly, but in 15 years has grown into a most heartening outpouring of devoted service, largely by young people. First, summer service units, which still attract over a hundred young

people each summer, then year-round service units, with even larger numbers.

The direct church-related character of the voluntary service program, as administered for our church largely by the MRSC, has enabled it to be significantly effective. It is tied in to our missions and outreach work in many places and in many ways, often directly attached to mission programs. It has led to the establishment of numerous missions and young congregations. Our current annual budget for voluntary service is about \$80,000. Some of our young people also serve in MCC Voluntary Service.

Pax service involves two-year overseas voluntary service assignments for conscientious objector draftees. This program has been administered largely by the MCC. Overseas VS men and women serve under the MRSC and in mission programs. The overseas program has had an extraordinary career of service and witness. Corresponding service by draftees within the United States has taken many men into voluntary service under MRSC, although a considerable majority of draftees have served in paid employment in public and private charitable institutions. Both groups are called I-W men, and in both cases the church has tried to follow them into their service with a pastoral ministry. The I-W services constitute a department of the MRSC and currently require an annual budget of about \$30,000.

The ministry and service rendered by our relief, Pax, VS, and I-W workers is, to be sure, the main thing and the real justification for the existence and perpetuation of the program. But the meaning of all this to the persons involved and to the church as a whole is of much significance as well. Many young people have discovered the joy and profit of unselfish service to men, women, and children in need, and have entered into a deeper experience of faith and divine blessing!

How far the vision of the church for its task in the world has been extended, its heart enlarged, the meaning of following Christ in His own example of suffering and service impressed deeply and again and again upon the church as a whole! We wonder how we could so often have been

so blind and so indifferent in times past to the countless needs of our world for Christian compassion and service.

The close relationship of MRSC and its work to the general mission board, actually as an arm or department of the board, symbolizes also in a real and effective way the interrelation and interdependence of missions, evangelism, and service. The ultimate goal of all is to bring men to faith in Christ and to membership in His church in a life of full discipleship.

MRSC also is helping to advance the Gospel and to build the church. Its open doors are even more unlimited than the doors to direct evangelism and missionary effort. It will certainly continue to play a vital role in the total mission and ministry of the church in our present world.

## Special Supplement in this Issue

The *Mennonite Central Committee Annual Report 1961* appears in this issue as a special feature for GOSPEL HERALD readers. The Mennonite Church participates in Mennonite Central Committee outreach through the Relief and Service Committee of the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. Other activities of the Relief and Service Committee include Voluntary Service and I-W Services. Members of the Mennonite Church support all these activities through their relief and service offerings.

Additional copies of the *Annual Report* may be secured free of charge from Mennonite Board of Missions and Charities, Elkhart, Ind., for friends and for congregations.

## Law and Discipline

BY ELAM B. LONGENECKER

Law and discipline both stem from authority—the right to govern, control, direct.

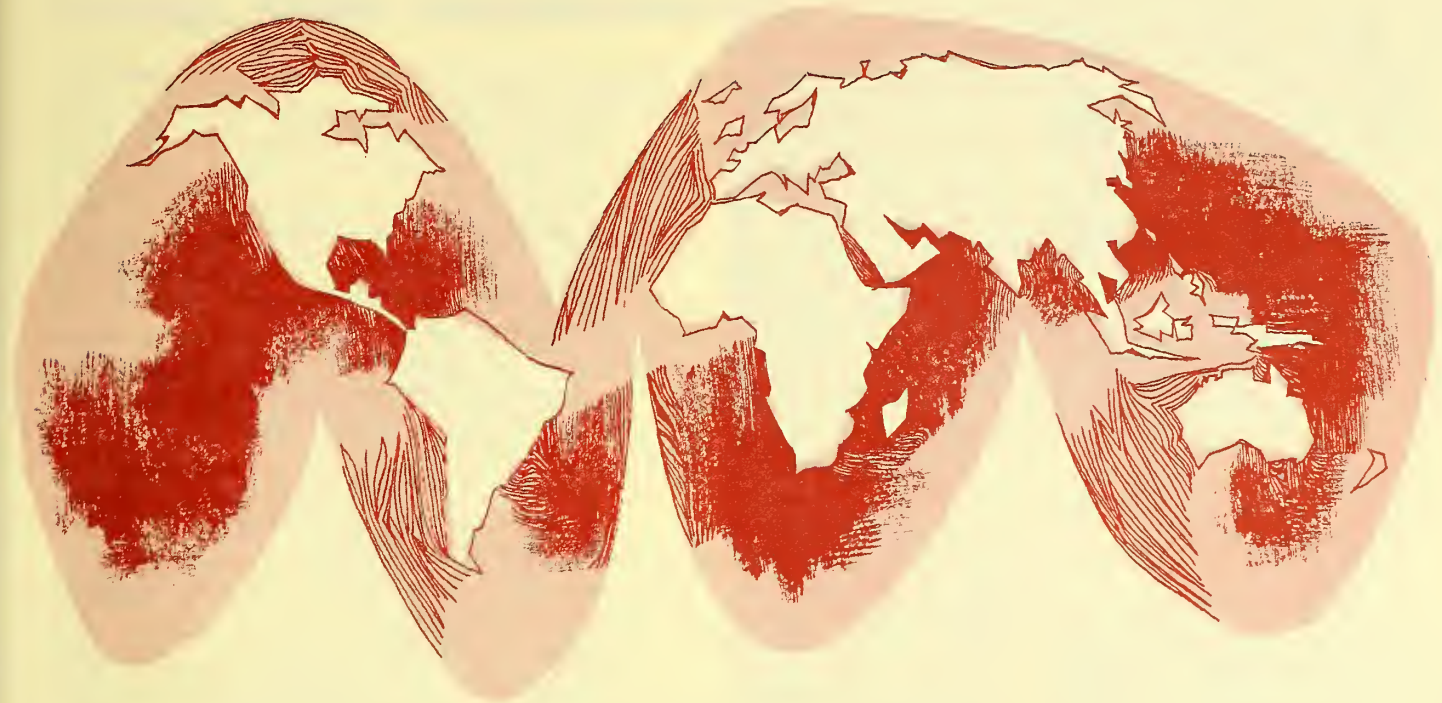
Law in its absolute sense is cold, hard, rigid. You have disobeyed—this is the consequence!

Discipline is as conscious of violation, but more flexible. Recognizing human imperfection, its application is corrective rather than punitive. Its purpose is to teach respect for law.

To be effective, discipline must lead the pupil to self-discipline. When child, youth, or adult has gained this mastery over self, laws will be mere directives, guiding us in the way that we ought to go. Obedience then is the natural response.

Manheim, Pa.





# MCC ANNUAL REPORT | 1961





# Mennonite Central Committee

## Akron, Pennsylvania

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Merlo Zimmerman  
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### SUMMARY OF OVERSEAS OPERATIONS FINANCIAL SUMMARY

Cover by Allon Eitzen



Annual Report 1961 attempts to picture the world-wide ministry of the MCC, but much more than these 16 pages would be needed to tell the whole story—the compassionate service and witness of Christian volunteers in the midst of unspeakable poverty, disease and ignorance. Some names and places have been mentioned, but these are only examples. There are about 550 people in the program, for which reason all could not be listed. It is our prayer that His holy presence may have been evident in our work and that all who have offered their prayers, time and material to the cause may have received a new realization of His grace and glory. "For we are laborers together with God. . . ." (1 Cor. 3:9.) With this report MCC expresses its gratitude to the constituent churches which supported the program so generously in 1961.



# Foreign Relief and Services

"The year 1920 confronted the Mennonite brotherhood with a tragedy of staggering proportions. Starvation was afflicting Russia, threatening vast populations, including the Mennonite settlements. Relief was so urgent . . . that a joint meeting of representatives of relief agencies of various Mennonite bodies formed the central committee which would seek to pool the resources and unify the efforts of our North American brotherhood in a far-reaching attempt to bring food to the starving."

So H. A. Fast, in an article "Awakening to Human Needs," describes the beginning of MCC. It began as a relief organization and this continues to be its primary mission, although numerous other inter-Mennonite organizations are now related to it.

From the small but highly significant beginning in 1920, the MCC's Foreign Relief and Services section has developed into an organization with a world-wide mission. In 1961 the relief section supported projects in over 25 countries. The overseas program was carried on by 227 North American Mennonite volunteers and numerous nationals.

Robert W. Miller, director of the relief section, sums up his section's task as follows: "Whenever we seek to serve the physical and spiritual needs of people around the world, we face a complexity of needs varying from the need for food and clothing today to the need for skill and tools to make a living during the years ahead. As we work at this task we must constantly ask ourselves:

- Are we distributing food and clothing wisely and with a clear Christian witness?
- Are we following good community development principles in our agricultural and self-help programs?
- Are we strengthening initiative by involving local groups in a real way in the management and support of projects?"

## Voluntary Service

In early 1946 the MCC Executive Committee authorized conditionally the addition of a limited number of year-round supplementary Voluntary Service workers. The idea of the peace time Voluntary Service program grew out of the conscientious objectors' Civilian Public Service experiences during World War II. MCC Voluntary Service, catching the imagination of Mennonite youth, had 66 workers serving in year-round units by 1950. The MCC program inspired several constituent conferences and European and South American Mennonite groups to start VS programs too. Consequently, hundreds of Mennonite young people now serve in one flourishing VS program or another. These young people return to their churches and communities with a new vision of Christian love in action.

In 1961, 15 years after VS was begun, 130 volunteers were engaged in MCC Voluntary Service projects. Their activities ranged from nursing and teaching to working with young people in institutions for problem children. VS has gradually extended its ministry to other lands. Now it has units in Mexico, Haiti and Newfoundland, as well as in the United States and Canada.

The Summer Service program has developed as a part of VS. One hundred and thirty-nine volunteers served in 19 Canadian and U.S. institutions during the summer of 1961.

Since the beginning of the Voluntary Service program, 1,500 years and 2,700 summers have been contributed by volunteer workers.

Edgar Stoesz, director of VS, states:

"As enjoyable as reminiscing might be, we cannot be tempted to rest on our accomplishments of the past 15 years. Our task in the next 15 years is to make VS an even more effective arm of the church."

Congo



Austria



Haiti



Korea







Mennonites meet with Billy Graham

## Mennonite Mental Health Services

The Mennonite brotherhood's attitude toward mental health programming, according to Delmar Stahly, coordinator of Mennonite Mental Health Services, is in a wholesome state of ferment. Pastors, interested laymen, theologians and psychiatrists are attempting to come to grips with the problems of mental health, especially the relationship between Christian faith and psychiatry.

One described the present state of Mennonite mental hospitals in this way:

"The church entered the mental health field without an adequate understanding of the therapeutic process. It over-simplified the ministry of mental healing and became disillusioned when apparently non-church oriented therapists were reasonably successful in effecting cures within our own hospitals. The churches have come far, however, in recognizing the validity of the psychiatric approach and the hospital must give proof that the entire process can be undergirded by a deep concern, ultimately, with the patient's relationship with God."

Four institutions—Brook Lane Farm, Maryland; Prairie View Hospital, Kansas; Kings View Hospital, California; and Oaklawn Psychiatric Center, Indiana—belong to MMHS. Construction on the \$750,000 Oaklawn plant began November 16, 1961. The center is scheduled to be ready for operation by January 1, 1963. The three other hospitals are continuing to expand their facilities. Prairie View, for example, is preparing to build an industrial therapy structure and Brook Lane started constructing a new chapel in September.

In efforts to strengthen the religious aspects of their programs, Brook Lane and Kings View appointed chaplains during 1961. Prairie View polled doctors and church leaders to seek their evaluation and counsel.

The three existing hospitals together contacted an average of 109.7 patients per day during 1961. They have a total in-patient capacity of 118. Their combined average in-patient census was 92.1. Brook Lane and Kings View both had average census figures near to their capacity, but Prairie View's average census was only 45 per cent of capacity because of its transition to a new professional staff.

## Peace Section

The Peace Section seeks to bring a message of peace and faithfulness to the Christian church and to relate Christian nonresistance to the areas of war and the preparation for war, church and state relations, racial strife and industrial relations.

In 1961 it continued to work toward its goals by supporting peace workers in Japan and Europe; participating in discussions with leading churchmen, such as Billy Graham, on the topic of biblical nonresistance; preparing a draft manual and other literature; analyzing and preparing a statement of position on the government's civil defense program; calling a seminar in Washington on "Our National Government and the Christian Witness"; and co-operating with the MCC Voluntary Service section in opening a project in Atlanta, Ga., to work specifically in the area of race relations.

Representatives of the Peace Section attended, on an observer basis, the All-Christian Peace Assembly held in Prague, Czechoslovakia, in June.

The Peace Section also continued to work with various peace groups, among them the Intercollegiate Peace Fellowship, which held its annual conference in Nashville, Tenn., on the Fisk University campus in March, 1961. The topic: race relations.

Elmer Neufeld, executive secretary of the Peace Section, reports that of the nearly 1,700 men currently in the 1-W program, over 1,000 are from MCC constituent groups and over 300 are in church related projects under MCC or one of the Mennonite constituent groups.



## Menno Travel Service

Last year Menno Travel Service, for the first time in its 12-year history, did over a million dollars worth of business.

Several tours to Europe, the Holy Land and South America were again sponsored in 1961. Two scheduled tours did not materialize because of the tense international situation. The cancellation of these tours and some other factors helped to bring about an MTS operational deficit of about \$2,500 for the year. In addition to sponsoring tours, MTS continues to make travel arrangements for MCC, mission boards, other church-related organizations and individuals.

During the past year the International Air Transport Association and the Air Traffic Conference approved the Winnipeg branch office. This will allow MTS to develop the Canadian branch to its full potential.

MTS offices are located in Akron, Pa.; Goshen, Ind.; Newton, Kan.; Winnipeg, Man.; Amsterdam, Holland; Asuncion, Paraguay; Beirut, Lebanon; Leopoldville, Republic of the Congo; and London, England.

## Mennonite Indemnity, Inc.

Eighteen Mennonite aid societies are reinsuring through MII. Through Mennonite Indemnity, Inc., societies can pass portions of any risk, and the corresponding premium, to a pool. This allows a society to accept bigger accounts than it would otherwise be able to handle.

MII completed its fourth year of operation in 1961. It is too early to judge with any degree of certainty the significance of MII, but an analysis of the first four years of business does reveal certain trends.

- MII's premium volume has increased markedly each year since its inception. In 1958 it was \$66,992 and for the first 11 months of 1961 it was \$196,421.

- MII experienced gross losses amounting to \$214,022 in the first 11 months of 1961, as compared to \$55,721 in 1960. Edgar Stoesz, director of MII, summed up the situation thus: "If this year's losses represent a trend, we have cause for concern. If, however, it is one of those years that deviate from the average, then it should be averaged out over succeeding years. We feel that the latter is the case."

- Overhead expenses have decreased from 26.3 per cent of premium income in 1958 to 6.8 per cent of premium income in 1961.



Cleaning up in Hurricane Hattie's wake

## Mennonite Disaster Service

One of the major questions faced by the loosely knit Mennonite Disaster Service units during the past year, was their relationship to Civil Defense. In co-operation with the Peace Section, MDS called meetings in various parts of the country to discuss CD and its implications to the Mennonites' Christian witness. The findings of these meetings served as the basic material for the agenda of the annual MDS meeting held in Denver, Colo., in February, 1961.

"A Plan of Action in this Time of Cold War" was the statement which emerged from the Denver meeting. It stated that MDS should be recognized as the official Mennonite agency for disaster service, regardless of whether a disaster is natural or man-made. It called on the Peace Section and the MDS Co-ordinating Committee to develop a long range program and to study the proposed arrangement to ascertain whether it would be consistent with the Mennonite peace testimony.

C. L. Graber was appointed executive co-ordinator of MDS for a six-month period starting in October, 1961. He investigated the Civil Defense program and studied the possibility of gaining government recognition for MDS. His review of the total MDS operation also brought a recommendation for greater centralization of administration in order to achieve maximum co-ordination and systematic operation. This proposal will be discussed at the 1962 MDS annual meeting.

Twenty-six MDS units are presently organized in the United States and Canada. They offered assistance at local disasters and some of them aided the victims of Hurricane Carla in Texas and Hurricane Hattie in British Honduras.



# MCC'S WORLD MISSION IN 1961

## Feeding and Clothing the Destitute

*Hong Kong* **F**amine struck the Indian province of Bengal in 1943 and over a million people starved to death. That same year, in China's Honan province, the starvation death toll was said to have reached "many millions." Those were the last of the great famines—and their severity was probably heightened by the dislocations of war. Thanks to national and international progress and food productions distribution, famine today is not a major problem in most countries of the world. There have been few reports of even isolated pockets of famine in recent years.

*Korea* But there is still much hunger. Probably half of the world's people have too little to eat. Hundreds of millions subsist on diets short of energy value, as well as other essential nutrients. This malnutrition, centered largely in the heavily populated, underdeveloped countries, is a potential source of unrest and instability.

*Jordan* In 1961 the Mennonite Central Committee attempted to attack the problem of poverty at several strategic places in the world.

*India* The school-feeding program is the biggest project in Hong Kong. Last year 289,000 meals—consisting of rice, MCC tinned meat and vegetables—were served. At the present time 3,000 children are being fed five days a week. It is hoped that this number can be increased to 5,000 a day. Clothing is given to Hong Kong case work agencies, churches and missions for distribution.

*Europe* In Korea, over 14,900 persons in orphanages, widows' homes and other institutions were given aid. An additional 78,895 were helped in general distributions. A total of over 800 tons of food



**Christmas bundles!**

was distributed. Some clothing went to institutions, but most of it was given to about 8,000 of the neediest people in rural areas.

In Jordan, MCC is a member of the interdenominational Surplus Food Committee, through which it was responsible for the distribution of over 3,700,000 pounds of flour, rice, milk and oil in 1961. The food went to frontier villages, Bedouins, institutions, etc. In Ma'an 600 children received one hot meal a day.

Daily meals of government surplus rice were given to 270 children in Calcutta, India; 2,000 others received milk at two milk distribution centers. Lunches were served daily to about 200 women university students at one of Calcutta's colleges.

Undernourished children and tuberculosis patients in Indonesia received Canadian surplus pork and milk. Over 135 tons of food were distributed. Bread baked for MCC by a commercial baker in Saigon went to institutions and needy families in the Saigon-Cholon district of Vietnam.

In Europe, the material aid program concentrated on Austria, where 25 tons of material were distributed. Packages were also sent to Iron Curtain countries—166 parcels went to Poland and 146 to Russia. In Crete, Christmas bundles, new and used clothing, bedding and government surplus pork, worth a total of \$34,297, were sent to the bishop of Kissamu-Selinon for distribution to the suffering islanders.

In Algeria, 44 tons of material aid were distributed through CIMADE, the French Protestant Relief Agency. Because of drought conditions, the material aid program in Algeria is being stepped up in the winter of 1961-62.

MCC also made food and clothing distributions in British Honduras, the Congo, Formosa, France, Germany, Haiti, Paraguay and other countries during 1961.



"Until recently, the need for literacy was considered one of the most pressing in underdeveloped countries. But the concept has now been broadened, and literacy is regarded as the tool of education in all areas of life. . . . With the impact of civilization, the function of education has necessarily changed. The need is to move away to new knowledge and skills, to a new place in the social order; education is now not for the maintenance of the old, but for change." So wrote Margaret Mead in *Cultural Patterns and Technical Change* in 1954. The increasing number of calls from emerging nations asking for assistance in the field of education, bears out the writer's statement.

The call for teachers has not gone unnoticed. Mennonite mission boards, for example, have long carried on extensive educational programs in Africa and Asia. The MCC, too, has sponsored teacher placement and educational assistance projects for a number of years. In 1961 it made a special study of the possibility of placing teachers in underprivileged areas in Africa and Haiti. Robert S. Kreider made a tour of several countries in Africa and discovered a tremendous openness for a teacher placement program.

Other educational programs continued to develop in 1961. In Newfoundland, where the per

capita annual income is less than \$800, Voluntary Service teachers are continuing to make a real contribution in communities that would otherwise not have qualified teachers. One of the problems that a program of this type inevitably faces is that as teachers are placed in the same schools year after year the expectations of the communities rise and the succeeding teachers have increasing difficulty in achieving as high a rate of improvement as did their predecessors.

Going farther abroad, in Hong Kong last year \$2,423 was used to pay, in part or in whole, 1,564 school fees. Starting with the 1961 fall term, MCC embarked on an individually sponsored program in which 208 Canadian and U.S. sponsors pay \$3 a month to put one child into a primary school in Hong Kong.

The Mennonite School at Hebron, Jordan, has an enrollment of 75 boys. Most of the subjects—English being one exception—are taught by nationals. Definite plans are being made to establish a Mennonite secondary school in this country.

At the Mennonite Vocational School near Taegu, Korea, 200 orphan boys between the ages 14 and 22 are given a full junior and senior high school education plus training in one of four vocations (printing, metal work, carpentry, agriculture). Eventually, the school hopes to enroll as many as 240 boys. The academic program at MVS, according to John Zook, acting director of the Korean MCC program, is improving each year. The Korean Widows' Project teaches widows how to use sewing machines to make Western-style clothes for the market. Each of the 12 widows who graduated from the one-year course in 1961 received a Korean-made sewing machine.

In Halmahera, Indonesia, Marion Deckert is instructing at a teacher training school and a Bible school. In Tournavista, Peru, Jake and Agnes Penner teach 65 children at a missionary children's school. Gerald Dyck and Mary Steiner teach music and English at schools in Thailand. Home economics and trade school classes were commenced on the island of Crete this fall.

MCC also supplied teachers for Ailsa Craig Boys Farm in Ontario and Boys' Village, Smithville, Ohio.

## Educating the Underprivileged

*Africa*

*Haiti*

*Newfoundland*

*Hong Kong*

*Jordan*

*Korea*

*Indonesia*

*Peru*

*Thailand*

*Crete*

*United States*

**Korean carpentry class**





# Healing the Sick

*Haiti*  
*Congo*  
*Paraguay*

**M**ission hospitals in the Congo are being swamped with patients. And according to spokesmen of the Congo Protestant Relief Agency, the position "is getting a lot worse." Before Congolese independence there were about 750 doctors in the country. Today there are only 250—approximately one for 60,000 people. Under the CPRA's *Operation Doctor* program, in which MCC is participating, 20 doctors have been sent to the Congo on temporary assignments. The CPRA target is 100 doctors over a five-year period.

*Jordan*

On the highway between Asuncion, Paraguay, and the Brazilian city of Iguazu, 81 kilometers from the Paraguayan capital, is the MCC supported leprosy station *Kilometer 81*. The center treats 500 patients, over a third of the known leprosy cases in Paraguay.

*Indonesia*  
*Vietnam*

In 1961 a medical team, working out of Ma'an, Jordan, began making long trips to the isolated villages in the desert to treat the various diseases that afflict the Bedouins. A medical care program was continued in the frontier villages in the Hebron area.

*Korea*

MCC in 1961 continued to supply personnel to hospitals in Pusan, Taegu and Seoul, Korea. The nurses attempt to demonstrate good patient care to Korean staff members who are long on theory and short on practice.

In July, 1961, Dr. Samuel Stover began work at the Soe hospital, Timor, Indonesia. His description of the facilities are possibly typical of conditions which face medical workers abroad. He writes: "The hospital is about 25 years old and needs many repairs. There is no running water and electricity and the equipment is very limited. Medicines are a continual problem. Prior to my arrival the hospital had not received any medicines for seven months."

The Nhatrang, Vietnam, hospital clinic, operated jointly with the National Evangelical Church, was dedicated in July, 1961. For security reasons the mobile clinic has been discontinued.

In Haiti, three Voluntary Service medical projects are in operation. Five registered nurses and a lab technician serve at Hospital Albert Schweitzer and contribute much to the spiritual atmosphere of the institution. The 24-bed MCC-operated hospital at Grande Riviere du Nord treats about 3,000 patients a month. The medical staff includes two doctors, three nurses and a lab technician. At Petit Goave the medical work has been small, but rewarding.

The Voluntary Service and Foreign Relief and Services sections also carry on medical work in British Honduras, Bolivia, Newfoundland, Thailand, Hong Kong, India and the United States.

VSers and summer service workers further help in the healing ministry by serving as normal control patients at the National Institutes of Health, Bethesda, Maryland.



## Helping the Mentally Ill

MCC also continues its interest in providing a helping ministry for the mentally ill. The expanding program of Mennonite Mental Health Services attests to this growing concern.

MMHS is keenly cognizant of the fact that there is no easy way of helping the mentally ill, but it continues to study the problem, especially the relationship between psychiatry and the Christian faith. It fully realizes the importance of a dynamic Christian experience in the lives of the mentally disturbed; therefore, it places Christian faith at the center of its healing ministry.

The construction of Hoffnungsheim, a mental hospital in Paraguay, was also partially supported by MCC.

VS and summer service workers further the work of rehabilitation by offering themselves for service at MMHS and state hospitals.



**A**gricultural and community improvement programs are carried on by MCC among neglected, isolated peoples of the world to help them realize their goal of a more satisfactory way of life. It recognizes that great rural regions of the world are in the midst of rapid economic and social change. Through efforts of agricultural work and community development the MCC works with the people in order to conserve the best in village life and help to guide the processes of change along constructive lines, in accord with the life and spirit of Christ.

Two Voluntary Service agricultural extension units were begun in Mexico in 1961. One unit is serving with Heifer Project Inc., which imports about \$35,000 worth of livestock annually, and the other is doing extension work among the Mazuhua Indians for the Mexican agricultural department and a Rockefeller Foundation project.

The program in Macedonia, Greece, this year continued its farm improvement work in such areas as poultry, swine, cattle and rabbit raising and home canning. The new demonstration farm in Aridea is nearing completion.

The experimental farm in Paraguay last year received 21 registered six-month-old bulls and 30 purebred hogs from Mennonites in United States. This will greatly help to improve the farm's stock. As a result of the farm's introducing tropical varieties of wheat, Mennonite farmers in that vicinity seeded over 400 hectares. The results

## Improving Farming Methods

were good and the acreage is expected to increase next year.

In Korea, the Mennonite Vocational School farm has experienced increases in crop and produce yields. With the exception of its orchard, the crop and livestock production is now above average for that vicinity. The farm is beginning to play a big role in demonstrating better agricultural methods to farmers in the surrounding area.

In Halmahera, Indonesia, the MCC assists the Indonesian church in operating its coconut groves. Agricultural training classes were held on Java and an irrigation system, initiated by a lay evangelist desiring to improve the economic status of his village, was developed.

A poultry project has been begun by the Calcutta unit. And the Paxmen at Bajora, India, are improving the irrigation system and introducing new crops.

The land levelling project in West Pakistan developed well in 1961. Two Paxmen there have been assisting in levelling a number of fields in two villages in the semiarid region. The leveled land can now be irrigated.

Agricultural assistance was also given in Morocco, Bolivia, British Honduras, Thailand and the Congo.

*Mexico*

*Greece*

*Paraguay*

*Korea*

*Indonesia*

*India*

*Pakistan*

*Bolivia*

**C**ommunity development could be defined as any assistance given to improve conditions in a community, but, generally, it means projects which are intended to help people to help themselves. Agricultural improvement projects, although dealt with separately in this report, are an example. Other community projects are being conducted in a number of countries.

A Mennonite community service project was begun in Korea in December, 1960. During the past year it organized ten 4-H clubs, four ladies clubs and five farmers clubs. Lee Dong Keun, a Korean, is directing the program. This project has also carried on education activities in the areas of sanitation, health, nutrition and birth control.

At Kaiserslautern, Germany, a community center is providing opportunities for recreation, crafts, Bible classes and sewing activities.

Sewing classes are held daily for 40 refugee girls in Jericho, Jordan. Two national instructors

and a relief worker are in charge. Needlework is also given out at the same center to provide income for some of the ladies in the camp.

In Greece, five MCC volunteers are doing village work.

In Calcutta, India, instructions are being given in sanitation and sewing. Residents of the area are being taught how to construct and use septic tanks.

The VS program in Haiti and Newfoundland also is emphasizing community improvement. For example, during 1961 several wells were capped to provide Haitian communities with a safe supply of drinking water.

*Haiti*

*India*

*Korea*

*Jordan*

## Promoting Community Betterment



# Ministering to Children

Much of MCC's ministry around the world—feeding and clothing programs, educational assistance, religious training, etc.—is directed at needy children.

## *United States*

Voluntary Service projects in United States and Canada concentrate largely on children's work. A total of 30 volunteers were working at Boys Village, Smithville, Ohio; Children's Center, Laurel, Md.; Junior Village, Washington, D. C.; Wiltwyck School for Boys, Esopus, New York; and Ailsa Craig Farm in Ontario, at the close of 1961. These volunteers do maintenance and clerical work, direct recreation and craft activities, instruct religion during released time, counsel, etc. Expressions of appreciation from the regular staff members of these institutions indicate that the VSers do their work well and are influential in expressing Christian love and concern in their total relationship to the children

## *Canada*

## *Abroad*

and the staff. In many instances, unit members find real significance in their services as they perform many of the functions mothers and fathers provide in a normal home.

Many of the summer service units—such as the ones at a camp for mentally retarded children in Ontario; the migrant ministry at Waterville, New York; and the Institute of Logopedics in Wichita, Kansas—minister primarily to children and young people.

Abroad, the educational and clothing programs, as they apply to children, have already been described.



**Hungry**



**Neglected**



**Handicapped**



"The breeze turned into a strong wind . . . rain started coming in . . . we heard thumpings and we thought our roof was falling in . . . we heard the crack of our neighbor's house . . . we had prayer and sang hymns . . . the water kept rising." Thus one of the MCC workers described Hurricane Hattie.

Hurricane Hattie hit Belize, British Honduras, during the closing days of October, 1961, killing hundreds and damaging 75 per cent of the city's homes. Two weeks later an MCC-MDS team of 12 men went to Belize for a 60-day period to help with the cleanup. Another team of 16 men followed shortly thereafter. A long-term Pax rehabilitation project is now being planned for Belize.

In January, 1961, emergency aid, in the form of clothing, bedding and food, was given to the famine-stricken inhabitants of the island of Crete.

## Assisting in Emergencies

MCC continued to work through EIRENE in Agadir, Morocco, which suffered deplorably as a result of the 1960 earthquake. A drought in early 1961 added to the plight. The project consists of poultry-raising, feeding undernourished children and operating an orphanage for 70 Moroccan boys.

A flood in the Yung Du district of Korea left 16,900 people homeless. MCC responded with relief in the form of clothing and canned goods. Disaster victims in Vietnam and Laos also received aid from MCC during 1961.

*Br. Honduras*

*Laos*

*Vietnam*



**Refugee squatters in the vicinity of the big Sealdah Station in Calcutta, India**

**H**istory records mass movements of people but nothing like the 20th century has witnessed. This century already records the terror and suffering of over 150,000,000 people who have been uprooted. God alone knows how much the help of Christian people has meant to the refugee.

Following the Pakistani-Indian war in 1947, thousands of Hindus fled from Pakistan to India. Many of them settled in West Bengal, especially in and around Calcutta. By 1958 it was estimated that over three million refugees had entered West Bengal. These people probably present the largest and most miserable refugee population on the face of the earth. MCC is attempting to minister to the needs of at least some of these people. The program consists of food distribution, medical as-

sistance, community development, poultry-keeping and the operation of a reading room and library.

In West Berlin *the Wall* has all but stopped the flow of refugees from behind the Iron Curtain. The Hammersteinstrasse refugee center, which has handled 418 persons since its opening in 1958, will be closed by June, 1962.

In the Jericho area, MCC is serving a total of 62,000 refugees. During 1961, 125 tons of clothing and 4,000 Christmas bundles were distributed to Jordanian refugees.

*Hong Kong*

*Jordan*

*India*

## Serving the Refugee



# Witnessing for Peace

"We happen to live in the most dangerous time in the history of the human race," observed President Kennedy four months ago. From the standpoint of human evaluation that statement seems irrefutable.

*Japan*

As the powers of the world march on grimly in a spiral of increased military might, frantic new defenses, threats and counterthreats and finally, destruction and death, we must make it abundantly clear by our own lives that our witness of faith and evangelism does have a deep compassion for man and all the affairs of this world. In a world of divisiveness and hostility, the MCC and its constituent members are trying to point to the way of peace.

*Holland*

*Germany*

At the urging of European church leaders, the MCC Peace Section has sought to strengthen the US-Canadian Mennonite presence in Europe. William Keeney has a two-year dual assignment, divided between general MCC representation in

*United States*

Holland and responsibility for Peace Section work in Europe. One of the deeply gratifying developments in the postwar European scene is the strengthening of the biblical peace witness in the German and Dutch Mennonite brotherhoods. Some young German Mennonites have been given alternative service assignments under the new draft law. In Holland, the Doopsgezinde Vredesgroep is also evidence of a renewed biblical peace teaching.

*Canada*

## First German conscientious objectors attend EIRENE orientation school



In Japan, the inter-Mennonite peace witness is being carried on through the initiative of Ferd Ediger, a second-term General Conference missionary, working in co-operation with an advisory committee made up of the field chairmen of the Brethren in Christ, (Old) Mennonite and General Conference Mennonite missions.

The Elmer Neufelds will go to the Congo early in 1962 to assume the dual responsibility of serving as general MCC representative in the Congo and studying and providing resources in a peace ministry. Efforts are also being made to place a resource person in East Asia.

The Peace Section also extends its ministry to the Christian church at home. One channel through which this has been accomplished is the Church Peace Mission, which works largely with groups associated with the National Council of Churches. Exchanges with the constituency generally defined as the National Association of Evangelicals has been carried on through magazine articles and discussions with church leaders, such as Billy Graham.

One of MCC's most fruitful peace testimonies abroad has been the Pax program, which celebrated its tenth anniversary in 1961. The past year again saw the Paxmen making outstanding contributions around the world. As of November 30, 1961, 102 Paxmen were serving in 23 countries. They were engaged in community development, food and clothing distribution, agricultural improvement, construction and a variety of other tasks.



In all its projects MCC is attempting to promote better race relations. For example, it uses local people wherever it can to help carry on the program. The Mennonite Vocational School in Korea, for instance, employs approximately 50 Koreans, some of whom are serving in highly responsible positions. In Hong Kong, 15 Chinese work with the MCC unit. In Haiti, two VSers have been assigned to work with the Haitian minister, Rev. Marco Depestre. In Indonesia, MCC is working in close co-operation with the Javanese and Chinese Mennonite churches.

As a result of the stirrings within our constituencies during the last several years, the Peace and Voluntary Service sections have arranged for the assignment of Vincent and Rosemarie Harding in Atlanta, Ga. The Hardings are under appointment in a ministry of interracial reconciliation in

which it is hoped they will relate especially to Southern Christian leadership in a witness involving our total biblical peace convictions. The Hardings have already made many contacts in Atlanta and other communities in the South.

A major aspect of their assignment is planning for the placement of Voluntary Service workers in needy institutions, especially within the Negro community. This project needs our prayers, our openness to new forms of witness and also the best brotherhood counsel and guidance that can be given.

*At Home*

*Abroad*

One of the highlights of 1961, not only for the Paraguayan Mennonite colonies, but for the entire Chaco region, was the completion of the Trans Chaco highway. A North American construction company working south and a Paraguay government AID group, including Paxmen and Mennonite youth, working north made the connection halfway between Filadelfia and Villa Hayes on October 4. Truck transportation will cost approximately Gs 2 per kilo, compared to Gs 9 per kilo air freight and Gs 5 per kilo river freight.

North American-European Mennonite relations continued to become more cordial in 1961. At its triennial conference in May, the Vereinigung der Deutschen Mennonitengemeinden passed the following resolution: "After thorough discussion . . . a membership conference endorses co-operation with the MCC." The Verband badisch-wuttembergisch-bayerischer Mennonitengemeinden at its meeting of ministers and elders October 11, 1961, passed the following resolution: "Where necessary and possible we will engage in practical projects with the MCC."

The enlarged trainee program is another evidence of improving brotherhood relations. In 1961, 51 trainees—50 of them from Europe—came to United States and Canada for a period of one year. European church leaders report that many of the younger people in leadership positions in their congregation are former trainees and exchange students. Other returned trainees are working together with American Pax and relief

## Strengthening the Brotherhood

units. Still others have been inspired to attend the European Mennonite Bible School.

Mennonite Voluntary Service and *Christlicher Dienst* in Europe and South America respectively, *The Americas* Agape Verlag and the European Mennonite Bible School, Mennonite Economic Development Associates in South America, the European Mennonite Bible School Choir tour of North America, the placing of an MCC representative in Holland, the co-operation of MCC units with the Mennonite church of Indonesia and other projects all helped significantly to strengthen the Mennonite brotherhood in 1961.

*Europe*

*Asia*

### First truck travels Trans Chaco highway





# Combining Word and Deed

**J.** D. Graber, General Secretary of the Mennonite Board of Missions and Charities, in an article entitled *The Deed and the Declaration*, wrote:

*S. America*

"Jesus apparently never attempted to rationalize the connection between service and witness. . . . He always gave an active expression of His true nature. Whenever he saw need He met it simply because it was according to His nature to do so. . . . If the church is the body of Christ upon earth . . . then she will also serve as Christ served. She will not need to have a formulated philosophy regarding the relationship between word and deed. She will meet human want as Jesus did."

*Asia*

*Europe*

*Africa*

*N. America*

MCC has not been commissioned to do mission work or proclaim the Word in the sense of organized, direct evangelistic appeals to man's spiritual needs. This is the mission boards' task. However, the word and the deed cannot really be separated. MCC workers do have many opportunities to testify verbally of God's love, in addition to

demonstrating it by their actions. Here are a few examples:

The Jordan workers report that they have received permission to broadcast free of charge a weekly 15-minute devotional service over one of Jordan's radio stations. This is an excellent opportunity for a positive Christian witness in a Moslem country. In Newfoundland, VSers assist United Church of Canada congregations in youth work and Sunday school. Perhaps the most significant service rendered during 1961 was the series of vacation Bible schools held in the communities along Newfoundland's coast. Over 700 children attended these schools.

A very significant aspect of the work of MCC in Vienna, Austria, is the spiritual ministry carried on in co-operation with the Swiss Mennonite Evangelization Committee. One MCC worker is doing children's and youth work on a half-time basis here. A spiritual ministry is also carried on among the leprosy patients at the Km. 81 center in Paraguay. Sunday school classes and other religious activities are carried on at numerous other MCC projects.

There are, of course, many other ways in which MCC workers combine the deed and the declaration.

**Paxman teaches Bible class in Hong Kong**





# SUMMARY OF 1961 OVERSEAS OPERATIONS

COUNTRY	NO. OF WORKERS	CASH	CONTRIBUTED CLOTHING <sup>1</sup>	FOOD <sup>1</sup>	GOVT. SURPLUS <sup>1</sup>	SPECIAL PROJECTS <sup>2</sup>	TOTAL
Algeria	4	\$ 4,699	\$ 19,483	\$ 6,600	\$ 16,662	\$ 726	\$ 48,170
Argentina	2	5,226	—	—	—	—	5,226
Austria	14	19,207	30,880	7,193	—	23,441	80,721
Bolivia	5	6,044	—	—	—	—	6,044
Brazil	2	3,181	—	—	—	—	3,181
British Honduras	6	14,757	871	2,755	1,671	—	20,054
Chile	—	400	—	—	—	—	400
Congo	15*	19,305	—	33,000	—	—	52,305
England	1*	—	—	—	—	—	—
Formosa	—	190	1,084	2,250	3,349	12,204	19,077
France	2	38	300	1,240	—	427	2,005
Germany <sup>3</sup>	27	60,953	14,606	6,850	—	1,057	83,466
Greece	16	27,573	12,317	6,411	43,200	12,325	101,826
Haiti <sup>4</sup>	25	33,677	810	2,073	10,050	1,040	47,650
Holland	6*	1,994	—	—	—	—	1,994
Hong Kong	4	35,024	54,020	82,287	43,200	65,622	280,153
India	7	25,935	—	—	—	—	25,935
Indonesia	20	43,100	7,822	8,610	175,512	27,514	262,558
Jordan	21	65,042	264,890	13,890	124,529	31,308	499,659
Korea	17	66,193	64,947	49,665	207,523	27,379	415,707
Lebanon	2*	—	—	—	—	—	—
Liberia	4	382	—	—	—	—	382
Morocco	3	6,760	—	—	—	—	6,760
Nepal	6	4,764	—	—	—	—	4,764
Pakistan	2	765	—	—	—	—	765
Paraguay	26*	83,825	8,946	—	8,371	29,602	130,744
Peru	7	2,573	—	—	—	—	2,573
Switzerland <sup>5</sup>	6	7,630	—	—	—	—	7,630
Thailand	6	2,883	—	—	—	—	2,883
Uruguay	—	1,646	—	—	—	—	1,646
Vietnam	6	21,630	7,617	45,503	149,622	24,099	248,471
Indirect Expense	—	91,356	—	—	—	—	91,356
Administrative Expense	—	121,421	—	—	—	—	121,421
<b>TOTALS</b>	<b>262</b>	<b>\$778,173</b>	<b>\$488,593</b>	<b>\$268,327</b>	<b>\$783,689</b>	<b>\$256,744</b>	<b>\$2,575,526</b>

<sup>1</sup>Market value

<sup>2</sup>Includes Christmas and leprosy bundles, school supplies, soap.

<sup>3</sup>The direct cash item of \$60,953 includes administrative costs for the entire Europe-North Africa area as well as nonreimbursable freight on material aid, Pax, and East-West services in behalf of Mennonites in Eastern European countries.

<sup>4</sup>Administered by Voluntary Service.

<sup>5</sup>Represents MCC's co-operative share in the Agape Verlag Christian program in co-operation with Mennonite Publishing House and a contribution of \$3,800 to the European Mennonite Bible School.

\*Includes Menno Travel Service.



# FINANCIAL SUMMARY

*For the year ended November 30, 1961*

## *Income*

Gifts of Cash.....	\$ 985,389	
Gifts of Materials (Note 1)		
From the Churches.....	1,082,138	
From the U. S. and Canadian Governments....	783,693	
Income from Institutional Operations.....	974,730	
Other Income (Note 2).....	267,469	\$4,093,419

## *Disbursements*

Relief.....	\$ 489,444	
Material Aid (value of goods).....	1,797,369	
Mennonite Aid .....	218,223	
Pax .....	98,889	
Peace Section .....	37,350	
Voluntary Service .....	195,636	
Mental Health Co-ordination .....	18,395	
Mental Hospitals and Ailsa Craig Operations.....	947,184	
Headquarters Housekeeping, Housing, etc.....	38,182	\$3,840,672

*Increase in Applied, Reserved and Designed Funds (Note 3).....*      \$260,211

*Decrease in Fund Balances.....*      \$ 23,239

Note 1: Gifts of new and used clothing, new textiles, food and supplies are valued at standard prices considered to approximate conservative market values. Surplus food is valued at export prices.

Note 2: Income from Voluntary Service units, material aid repayments, income from headquarters housekeeping and housing, and expense repayments from

hospitals for Mennonite Mental Health Service coordination are included in this amount.

Note 3: Applied, Reserved and Designated Fund increases consist primarily of additional equity in mental hospitals, Ailsa Craig Boys Farm and headquarters through operations, and expenditures for buildings and equipment.

**The Mennonite Church participates in the Mennonite Central Committee outreach  
through the Relief and Service Committee  
of the Mennonite Board of Missions and Charities**

**1711 Prairie Street, Elkhart, Indiana**

**SUPPORT THE TOTAL RELIEF AND SERVICE PROGRAM THROUGH YOUR  
REGULAR RELIEF AND SERVICE OFFERINGS**

**GIVE GENEROUSLY**



# VS and I-W Become Brothers

BY JOHN R. MARTIN

Beyond a doubt voluntary service is the most significant and effective program for youth our church has ever witnessed. This is due largely to the type of persons accepted in the program, the preparation given each participant, and the church-related approach to all plans and activities.

I-W's record is not as good. Most of us now personally some I-W men who have lost their Christian vision, bringing reproach on themselves and the church.

This difference in record has led to a rather commonly accepted assumption. If a young person enters VS, he is a sincere, dedicated youth. If a young man enters I-W, he is simply out to make money and have a gay time. Unfortunately, there is enough truth in this assumption to cause all of us deep concern, but there is enough truth to cause us equal concern.

During the past five years, the I-W program has been studied and restudied in an effort to discover ways of making its witness more effective. In its report to the relief and service committee, the Mennonite Church I-W Study Committee recommended a number of changes which were all directed toward making the I-W program more church-related.

As the recommended changes have been merged, it has automatically resulted in bringing the voluntary service and I-W programs closer together. During the past year, a number of significant, unifying steps were taken which have resulted in VS and I-W becoming brothers. No longer are they unequal cousins.

**"Go Youth" Pamphlet**—One of the more recent items added to the literature series mailed to our youth is entitled, "Go Youth." This pamphlet calls all youth to give a period of service to the church. This service may be rendered through either I-W, VS, or Pax. The church is giving direction to all of these programs by providing pre-service orientation and in-service guidance.

**Service Counselors**—Fifty brethren have been appointed by the district conference to counsel our youth on their service experience. These brethren have been equipped with information on opportunities in both VS and I-W. They can explain both programs, pointing out the unique challenges of each. A special personnel information form has been prepared for use by the service counselors. This form is used for all youth regardless of whether their interest is VS, I-W, or Pax.

**Peace and Service Series**—During the past several years there has been a growing con-

viction across our church that peace literature should be sent to young ladies as well as young men. Since all of our youth are encouraged to serve, and since the preparation required for the various programs is the same, all youth should receive the same basic material.

To make the literature applicable to all youth, the name of the series has been changed from I-W mailings to Peace and Service Series. This series, which includes information on our peace witness, social concerns, and our service programs, is now being sent to all of our youth in the United States, Canada, and Puerto Rico.

**Peace and Service Pin**—There are several ways of presenting a witness. It may be done by a word of testimony, or by a godly life, or by wearing a Scripture verse or slogan. In order to help the witness of our youth in service a Peace and Service Pin was developed to be worn by those in VS and I-W. In the center of the pin are the symbols of a cross, an olive branch, and a cup of cold water. Around the edge are the words, "Serving Christ, Mennonite." This pin should constantly remind those in VS and I-W of their high calling before God and need for radiating His love.

**Youth Services Council**—Perhaps the most significant development in the area of coordinating VS and I-W is the projected youth services council. Let me explain.

The I-W program has made rapid strides recently as it has received direction from the I-W Council. This council with representatives from each district conference and several church-wide organizations has been able to speak for the total church and plan a unified program for I-W. This has been the greatest single factor in improving the I-W program.

As the I-W Council has operated so effectively, several things have developed. First, the I-W program has become quite similar to voluntary service in the areas of orientation and church-relatedness. Second, the I-W Council has found itself working in many areas which touch VS as closely as I-W. And third, the voluntary service office has become aware of the values it would receive from having a church-wide body to give it counsel.

These developments have caused a number of youth leaders to think in terms of a youth services council. This council would be an enlarged I-W Council which would give direction to both the I-W and VS programs. Further study is being given to the advisability of such a council and it may develop during the coming year.

# Missions Today

## More for Missions

BY J. D. GRABER

What share of our giving goes to support the world-wide extension program of the church? How much do we spend on ourselves, and how much do we spend in benevolences and outreach? The proportion between these two aspects of our giving is very important. In a recent GOSPEL HERALD editorial the editor emphasized at least a fifty-fifty proportion. This would be a healthy state of affairs indeed!

How does planned giving affect this proportion? A mission secretary from another denomination said recently that planned giving in their church has affected this proportion given for overseas missions adversely. He was hoping that congregations now supporting the mission program of the church liberally would not adopt planned giving because this would reduce the total amount given for missions. He declared this conclusion was not based on theory but on what he has actually seen happening.

Planned giving by a congregation will have a tendency to limit mission giving to the suggested average quota. Since the suggested quota is an over-all average, it is obvious that unless many congregations give more than the average the budget will not be met, because many are not yet giving up to the average.

Arrangement for plus giving in a congregation using a planned giving system is the saving feature. Our "Missions Week" drive is meant to encourage congregations to burst through the ceiling of their average suggested quota giving and give lavishly to missions. Unless this is done the proposed mission budgets cannot be reached. Since this has not been happening often enough, the general mission board will again be forced to close the March 31 fiscal year in deficit.

Reduce mission budgets for '62-63. This order has gone out to our missionaries in all foreign countries. Just when world needs, physical and spiritual, are greater than ever we are forced to retrench. We are giving more, but we are spending more on institutions and programs that serve ourselves. Let us give more. Planned giving increases giving, but let us make sure we give more of it away.

Elkhart, Ind.

As the church has developed a new interest in I-W, and as this interest has led to a more church-related program, voluntary service and I-W service which used to be quite unrelated have become brothers.





# MISSION NEWS

## Overseas Missions

**Argentine Chaco**—The James Kratzes report that they discover daily something new and different in their work. Since setting up permanent residence in the Chaco on Nov. 29, they have been traveling to the 29 scattered congregations of the United Evangelical Church. Missionaries assist and minister to the congregations, each of which has its own leadership and organization. In addition to visitation, they study the Toba language, since many people do not speak Spanish.

**Argentina**—On Jan. 6 lay pastors and the resident missionary of the Cordoba district held a one-day retreat in the park of the newly acquired Mt. Ararat. Members of the La Falda church council also attended, along with many members of the respective families. At noontime one of the new owners inaugurated the mountain farm. Lay Pastor Angel Boyajian explained that he and his two brothers who bought the 200-acre tract want to welcome all church members to use it as a spiritual retreat locale.

The short afternoon program centered around a review of co-operation and co-ordination in the district, and Missionary William Hallman read a paper on "Biblical Psychology and Spirit-led Thinking." Armenian, French, Greek, Canadian, United States, Swiss, Spanish, and Argentine nationalities were represented at the meeting.

The Boyajian brothers and their parents, who live on the place as managers, were born in Armenia and Syria at the time of the historic massacres in the early '20's. They have named the place after the original Mt. Ararat located in Armenia. The brothers are now successful dry goods merchants, using all their spare time in the extension program of the church in the Cordoba Sierras district.

The young people of the La Falda Mennonite Church held their first retreat at Mt. Ararat on Jan. 20, 21.

**Brazil**—Allen Martin and Herbert Minnich recently visited Brasilia, new capital of Brazil and site of the evangelical bookstore. Approximately 300,000 people now live in the federal district, which includes the main city and various satellite cities. The bookstore building is to be completed by March 31. Within a radius of one block is a 14-story hospital, an 18-story hotel, five 18-story office buildings, a paved parking lot that will hold several hundred cars, and several shops, restaurants, and banks. The store is about ten minutes' walking distance from the heart of the city, the bus depot.

So far as missionaries know, only one other evangelical bookstore is in the city. Missionaries hope the bookstore project will minister not only to evangelicals, but also to nonevangelicals.

**Elkhart, Ind.**—Florence Snyder is scheduled to leave Toronto, Ont., Feb. 26 and to arrive at Delhi, India, Feb. 28. Sister Snyder will be housemother at Woodstock School in India.

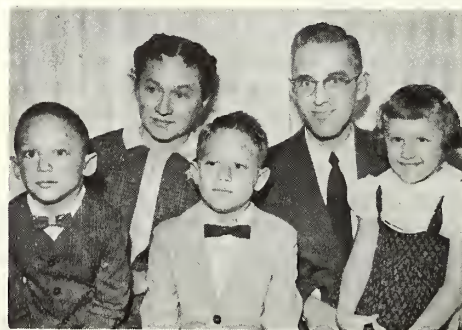
**Uruguay**—At the recent meeting of the official board of the Mennonite Evangelical Seminary of Theology, Montevideo, Uruguay, Nov. 20, Nelson Litwiller was re-elected as administrator of the seminary, and Peter Wiens as president of the board. Raul Garcia was elected vice-president. Daniel Miller was elected vice-director of the seminary, and John Regehr, secretary.

For the school year 1962 about 6,000 Uruguayan pesos are available for scholarships. This sum comes from interest on an investment made by the Schowalter Foundation and a special offering in memory of Cornelius Isaak, the latter fund being available only to students from the Paraguayan Chaco.

Number of students for 1962 is expected to be between 30 and 40. Six full-time Mennonite professors will be teaching.

## Overseas Missions Associates Needed

For a number of years the general mission board has sent interested persons to places where the government or another employing agency assumed partial support. Teachers, housemothers, and accountants have gone to Landour Community Hospital and Woodstock School, India, where currently six serve. One serves as teacher at Sapporo School in Japan, two as teachers in Nigeria, a doctor-couple, business manager-director of nursing services in Nigeria, and two as teachers and one as nurse in Ghana. In addition, several now under appointment will leave for India, Nigeria, and Ghana. The board expects the number of overseas missions as-



C. Paul, Lois, Wendell, Clifford, and Crystal Amstutz, Hesston, Kans., plan to leave for Nigeria soon where Bro. Amstutz will teach agriculture under the new Overseas Missions Associates (OMA) program of the general mission board. Associates are self-supporting missionaries who affiliate with the board's mission outreach.

**Honduras**—Honduran Christians gathered in Tocoa for a short-term Bible institute in February. Subjects offered were the life of Christ, music, Bible doctrine, prayer, church history, Bible geography, and book study of Galatians. For many of the brethren, who have come into the family of God during their later years, this was the only opportunity they have outside of regular Sunday school and worship services to study the Word of God.

Participants spoke one of a variety of languages—English, Carib dialect, Spanish, and Spanish with a variety of accents. Some were well educated; others were illiterate. Some were Christians for many years, and some for only a few days, but all were brothers and sisters in Christ.

The teachers had studied and prepared outlines for weeks. Food was donated—meat, rice, beans, bananas, coffee, and tortillas. The chapel served as classroom by day and as dormitory by night.

**Tanganyika**—The new secretary of the executive committee of the Tanganyika Mennonite Church is Thomas K. Migire, a young African school headmaster, a layman who is proficient in English. Other members of the committee are: Elam W. Stauffer, chairman; Zedekeia Marwa Kisare, as-

sociates to double or triple in the next year.

**Overseas Missions Associates** is a seemingly new operation. Evangelical mission boards have accepted the challenge since countries look to the United States for professional help in various areas. Mission boards are interested in giving a Christian dimension to service abroad. The general mission board sends associates only to areas where mission work has been established. Associates therefore supplement the mission cause in those areas.

Associates receive the same allowance as regular missionaries. The employing agency pays the mission board for the services rendered, and the board in turn supports the associates. This arrangement is similar to earning voluntary service units. Length of term for associates varies between two and three years.

Prospective associates should be professionally qualified for the job. For teachers in West Africa, this means a minimum of a master's degree. In addition, the mission board expects all associates, as missionaries, to have spiritual qualifications.

Dorsa J. Mishler, secretary for personnel, says, "The door is wide open. Because of the fact that groups of persons overseas are pleading for more and more help, I am sure we can place all qualified associates who are available."

Specific assignments will normally be in a profession, such as teaching, medicine, nursing, research, or agricultural service. Additional information may be requested from the Personnel Office, Mennonite Board of Missions and Charities, Elkhart, Ind.



stant chairman; Donald R. Jacobs, assistant secretary; Elisha Nyakitumo Meso, treasurer; Ezekieli Kaneja Muganda, assistant treasurer.

## I-W Services

**Elkhart, Ind.—On Feb. 17** a number of I-W men from various cities met with Dick Martin, associate director of I-W services, to make final plans for the I-W basketball tournament and banquet, to be held March 4 at Goshen College, Goshen, Ind.

**Greystone Park, N.J.—I-W's and the church** at Morris Plains, where most I-W's attend, pledged \$44.50 per month for one year to the *Mennonite Hour* as a missionary project.

**Cleveland, Ohio—On Feb. 13**, 39 I-W's and friends attended a dinner meeting at a family style restaurant. After dinner the group went to the apartment house where a number of I-W's live and watched a film and visited informally.

The Cleveland I-W basketball team is tied for first place in a league, sponsored by the YMCA. Once a week I-W men use one of the gyms of Western Reserve University, even though they are not on the regular team.

## Voluntary Services

**Kansas City, Mo.—The evening of Jan. 8** the MYF group from Kansas City Mennonite Fellowship (which includes VS-ers, teen-agers, and student nurses) gave a program at Sycamore, Garden City, Mo., on the theme, "How to Witness." They spoke on witnessing at school, club, hospital, and in the community.

**La Ceiba, Honduras—Voluntary service personnel** from Tocoa, Sava, and Sante Fe attended a two-day session of instruction on cocoa management given by STICA. In the Jan. 26 Latin-American edition of *Time* magazine Honduras President Villalonga Morales, in his "March Toward Progress" program, called for the resettlement of 10,000 banana workers on undeveloped government land where they will be taught to grow vegetables and cocoa.

Voluntary service men Elam Stauffer and Sam Lapp spent an eleven-day business-vacation trip to Pan-American Agricultural School, Tegucigalpa, and Siguatepeque in January.

**Sante Fe, Honduras—The people of Sante Fe** expressed interest in projects suggested by voluntary service men Sam Lapp and Mardene Sensenig. Two carpenters are interested in making washing machines. One of these ordered seeds for a garden. The major also requested seeds since he usually has a garden each year. One man asked for help to combat insects on his chili (pepper) plants and ants on his property in general. Various individuals expressed interest in having kitchen stoves. Others requested miscellaneous help and information. The VS-ers feel that the Lord has led them and blessed their witness during their first days in Sante Fe.

**Winslow, Ariz.—Levi and Elsie Kuepfer**, Newton, Ont., voluntary service workers in

the Winslow Indian Center, report that five Navahos responded to the invitation to accept Christ after an Indian minister spoke one afternoon.

Recently the Kuepfers met Paul Jones, chairman of the Navaho Tribal Council, Window Rock, Ariz. Mr. Jones spoke at a missionary conference held at the Indian Baptist Mission, Winslow. He feels that the greatest current evils his people face are alcohol and welfare.

**Peoria, Ariz.—On Jan. 19** a meeting was held in Phoenix concerning "The Migrant Ministry." Harold Lundgren, director of Arizona Migrant Ministry, and VS-er LaVern Benner, Quakertown, Pa., appeared on television that evening. Bro. Benner answered questions regarding beliefs and practices of Mennonites. The voluntary service unit in Peoria works closely with the Arizona Migrant Ministry.

**Stanfield, Ariz.—On Feb. 7** members of the local Presbyterian church held their Wednesday evening Bible study at the voluntary service unit home. At present, the group is studying Galatians.

**Portland, Ore.—The voluntary service unit** gave a Sunday morning program at Plainview, Lebanon, Ore., Jan. 28.

## Relief Service

**Akron, Pa.—The EIRENE** (International Christian Service for Peace) administrative and consultative council at its annual meeting, Jan. 23, 24, approved a budget of \$26,760 for 1962, and decided to expand its work in Morocco, especially in the area of agriculture. Mennonite Central Committee, the church's overseas relief agency, a member of EIRENE, contributed \$5,774 plus workers' maintenance support to the

## Mennonite Disaster Service Reorganizes

**Mennonite Disaster Service** at its annual meeting, Feb. 8, 9, in Chicago, Ill., approved a plan to reorganize according to regions and to establish itself as a section of the Mennonite Central Committee.

Under the new plan, Mennonite Disaster Service units will be divided into six regions: four in the United States and two in Canada. Centers of these regions will be Akron, Pa.; Goshen, Ind.; Newton, Kans.; and Reedley, Calif. Canada will be divided into eastern and western sections. Each section will have a regional executive committee and a co-ordinator.

The plan also calls for an executive co-ordinator at Akron, Pa., and a committee consisting of representatives of the various Mennonite conferences and the regional co-ordinators.

Reorganization will provide better co-ordination when more than one unit is needed for large disasters and to give leadership and research to matters pertaining to Civil Defense. The reorganization will not affect Mennonite Disaster Service on the local level. Local units have the right to maintain full autonomy for local disaster services and may choose the degree to

organization's budget in 1961. Other members are the Brethren Service Commission and German Mennonites. Contributions are also received from a variety of sources.

Headquarters of EIRENE are in Kaiserslautern, Germany. Presently work projects are located in four German institutions and Morocco. Pax men assist in the work in Morocco which is concentrated in the Agadir area, which suffered a severe earthquake in 1960. A drought in 1961 added to the community's plight. In 1961, 800 chickens were distributed to farmers in the mountain area in an experimental project. In addition, the work will include a terracing and irrigation program.

**Akron, Pa.—The annual mid-term conference** for trainees now in the United States and Canada was held at Forks, near Middlebury, Ind., Feb. 23-25. Virgil Vogt of Spencerville, Ind., was speaker at the conference and Roy Umble, Goshen College, led group discussions. The trainees gave a public program at Shore, near Shipshewana, Ind., Feb. 25. Following the conference the trainees went to their second six-month assignments.

## Home Missions

**Los Angeles, Calif.—On Feb. 2** Pastor LeRoy Bechler spoke to student nurses and medical students at White Memorial Hospital on "What It Means to Be a Mennonite."

**St. Anne, Ill.—Feb. 11** was special youth Sunday at Rehoboth Mennonite Church. The day's program included two talks in the morning and special music, a Bible study in Philippians and a panel on youth problems, a quiz on the Book of Philip-

which they will participate in the new program.

Another highlight of the meeting was the study of Civil Defense by C. L. Graber, who spent the last six months working for Mennonite Disaster Service to clarify organizational and Civil Defense relationships. Because sweeping changes in the Civil Defense program since October have greatly decreased the pressure on local levels to join Civil Defense, the urgency to work out a church-related program as a substitute for Civil Defense has subsided.

Regarding Civil Defense, the annual meeting took action to continue study of Civil Defense developments and of how the church may best serve in view of these developments. Since Mennonite Disaster Service no longer feels an urgent need to seek recognition as an alternative to Civil Defense, the meeting asked that a letter to United States and Canadian governments simply state the church's position and intentions but make no specific commitments. Mennonite Disaster Service is also studying the possibility of assisting local units to secure instruction in disaster work involving nuclear energy, radiation, and radioactivity.



pians, and talks by a mother and Pastor Mark N. Lehman.

**Cleveland, Ohio**—Members of Lee Heights church responded to a plea to provide clothing for children living in the inner city who were staying home from school because of insufficient clothing.

## Broadcasting

**Switzerland**—Samuel Gerber has accepted the invitation to become speaker on the German broadcast, a program released each week on the 500,000-watt voice of Radio Luxembourg which covers most of Europe and reaches many behind the Iron Curtain.



Samuel Gerber becomes speaker of German broadcast.

Bro. Gerber has been serving as director and announcer on the broadcast for several years. His other duties include being principal of the European Mennonite Bible School in Bienenberg, Switzerland, and pastor of a nearby congregation.

H. H. Janzen, former speaker, served as speaker since the beginning of the broadcast in 1959. Bro. Janzen is now serving as pastor of a church in British Columbia.

**Puerto Rico**—Lester Hershey reported hearing from 18 countries during a listener survey in August. HCJB, Quito, Ecuador, received the highest number of votes. Two Puerto Rican stations were next, followed by TIFC, Costa Rica, and WWRL, New York.

**Jamaica**—Many listeners continue to write from various parts of the island. One letter says, "My parents, my brother, my sisters, and myself have made it a part of our duties every Sunday morning and every Thursday night, from HCJB, to pay special attention to your unspeakable program." Listeners also want to know more about the group sponsoring the program. One letter received in January reads, "Having heard your wonderful Gospel message over the radio and also about your church, I am desirous of learning more about your church. I take this opportunity of writing to you for more detailed information about your church and its doctrine. Kindly supply me with any free books and pamphlets in connection with your church and its religion. Is there any free Bible correspondence course of your church that you could enroll me as a student?"

Says a hearer, "I must tell you of the joy that came to me this morning through your message over Radio Jamaica. My heart has felt a new change; it has brought tears to my eyes. My heart is just burning within me. I just can't hold my peace."

**Austria**—A man enslaved by alcoholism wrote a pathetic letter to the German broadcast office after hearing a program. He writes, "Many thanks for your fine broadcast. I am a wrecked sinner against God, and unless a miracle occurs, I will be unable to overcome my drinking habit. I am 26 years of age, and today is my third wedding anniversary. My problem is that I can no longer help myself. I have a loving, God-fearing wife and two children who are very grieved when I am drunk. Possibly, dear missionary, you can help me. If not, then I will be lost. I was always a poor child. I knew neither father nor my mother and because of this I began to drink. I love my wife and children very much, and I faithfully attend Mass every Sunday. Yet I cannot find forgiveness for the things I do while intoxicated. I beg of you, have pity on me and help me. I would appreciate receiving the pamphlets." Pray for this man who is groping for help.

**Mexico**—Luz y Verdad is now on a second station in Mexico—XEER, Chihuahua. The program is adapted to give it a local flavor. Continue to pray for the two releases there, an opportunity to bring an evangelical message to these people.

**Pennsylvania**—WBYO, Boyertown, is now carrying the Heart to Heart daily five-minute program at 12:30 p.m., Monday to Friday, in addition to the weekly program at 10:45 a.m., Saturday.

**Niagara Falls, N.Y.**—Heart to Heart listeners in this area can now hear Heart to Heart at the new time of 11:30 a.m., Friday,

on WHLD, formerly released at 11:15 on Saturday.

## District Mission Boards

**Illinois**—The forty-fifth annual meeting of the Illinois Mennonite Mission Board will be held at Dewey Mennonite Church, April 27, 28. Guest speakers will be H. Ernest Bennett, executive secretary of the general mission board, and Virgil Vogt. Bro. Bennett on April 27 will give the missionary message and speak on "The Task of a Mission Board Member." Bro. Vogt will speak on "The Christian Calling," his John F. Funk lecture.

The Scripture needs of Cuban refugees in Miami are being served by the American Bible Society. For three months, the Society assigned a Spanish-speaking representative to work in the area and plan for an efficient distribution program. The representative, Dr. B. Steele Ivey, was formerly head of the Spanish Department of Southwestern University in Georgetown, Texas. By mid-December, 98,200 Bibles, Testaments, and Portions had been distributed. A mailing offering Spanish Scripture Portions was sent to every pastor in the area.

—via American Bible Society.

Construction has begun in Jerusalem of a sanctuary for the Dead Sea scrolls. The structure, except for its dome, is underground, an idea suggested by the fact that the scrolls were found in a cave. The scrolls themselves will be kept under the dome.

## Invest in Missions

"Invest in the church," urges a brochure issued by the General Council of General Conference. "The King's business is not only the most important business in the world; it is also the biggest and best of all businesses," it continues in introducing the gift annuity program of the Mennonite Church.

A gift annuity is a legal contract made between a church agency and an individual or a couple. The contract guarantees a definite financial return, or annuity, for the life of the donors in exchange for a gift of cash, securities, or other property.

"The gift annuity agreement is an ideal method of giving to a Christian organization," states a periodical of another denomination. "It is not surprising that an increasing number of retired individuals and couples are using gift annuity agreements as a method of giving, and as a supplement to their retirement income at the same time." The 1954 Federal Tax Code permits special tax advantages to those who contribute to gift annuities.

The Mennonite Board of Missions and

Charities places annuity funds in income-producing investments considered secure and profitable and in keeping with the needs of the church. In this way the capital of the investment is preserved to provide donors with the returns agreed upon as long as they live. At the donor's death the remainder of the gift is used for the mission purpose designated by the donor in the contract.

The rate of return from a gift annuity is established by definite tables based upon life expectancy and remains fixed throughout the donor's life. The rate depends upon the age of the donor at the time the contribution is made, and is as high as 7.4 per cent for persons over 80.

Christian stewards welcome the opportunity to invest in the business of the King—to share more widely in the service of Christ and the church. Those having \$100 or more and who are interested in investing in the work of the church, may write for additional particulars to the Office of the Treasurer, Mennonite Board of Missions and Charities, P.O. Box 316, Elkhart, Ind.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

**J. N. Byler**, former director of the MCC Relief program, died on Feb. 14 at Lancaster, Pa. He had suffered from chronic congested heart failure. Bro. Byler was associated with the Mennonite Central Committee since 1941. Earlier he had taught at Hesston College. Funeral services were on Feb. 18. Obituary later.

A farewell service was held at La Junta, Colo., on Jan. 21, for Nelda Rhodes, who left this month for London, England, preparatory for work in East Nigeria.

**Herbert L. Yoder** was installed as pastor at Pigeon, Mich., on Feb. 18, with Moderator John C. Wenger, of the Indiana-Michigan Conference, in charge.

**Warren Leatherman**, Akron, Pa., led the singing at Lansdale, Pa., on Feb. 25, Church Music Sunday.

**Elmer Leidig**, Lake Charles, La., was a first-time caller at the Mennonite Publishing House on Feb. 19.

**Richard Birky**, Adair, Okla., spoke in the annual Bible Conference at Leonard, Mo., the weekend of Feb. 18.

The annual Bible Conference was held at Glad Tidings Church, Bronx, N.Y., Feb. 17, 18, with William Lauver, former missionary in Argentina, bringing the Spanish messages.

Ten couples who have passed their fiftieth wedding anniversary are members at Blooming Glen, Pa.

The Pennsylvania congregation, Hesston, Kans., has voted to move to Hesston and to build a new church there. This will be in co-operation with the Hesston congregation.

A Goshen College Biblical Seminary team conducted services on Jan. 28 at Lombard, Ill., and Bethel, Chicago, Ill.

The School for Ministers being conducted at Goshen Seminary has enrolled about thirty ministers, from New York, Pennsylvania, Ontario, India, Ohio, Iowa, and Michigan.

**S. C. Yoder**, veteran minister at Goshen, Ind., is recovering from surgery on Feb. 12.

**J. J. Hostetler**, Peoria, Ill., while visiting Christian education committees in the East, preached at Hyattsville, Md., on Feb. 11.

**David Brunner** was licensed to the ministry on Feb. 4 to serve as assistant pastor at Holdeman's, Wakarusa, Ind.

**Milton Brackbill**, Paoli, Pa., spoke in a Discipleship Conference at Central, Elida, Ohio, Feb. 6-11.

The Des Moines congregation joined the church at Fort Dodge, Iowa, on Feb. 25 in a fellowship supper and an evening singing.

A quartet which sings on the Crusade for Christ hour, a broadcast of the Congregational Mennonite Church, Marietta, Pa.,

gave a program at First Mennonite, Johnstown, Pa., a vesper program at Scottsdale, Pa., and an evening program at Springs, Pa., on Feb. 18. Members of the quartet are Phares C. Miller, C. Nevin Miller, A. Lincoln Keener, and Edwin B. Rutt.

Two Pittsburgh businessmen spoke at Kingview, Scottsdale, Pa., on Feb. 18 concerning the Pittsburgh Experiment.

The Choral Singers from Elizabethtown, Pa., under the direction of Henry Z. Longenecker, gave a program at Guilford Road, Jessup, Md., on Feb. 11.

A possible children's broadcast was the subject discussed at Scottsdale on Feb. 17 by a committee consisting of B. Charles Hostetter, Elizabeth Showalter, and Alta Mae Erb.

## Announcements

Spring Bible Conference at Hammer Creek, Lititz, Pa., with Lloyd Hartzler, Broadway, Va., and Nelson D. Landis, Lancaster, Pa., as speakers, March 3, 4.

I-W Conference with John R. Martin, former I-W administrator, as speaker, at Sandy Hill, Sadsburyville, Pa., March 3, 4.

Maynard Shetler, during the week of Feb. 26, is calling on the Augsburg Publishing House, Minneapolis, Minn., and then going on to Los Angeles to establish a West Coast depository for the Herald Summer Bible School series materials, and to present these materials to bookstore managers and employees at a Herald Press dinner. The new depository is Herald Press, 1001 Pine Ave., Long Beach 13, Calif. It will serve all retail and wholesale summer Bible school customers residing in California and Arizona.

Edward Stoltzfus, Hightstown, N.J., in Youth Conference at Peoria, Ill., March 18.

Fred Brenneman and wife, former missionaries in India and Tanganyika, at Barrville, Pa., March 11.

Bound volumes of the 1961 Gospel Herald are now available at the Mennonite Publishing House for \$8.25, plus postage. Likewise bound volumes of Christian Living and Youth's Christian Companion.

Paul Erb, Scottsdale, Pa., at Maple Grove, Belleville, Pa., March 25.

Nelson E. Kauffman, Elkhart, Ind., at Salem, Wooster, Ohio, March 16-18.

Missions Emphasis at Waterford, Goshen, Ind., March 25-28, with Howard Charles, Samuel Rolon, Warner Jackson, Frank Bishop, and the Mahlon Stoltzfus family as speakers.

Darrell Jantzi, Red Lake, Ont., at Breslau, Ont., March 11.

Dick Martin, from the I-W office at Elkhart, Ind., speaking in I-W orientation school, Lebanon, Oreg., March 2-4.

J. D. Graber, Elkhart, Ind., on "The Church Apostolic" at Manson, Iowa, March 18.

John and Ruth Koppenhaver, Hesston, Kans., at Perryton, Texas, March 23-25.

The Choral Singers, Elizabethtown, Pa., at Sunnyside, Lancaster, Pa., evening of March 4.

Dedication services for the church recently purchased by the Yellow Creek congregation at Rush and Penn., South Bend, Ind., afternoon of March 4.

Correction: John David Springer, instead of Willis Kremer, was ordained to the office of deacon at the Milford, Nebr., Mennonite Church on Jan. 14. Our information was in error, for which we apologize.

Correction: The instructors which we listed last week for the Christian Service Training School at Central Christian High School are instead instructors in a similar school on the same dates at Beech, Louisville, Ohio.

World Wide Gospel Fellowship at Neffsville, Pa., Saturday, March 3, 7:30 p.m. The E.M.C. Gospel Team that toured Mexico will speak and show pictures. You are invited.

## Evangelistic Meetings

John R. Martin, Neffsville, Pa., at Still Pond, Md., April 1-8. Michael Shenk, Sarasota, Fla., at Huntington Ave., Newport News, Va., Feb. 25 to March 4. Leonard Garber, Garden City, Mo., at Yoder, Kans., March 11-18. Howard Zehr, Elkhart, Ind., at Hopedale, Ill., Feb. 25 to March 4. Glen Sell, Gaithersburg, Md., at Hess's, Lititz, Pa., Feb. 17-25. John Drescher, Marshallville, Ohio, at East Chestnut, Lancaster, Pa., Feb. 18-25.

## Calendar

Iowa-Nebraska Mission Board meeting and Ministers' Conference, Sugar Creek, Wayland, Iowa, March 5-8.  
Eastern Ohio Ministers' meeting, Salem, Wooster, Ohio, March 15, 16.  
Eastern Mennonite Board of Missions and Charities, Mellinger's, Lancaster, Pa., March 20-22.  
Commission for Christian Education, Scottsdale, Pa., March 22, 23.  
Mennonite Publication Board annual meeting, Scottsdale, Pa., March 23, 24.  
General Council of General Conference, Chicago, March 29, 30.  
Summer Bible School Conference, Archbold, Ohio, March 31 and April 1.  
Open conference on education on alcohol and tobacco, sponsored by Committee on Economic and Social Relations and other church agencies, Goshen College, Goshen, Ind., April 5-7.  
Summer Bible School Conference, Antrim Area High School, Greencastle, Pa., April 7, 8.  
Ohio Mission Board and WMSA, North Lima, Ohio, April 13-15.  
Illinois Mission Board, Dewey, Ill., April 27, 28.  
Summer Bible School Conference, Denver, Colo., May 5, 6.  
Ontario Mission Board meeting, May 20, 21.  
Ohio MYF Convention at Beaverdam, Corry, Pa., May 30, June 1.  
Ontario Conference, June 5-7.  
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 12-14.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Rocky Mountain Mennonite Conference, place undecided, Aug. 31 to Sept. 2.



roughly brushed aside, He was "moved with indignation." Great character is not soft; at its very core is indignation at some things intolerably wrong!

So in his grim generation Moses began his discovery of holy ground, and when he came down from Sinai he carried with him ethical convictions that have shaken the centuries:

Thou shalt not kill.

Thou shalt not steal.

Thou shalt not bear false witness.

Thou shalt not covet.

Need I expand the application of this to us? Look at our world! It is hard to find God here. Well, we can start. We can see the evil here. This ought to arouse our indignation. We can also see the right, calling for our backing and support. We can at least quit our moral apathy and wake up to the momentous issues of right and wrong on our campus, in our city. That is where Moses started when he found holy ground in the wilderness.

This start, however, led him to a second stage: Moses in the wilderness confronted Moses. He had never had such a searching look at himself before. Outward wrongs were there demanding that someone set them right, but, if Moses was to help, he had to tackle Moses. To confront himself in a wilderness, to be told that there is opportunity in Egypt was a soul-searching experience. Tackle yourself, God said to Moses.

Of course, Moses at first backed off from that. Who was he to do anything about the Egyptian situation? "Meek as Moses" is a cliché now. Moses was far from being meek in any soft sense, but he was humble. All great character is humble. William Carey, one of the supreme figures in Christian history, a major pioneer in opening India to the Gospel, said, "If God could use me, He can use anyone." Moses was like that, and when at last on Nebo's lap he surveyed the Promised Land and recalled the long, long years in the wilderness, I can imagine him saying: "If God could use me, He can use anyone." So, of course, he shrank from God's formidable call at first, but not finally. Once a man named Wilfred Grenfell landed in Labrador on a gala vacation cruise, visiting for fun a strange coast. Landing on that bleak, inhospitable shore, however, he wrote afterward, "I attended nine hundred persons who never would have seen a doctor if I had not been there." A divine voice must have said to him, "The place whereon thou standest is holy ground."

We come to grips with our central theme, however, when we follow Moses' experience to a deeper level. In this encounter with *right* and *wrong* he came face to face

with God. Whatever may have been his idea of God, it is clear from the record that he had not in the least expected to meet God there. What kind of situation was that in which to encounter God?

Many of us are precisely in that state of mind. We habitually talk of God in terms of love, beauty, goodness, so that when we face a situation in our personal experience or in the world at large where love, beauty, goodness are singularly absent, we lose all sense of God. Where is He? Our modern liberalism has contributed to this state of mind. Sings James Russell Lowell:

God is in all that liberates and lifts,

In all that humbles, sweetens, and consoles.

That is true. Wordsworth sings:

God is

A presence . . .

Whose dwelling is the light of setting suns,  
And the round ocean and the living air,  
And the blue sky, and in the mind of man.

That is true. But if the only God a man has is a God who thus is seen in the lovely things of life—its beauty and graciousness, the light of its setting sun, its liberating and consoling hours—then when he finds himself in some tough, dismaying experience in a desert where beauty, goodness, and loveliness are absent, where is God then? In days like these I need the God who encountered Moses in the wilderness, the God who challenged Grenfell in Labrador.

As a matter of historic fact, some of the most memorable encounters with God in history have been of that type. Moses in the desert; Daniel in Babylon with his exiled people; Job, out of his tragic calamity, saying, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee"—the Old Testament is full of such. As for the New Testament, there is Calvary. Crucifixion is not lovely! Who, casually looking on, would have thought God was there? But countless millions since, with hushed and grateful hearts, have seen that Calvary was holy ground. It is no accident that man finds in tragic situations some of his profoundest insights into the divine. Soft occasions do not bring out the deepest in man.

Last quarter we had a series of studies on Christian growth. One outstanding impression was again and again revealed—that Christian growth is nurtured in suffering. The Bible, literature, history confirms this over and over. Where did Jesus say, "Not my will, but thine, be done"? In Gethsemane. When did Luther write "A Mighty Fortress Is Our God"? When he was risking his life. Where did Sir Thomas More say, "I die, the king's good servant, but God's first"? On the scaffold.

I do not know where this truth hits you, but for these just mentioned we are quite sure their deepest faith in God sprang not so much from their Galilees where God

clothed the lilies, but from times when the rain descended and the floods came and the winds blew.

We know the familiar plaint that the world is in such a mess, its evil so senseless, so brutal. The world's evil is a great mystery. It raises questions which none of us can answer, but over against the souls who because of the wilderness lost God, we can build a longer list of souls who found Him. They are a great company. There isn't time to start the list now, but if you want to do it for yourself, the list is started for you in the eleventh chapter of Hebrews. It would be worth while to bring it up-to-date.

But, after building such a list, one may be fairly sure of one thing: that God, for these people, probably was first found in likely places. Some beauty, some love, some goodness made them aware of God. We have the chance now to discover Him. Our places here on campus are quite "likely." We need to start now by resolving to find Him in a likely place. Some beauty, some goodness, some loveliness is here, some nobility of character, unselfish sacrifice, moral courage, and lives through which a divine light shines. And Christ is here, too. We need to find God in these likely places first, in order that we won't miss Him when circumstances lead us through unlikely places.

Prayer: *Lead us, Lord Jesus, to the experience needed to make us comprehend Thee. Help us to be willing to be led. Through our struggle, help us not to miss the signs that show us who Thou art and who we are and who other people are and our relationship each to the other. Amen.*

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**Kiss the Son**, by Don J. Kenyon; Christian Publications, 1961; 102 pp.; \$2.75.

This little volume is packed full of forceful, pithy, Biblical statements on world missions. It is current in perspective, and does not fall into an eschatological controversy, but gives a triumphant picture. The author opens the reader's eyes and heart to truth that inspires one to be a missionary of the Lord of the universe.

The writer has divided the psalm into four paragraphs which emerge from the text. He writes with conviction, penetrating insight, and evident love for the Lord. He believes that the day of the Son's coming was the morning of the resurrection. He is the first-begotten from the dead, and the prince of the kings of the earth. After reading this small book, one has vision from the Word to overcome the pessimism that emerges from the current press reports. This is a book well worth reading and a message well worth contemplating.

—Nelson E. Kauffman.



# Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Baer**, Adam D. and Trella (Bontrager), Norstown, Pa., first child, Adam Drake, Jan. 22, 1962.

**Bowles**, Douglas and Marjorie (Leis), Shakepeare, Ont., second child, first daughter, vonne Marjorie, Feb. 4, 1962.

**Brunk**, Dr. S. Fred and Phyllis (Frey), Charlottesville, Va., third child, second son, Tarleton Geoffrey, Feb. 10, 1962.

**Detwiler**, Dale and Marcella (Albrecht), Atkinson, Ill., third child, first son, David Jonathan, Feb. 5, 1962.

**Drescher**, James and Nancy Jane (Sollenberger), Annville, Pa., a daughter, Lori Susan, Feb. 6, 1962.

**Eshleman**, James M. and Ada (Strite), Chewsville, Md., fifth living child, fourth daughter, sther Marie, Jan. 6, 1962.

**Gingerich**, Eli and Mary Catherine (Yoder), Plain City, Ohio, first child, Ronda Cecile, Jan. 2, 1962.

**Gotwals**, William and Alice (Hagey), Frankonia, Pa., second child, first daughter, Joan, Jan. 20, 1962.

**Halteman**, Claude L. and Ellen (Moyer), Telford, Pa., second child, first daughter, Janet, Feb. 2, 1962.

**Helmuth**, Jacob F. and Lydiann (Miller), Plain City, Ohio, first child, Donna Elaine, Dec. 30, 1961.

**Hershey**, Leonard D. and Genevieve (Metzger), Portland, Maine, first child, Sandra Jean, Feb. 2, 1962.

**Histand**, Claude H. and Arlene (Alderfer), Parkasie, Pa., sixth child, fourth son, Gary Dean, Feb. 1, 1962. (Third son deceased.)

**Kinsey**, Ray J. and Grace (Weidlich), Archbold, Ohio, first son, Randy Jay, Nov. 15, 1961.

**Kreider**, Paul H. and Marian (Wissler), Lititz, Pa., third son, Daryl Lynn, Oct. 30, 1961.

**Kurtz**, Andrew and Barbara Ellen (Yoder), Marionville Center, Ohio, first child, Marilyn Rose, Dec. 27, 1961.

**Lauber**, Leo and Ellen (Kauffman), Tofield, Ill., second child, first daughter, Darlene Denise, Feb. 3, 1962.

**Layman**, Emory F. and Luella (Shenk), Harrisonburg, Va., sixth child, second daughter, Jane Elizabeth, Feb. 7, 1962.

**Marner**, T. James and Nadine (Kauffman), Alispell, Mont., third child, second daughter, Mary Janette, Jan. 6, 1962. (One child deceased.)

**Martin**, David B. and Faye (Stoltzfus), Elverton, Pa., second daughter, Beverly Jane, Jan. 5, 1962.

**Miller**, Richard L. and Lois (Troyer), Engadine, Mich., fifth child, first daughter, Christine Joy, Jan. 26, 1962.

**Myer**, Wilmer E. and Martha (Herr), Lititz, Pa., third child, second daughter, Karen Louise, Feb. 8, 1962.

**Oswald**, Merlin Dean and Betty Ruth (Stucky), Wisner, Nebr., a daughter, Cherylynne, Jan. 3, 1962.

**Otto**, Amos and Anna (Wagler), North Canton, Ohio, second child, first daughter, Donna Kay, Feb. 7, 1962.

**Roggie**, Merle J. and Beulah (Zehr), Crohan, N.Y., first child, LuAnn Renee, Feb. 5, 1962.

**Roth**, Herbert and Janene (Leichty), Milford, Nebr., first child, Wesley Wayne, Jan. 9, 1962.

**Schantz**, Gerald and Virginia (Booker), Peemer, Nebr., third child, second daughter, Teresa Leigh, Feb. 8, 1962.

**Schlegel**, Paul and Audrey (Gerber), Tavi-

stock, Ont., first child, Judith Pauline, Jan. 28, 1962.

**Schultz**, Norman and Fern (Steinman), Millbank, Ont., first child, Sharon Yvonne, Jan. 2, 1962.

**Souder**, R. Lester and Miriam W. (Landes), Skippack, Pa., sixth daughter, Cheryl Renee, Feb. 10, 1962.

**Stoltzfus**, Allen L. and Malinda (Stoltzfus), Honey Brook, Pa., third child, second son, Nathan Paul, Feb. 1, 1962.

**Strite**, Allen E. and Anna May (Martin), Clear Spring, Md., fifth child, third son, Luke Leroy.

**Troyer**, Phil and Joyce (Miller), Lagrange, Ind., first child, a daughter, Jodie Lynne, Feb. 8, 1962.

**Troyer**, Ralph and Esther (Carpenter) Engadine, Mich., fourth child, first daughter, Valerie Gayle, Oct. 20, 1961.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Ash-Byler**.—Orval Ash, Phoenix, Ariz., Paradise Valley cong., and Bertha Byler, Gap, Pa., Maple Grove cong., by Aaron F. Stoltzfus at the home of the bride, Feb. 10, 1962.

**Beck-Kauffman**.—Ronald Beck, Archbold, Ohio, Central cong., and Carol Jean Kauffman, Archbold, Zion cong., by P. L. Frey at Zion, Dec. 2, 1961.

**Furlow-James**.—Lee Andrew Furlow and Mary Elizabeth James, Newtown cong., Sarasota, Fla., by Mervin Shirk at the church, Dec. 9, 1961.

**Helmuth-Swartzentruber**.—Harley Helmuth and Elva May Swartzentruber, both of Kalona, Iowa, Fairview C.M. cong., by Morris Swartzentruber at the church, Feb. 9, 1962.

**Ratzlaff-Holdeman**.—John Ratzlaff, Winton, Calif., Sharon cong., and Alma Holdeman, Lakewood, Colo., First Mennonite cong., by E. M. Yost at the home of the bride, Dec. 17, 1961.

**Slabaugh-Hull**.—Robert Lee Slabaugh, Goshen, Ind., North Goshen cong., and Judy Pearl Hull, East Goshen cong., by S. C. Yoder at his home, Feb. 6, 1962.

## Anniversaries

**Birkey**. Mr. and Mrs. Andrew F. Birkey celebrated their golden wedding anniversary Dec. 17, 1961, with open house and a program at the East Bend Church, Fisher, Ill., where they were greeted by 350 friends and relatives. They were married Dec. 28, 1911, by Bishop Peter Zehr, and are members of the East Bend Church. They have 2 children (Harold E., Jackson, Wyo.; and Helen E. De Simone, Fisher, Ill.) and 2 grandsons.

**Esbenshade**. Milton H. Esbenschade and Sara Ella Shaubach were married on Jan. 18, 1906, at the home of the bride in Strasburg Twp., Lancaster Co., Pa. The ceremony was performed by Willis C. Esbenschade, an older brother of the groom. Within a year after their marriage, Bro. and Sister Esbenschade united with the Strasburg Church. They quietly celebrated their fifty-sixth wedding anniversary on Jan. 18, 1962, when members of the family and friends called informally in the evening to express congratulations. They are the parents of seven children: Elizabeth F.—Mrs. Harry K. Landis, Soudersburg; Martha H.—Mrs. J. Willis Landis, Mary E.—Mrs. Aaron

H. Denlinger, and Elias B., Paradise; Noah S., East Lampeter Twp.; Ella Mae—Mrs. Samuel S. Wenger, Paradise; and Milton A., East Drumore Twp. They also have 23 grandchildren and 9 great-grandchildren. All the children are members of the Lancaster Mennonite Conference.

**Graber**. Joseph Graber and Barbara Rich were married at the bride's home near Noble, Iowa, on Jan. 30, 1912, by Sebastian Gerig. They observed their fiftieth wedding anniversary on Jan. 28, 1962, by open house at the Sugar Creek Mennonite Church Fellowship Center. They have 10 children and 34 grandchildren. The children are Welma—Mrs. Boyd Nelson, Elkhart, Ind.; Raymond, Hesston, Kans.; Clarence, Mt. Pleasant, Iowa; Willis, Wayland; Dr. Virgil, Goshen, Ind.; Rachel—Mrs. Roger Wyse and Bernice—Mrs. Max Roth, both of Wayland; Lois—Mrs. Wilbur Swartzendruber, Wellman; Sara Lu—Mrs. C. Richard Frederick, Bay Port, Mich.; and Beulah Mae—Mrs. Dale Swartzendruber, Wayland. The entire family was present for the anniversary. They are both in good health and find much enjoyment in gardening.

**Hartzler**.—Amandus D. Hartzler and Barbara Oesch were married on Sunday, Jan. 4, 1912, by Will Helmuth at his home. Their four sons (Grover, Ralph, Robert, and Amandus, Jr.), as well as a large group of friends, were present for the anniversary celebration, which was held at the East Lynne (Mo.) school auditorium. Bad weather kept many from coming. Bro. Hartzler's sister and her husband, Mr. and Mrs. Lloyd Garber, from Alpha Minn., also attended. They are members of the Sycamore Grove Church.

**Schnell**. Hervey A. and Emma (Yoder) Schnell, Orrville, Ohio, observed their fiftieth wedding anniversary on Wednesday, Dec. 20, 1961. Open house was held in their honor at the Orrville Mennonite Church on Sunday afternoon, Dec. 24. The Schnells are the parents of four children: Frances—Mrs. Marion A. Lehman, Goshen, Ind.; Myrtle—Mrs. Emanuel Hertzler, Dearborn, Mich.; Dr. Kempes Y., Tougaloo, Miss.; and Mary—Mrs. Denton E. Croyle, Wadsworth, Ohio. There are ten grandchildren. Both Mr. and Mrs. Schnell are in good health and are active members of the Orrville Mennonite Church.

**Weiler**. Mr. and Mrs. Jacob B. Weiler, Elverton, Pa., celebrated their fiftieth wedding anniversary on Jan. 28, 1962, with a family dinner, and an open house in the afternoon. Attending the dinner were Mr. and Mrs. Warren C. Weiler and daughter, Elverson; Mr. and Mrs. Walter C. Overgaard and six children, Lancaster; Mr. and Mrs. Christian U. Stoltzfus and three children, Joannia; and Mr. and Mrs. J. Mervin Weiler and four children, Elverton. Missing from the family gathering were Mr. and Mrs. James M. Weiler and daughter Lori, of Fergus Falls, Minn. Lori is the only great-grandchild of the couple. The Weilers are members of the Ebenezer Church.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Miller, Abraham F.**, son of John C. and Fannie (Hostetler) Miller, was born at Kalona, Iowa, March 2, 1886; died of a heart attack at Sarasota, Fla., where they had gone for the winter, Jan. 22, 1962; aged 75 y. 10 m. 20 d. On Nov. 15, 1906, he was married to Susie Miller, who survives. They enjoyed over 55 years of married life. He was one of 16 children who grew to maturity. Also surviving are 4 daughters and 2 sons (Katie—Mrs. R. D. Yoder, Emma—Mrs. Edward Yutzky, Samuel A.,



Wilma—Mrs. Rufus W. Yoder, and Mabel—Mrs. Enos D. Bontrager, all of the Hutchinson, Kans., community; and Calvin, Minot, N. Dak.), 20 grandchildren, 13 great-grandchildren, 3 brothers and one sister (Henry, Wellman, Iowa; Harvey, Kalona; John, Lagrange, Ind.; and Mary Anna Miller, Kalona). He was a member of the Yoder (Kans.) Mennonite Church. Funeral services were held at Sarasota, Jan. 22, and at Yoder, Kans., Jan. 27, with Harry A. Diener and Sanford King officiating.

**Reil, Phillip Herbert**, son of John and Barbara (Zehr) Reil, was born near Milford, Nebr., March 7, 1879; died at his home in Milford, Nov. 30, 1961; aged 82 y. 8 m. 23 d. He was the last survivor in a family of 10 children. On Sept. 15, 1904, he was married to Minnie B. Stormer, who died Oct. 30, 1948. Surviving are one daughter (Esther—Mrs. Ralph Jantze) and 2 grandchildren. He was a member of the Bethel Church. Funeral services were held at the Bellwood Church, Dec. 2, with Warren A. Eichler and Ivan R. Lind in charge.

**Shantz, Mildred Louise**, daughter of Mr. and Mrs. Lloyd George, was born at Kitchener, Ont., Nov. 8, 1913; died at her home in Colborne Village, near Simcoe, Ont., Nov. 11, 1961; aged 48 y. 3 d. On Aug. 8, 1936, she was married to Merle Shantz, who survives. Also surviving are 2 sons and 3 daughters (Stephen, London, Ont.; John, Margaret, Ruth, and Edith Ann, all at home), her parents, and one brother (John George, Sarnia). Funeral services were held Nov. 13 at the Old Windham United Church, with W. J. Moore officiating. A service for friends and relatives was held at the Wanner Mennonite Church, where Bro. and Sister Shantz ministered from 1948 to 1959. The service was in charge of Howard Good, assisted by Harold D. Groh, John W. Snyder, and J. B. Martin, representing the Mennonite Conference of Ontario.

**Stemen, Mary**, daughter of Lewis and Martha (Huber) Brenneman, was born in Perry Co., Ohio, March 20, 1881; died after a 2-year illness of leukemia at the Lima (Ohio) Memorial Hospital, Nov. 25, 1961; aged 80 y. 8 m. 5 d. On Oct. 21, 1899, she was married to Simon Stemen, who survives. Also surviving are one son (Lewis, Mio, Mich.), 3 daughters (Una—Mrs. Benjamin Hoover and Amanda—Mrs. Richard Kerman, both of Elida; and Martha—Mrs. John Swartz, Stuarts Draft, Va.), one brother (Perry, Norfolk, Va.), 2 sisters (Cora—Mrs. Henry Good, South Boston, Va.; and Sarah—Mrs. Clay D. Sherrick, Lima, Ohio), 8 grandchildren, 11 great-grandchildren, and one great-great-grandchild. She was a member of the Salem Church, where services were conducted Nov. 28, in charge of Richard E. Martin.

**Widrick, John S.** son of Christian and Katie (Schrag) Widrick, was born near Croghan, N.Y., March 16, 1889; died at Watertown, N.Y., Jan. 5, 1962; aged 72 y. 9 m. 20 d. On Feb. 1, 1912, he was married to Anna R. Moshier, who died Dec. 31, 1925. Eleven children were born to this union, 4 dying in infancy. On Jan. 11, 1927, he was married to Libbie Roggie, who survives. Five children were born to this union; 2 died in infancy. Surviving are 7 sons and 3 daughters (Amos and Andrew, Martinsburg, N.Y.; Ernest, Chris, and Lawrence, Woodville; Ervin, Mannsville; Clayton, Adams; Nina—Mrs. Reginald Zehr and Anna Mae—Mrs. Raymond Roes, Lowville, N.Y.; and Catherine, at home), one brother (Jonas, Lowville), and 3 sisters (Veronica—Mrs. David Zehr, Copenhagen, N.Y.; Katie—Mrs. Daniel Moshier and Anna—Mrs. Albert Kloster, Croghan, N.Y.). One brother and 3 sisters also preceded him in death. He was a member of the Woodville Church, where funeral services were held Jan. 8, in charge of Andrew Gingerich, assisted by Donald Jantzi and Norman Lyndaker.



## ITEMS AND COMMENTS

### BY THE EDITOR

Dr. Richard M. Fagley, executive director of the Commission of the Churches on International Affairs, said in a speech at New Delhi, India, on Nov. 27, 1961:

"This massive increase (in population) is utterly without precedent in the past ages of man. During the past 35 years, four fifths of the human increase, or 800 million persons, have been added to the population of Asia, Africa, and Latin America—the regions least prepared to cope with a rapid population growth. Unless answers are found, it probably means catastrophe in one form or another for many of the developing societies."

International disease control, according to Dr. Fagley, is largely responsible for this situation. Migration, improved methods of agriculture, family planning, industrial development, and education may alleviate the problem to a degree; but Dr. Fagley questions whether even the combination of these will be adequate.

A Southern Baptist Convention in South Carolina voted down a motion that Baptist colleges consider integration, but students of these same colleges voted five to one that their colleges should prepare to accept integration. The young people know it is inevitable and probably they see that it is even Christian and desirable.

Fidel Castro's government in Cuba forbade the observance of Christmas as a religious festival during the recent holiday season. Traditional Christmas shopping was banished with the suggestion that Cubans "buy only necessary things, so that no one will go without because of you." Sources from Cuba indicate that only half of the 700 Protestant churches are still open.

American Baptist Convention personnel are moving into the new headquarters building at Valley Forge, Pa. The intention is to house all the denominational agencies under one roof. However, many employees are refusing to leave New York and 166 are reported to have resigned. The

new headquarters, a circular building, will be dedicated during the Baptist National Convention in Philadelphia in May.

A family service association lists the following as stresses on the American family life: (1) a tripling of the rate of illegitimacy in the last 20 years; (2) a divorce rate of one in four new marriages; (3) a delinquency rate tripled since 1940; and (4) an annual admission rate to mental hospitals of more than 200,000 persons.

A Catholic newspaper reports grave crises in family life in Latin America. Divorces and separations are increasing, abortions are nearly equal to the number of births in some countries, and fathers refuse to undertake their role as leader of the family.

A group of praying Leningrad Baptists, according to the Associated Press, invaded the antireligious museum in October and tried to convert visitors. When the Baptists were expelled, they continued their activities in front of the building. The incident was reported in January by *Pravda*, communist newspaper.

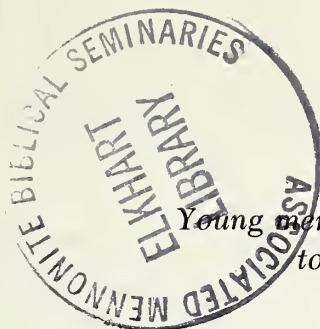
A jazz service in a West German church attracted standing-room-only crowds and had to be repeated the second time for the young people waiting outside. This service featured a five-piece jazz band playing hymns in jazzy rhythms.

The Southern Association of Colleges and Secondary Schools has discontinued its separate list of approved Negro colleges, and admitted 16 more Negro schools to full membership.

There are one billion copies of comic books sold in the United States each year at a cost of \$100,000,000. This is four times the budget of all the public libraries in America. It is more than the cost of the books used in all of our primary and secondary schools.—D. Carl Yoder.



# Gospel Herald



Young men in Alternative Service are challenged to true discipleship, to consistent living, to a witness of the Gospel of love, to truly represent Jesus Christ.

TUESDAY, MARCH 6, 1962  
VOLUME LV, NUMBER 10

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## The Challenge of I-W Service

By John E. Lapp

*"I write unto you, young men, because ye have overcome the wicked one."*

I-W is a calling to Christian service for young men who are strong, men in whom the Word of God abideth, men who have overcome the wicked one. It is service for God and the church, in answer to the call of our government.

I-W service affords opportunity for a definite Christian witness. Entering into I-W service demands a deep commitment to a cause! Christians today have a great lack in the degree of their dedication and commitment to the cause of Christ and their witness to Him.

The great opportunities which are confronting the Christian Church today call for devotion to Jesus Christ as Lord and Master, dedication of all abilities to Jesus Christ for the furtherance of His Gospel, and the total commitment of life, which involves the complete abandonment of self.

Three great challenges that come to every young man as he looks forward to his I-W service are: (1) his preparation; (2) his church fellowship; (3) his communication of the Gospel of love, peace, and good will.

### His Preparation

A real conscientious objector is not made in a day. The testimony of the Christian conscience is based upon a lifetime of experiences with God. These experiences begin with:

*The home training.* "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II Tim. 1:5). "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15).

Today's youth are the product of their Christian forebears. It is true that there are some conscientious objectors to war who do not have the background of a peace church. However, two thirds of the conscientious objectors who are giving the testimony for conscience in I-W services today stem from the background of the Mennonite churches. This means that of nearly 1,700 men who are presently assigned to I-W services, more than 1,100 come from the Mennonite brotherhood.

Timothy was the man he was because of his mother's and grandmother's influence. Samuel became a strong, fearless, stalwart prophet of God as a result of his mother Hannah's prayers and influences. Moses became the great leader of the children of Israel standing for the principles of his conscience because of his godly mother Jochebed. John the Baptist, a bold and fearless prophet of God, who heralded the coming of our Lord, was much influenced by his aged mother, Elizabeth.

The first primary institution of learning for every child is the home, and we must



# Prayer of a Christian

By CAROLE MOLDOVANYI

Lord, help my faith to grow  
In sunshine or in rain,  
In illness and in pain  
That others I may show  
Thy miracle of love,  
Reflected from above.

Dear Lord, help me to show  
A lonesome pilgrim here  
That Thou art always near.  
Through me may others know,  
And through Thy Book as well,  
That they in light may dwell.

Dear Lord, may people see  
A Christian witness true,  
Who holds not light from view.  
Grant, O Lord, that I may be  
Shining proof of Thy love  
Reflected from above.  
Doylestown, Pa.

add that the primary agency for the instilling of faith in the life of every child is the *Christian home*.

The church has the responsibility of preparing youth for their I-W services. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs" (John 21:15).

The faith, the doctrines, the historical background, the present activities, the life of the church must be clearly taught to every youth in order to promote the feelings of loyalty to his church.

The doctrine of love and nonresistance must be effectively taught to every youth.

The illustrations and examples of those who have demonstrated this practice must also be given to them in order to present the proper challenges for their life.

The church has the tremendous responsibility of teaching the all things and especially of preparing youth to leave their homes and to live in another climate, under new environment, amid other influences.

One mother lamented the fact that her

sons do not want to leave home to engage in any form of Christian service or witness, such as I-W service. This is a reflection upon parents who have failed to prepare their children for the time when they must face the great decisions of life. It is a further reflection on the church, which has failed to accomplish its best in providing for their youth.

Every youth should be challenged with 1 Tim. 4:12, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

*Preparation through personal study.* "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

Youth need to be taught how to use the Bible, with concordance and other helps. Youth need to be provided with the proper type of reading materials. Youth need to be provided with study courses. Youth need to learn to study on their own, using their own resources and acquiring the convictions for their living through their own self-study.

*Preparation through the orientation schools which the church has provided.* The purpose of orientation is to help youth to see more clearly the background of their own faith as it is based upon the Word of God, the background of their own church life as it is recorded in history, and the great purpose of the church in the world today. They must be taught to recognize the great opportunities of Christian service in I-W and the challenges of voluntary service. They must become aware of the adjustments that must be made when one leaves the farm and enters the city and the need to maintain a personal devotional life. Youth must also be taught how to relate oneself to the church in a new location.

All of the above is given in context of the meaning of Christian discipleship and the living of the peace testimony in daily experiences.

*Orientation is a must for every young person who leaves home and enters I-W service.*

## Maintaining Church Fellowship

One of the important needs of every youth is to maintain a warm relationship with the church where he is located and to maintain the ties with his home church.

Since the I-W program has been insti-

# Our Readers Say—

"Christian Vocation" (Jan. 9) was an article worthy of commendation. Truly we disciples have a command to go and teach and win souls. God will supply the necessities of life if we obey His basic and primary command. Any occupation in which we work more with things than with people is unworthy of our time and effort. We are called to be more than congenial folks who mind their own business. Our business is the winning of souls. We should not simply be good in contrast to the worldly throng, but the best we can possibly be through Christ. Peter and Andrew left their nets, and so must we. Christ gave His best for us; can we do less for Him?—Donald Schrader, Freeport, Ill.

tuted, the Mennonite Church has maintained a deep conviction that it must be kept very close to the heart of the church. Youth cannot live unrelated to the church for two years. As the result of the ideal, young people are being directed to locations where there are active churches with an ongoing program, or to locations where a church is being contemplated.

Not all youth follow the recommendations that are given to them, and some do find themselves in isolated situations where they are not really happy. It is possible for youth to be happy and to enjoy the will of God, even though they are isolated, if their roots are deep enough in the Word of God and the heritage of faith so that they are able to maintain their Christian convictions.

Youth want to be where they are challenged to do that which is worth while. Certain directions need to be followed in order to obtain the utmost of happiness and usefulness.

*Youth should follow the directions given to a recommended location.* Most of these locations are in the cities or near cities because the hospitals are located there. Most of the I-W men are serving today in either general or mental hospitals. There are many opportunities for service and witness with the provisions that have been made by the church today.

West of the Rocky Mountains the opportunities are mostly found in voluntary service. There are many opportunities for voluntary service east of the Rocky Mountains also, but there are more opportunities found for I-W earning service in the eastern part of the country than are to be found west of the Rockies.

(Continued on page 237)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

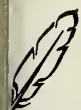
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## *"I Smile at People Who Are Nice to Me"*

Guest Editorial

I just returned from getting my mail at the post office. I took three-year-old Janie along. She held my hand and prattled all the way. I smiled at my neighbors, or nodded to them, or said "Good morning." I met them on the sidewalk. Little Janie looked up into my face and said very seriously, "I smile at people who are nice to me." Deep satisfaction shone from her innocent eyes as she said it.

"That's fine," I said. "It's nice to smile at people."

Then I began to think: I'm still thinking. "I smile at people who are nice to me." What a profound revelation of human nature! "For if ye love them which love you . . . do not even the publicans the same?" "I smile at people who are nice to me." Yes, indeed.

"And if ye salute your brethren only . . . do not even the publicans so?" Certainly I smile at people who are nice to me.

How pious we are! We are nice to people; we smile at them—to those who are nice to us. But let someone snarl at us! Oh, no, we wouldn't say it, but "G-r-r-r" grind the gears of our inmost feelings.

"But I say unto you, Love your enemies, bless them that *curse* you." But how can we smile at people who are mean to us?

"Do good to them that *hate* you." "But how can we—?"

"Pray for them which *despitefully* use you." "But— This is too much; it is unnatural."

Exactly. The Father has smiled at us and made us His children. Since then we are to be like the sun that smiles on the evil and the good. We are to be like our "Father" who smiles on all, not because *they* are lovely but because *He* is love.

Let's keep on smiling (loving) at people who are *not* nice to us.

Roy S. Koch.

## *Come and Dine*

Guest Editorial

The Lord is again inviting us to His table. All things are now ready. He says, "Come and dine."

In the Parable of the Great Supper, recorded in Luke 14:15-24, a certain man (the Lord) prepared a great feast and sent out many invitations. But all who were invited excused themselves and refused to accept the kind invitation.

One man refused to come because of his *passion for wealth*—he had bought a piece of ground and could not leave it.

Another refused because of his *care and anxiety of business*—he had to work—he had to look after his oxen.

A third was kept from coming because he *had plans of his own*—a feast of his own—he had married a wife—she came first.

Morgan, in commenting on this parable, says, "They would not come. Why not? There is only one answer, that they did not like their host. One cannot argue anything else. The neglect lies deeper than that of a supper table. The objection is to the one who sent the invitation.

*If we truly love our Lord, we will want to come to His table.*

Let us come and dine!

### 1. *Jesus desires our fellowship.*

"And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer" (Luke 22:14, 15).

### 2. *We need His grace.*

"For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28).

### 3. *We need His life.*

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:51).

### 4. *We need His presence.*

"For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John 6:55, 56).

### 5. *We need His strength.*

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit:

for without me ye can do nothing" (John 15:5).

### 6. *We need the Christian fellowship.*

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread" (I Cor. 10:16, 17).

### 7. *Let us therefore thus honor Him.*

"... this do ye . . . in remembrance of me" (I Cor. 11:25).

The communion is not a mechanical process. Christ is not a vending machine; He is the vine. We do not receive His blessing by coming to communion twice a year—by dropping in the coin and collecting the blessing. We realize His blessing by living in a year-long vine-branch relationship with Him and allowing His life, grace, and strength to flow through us.

Communion is merely the periodic representation and affirmation of this existing relationship.—Russell Krabill.

## *From My Bible Collection*

## Tyndale—The English Luther

By GERALD STUDER

There can be little doubt that *the* most outstanding personality in the whole exciting story of the translation of the Bible into English is William Tyndale. This can be said in spite of the fact that Wycliffe was earlier. In fact, Wycliffe's death preceded Tyndale's birth by a hundred years. Tyndale's translations were not translations of translations, as were Wycliffe's, but were rendered directly out of the original languages. Besides Tyndale's New Testament and the Pentateuch, only the Book of Jonah was published during his lifetime. He spent much time in constant revision of his translations. And such a master was he of a simple and forceful literary style that it is no exaggeration to say that substantial portions of the King James Version are nothing but a copying of the martyred translator's work.

In some painstaking attempts to determine just how much Tyndale influenced the Authorized Version of 1611, it has been found, for example, that nine tenths of I John and five sixths of Ephesians are retained from this one man's previous work. These proportions are found to be the case for the entire New Testament. So striking a fact is this that Ira Maurice Price has said: "Such an influence as that upon the English Bible cannot be attributed to any other man in all the past."

In my collection, I am delighted to have a reprint of the 1534 edition of Tyndale's



New Testament with his notes and Prefaces that was published as recently as 1938. I am even more delighted to possess a first and limited edition of 500 copies of Tyndale's Pentateuch, edited by Rev. J. I. Mombert, and published in New York in 1884. The only copy of this reprinting of the Pentateuch that I have ever known to be for sale was offered for \$40.00.

The story of Tyndale's life is grand and sad at the same time. He was born in 1484 and was well educated at Oxford and Cambridge. He is reported to have been "singularly addicted to the study of the Scriptures." He had a passionate conviction that the Bible should be in the language of the common people and available to them. At the time these convictions were developing in Tyndale, neither of these things was true, by any means. In many ways he disagreed with the teachings of the church in his day. In one of his controversies with a churchman, Tyndale is reported to have said, "If God spare my life, ere many years I will cause a boy that driveth a plough shall know more of the Scriptures than thou doest." When his opponents became too numerous, and even began to threaten his life, he went to London, but, finding no more encouraging reception to his ideas there, he went to the continent, where he spent much of the next year in close relations with Luther.

In April, 1525, Tyndale went to Cologne to put into print his completed translation of the New Testament. Here he found Quentel, a printer who agreed to undertake the work. But it so happened that some of Quentel's printers boasting of the new victories to be won for Lutheranism in England were overheard by Cochlaeus, a vigorous enemy of Luther and a member of the anti-Reformation party. To be certain of his facts, Cochlaeus invited these printers to his home and wine and dined them until they talked freely, giving away the secret that they were printing 3,000 copies of the New Testament in English for Tyndale, to be secretly distributed throughout England.

As a result of this Catholic's spying and reporting to the authorities, the work was stopped. Tyndale, however, with his secretary, took the printed sheets and narrowly escaped by boat up the Rhine to Worms, a Lutheran stronghold. Edition after edition was successfully published and shipped off to England hidden in cases of merchandise. These forbidden books were in equally great demand by both the common people and the church authorities, by the first in order that they might read them, and by the second that they might burn them!

So fiercely and systematically did Tyndale's opponents work, that of the esti-

mated 18,000 copies of the New Testament printed between 1525 and 1528 and widely sold throughout all England and Scotland, only two fragments are known to be preserved. Why was Tyndale's New Testament so opposed? In the first place, it was strongly Protestant; secondly, it was not careful to retain the long-cherished words of the Latin Vulgate; and thirdly, it placed the Bible in the hands of the common people.



The church leaders wisely feared that they could not carry out their superstitious practices if the people were to read the Scriptures for themselves. Furthermore, the marginal notes were contrary to the accepted doctrine of the day. Even King Henry said Tyndale's work was only designed to "infect the people."

By a Judas-like act of treachery performed by a Roman Catholic fellow Englishman, named Henry Philips, Tyndale was slyly betrayed into the hands of officers of Emperor Charles V and carried off to a dungeon in Vilvorde Castle near Brussels, Belgium. He had been sought out by his traitorous "friend" at his residence in exile at the English House, an English merchants' club, in Antwerp.

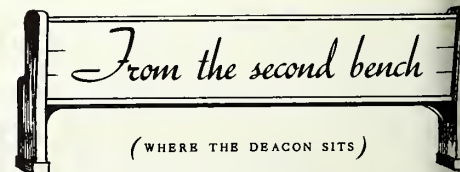
While imprisoned and awaiting trial he is believed to have been permitted to use his Hebrew Bible, grammar, and dictionary, and possibly his Greek Testament. He is supposed to have once more revised his English New Testament and perhaps also to have translated Joshua to II Chronicles, though this latter work was never published. On Oct. 6, 1536, Tyndale was brought to trial and, being proved a heretic, was condemned to death. He was tied to a stake, praying, according to one chronicler, these words: "Lord, open the

King of England's eyes," and then was strangled and burned.

There is evidence of progress in our attitudes toward translators and new translations. While the complaint that new translations do not use the long-cherished words sounds strangely familiar, yet it must be noted that while the early English forebears burned the translator, we now burn only the translation! Anyone who knows anything much about the history of our English Bible cannot become excited about or sympathetic with the criticisms directed against the new "authorized" version. During the Revised Standard Version controversy, a pastor not 50 miles from this writer's home attempted to burn with a blowtorch a copy of the new translation during a regular church service. Encountering difficulty in his endeavor, he is reported to have exclaimed, "This damnable thing won't even burn."

Now, as in the beginning, we "murder" the prophets only to erect monuments in their honor when the controversy is over and the smoke cleared away. We may thank God for Tyndale, who gave his life proving Christ's words that though "heaven and earth pass away, my word shall never pass away." Whether we may personally like any new version or not, let us remember that God Himself has pledged to preserve and fulfill everything He has spoken. We need only to be sure we are walking in its light.

(Note: The entire life story of Tyndale has been excellently told in a historical novel, *Flame of Fire*, by Jane Oliver, published last year by G. P. Putnam & Sons. See Book Reviews.)



## Grandpa's Pigs

Sometimes I think that we behave like Grandpa's pigs; they never looked up at the beautiful tree from which their acorns fell. They kept their noses to the ground while they were making hogs of themselves. If we Christians are not careful, we will keep our noses down, being so busy making a livelihood that we will not have time to enjoy the beauties of nature around us.

Next time you are weary, look up and around you. See some of God's handiwork. How beautiful are the sky, the sunset, the autumn foliage, the flowers the good wife cares for, and even the pictures Jack Frost paints on the window! And the snow, the beautiful mantle that wraps everything! God has put these things here for your enjoyment. Make your load lighter.



# Some Anonymous Thoughts About Ministerial Support

By a Fellow Minister

Ministerial support practices in the Mennonite Church vary all the way from no financial support to salaried support. Each position has some merits and demerits. We take it for granted that all the pastors receive moral and prayer support. In this discussion we shall examine the various practices current in the church and do some thinking "out loud" on each. Not everyone will agree with all the conclusions reached in this article, but we present it in the hope that it will stimulate some solid thinking on a matter that is a current concern in the church.

## The "No Support" Practice

In this system the preacher receives no financial support from his congregation. Each preacher knows what is expected of him and so he applies himself, works, insists, and makes his own way. There is no support problem and when he is ready to retire he can do so on his own savings. He is not tempted to trim his message according to the salary he receives. Since he faces the same problems his people face, he can teach to them on their level. This all appears to be on the good side of the ledger.

But there are other factors to be considered too. In the first place, it just isn't Scriptural. See I Cor. 9. Also take, for instance, the young man who feels called to preach and who sets out to prepare himself adequately for his sacred calling. While other young men are establishing themselves in business, he spends his money and may even accumulate a sizable debt. By the time he graduates from the seminary he has little or no money to invest in a home or business. The more basic question then is this, Should a minister forego advanced training and establish himself in business instead? Our whole church feels uneasily that our ministers need better training. Shall he secure all his expensive professional training and invest it in the service of his people sacrificially and then receive no support? I Cor. 9:7.

The pastor who makes his own living is seduced constantly with the temptation to devote too much time to his business and not enough to his spiritual ministry. True, he is not *preaching* for money, but he may be *working* for money to the neglect of his ministry. The cure may be worse than the disease. Some preachers have sacrificed their vision, passion, message, and power in the pursuit of making a living. They have some conspicuous successes as business-

men and conspicuous failures as ministers. We admit freely, of course, that many consecrated ministers have put the ministry first and have developed their spiritual service to the utmost. But our concern is those who have realized only a fraction of their spiritual potential and have suffered a permanent loss in their ministry.

## The "Partial Support" Practice

Maybe this arrangement is better. In cases of small congregations it is probably a necessity. Under this arrangement there is a clear understanding between the pastor and his people that he takes a job to supplement his living. Whenever his spiritual duties require him to take time off from work, he can afford to do so.

But there are a few flies in this ointment. First, it is difficult, usually, to find employment with sufficient elasticity to lend itself to such a plan. A minister's duties are unpredictable; a wedding, or funeral, or conference, may not come at the most appropriate time. To operate his own business in such a haphazard way is not likely to lead to unqualified success. There is also the matter of psychological adjustment from business thinking to concentrated spiritual application. He may feel, too, that taking time off from employment is too expensive, with the end result that the ministry becomes an avocation, or marginal effort, instead of the consuming passion of his life.

## "Full Support" by Freewill Offerings

This is the current practice in many of our congregations. Many of our people consider it ideal, because it meets the Scriptural requirements of supporting our ministers, yet keeping mercenary motives from destroying their usefulness. In this system the relationship between the pastor and his people is a mutual love relationship. Usually, in addition to his freewill offerings, he is given gifts-in-kind.

But some weighty objections have been advanced against this system also. First, the amount of the offerings may fluctuate considerably from month to month, sometimes as much as one hundred dollars. Most ministers are not quite as disinterested in money as people give them credit for. A great deal depends on that offering-Sunday. The minister may surreptitiously glance over his congregation that morning to see who is on vacation or is visiting elsewhere. There is always a certain amount of suspense until he receives his check from

the treasurer. He cannot plan a sound fiscal program for himself because his income is too uncertain. He may also be careful what he preaches so that he will not offend the best givers.

Again, the support in a high percentage of cases is inadequate. *It really is.* The minister's family scrapes, makes do, accumulates debts, draws on savings or other sources of income, just to get by. This story of dire need is being heard repeatedly from pastors (church school teachers too) in many parts of the church. Ministers are burdened about it, but are extremely reluctant to speak about it for fear their people will think them extravagant, materialistic, and unspiritual. These church workers need a voice. Maybe this article can squeak a little.

Many lay members are quite unrealistic as to how much a family needs to live on with any degree of comfort. Recently the treasurer of a non-Mennonite church complained to the writer about his pastor for his poor management. The pastor had four children, had a parsonage provided, and received \$4,300 in cash. "He always seems to be hard up, and now his wife has taken a schoolteaching job," the treasurer complained. Was the pastor a poor manager or does it just cost so much to live?

Again, this system may breed an unhealthy lay attitude toward the minister. "The minister is the recipient of charity and he had better take care how he spends 'our' money." There is a widespread liberty among lay members to criticize his spending and his standard of living. Would they like to have *their* spending under such surveillance? Frequently the members who give the least are the most vociferous in their criticisms. It is very easy for the story to become current that the pastor is a poor manager.

Of course, the members can always bring swift and effective retribution upon him by withholding their support. The temptation to muzzle the minister in this system is much greater than in the salaried system. This free-to-criticize attitude is very detrimental to a good pastor-people relationship. If congregations would grant him a better living standard, they would respect him more.

## The "Salaried" Ministry

Considering all the alternatives, maybe a stipulated amount would be the best solution to the support question. But is it Scriptural? This is a basic question. A few Scriptures do speak on the matter. Jesus said, "The labourer is worthy of his hire" (Luke 10:7). Paul said, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14). He presented this as God's rule in both Testaments, even



though he declined to use it under certain circumstances.

The salary system is respectable. In it the minister does not need to feel that he is an object of charity, nor will every parsimonious member feel free to upset him by unjustified criticism. The community considers the minister a professional man even if the Mennonite congregation does not. His support should enable him to maintain the respectability of his office and enhance his influence for Christ. It also removes the constant economic whip whereby the monthly offering can become a blessing or a sting.

Again, it enables him to set up an orderly fiscal program for himself. If he wishes to contract payments on a car or furniture or on a home, he can do so and, like most of his members, know how much money he can expect.

If his services prove unsatisfactory, corrections can be made through the proper channels, such as the church council, the deacon or elders, or the conference Executive Committee, and not through economic sanctions. If no satisfactory arrangements can be made, his service can be terminated at a specific time.

A pertinent question in the salaried system is this, How shall one determine what the pastor's salary (allowance, if you prefer) should be? Instead of giving specific amounts, let me rather propose some guiding principles that should prove helpful in arriving at a fair figure.

1. Decide first whether his allowance shall be at a mere subsistence level or at a comfortable level. If you decide that it shall be mere subsistence, ask God quickly to forgive you the wickedness of your heart and give you a Christian spirit.

2. Pay some attention to published national statistics on what an average family of two, four, six, or eight persons needs to live on. Mennonite ministers are usually far below that figure. This means then that either those who do receive the national average live extravagantly or else we expect Mennonite ministers, and other church workers, to work miracles (at least signs and wonders) with a lower income.

3. Another consideration might be the standard of support that missionaries receive. This should be a fair consideration. However, missionary support is considerably higher than most people realize. Besides their cash allowance missionaries are provided housing, complete medical coverage, transportation allowance, and, in many cases, generous food provisions.

But lest anyone think we are too generous with our missionaries, let me hasten to add that a comparative study of Mennonite missionary support with nine other missionary societies has revealed that our Mennonite missionaries receive far less support than most missionaries of these other

## Our Mennonite Churches: Sweet Home



At the foot of the heavily wooded Cascade slopes in Oregon is the Sweet Home Church. This congregation was organized in 1940, and now has 128 members. The pastor is Orie Roth.

denominations. When we consider everything, Mennonite ministers receive even less than the missionaries. Few of our members know that this is so.

4. What salaries do public school teachers receive? Kennedy and Nixon in their first television debate called teachers' salaries a national disgrace. Both felt that an upward revision is imperative. What are the average salaries of the teachers? The average pay of men teachers in 1959 was \$5,780; for women it was \$4,689. If this is scandalous for a five-day week and a nine-month year—! A minister who has graduated from a seminary has considerably more professional training than many public school teachers.

5. The average income of the members in the congregation could be made the yardstick. This average income can be discovered with some effort. At present industrial workers are better off than many farmers. (The farmers have a hard pull just now.) Many farmers are compelled to supplement their incomes with additional employment. Some drive school buses, some do carpentering, some do electrical work or plumbing, some of their wives teach school, do nursing, or are employed otherwise. They also have felt the pinch of low income.

As a result the total income, including a price put on eggs, milk, and meat, may be considerably higher than a superficial figure may suggest. The question also is, Shall the minister with his expensive training receive as much as the *lowest quarter* of his members or the average?

6. What do other denominations give who have worked at this question realis-

tically? This figure can be discovered and could serve as a guide to our own church.

7. How many other opportunities does he have to receive income? Let me suggest only this, that the income derived from committee meetings, institutes, youth and other conferences, evangelistic meetings and the like is quite nominal. If the pastor has such income and can buy a few extras now and then, it will probably not spoil him right away. But it could well be considered.

8. Size of congregation. If the congregation numbers one hundred or less, the pastor should probably earn part of his living. A congregation of from two hundred to four hundred can easily support a pastor. Figures must be used with care because they can give wrong impressions but here is a sample. Only an *average* of \$2.00 per member per month from two hundred and fifty members should not work a hardship on anyone nor cripple the congregation's giving to other causes and would probably support a minister adequately.

In conclusion, may we plead for fairness, Christian love, and genuine consideration of our many pastors. Let us support them adequately and cheerfully. The pastor, on his part, should dedicate himself to serve his congregation, community, and church at large with conscientious application and faithfulness. No doubt there are many oversights, oversimplifications, and perhaps even inconsistencies in this presentation but we still maintain that the main thrust of this article deserves the most serious consideration on the part of our responsible lay members. Your reactions are welcomed.



# Jabez, the Child of Honor

BY C. WARREN LONG

"And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested" (1 Chron. 4:9, 10).

After nearly four chapters of dry genealogies, Jabez, the child of honor, is suddenly thrust into view. Possibly no other Old Testament saint has so much said about him in so few words.

In regard to the nameless mother of Jabez, there must have been something more than the writer of Chronicles chose to write. She seems to have been an erring woman who knew full well the penalty that sin brings in the law of God as decreed to Israel. The brief story of Jabez infers that he was a child brought into this world with peculiar sorrow and danger: She "bare him with sorrow." Apparently his coming into this world was with a great risk to his own life as well as that of his mother.

To remind her and her son of the danger to which their lives were exposed and to perpetuate their memory in the grace that God showed to them, she called her son Jabez. The mother cannot be blamed for not saying more about this experience except to Him who knew it all and whose ears are ever open to the cry of the contrite. "I was a reproach . . . especially among my neighbours. . . . Let me not be ashamed, O Lord; for I have called upon thee. . . . Thou hast lifted me up. . . . O Lord . . . thou hast healed me." This mother possibly was greatly grieved at the spoiled heritage that she gave to Jabez as well as to the rest of her children.

Scores of names are written on the sacred pages of the Scriptures. The Holy Spirit chose not to utter a word about them. Then with deep obscurity and without relation to the subject at hand, Jabez is set before us with a lowly beginning who "was more honourable than his brethren." However honorable they may have been or how well descended, he still was more honorable than they in the sight of the Lord.

The surface does not hold the key to the story of the God of Israel and Jabez and his mother. The honest searcher after truth who enters the borders of the Scriptures will never be disappointed or deceived. He will always find the treasure that is hidden in the field and the cool springs that bring

refreshment. The Holy Spirit will always point out how men walked with God in days of yore, and how God used various ways to talk to them through the prophets. In our day God has spoken to us by His Son. Jabez seems to be a choice soul in which is given to us a rare portrait of grief and deep need. Adversity and grief should have a way of sending saints to their knees.

But see the man Jabez on his knees if you wish to see this picture complete. This prayer that he prays is not what we commonly call prayer. It will take a devotional heart and the illumination of the Holy Spirit and much time to enter into the heart of Jabez's prayer to the God of Israel. His prayer suggests that his mother became a true mother of Israel and taught him in the fear of God.

To Jabez God was nearer than the air that he was breathing. He grasped the fact that the Jehovah God whom the heaven of heavens cannot contain is within you and listening to you. This made him a praying man. God is always nearer to us than our breath, "for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

As we read the first few words of Jabez's prayer, it is profitable to ask God if such a prayer has ever reached His ears from you. The blessed adventure and the sure successes in prayer are ours when we have learned to pray with the "Ohs" and the "indeeds" as Jabez did. Let us note how his first breath seems to cover everything. "Oh that thou wouldest bless me indeed." This earnest, fervent expression of his heart is saying, "Let me live continually under Thy benediction!" Then he makes known to God his several requests.

First—"Enlarge my coast." He asks for guidance and prosperity in earthly things, that the means of living may be adequate to the demands of life. He desires the necessary conveniences that make for the comforts of life. "Oh, that thou wouldest enlarge my coast!"

Second—"That thine hand might be with me!" He is conscious that he continually needs the guidance and support of God to be successful. Thus he prays that he may always walk with God and even feel the hand of His power leading and supporting him. He realized what the Negro hymn writer realized when he wrote: "Take my hand, Lord Jesus, take my hand, Take my hand, Lord Jesus, take my hand, There's a race that we must run, There's a victory to be won, Every hour, give me power to go through."

Third—"That thou wouldest keep me from evil, that it may not grieve me!" In every phase and in every step on life's highway sin and suffering are found. He prays to be kept from sin and its attending misery. To offend God with sin we always

injure self. This he desires to avoid and thus his prayer is for a personal right attitude toward God and a personal right attitude toward man, a definite personal righteousness. For he alone is happy and rejoicing who walks in the will of God. "O God, keep me from evil, that it may not grieve me!"

The answer—"And God granted him that which he requested." Certainly it is clear that this praying man's prayer was answered because a right motive brings a right answer from our heavenly Father. "And Jabez was more honourable than his brethren." He was on the same level with his brethren; no titles or distinguishing medals were given to him. He was of the same stock and lineage. He was brought into this world with a great risk to his and his mother's life, and so his mother called him Jabez, because she bore him with sorrow. In spite of all this, God said he was "more honourable than his brethren." This honor was because he prayed and served God and lived to do good among men. Let us imitate the prayer life and conduct of this man of Israel.

Tiskilwa, Ill.

## *Songs of Our Beloved*

### *To His Church*

## At Smyrna

BY J. PAUL SAUDER

I am the First, the Last, was dead,  
Now living evermore.

I see thee, poor in earthly wealth  
Where troubles seem to pour.

I say to all that thou art rich,  
Rich, rich in heaven's coin.  
Spend freely of my boundless wealth  
Until thy crown be won.

I know your works; I know my name  
Untarnished where you dwell.  
The synagogue of Satan roars,  
But I shall guard you well.

Guard well my name within your heart;  
That name crowds out all fear.  
In prison shall I be with you.  
I am. Be of good cheer.

For tribulation-time shall melt,  
And lo, it shall be past.  
And faith that works and waits and loves  
Receives its crown at last.  
Tampa, Fla.

In order to be recipients of God's love  
we must take our place as sinners.

—George Smoker.





## Christian Responsibility in Personal Relations

BY VICKY BRYAN

*A talk given at Student Chapel, Goshen College*

Following Christ means love, righteousness, and service, and these can be achieved and expressed only through our social relationships. We as Christians seem to realize our responsibility to show our Christian love and to be witnesses to the world. However, at times we tend to stress the importance of our outreach to the world at the expense of forgetting our responsibilities to each other. Christ has shown us that Christians have a special obligation to other Christians since Christ has commanded that we love one another as He loved us.

Billy Graham has said that "probably the greatest foretaste of heaven here on earth is the fellowship that Christians have with one another." We are extremely fortunate to be a part of a Christian campus, a model situation for Christian fellowship. Yet we tend to forget our responsibilities to each other and through our quiet selfishness and lackadaisical attitude we rob ourselves of the kind of fellowship that Billy Graham was speaking of.

There seem to be three prevalent types of friendships displayed here on the campus. (The fourth needs no mentioning, I'm sure!) First we find the "hi-'bye" friend. This is the student whom we see on campus and say "hi" and "'bye" to, which is about all we can say since we really don't know his name. The second type of friend may be classified as the Mickey Mouse type. Here we find the person that we "live it up with." With our Mickey Mouse buddies we spend many waste hours playing ping-pong, rook, or discussing topics of major importance to campus life, such as who wrote the latest opinion for the opinion bulletin board. The third type of friend we will call just plain friend. Here we find a person we can rely on for help when the going is rough or smooth. Here is the person we share our thoughts and feelings and Christian experiences with on a high level of understanding. He likewise shares with us and we have developed a strong sense of trust.

It is quite apparent that we cannot learn to know every student on the campus in a personal way. Certainly there is nothing wrong with saying "hi" or "'bye" to someone even if we don't know him. It is also apparent that we need and must have friends we can have a good time with, but

it does seem that our relations tend to be too superficial and that it is our responsibility to learn to *know* those who are around us day after day. At times in the dorm we sit in our little cloister and fail to think of or be concerned about what may be going on in the room next door. We sit in the snack shop and show more interest in our potato chips than we show in a fellow student who may be by himself. Either we don't really care if we rationalize by saying that we are too busy or our personalities are too different, or he's different anyway. Whatever the case may be, the Apostle Paul outlines the Christian's responsibility in personal relations in a way that may be applied to our campus situation.

First, he tells us that we are to serve one another. We can serve each other in many different ways here on the campus. By helping each other with our studies, work load, or by serving each other in prayer we can fulfill this responsibility. There are also many little ways we can serve each other in the dorm or on campus, and we can do these things even when it isn't Heart Sisters' week or a similar occasion.

Second, Paul reminds us that we are to be examples to each other. Again we tend to look away from our college situation when we think of witnessing or being examples. We fail to realize the call we have to be fit examples to our buddies, neighbors, or roommates. By our attitudes, words, and actions we may be able to witness to those around us. Perhaps a neighbor seems to have lost interest in church, Sunday school, or church-centered campus activities; it is our responsibility to be good examples in these areas and to stick our neck out to encourage attendance and interest in these activities.

Third, Paul tells us that we are to forgive one another, and we are not to judge each other. It is easy to be forgiving verbally and I'm sure we all do this. It is much harder, however, to be forgiving in our attitudes and actions. It is easy to say, "It's all right, Jim," and then to run to our buddies and say, "Boy, that Jim really is a louse! Do you know what he did?"

At times it is easy to become overly critical of our everyday associates, especially when the going gets a little rough. We all have our little gripes and it is easy to ex-

press them in a way that does not present a Christian attitude. It is our responsibility to get these gripes to the right channel. We should have enough courage to go directly to the person we feel agitation toward.

Finally, Paul tells us that we are to bear one another's burdens. Dorm living provides many opportunities for us to share experiences and concerns. By taking time to learn to know our neighbors, by discussing and praying about our spiritual problems in our small group prayer meetings, and by showing real Christian concern for each other, we can help to carry one another's load.

How many times have we gone out of our way to speak to someone? How many times have we prayed for someone who needed our prayers? How often have we accepted unpopular students into our group and made them feel welcome and needed? How often have we forgotten ourselves and put ourselves in another's shoes?

To carry out our responsibilities in personal relations we must care for others, we must be willing to share our experiences and most important of all, we must forgive ourselves and get out of our own world and shell; we must try to live the golden rule. In Billy Graham's book, *Peace with God*, I found Charles D. Meigs' verse which I feel

(Continued on next page)

## Goshen College

One of the most stimulating speakers on the Goshen College campus this year was Dr. Eric Rust, professor of Christian Philosophy at Southern Baptist Theological Seminary, Louisville, Ky. He spoke in the recent series of meetings called the annual Christian Life Conference.

Speaking on the conference theme, "God's Answer to Man's Dilemma," Dr. Rust pointed out the significance of God and His work in history and the place of the church in the world today. He urged an unapologetic presentation of Christ as the center of all life and truth. Dr. Rust was very sensitive to the present world dilemma and directed his Christian philosophy to meeting problems of contemporary thought and social disorder.

Besides his regular preaching services, Dr. Rust met with smaller interest groups and the faculty and student body during the slightly more than two days he visited the campus. His penetrating views into various areas of thought as a philosopher were stimulating and challenging.

Dr. Rust became a minister in England after getting a Ph.D. in science because he felt that many of the social and theological problems of the modern world were not being adequately answered from the pulpits of Christian churches. He studied at Oxford, taught at Leeds University, and ministered in the Baptist Church before coming to the United States in 1952.





### A Mighty Fortress Is Our God

Martin Luther  
H. Hedge, Translator

Martin Luther

A mighty fortress is our God,  
A bulwark never failing;  
Our helper He, amid the flood  
Of mortal ills prevailing.  
For still our ancient foe  
Doth seek to work us woe;  
His craft and pow'r are great,  
And, armed with cruel hate,  
On earth is not his equal.

Did we in our own strength confide,  
Our striving would be losing;  
Were not the right Man on our side,  
The Man of God's own choosing.  
Dost ask who that may be?  
Lord Jesus, it is He;  
Lord Sabaoth is His name,  
From age to age the same,  
And He must win the battle.

And tho' this world, with devils filled,  
Should threaten to undo us;  
We will not fear, for God hath willed  
His truth to triumph through us.  
The prince of darkness grim—  
We tremble not for him;  
His rage we can endure,  
For lo! his doom is sure—  
One little word shall fell him.

That word above all earthly pow'rs—  
No thanks to them—abideth;  
The Spirit and the gifts are ours  
Thro' Him who with us sideth.  
Let goods and kindred go,  
This mortal life also;  
The body they may kill;  
God's truth abideth still,  
His kingdom is forever.

Luther wrote the words and music of his famous hymn as described by the German poet: "A battle hymn was this defiant song, with which he and his comrades entered Worms (April 6, 1521). The old cathedral trembled at these new notes, and the ravens were startled in their hidden nests in the towers. The hymn, thearseillaise Hymn of the Reformation, has reserved its potent spell even to our own days. . . ."

This is not only Luther's greatest contribution to hymnody, but also the greatest hymn of the Reformation. There have been 63 translations into English worthy notice by Julian, the most forceful being that of Thomas Carlyle, beginning, "A

safe stronghold our God is." It is founded upon Psalm 46, and has been the inspiration of great gatherings of people in Germany, England, and America. James Moffatt says it is the greatest hymn of the greatest man in the greatest period of German history.

"Ein Feste Burg," the tune, is excellent from every standpoint. It is thrilling and has a dignity, a solidarity, and an entirety seldom equaled. It has held a powerful attraction for composers of ability, great and small, Bach using it in a cantata of the same name.

Martin Luther was born in Eisleben, Nov. 10, 1483, and was educated at Magdeburg, Eisenach, and Erfurt. He was highly educated and served as an Augustinian monk, then a priest, and in 1508 was made professor of Wittenberg, where he taught theology. Nine years later, 1517, Oct. 31, he nailed his ninety-five theses on the door of Wittenberg, protesting against indulgences. His views, which were presented to the Diet of Worms, were rejected.

By holding Luther in prison at Wartburg for a year, the friendly elector of Saxony saved his life. During this time Luther completed the first part of his translation of the Bible. Two years after his release from prison he issued his first book of hymns, four of which were written by him. Twenty-one years later, 1545, he had increased his own hymns to thirty-five. Luther played well on the flute and lute. He had a good knowledge of polyphony, but he was not a composer.

He emphasized congregational singing and provided hymns in metrical form and supplied melodies which were adapted or borrowed from folk or part songs, or were especially written for the people. Known as chorales, these melodies were important in fostering a new style in church music by combining it with one already popular. The development of the chorale had a tremendous effect on the trend of music and hymn writing which followed the Reformation. Luther's leadership for this movement, so long in need of organization, emphasized the right of the people to write their own hymns and sing them in their own language. Modern hymnody dates from the Reformation, and we owe our hymnbook of today to Martin Luther more than any other one man. Luther died at Eisleben, Feb. 18, 1546.

—C. F. Yake.

I have two versatile companions who always help me through my private "jungle." These invaluable aides are called "Faith" and "Love," but take many forms. Without them I would be hopelessly lost, in the truest sense of the word.

Faith, for instance, is my *light* in the darkness—the darkness of fear.

Faith is also a *knife* to cut away the undergrowth and overhanging vines of impatience, anger, hate, and discrimination.

She also becomes my portable *microscope*. When the sight of many growing isms promises to satisfy a false hunger, Faith allows me to examine without tasting.

At times, as when faced by deadly temptation, she must be my *instruction book*, teaching me to stand stock-still, moving only my lips in prayer or the words of Scripture. Temptation slithers away.

Love's attributes are as varied and indispensable as those of *faith*.

She is often a *mirror* to frighten off the monkeys of pride and egoism which molest me and hinder my progress!

Love is my *first-aid kit* when others or myself trip and stumble over the roots of traditionalism.

Love is my *burden-carrier*—burdens like misunderstanding and injustices—so that I can move light and free.

Together, these two—Faith and Love—are my *guides*, leading me along the straight path to their Source.

La Plata, P.R.

### CHRISTIAN RESPONSIBILITY

(Continued from page 224)

puts in a nutshell our responsibilities as Christians in personal relations. It goes like this:

Lord, help me live from day to day  
In such a self-forgetful way  
That even when I kneel to pray  
My prayers will be for others.

Help me in all the work I do  
To ever be sincere and true  
And know that all I do for you  
Must needs be done for others.

Others, Lord, yes, others,  
Let this my motto be;  
Help me to live for others  
That I may live like Thee.

If we will put Christ first, others second, and ourselves last, our personal relations on campus will be more meaningful.





# FOR OUR SHUT-INS

## The Answer

BY ANNA MARIE MOYER

I asked Him to remove some "thorn"  
of suffering from my life;  
" 'twill help me serve you better,"  
I insisted.

He said, "No, my child, for, if I did,  
You would become sufficient in yourself,  
and not rely on me."  
Then He added, in love and utmost  
tenderness,  
"My grace—is it not sufficient  
for thee?"  
Oley, Pa.

## Of Course the Plant Trembled

BY GRACE V. WATKINS

"But Margaret was doing such outstanding work in her position, liked it so very much," I said, turning away from the phone. "Why did *this* have to happen? Why did her father suddenly become ill and Margaret have to give up her work and come home to care for him?"

Well, I reflected, the Bible says that when our lives are dedicated to God, whatever happens results in ultimate good. I thought of the verse about all things working together for good to those that love the Lord. That certainly included Margaret. Yet it *did* seem sad, this shift in her pattern of living.

I sighed, picked up a little yellow water sprinkler, and made my way to the window box. That large coleus—the one with the unusually big, bright leaves—needed to be turned so that it would grow evenly, straight and tall, instead of bending toward the windowpane.

Carefully I turned the pot. But even so, the leaves trembled as the position of the pot was changed.

Suddenly I stood up straight and took a quick breath. Of course! It was like that with people, with my friend Margaret! True, we may tremble, just as the coleus did when I turned the pot. Yet God, in His infinite wisdom, knows we need changes—changes that may mean leaving the pleasant, sunny path we've so enjoyed, and branching off into a rugged trail. Yet the rugged trail is necessary so that we may

become stronger, more beautiful for His service.

Let's never think or say that we "simply can't understand" why those changes happen. Rather, let's ask God to help and bless us in the new experience, that we may grow more effective in His kingdom.

Fargo, N. Dak.

## About Funerals

BY RUSSEL GROVE

Various people have various customs and we should express appreciation for each other's views concerning burial. One of many complaints is the costly display.

Let us consider the greatest funeral in the history of all time, a demise without equal.

Nicodemus brought about an hundred pound weight of myrrh and aloes. John 19:39.

Mary brought a pound of ointment of spikenard, very costly. John 12:3.

Joseph of Arimathea donated a sepulchre and graveclothes. Matt. 27:59, 60.

Did these contributions show love for a dead Jesus, or were they a display of wealth, and a waste?

Markham, Ont.

## All Things

BY FANNIE MILLER

*All things work together for good to them that love God.*—Rom. 8:28a.

My son says, "It's easy enough for you to say that, but could you say the same thing if you were tied down to this wheel chair as I am?" It set me to thinking. I wondered if I mean that or whether, when the test comes, I would feel the way he does.

I looked back over the years since tragedy struck our home and I came to the conclusion that I mean those words from the bottom of my heart. I want to add the rest of verse 28, "to them who are, the called according to his purpose." I don't believe that it is God's will that any should suffer as my son has suffered in these past few years. I do believe He allows these things to come to draw us and others to Him.

As I look back, I see many times when things looked black and hopeless. Many

times I knew I could not go on if it were not for my Lord's understanding. I could see how without faith, a living faith, one could not go on living.

Then I think of the marvelous answer to prayer that we experienced and the many, many friends who stood by. People wrote us the kindest letters, even those who did not even know us personally. It was a miraculous way it was possible for our son to have every known medical advantage. We are not a wealthy family materially, but we are royalty in God's sight because we are His own. He gave us the very best He has.

Yes, I believe that all things work together for good to those who love the Lord and are called according to His purpose!

Middlebury, Ind.

## If . . . But . . . Wait . . . So . . .

BY LUCILLE PRUTSMAN

If I had two good legs, I say,  
I'd travel far, by night and day,  
To tell both relative and friend  
That Jesus died for each of them.

But, here I am, a shut-in too.  
You say I have a job to do,  
That with my pen God bids me send  
This same "good news" to kin and friend

Wait now! that knock upon my door;  
My Lord has sent my neighbor o'er,  
For I am here to fill her need  
And heaven's manna thus to feed.

So, if I can't go call on them,  
My Lord will surely send folks in;  
And if my light will brightly shine,  
I may just win these friends of mine  
For Christ.

Troupsburg, N.Y.



The fascination of any lifework consists largely in its difficulties. When Dr. Wilfred T. Grenfell visited Harvard and Yale in quest of recruits for the work in Labrador, he told would-be applicants about the isolation, the hardships, and the deprivations of the work in that Far North country. Such a challenge appealed to strong men; he wished to enlist, and he had more volunteers than he could accept. The same truth holds today in mission work abroad, and in every other form of Christian service. When the Lord calls a young woman [or young man] into the parsonage [into the study], He expects her [him] to tackle a hard job.—From *The Pastor's Wife*, by Mrs. Andrew Blackwood.





## Seven Strong Men

BY LORIE C. GOODING

Faith in God is the source of strength, the link between God and man which makes God's power available to and through man. Jesus said that nothing should be impossible to him who believes. He did not demand that we should have great faith or perfect faith, but He said that if we had faith as a "grain of mustard seed," which is a very small seed, we should be able to move mountains. It is not required that we have wisdom or knowledge or riches or education. It is required only that we "believe God."

**Sunday, March 11**

Read Luke 22:31-34.

This is the faith of Peter, "Lord, I am ready to go with thee." But Jesus, seeing this faith, knew that Peter had faith in his own strength, and not in God. Peter sincerely believed that he was strong enough to face anything for the sake of his Master. But Jesus knew that faith in God is the only source of true strength, strength that will not fail when the world "puts the pressure on." And Jesus says that He Himself had prayed for the gift of faith for Peter. But according to the Lord's prediction, Peter's self-faith let him down. But how different the Peter of Acts 2, after he had received the gift of faith in God. This is the story of a weak man made strong by faith in God.

**Monday, March 12**

Read Acts 7.

This is the story of the first martyr to the faith of Jesus Christ. The word "martyr" has entered our language as someone who gives his life for his cause. But this was not its primary meaning. It means "witness." This is what Jesus told us we should be—witnesses to Him. It is written of Stephen that he was full of faith and power. Acts 6:8. He was certainly full of faith and power when he witnessed to the Jews who stoned him to death for his words. Even when he knew that his life would be forfeit to his faith, he did not recant, but grew the more steadfast. And God rewarded him with such a vision of glory that his death was not a defeat but a great triumphal entry into heaven. It is faith in God which can give us the resolution to stand and withstand every evil thing.

**Tuesday, March 13**

Read Rom. 4.

Here is a story of a strong man. His strength was in his faith in God. He had faith enough that when God called him, he followed. Even though it meant giving

up his own people, his way of life, his country, he followed where God led him. And he believed what God told him. When God promised him a son in his old age, he accepted it as done, even though all physical circumstances seemed to prohibit the fact. And the son was born. When God called him to sacrifice his son, he obeyed, still relying upon the promise that he should father "many nations," although this was his only child. And his faith was rewarded. His son was given to him. And he is known today as the "father of many nations," just as God had promised.

**Wednesday, March 14**

Read Heb. 11:23-29.

This is another story of faith. It begins with the parents of Moses, whose faith risked the wrath of Pharaoh to protect their son. And with God's help he was protected by this same Pharaoh as his daughter's son. But when Moses grew to manhood, his own faith was needed as he also risked the anger of the king, choosing adversity with the people of God, rather than the pleasures of the court of Egypt. Thus he left Egypt, fearless of the revenge of Pharaoh, because he had his Invisible King in view. It was through the faith of Moses that a whole nation was delivered—not by sword and spear, but by one man who had faith in the power of God to deliver.

**Thursday, March 15**

Read Jas. 5:17, 18.

Elijah was a man of like passions as we are. This is what James is trying to tell us. The heartfelt prayer of an upright man has much force. Elijah prayed "earnestly," Elijah asked God in faith, that it might not rain. And God honored Elijah's faith and withheld rain. And when he prayed again, God honored his faith and sent the rain. He prayed perseveringly. Read the story in I Kings 18:42-45. He prayed seven times, but he prayed in faith each time. His faith did not waver because his prayer was not answered the first time. And his faith won out. Now James tells us that we too may experience such answers to our own prayers. "The effectual fervent prayer of a righteous man availeth much."

**Friday, March 16**

Read I Sam. 17:20-58.

Here is a statement of faith that is still valid in our time. "The Lord saveth not with sword and spear: for the battle is the Lord's." Here is a boy, a youth in the first flush of his manhood, untried in battle, going out against a "giant"; not

Our heavenly Father, your blessings are so great that our words of thanks seem small. But we are thankful and we want to say so. You have given us Jesus Christ, through whom our sins are forgiven and taken away, and through whom we have life and joy; you have given us the church which helps us live as we should; you have given us the Bible that teaches us the right; you have given us many good friends and neighbors; you have given us a beautiful country in which to live; you have given us rulers who desire to rule justly and peacefully; you have promised to keep us in all circumstances; and you have given us the privilege of doing a great work, being your ambassadors to all people.

We pray that you will use us as your messengers, that we may so live that others will see that we have been with Jesus, and may also want to know Him. And help us to open our mouths and speak for Him whenever you want us to.

In His name we pray, Amen.

—S. J. Hostetler.

## Prayer Requests

(Requests for this column must be signed)

Pray for a home in which two boys have united with our church and the parents have been attending, but where serious marital problems have developed which threaten to split the home in two.

Pray for a young man who has recently accepted the Lord and is now facing possible induction into the armed forces, that he may develop spiritual strength and convictions to take the CO stand.

Pray for a family that has drifted away from our church but has not found a satisfactory fellowship elsewhere because of divided interests. Pray especially for the mother, who appears to have become an agnostic.

Pray that the MYF Cabinet meeting March 30, 31, and April 1 may be focused on the concerns of Jesus Christ for the youth of the church.

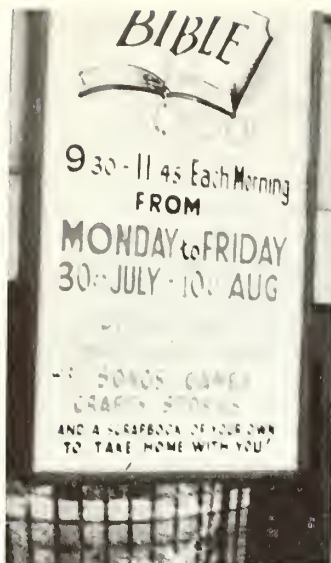
Pray that the adult partners of MYF may be filled with hunger for personal spiritual reality and a strong desire to be fully pleasing unto Christ in their work.

Pray for the calling forth and the training of at least 125 Give-and-Take leaders for the studies in Philipians during this summer's MYF Convention.

Pray earnestly that the Lord will give deep conviction and reveal His love to two young men who are living in sin and have caused much sorrow and trouble.

armed and armored, but with only the weapons of the shepherd who defends his  
(Continued on page 237)





# Missions

YOUR GENERAL MISSION AND SERVICE OFFICE  
MENNONITE BOARD OF MISSIONS AND CHARITIES  
ELKHART, INDIANA

... In England, as in all other lands, Christians cherish each opportunity to present the timeless salvation story. Whether this is done while visiting informally with others and their children, from the pulpit, through tracts, or through Bible school—only God knows who hears.



... On the waterfronts of the world the Gospel travels. Don Reber reports from Japan that a young man called on him whose first contact with Christianity was with Lloyd Weaver, of the Seamen's Mission, Newport News, Va. The young man said he is the only Christian on his ship and he does want to study the Bible.



... At leper colonies Christian doctors halt leprosy with medicines and treatments. Nationals out of love in response to what God has done for them provide clothes and shawls for the lepers.



... In countries struggling for or recently attaining independence (Nigeria), Christians cooperate with community and government agencies to serve the new citizens. Overseas Missions Associates heal and nurse the sick, teach the unlearned, and assist with agricultural projects in newly independent and other countries as well.



# The Church in Mission Prays and Responds Through Love

(Picture Story)



... Idols, seemingly harmless posts protruding from the ground, attract worshippers who know nothing about Christ and His forgiveness. People may hear the story of Jesus but may continue to reject it, even despite the efforts of the evangelist (man in white shirt to right of woman).



... In the last analysis, missionaries of the church in mission assist the new church and provide evangelistic, teaching, medical, and agricultural services only until the new church can assume these and spiritual responsibilities. The church-in-mission's task today is to pray for and continue to respond through love to the new church. The reward of the new church is spiritual growth and confidence; the reward of the helping church is having completed a job well done.



# Missions Today

## Self-indulgence Is Sin

BY J. D. GRABER

Stewardship applies on the personal, congregational, and church-wide level. I am personally responsible for how I earn and use my own income. The congregation decides how much of the giving is used in the local program and how much is sent away. The church-at-large is also under judgment regarding the proportion of total church income that is used for herself, her own programs and institutions.

The *Affluent Society* is the title of a recent book that has caused heart-searching among Christians in the West. Unless we have actually seen hunger, famine, and underprivilege firsthand, we can have no adequate feeling about our own affluence. God will certainly bring us to judgment for the way we use our money and our privileged position.

We'll take care of ourselves and let other people do the same. This is the "live and let live" philosophy. At best, among people of roughly similar strength and opportunity, this represents a neutral outlook; neither good nor very bad. But when the person who is rich and well fed tells his hungry neighbor, "I'll eat and enjoy what I can afford and you have the privilege of doing the same," he has expressed an immoral and an unchristian doctrine.

This spirit of looking well after our own interests is a constant temptation to the church. Christian nurture is a serious responsibility of the church. Should we not, however, think also of spiritual nurture for the millions outside the church or in less affluent churches on the other side of the world? Programs of nurture and Christian education materials are expensive. Does the amount we spend for these have any bearing on how much we should spend on the teaching and proclaiming of the love of Christ among the spiritually underprivileged?

Hospitals, colleges, schools, camps, homes for the aging, and similar institutions are mushrooming in the Mennonite Church. But these serve mainly ourselves. Those outside the church they serve are also mostly members of our affluent society. We are still operating within the "live and let live" philosophy. When a congregation uses 50 per cent of her giving on her own local needs and gives the other 50 to the above-named causes, the net result is still one hundred per cent for ourselves.

Our consciences need to be prodded. How much dare we spend on ourselves, however good the cause, the program, or the institution may be? We can redeem self-indulgence only by a liberal giving

to the less privileged. Or can we? Self-indulgence is sin. We must repent of self-indulgence before we commit it and cure it by sacrificial and cheerful giving to others who are in need.

## Secret Giving

It is not easy to remain completely anonymous in our giving. We are in the age of checkbooks, pledges, and income tax deductions. A certain man wanted to make a large donation to a religious organization. He wished to remain completely anonymous. He wrote the check for a large figure and signed the check "Anonymous." There is no bank in the world that would cash such a check. This illustrates that it's difficult to remain "unknown" under every circumstance. But this is no excuse for not scrutinizing our methods.

What did Jesus have to say about anonymous giving? We should *stop* long enough to *look* at the words of Jesus and *listen* to His counsel. He believes in remaining anonymous.

"Whenever you, a follower of mine, do a deed of charity, never let your own left hand know what your right hand is doing, so that your deed of charity may be secret, and your Father who sees what is secret will reward you" (Matt. 6:3, 4, Williams). Now everyone agrees that we cannot hand a check to the bank teller signed "Anonymous" and expect him to cash it. But neither will God credit us for our checks and pledges if they are signed for personal recognition.

We are living in an "egocentric" age. The world system capitalizes on this approach. Feeding the "ego-drive" gives wheels and movement to any program. The philosophy of the world is to do things "to be seen of men." This approach to giving is natural to the natural man. As we rub elbows with the world, we see how their program operates. They are skilled in the area of fund raising. The church looks on to see what she can learn from the "wisdom of the world." Suppose the wealth in the area must be tapped for some community enterprise. It may be decided that potential givers of a "certain status" are to be invited to a fund-raising dinner. And by introducing "project giving" for this community enterprise, they believe that they can go "over the top" in contributions. To assure them of this, they offer to put the donor's name on any room or piece of equipment he will pay for. And so success is guaranteed. And to add additional incentive, the man with the most money offers to match whatever the community raises up to \$20,000!

Many times we in the church are tempted to stoop to this level of fund raising for the kingdom of God. And because the

dedication of the membership seems to be below the need of funds, we may yield to the temptation of bowing to a lower level of fund raising and giving than is in keeping with the teachings of Jesus.

Most of us enjoy giving to a designated cause because we are responsible to be good stewards of the funds God has placed into our hands. There certainly is nothing wrong with helping decide where our gifts are to be used. But close to this method of giving may be a blind spot in our thinking. Suppose we give *because* it is "tagged" for some "special project" by a worthy board or organization, or to receive "personal satisfaction" from some "individual project." The appeal may be along this line—"your funds will go directly to support this missionary on the field. He will be working for you in the dark continent of Africa." This has a tremendous emotional appeal and on the surface looks as if we would be unfaithful not to respond to this stipulated giving. So we may give from the mixed motive of "missionary drive" and the "ego drive."

But a very, very devout saint has been left with the support of her four children since her husband passed away. She can give only the "widow's mite." The missionary drive within her makes her sacrifice to reach a higher level of giving because of the church's growing program and need for more funds. She cannot reach the "special project" giving like her rich neighbor whose money is going directly to support a missionary in Africa. The widow's few dedicated coins, "God bless her," are going to help pay the light and janitor bills for the mission board or some mission project that has lost its appeal. Since her rich neighbor's money goes direct (?), somebody else must support phases of the church's program that have no emotional appeal and do not excite the "ego drive" within us.

Wouldn't spiritual maturity seem to suggest that in distributing our tithes and offerings, whether personal or congregational, we prayerfully select the programs we feel deserve support of our gifts? We would then divide our gifts to our schools, mission boards, relief, home church, etc., according to needs and budgets they have set up and our ability to give and the Spirit's leading. Then we should be willing to trust our boards in the use of the funds the church gives to them and not feel that we must have some "pet project" under their wing or outside the program to feed our "individualism." This way we help support the total mission, education, relief, etc., programs of the church just as we are personally represented by all the missionaries we send to the home and foreign fields. We must never forget our giving is always "to the Lord" and not to projects.

—Anonymous.





# MISSION NEWS

## Overseas Missions

**Brazil**—José Brito, carpenter and lay pastor at Araguacema, supervises the building of the new church. The walls, up for almost eight months now, await the superstructure. Approximate size of the main auditorium is 29 ft. x 39 ft. Later the congregation will add Sunday-school rooms. Members hope to use the new building for services by May.

Recently a young people's group and a juniors' group began. Missionaries plan for a variety of programs to nurture the youths' interest.

Missionaries are contemplating the future of the school—a manual arts and Bible school combination. Since few homes have a hand saw, hammer, chisel, square, or other hand tools, many do not use them and cannot earn a living. If missionaries combine Bible school and manual arts training, the church worker sent out with knowledge and background in the Bible and manual arts can be self-supporting.

The zone number of Cecil and Margaret Ashley's address in the city of Sao Paulo, Brazil, is 10, which is necessary on their mail now, due to postal reforms inaugurated in the city. Their complete address is Caixa Postal 11.922, Lapa, Sao Paulo 10, Est. de Sao Paulo, Brazil.

Average attendance at the vacation Bible school, in which the Ashleys assisted, in Indianapolis for the six days was 65. In the Ashleys' class of juniors which ranged from 15 to 20, Dutch, Japanese, Negro, United States, and Portuguese backgrounds were represented.

**Germany**—The address for Lloyd and Mary Gingerich, who serve under the Conservative Mennonite Board of Missions and Charities, is (23) Diepholz, Moorstrasse 6a, Germany.

**India**—Forty boys and 24 girls have been accepted in the Latehar boarding school for 1962. Of these, five are high-school students.

The Bihar church is building two church houses and a house for an evangelist in three different Christian communities. Money for construction has been given through church offerings.

The Bihar, India, women's jungle retreat will be held March 10-16 with Miss Lejicial Yakub of Allahabad as guest speaker.

**Japan**—On Feb. 3-6 two young farmers,

Kimura-san and Wakamori-san, and Lee Kanagy went by train to Kamishihoro, where Ruth and Rhoda Ressler held their second three-love farmers' Gospel school. Koyama-san and Tajima-san from the agriculture college in Obihiro taught technical courses. Mr. Koyama, a Christian, added to the Christian influence.

On Feb. 4 women of the Nakashibetsu church began a Christian women's fellowship. Although Adella Kanagy taught the Bible and helped in getting the fellowship started, the planning and service projects were in the women's hands. They are studying Genesis this year.

Approximately 20 men and women attended the monthly Bible school at Obihiro, Feb. 3, 4. Tanase-san conducted a class in the Book of John, Robert Lee conducted an Old Testament survey, one of the visitor-students gave a testimony, another one preached, and Joe Richards and Kaneko-san led in the last session.

## District Mission Boards

**Iowa-Nebraska**—The fifteenth annual Iowa-Nebraska district Mennonite mission board meeting will be held March 5, 6, at the Sugar Creek church, Wayland, Iowa. Moderator of the meeting will be Fred Gingerich, Alpha, Minn. Guest speakers will be Boyd Nelson and Nelson Kauffman, both of the general mission board, Elkhart, Ind. Bro. Kauffman will speak on "Means of Spiritual Renewal and Outreach" for the conference sermon.

## Home Missions

**Canton, Ohio**—Willis L. Breckbill, pastor of First Mennonite Church in Canton, instructed a class at the Wayne County Christian service training school conducted at Central Christian High School, Feb. 12-17.

**New York**—The American Bible Society, supported through literature offerings in our churches, is providing opportunity for everyone to possess Scripture passages reprinted by the society in a small, pocket-sized booklet entitled, "He Is Risen." The booklet calls all Americans to read on Easter Sunday the resurrection message in the Gospel of John. The booklets, priced nominally at \$3.00 per hundred, can be ordered by churches and others who wish to distribute them. The booklets are available in either the King James or Revised Standard versions. Orders may be sent to American Bible Society, 450 Park Ave., New York 22, N.Y.

The Home Missions and Evangelism Office of the general mission board encourages congregations to engage in an evangelistic task at home and to distribute copies to unchurched people as well as to



WHO photo

Left to right: Nelson E. Kauffman, secretary for home missions and evangelism of the general mission board; Dan Brenneman, vice-president of the Alberta-Saskatchewan conference; Clarence Ramer, conference moderator; Isaac Glick, pastor of Edmonton, Alta., church; and Ray Horst, secretary for relief and service; met at Elkhart Feb. 6 to discuss, among other items, voluntary service programs among the Cree Indians in northern Alberta.

their own members, and to those in hospitals, jails, nursing homes, and other institutions. Through press, radio and television announcements directed to the general public, the society has offered to send a single copy free to everyone who requests it. The society will supply quantities of the Easter booklets without charge, so far as its budget permits, to churches and institutions who cannot afford to buy them and cannot find someone willing to donate them.

**Mathis, Texas**—Paul Conrad and Samuel Hernandez were ordained at Mathis, Texas, Jan. 14.

**St. Anne, Ill.**—Pastor Mark Lehman of Rehoboth Mennonite Church underwent surgery on his knee Feb. 17. He knocked a piece of cartilage loose by twisting his knee when getting out of a car and stepping on the ice.

## Broadcasting

**Spain**—A listener's letter from Spain to Bro. Lester Hershey reads, "Thanks to your program, I was converted to the Lord. Imagine the emotion that I feel in my soul as I hear your voice, now so well known. We listen to your program every Tuesday. My children also like to listen."

**Harrisonburg, Va.**—Statistics show Americans spend three times as much for liquor as they do for education and 20 times as much on liquor as they give to churches. The need to protest this growing national plague has prompted B. Charles Hostetter to speak on the liquor problem on the March 11 to April 1 broadcasts. The subtle propaganda encouraging "the social drink" makes the problem more acute especially for young people. A free 32-page booklet of these four talks is now available in the Moody Acorn series. A copy is available free this month to radio listeners. Extra copies are available at 10¢ each or 12 for one dollar, by writing to Mennonite Broadcasts, Inc., Harrisonburg, Va., or Kitchener, Ont.

March talks on "Heart to Heart" conclude a three-month series on "How to Keep House." Among these enthusiastic

## Sunday Evening Resources

Persons preparing for the March 18 Sunday evening program, "Youth Peace Witness," will find helpful information in the area of their assignment in next issue, especially the article "Ten Years of Pax."



listeners is a homemaker from New York who writes, "The book, 'How to Keep House,' arrived yesterday, and already I have been fired with new ambitions of becoming a better homemaker, mother, and wife. . . . I eagerly await the broadcast from week to week and have encouraged my friends to listen also."

**Germany**—"I would like to belong to the Lord very much," writes a German broadcast listener who was invited to listen by a fellow student. "I tuned it on and it was so wonderful that I took down the address. My father tells me there is no loving God. But I want to believe in Him. I must come to the Saviour."

**Quito, Ecuador**—During the year HCJB heard from Russia, Iran, France, United States, Argentina, and Australia in response to Dr. Ivan Magal's Russian broadcasts released on this station.

**Texas**—A 26-year-old man in Texas wrote, "The night of Jan. 6, 1962, I went to bed but was not able to sleep the whole night. I got up, tired of tossing in bed, and turned on the radio and after a bit of music began the religious program 'Luz y Verdad.' On hearing those words so powerful to me I confessed my sins and cried, and now I have turned again to serving the Lord Jesus Christ. Thanks a million!" He also said he isn't a member of a church but has visited different ones in search of peace. Three years ago he opened the Bible for the first time. He dedicated himself to Christ then, but later fell away.

## Health and Welfare

**Greensburg, Kans.**—Fire broke out in the laboratory of the Kiowa County Memorial Hospital on Jan. 19, when a flask of methyl alcohol broke and burst into flames when the fumes came into contact with a Bunsen burner. Although most of the fire was extinguished by the time the volunteer fire department arrived, the volunteers quickly checked additional fire found inside some laboratory cabinets. Patients were evacuated from the north wing of the hospital as a precautionary measure. No injuries to personnel or patients were reported.

Damage by the fire was confined mostly to cabinets, floor covering, wall finish, and miscellaneous laboratory supplies.

In another development, a laboratory technician is urgently needed at Kiowa County Memorial Hospital. Interested and properly qualified and trained persons should write to Kenneth H. Schmidt, Acting Administrator, Kiowa County Memorial Hospital, Greensburg, Kans., or to Personnel Office, Mennonite Board of Missions and Charities, P.O. Box 316, Elkhart, Ind., for application blanks and more information. The vacancy is open June 1.

## Relief Service

**Akron, Pa.**—Joseph N. Byler, former director of the Mennonite Central Committee relief program, died Feb. 14 at Lancaster General Hospital, Lancaster, Pa. Cause of death was chronic congestive



Schween—Wagner Studios

heart failure. Bro. Byler has served with Mennonite Central Committee since 1941, when he went to Europe as a relief worker. Additional details in obituary, to be printed later.

## Voluntary Services

**Robstown, Texas**—Representatives from six of the ten homes attended the monthly meeting of the Robstown Mennonite Kindergarten, Feb. 9, at the Mennonite Service Unit. Featured for the meeting was a film, "Families First," on child training in the home. The voluntary service teachers, Kenneth and Kathryn Seitz, Telford, Pa., also attended.

Sister Seitz explained to the mothers the recent unit of study on health and cleanup, and presented them with the cleanup kits their children used in school.

## Hardings Begin Service in Atlanta

Vincent and Rosemarie Harding moved to Atlanta, Ga., last October to serve in a joint peace section and voluntary service assignment under Mennonite Central Committee. They hope to establish an interracial unit and develop the center for the extension of a Christian peace witness.

The Hardings moved into the home of what was once the home of one of the city's best-known Negro families. From this home, members will move into all parts of the city to serve in churches, community centers, schools, nurseries, and in boys' and girls' clubs of Negro institutions.

Atlanta's social welfare institutions are still segregated. Only in Negro institutions will interracial groups probably be accepted. The Hardings are convinced that the existence of a predominantly white group serving Negroes will say more than a thousand sermons on the Christian understanding of race relations.

The Hardings have characterized their assignment as a hill to climb, to stumble on, and to be bruised on, but in climbing, stumbling, and rising again they and their associates may well discover One who climbed a lonely hill before them, stum-

**Goshen, Ind.**—Feb. 26 through March 2 representatives of the relief and service office of the general mission board participated in service emphasis activities at Goshen College. Among other highlights of the week, Ray Horst, secretary for relief and service, spoke to junior and senior education students on teacher needs in relief and service.

From March 5 to 9 a similar service emphasis was held during chapel programs of Bethany Christian High School, Goshen, Ind. John Lehman, director of voluntary service, Dick Martin, associate director of I-W, Elno Steiner, Indiana-Michigan Conference voluntary service director, and John Steiner, superintendent of Bethany high school, presented various service opportunities to high-school students.

**Elkhart, Ind.**—New requests were received recently for summer service personnel for Home for the Aged, Rittman, Ohio; church extension, Gulfport, Miss.; maintenance and repair, Adriel School, West Liberty, Ohio; and housekeeper-mission helper, Montreal, Quebec. Among these and other needs, 33 persons are needed as counselors and helpers in summer camping programs for needy children; at least 15 can provide worth-while activities for migrant children and adults; 8 volunteers are needed to serve in homes for the aged; 7 persons can be used in building and maintenance projects related to the church's program; 9 volunteers are needed to assist in local church programs of extension; and 3 senior high work camps can provide activity for about 45 senior high students for a two-week period.

At least 125 volunteers are needed this summer. Interested persons may write to Summer Voluntary Service, P.O. Box 316,

blinking under a heavier load than they shall bear.

Prior to the Hardings' official assignment last August and their acceptance at Atlanta, Bro. Harding was associate pastor at Woodlawn Mennonite Church, Chicago, Ill., and Mrs. Harding, in recent years, was an elementary teacher in the Chicago public schools and a member of the Bethel Mennonite Church, Chicago. She is the former Rosemarie Freney and a graduate of Goshen College.

Mennonite leaders agree that a contribution by the Mennonite Church can best be made in terms of Christian reconciliation, especially through church groups, rather than by concentrating primarily on movements seeking desegregation in public institutions. Thus, the Peace Section of Mennonite Central Committee, which seeks to relate Christian nonresistance to war, militarism, and racial strife, will carry out the Atlanta project in a spirit of reconciliation and Christian brotherhood. In preparation for the new project, pilot summer service units in Negro communities in the cities of Nashville, Tenn., and Atlanta were held last summer.



Elkhart, Ind., for information on investing their summer in rewarding experiences.

**New York, N.Y.—Eugene Reynolds**, New York VS-er, teaches weekday released time religious classes at Glad Tidings on Tuesday afternoons.

The New York voluntary service unit was host to the Richard Grabers, a General Conference Mennonite missionary family of four en route to their first term of missionary teacher service in India, Feb. 3-6. The Grabers, whose home was in Kansas, were waiting for their freighter to sail. The VS-ers hauled their eight barrels, seven typewriters, and one refrigerator from a freight terminal to the docks.

## I-W Services

**Norristown, Pa.—Arlin Delp**, R. 1, Lansdale, Pa., accepted an appointment by the Mennonite Relief and Service Committee as sponsor for the I-W men serving in the Norristown, Pa., area. Bro. Delp replaces Paul Clemens, former sponsor. Bro. Clemens officially introduced Bro. Delp to the I-W men at an all-unit meeting Feb. 17.

**Fort Wayne, Ind.—On the evening of Feb. 10**, the MYF of the First Mennonite Church, Fort Wayne, Ind., served a banquet for the I-W men and their wives and girl friends in the Fort Wayne area in the basement of the First Mennonite Church. Twenty-one of the approximately 40 men serving in the Fort Wayne area attended. John R. Smucker, pastor of the First Mennonite Church and local I-W sponsor, served as master of ceremonies and Ray Horst, director of I-W services, Elkhart, Ind., spoke on "Soldiers of the Cross Under Orders."

**West Liberty, Ohio—Loren King**, West Liberty, Ohio, chairman of the Ohio Conference I-W Pastoral Committee, released the revised list of service counselors for the Ohio and Eastern Mennonite Conference. Names and addresses of the counselors are: John J. Martin, 930 Chillicothe Rd., Aurora, Ohio; William Nofziger, R. 2, Archbold, Ohio; Loren King, West Liberty, Ohio; Lester Graybill, 303 Hall St., Orrville, Ohio; Eldon King, Star Route, Millersburg, Ohio; Clarence Grove, R. 2, Greencastle, Pa.; and John R. Martin, 2573 Lititz Pike, Neffsville, Pa.

**Elkhart, Ind.—I-W orientation** was held at Lebanon, Oreg., March 2-4. One will be held in Ohio, April 27 to May 2. All men entering I-W service are expected to attend orientation before reporting to their assignments.

**Topeka, Kans.—Seventeen of the 23 I-W's** in Topeka attended the Feb. 15 meeting, which consisted of a program on the history of the Topeka I-W unit. Jack Unruh, a member of the original unit, told about the beginnings of the unit in 1952. Bro. Bartel, pastor of the Topeka General Conference Mennonite Church, reported on Mennonite activities and growth of the Mennonite churches in Topeka. Guest speaker was Paul Moyer, I-W Co-ordinator from Doylestown, Pa.

# Your Treasurer Reports

I would like to express appreciation to those of our brotherhood who have been sending loan funds for the mission board to use for program needs. During the past year a number of major needs have been met by using investment loans to buy homes and church buildings when contributions have not been adequate. Although final costs will need to come from contributed sources, this type of procedure does spread the cost over a number of years.

The general mission board has been using such loans on an interest-paying basis. Additional loan funds are needed and will help in completing such projects as:

- Brasilia bookstore
- Schowalter Villa program
- Japan missionary school housing
- Church lot purchase in Belgium
- Argentina missionary housing commitments

While your funds are earning for you, why not let them also help in the mission of the church? Write to the treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., for additional information.

—H. Ernest Bennett.

## Home Town Challenge

BY WILMA SMUCKER

As I stepped across the flimsy porch floor two boards heaved alternately. I knocked on the door, waited fifty-six seconds, then knocked again. I heard shuffling footsteps inside; the door opened slowly and its upper left corner shook nervously.

"Hello," I said with a brightness that bounced right back to me. "We came to sing a few Christmas carols for you; may we come in?"

"Yes, I guess," she said dryly and stepped back to let our group of girls enter.

As we became accustomed to the dull glow of one streaked gasoline lantern, we stepped around to the rear of the round, black wood-stove that occupied a prominent spot in the center of the room. The stove pipe slanted precariously toward the hole in the ceiling near the right wall.

Along the wall behind us was a lumpy, brown couch. It was covered on top with a blue and white quilt which almost hid the coils of a bare spring; it gaped warningly, as if to say, "I'm old; please don't bother me."

Beside the couch bare windowpanes dimmed the twinkling lights on the Christmas tree next door. The next wall was also cut in half by a greasy window. But on this side was a display of calendar pictures—1920, 1923, 1931, 1940, 1945; the

latest was 1949. The calendar above the square, wobbly table behind the door held a picture of two black and white hunting dogs. The picture was yellowed; a fine cobweb hung diagonally across two deeply curled corners.

My eye was finally drawn to an antique dry sink which stood across from the front of the stove. It was stacked with handleless syrup buckets, gallon crocks, and empty quart jars. A tiny picture of young Jesus questioning the rabbis slumped above the wooden sink. The picture wavered back and forth with each movement across the floor, as though preparing to slide noiselessly and unnoticed behind the sink.

The old lady stood while we sang, for there were no chairs. She stared mostly at the faded patches of linoleum. When we began the familiar strains of "Silent Night" she sighed, raised her head, and dropped it just as quickly. That was all. She settled back into her gray-white dust cap. Her arms hung at the sides of her long, checkered dress; her rough, bony fingers worked now and then with the edge of her apron.

A few lines across her face would have softened her expression a little, but in spite of her seventy or more years she was almost wrinkle-free. Her dark eyes were dull, however. She betrayed no emotion as I attempted to converse with her.

"May we come on a Sunday sometime to discuss the Sunday-school lesson with you?" I held my breath as she scrutinized the songbook in my hand. Outside, a car passed slowly—changed gears to gain a better hold on the snow-packed road. The lights brightened the low ceiling for a moment, and darkness encroached upon us again.

"All right, if you want to." She managed to form the words through clenched teeth.

"Good-by, Mrs. Jansen."

"Good-by."

"What is behind this woman?" I wondered to myself. "Her husband died twelve years ago; she has no human friends. She has a cow and eight or ten dogs. She must have an affection for the latter, for she has a reproduction of their kind on her picture calendar. The picture of Jesus—could it be a once-loved possession? What goes on inside her mind? Her life must be as dark—as gloomy as the interior of her house. Here she lives, away from the changing world. Is she self-centered? Would her heart melt under the love of a friend? Is she ill mentally—or is it all a spiritual lack?"

Here, in my home town is a challenge. What will I do about it?

Harrisonburg, Va.

It is not a matter of getting into heaven—a question of transportation; but of getting heaven into us—a question of transformation.—Henry Hitt Crane.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

A central tour department is being organized by Menno Travel Service at Akron, Pa. Tours will not be administered from other MTS offices.

Arthur Byer, principal of Belleville Mennonite School, is giving the morning messages for several months at Pleasant Grove, Salix, Pa.

An illustrated program on their mission trip to Mexico was given by Jacob Clemens and David Derstine, Jr., at Blooming Glen, Pa., on Feb. 18.

The Ashton Road Church at Sarasota, Fla., is under construction by the newly organized Lancaster Conference congregation there.

Russell Krabill, Goshen, Ind., served as an instructor at the Michigan ministers' meeting at Fairview, Jan. 29 to Feb. 2.

John R. Mumaw has been elected vice-president of the Council for the Advancement of Small Colleges.

The American Bible Society reports that it is continuing the project begun some years ago by gifts from our readers to supply New Testaments to the students of Ludhiana and Vellore, Christian medical colleges in India. This work is made possible in part by Mennonite gifts to the Society.

Visiting speakers: Mrs. H. Raymond Charles, Lancaster, Pa., to Chester County Home Builders, at Parkesburg, Pa., March 9. S. M. King, Goshen, Ind., in Christopher Dock Chapel, Feb. 5, and at Mennonite Fellowship Center, Columbus, Ohio, Feb. 18. J. R. Barkman, Henderson, Nebr., at Bay Shore, Sarasota, Fla., Feb. 11 and at Allemands, La., on Feb. 16.

Earl Showalter, Colorado Springs, Colo., at Downey, Calif., Feb. 4. Ira Miller, Harrisonburg, Va., at Maple Grove, Belleville, Pa., Feb. 25. Harry Martens, Elkhart, Ind., at Quarterly Mission meeting at Bethel, West Liberty, Ohio, Feb. 25. John Dzinis, Latvia, to Franconia Tract Society at Salford, Harleysville, Pa., Feb. 12.

Virgil Stoltzfus, recently of Puerto Rico, and Maurice Hertzler, former Pax man in Indonesia, at Sandy Hill, Sadsburyville, Pa., Feb. 18. Johnny Boswell, Youth for Christ, Turlock, Calif., at Winton, Calif., Jan. 28. Weldon Martin, Corpus Christi, Texas, at Harper, Kans., Feb. 11. Addona Nissley, Puerto Rico, at Bon Air, Kokomo, Ind., Feb. 18. John Friesen, India, at New

Carlisle, Ohio, morning, and at South Union, West Liberty, Ohio, evening of Feb. 18.

Harry Weston, editor of *The Paper Industry*, at Lombard, Ill., Jan. 21. William Nagenda and Festo Kivengere, Uganda, at Los Angeles, Calif., Feb. 12, 13. David Hershberger, Ontario Mennonite Bible Institute student, at Poole, Ont., Feb. 11.

Clifford Hanham, formerly of Cuba, at Iowa City, Iowa, Feb. 11. Wilbur Nachtigall, Iowa City, Iowa, at Lombard, Ill., Feb. 11. Lloyd Brown, formerly of the Congo, at Midland, Mich., Feb. 14. Paul M. Schrock, editor of *Words of Cheer*, at First Mennonite, Johnstown, Pa., Jan. 28, and at Blough, Johnstown, Pa., Feb. 18.

Larry and Lindy Gordon, managers of KWIL, Albany, Oreg., at men's fellowship supper, Logsdon, Oreg., Feb. 13. Stanley Tan, Christian businessman of Lima, Ohio, to Central youth group, Elida, Ohio, Feb. 14. Allen H. Erb, Hesston, Kans., at Albany and Lebanon, Oreg., Feb. 25. J. Paul Sauder, Tampa, Fla., at Tuttle Avenue, Sarasota, Fla., Feb. 4.

Myron Augsburg, Richmond, Va., at Oak Hill, Millersburg, Ohio, March 4. Sybil Thomas, a native of Jamaica now at Goshen College, at Women's Missionary meeting, North Main Street, Nappanee, Ind., Feb. 19. David Hostetler, Brazil, at Park View, Harrisonburg, Va., Feb. 21.

Mervin Hostetler, Johnstown, Pa., at Martinsburg, Pa., Feb. 3. Chester Raber, chaplain at Brook Lane Farm, at Neffsville, Pa., Feb. 18. Gilbert Thomas, pastor of the McKees Creek Friends Church, at Oak Grove, West Liberty, Ohio, Feb. 18.

M. S. Stoltzfus, Gap, Pa., at Vine Street, Lancaster, Pa., March 5. Arnold Cressman, Scottsdale, Pa., at East Fairview, Lebanon, Oreg., March 4. The Mahlon Stoltzfus family, Alaska, at Shore, Shipshewana, Ind., Feb. 18. Noah Mack, Morgantown, Pa., at Bethany, East Earl, Pa., March 4. Lena Graber, Nepal, at Oak Grove, Smithville, Ohio, Feb. 4. Vernon Zehr, Cassel, Ont., at Poole, Ont., Feb. 18.

Milton Vogt, Bihar, India, at Pershing Street, Wichita, Kans., Feb. 11. Alvin Becker, Northern Bible Society, morning of Feb. 11, and John Ropp, Nashwauk, Minn., Feb. 18, at Maple View, Burton, Ohio.

Milton Brackbill, Paoli, Pa., at Salem, Foraker, Ind., Feb. 18. John Kurtz, Harrisonburg, Va., at Tuttle Avenue, Sarasota, Fla., March 4. Richard E. Martin, Elida, Ohio, at Plains, Lansdale, Pa., Feb. 25.

Norman Bechtel, Spring City, Pa., and Harlan Hoover, Elizabethtown, Pa., instructors at Christian Life meeting, Columbia Mission, Columbia, Pa., Feb. 18.

New members: seven by baptism at Beech, Louisville, Ohio, Feb. 11; four by baptism at Forks, Middlebury, Ind., Feb. 11; four by baptism and one from another denomination upon confession of faith at Tiskilwa, Ill., Jan. 21.

Four by baptism, two by letter at Bethany, Imlay City, Mich., Jan. 28; four by baptism at Forks, Middlebury, Ind., Feb. 18; two by baptism at Zion, Broadway, Va.; seven by baptism at Mennonite Christian Fellowship, Still Pond, Md.; three by baptism at Broad Street, Harrisonburg, Va., Feb. 4; one by baptism and three by letter at First Mennonite, Indianapolis, Ind., Feb. 18.

Even unto Death, the book on Anabaptist beginnings by John C. Wenger, published by the John Knox Press, is the current choice of the Brethren Book Club. A German translation is being planned.

New congregations joining the Every-Home-Plan are Norma, Bridgeton, N.J.; Salem, Needmore, W. Va.; Peake, Hinton, Va.; Gelatt, Pa.; Conestoga, Morgantown, Pa.; Pennsylvania, Hesston, Kans.; Ridgeway, Va.; Hernley, Manheim, Pa.; Abbott, Nebr.; Wellington, Lachine, Mich.; Allemands, La.; Lombard, Ill.; Blooming Glen, Pa.; and McMinnville, Oreg.

Henry Hostetler, Jr., representing the Northern Light Gospel Mission, spoke and showed slides of the work at Red Lakes, Ont., at Beech, Louisville, Ohio, Feb. 18.

Elmer Ediger, Newton, Kans., spoke on mental health at Sycamore Grove, Garden City, Mo., Feb. 18.

Henry Hostetter, Millersville, Pa., gave an illustrated message relating to his trip around the world at Steelton, Pa., Feb. 25.

Elmer Borntrager, Bloomfield, Mont., under North Central Conference assignment, spoke on stewardship at Lakeview, Wolford, N. Dak., on Feb. 11.

## Calendar

Iowa-Nebraska Mission Board meeting and Ministers' Conference, Sugar Creek, Wayland, Iowa, March 5-8.  
Eastern Ohio Ministers' meeting, Salem, Wooster, Ohio, March 15, 16.  
Eastern Mennonite Board of Missions and Charities, Mellinger's, Lancaster, Pa., March 20-22.  
Commission for Christian Education, Scottsdale, Pa., March 22, 23.  
Mennonite Publication Board annual meeting, Scottsdale, Pa., March 23, 24.  
General Council of General Conference, Chicago, March 29, 30.  
Summer Bible School Conference, Archbold, Ohio, March 31 and April 1.  
Open conference on education on alcohol and tobacco, sponsored by Committee on Economic and Social Relations and other church agencies, Goshen College, Goshen, Ind., April 5-7.  
Summer Bible School Conference, Antrim Area High School, Greencastle, Pa., April 7, 8.  
Ohio Mission Board and WMSA, North Lima, Ohio, April 13-15.  
Illinois Mission Board, Dewey, Ill., April 27, 28.  
Summer Bible School Conference, Denver, Colo., May 5, 6.  
Ontario Mission Board meeting, May 20, 21.  
Ohio MYF Convention at Beaverdam, Corry, Pa., May 30, June 1.  
Ontario Conference, June 5-7.  
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 12-14.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 18-19.  
Rocky Mountain Mennonite Conference, place undecided, Aug. 31 to Sept. 2.

## Looking Ahead

To "An Opportunity for Sunday Evening Services," by Russell Krabill; "Moving Lights," by Eugene Garber; "Ten Years of Pax," and "A Dream Realized in Shibechea," by Charles Shenk.



Sanford C. Yoder, veteran church leader at Goshen, Ind., is recovering satisfactorily from surgery.

Walter E. Oswald, former dean of Heston College, is seriously ill at Goshen, Ind.

Ralph Palmer, writing from Miami, Fla., says he wishes he had a hundred people to help distribute tracts to the crowds on the streets there.

The Men's Chorus from the Goshen College Biblical Seminary gave a program at Central, Elida, Ohio, on March 2, and at Tedrow, Wauseon, Ohio, on March 4.

Rabbi Levine from Temple Beth El, Bradford, Pa., demonstrated the Passover at Birch Grove, Port Allegany, Pa., the evening of Feb. 18.

Guest speakers at the Ministers' Fellowship, Plain City, Ohio, Feb. 14-21, were C. J. Ramer, Duchess, Alta., and J. Ward Shank, Broadway, Va.

J. S. Gerig, second oldest member of the Oak Grove congregation, Smithville, Ohio, celebrated his 96th birthday on Jan. 28.

Wallace Denton, marriage counselor in the Kansas City, Kans., area, spoke at Grace, Mission, Kans., on Feb. 25. This program was sponsored by the Young Adult Fellowship of Kansas City.

The Nickels Family Singers, a family of seven sons and one daughter, of Springfield, Mo., gave a program at Bethel Springs, Culp, Ark., the evening of Feb. 17.

Richard Birky, Adair, Okla., in Winter Bible Conference at Lyon St., Hannibal, Mo., Feb. 23-25.

Harold Hochstetler, Nampa, Idaho, spoke on Morning Devotions over station KWLW each morning the week of Feb. 18.

The MDS of the Oregon area, in cooperation with the Filer, Idaho, unit, planned to supply aid and to clean up the damage caused by floods in Idaho the week of Feb. 18.

Esther Eby Glass, guest speaker at the World Day of Prayer at Zion, Birdsboro, Pa., on March 9.

Feb. 26 was A. C. Good's 56 anniversary of his ordination to the ministry.

Alta Housour's address is P.O. Box 126, Taichung, Taiwan, Formosa.

New Board of Directors elected at the annual meeting of the Mennonite Camping Association at Camp Mack, Milford, Ind., Feb. 23-25, are President: Olen Britsch, Archbold, Ohio; President-elect: Dan Graber, Cassopolis, Mich.; Secretary-treasurer, J. R. Buzzard, Scottdale, Pa.; Fourth Member: Edith Herr, Goshen, Ind.; Virgil Brenneman, Goshen, Ind.

Rosanna of the Amish, by J. W. Yoder, is the main book selection of the Pathway Book Club for March, 1962.

A Faith at Work Conference, sponsored by the Kingview congregation and assisted by the Scottdale and North Scottdale congregations, was held at the Kingview Church, March 1-4. A major objective of the conference was to seek to vitally relate Christian faith to daily living in the experience of every believer.

## Announcements

Speakers, among others, who appear on the annual program of Eastern Mennonite Board of Missions and Charities to be held at Mellinger's, Lancaster, Pa., March 20-22, are John H. Shenk, Denbigh, Va.; Harvey J. Miller and Daniel Troyer, Jr., Luxembourg; James K. Stauffer, Vietnam; Paul T. Yoder, Ethiopia; Maynard Y. Kurtz and J. Harold Housman, Tanganyika; and Myron Augsburg, Richmond, Va.

County-wide Missionary Conference, Holmes Co., Ohio, March 14-18. Speakers include Norman Derstine, Elkhart, Ind.; John Drescher, Marshallville, Ohio; Urie Bender, Elkhart; and Abner Stoltzfus, Atglen, Pa.

Spring Missionary Day speakers: March 4—Fred Augsburg, Youngstown, Ohio, at Smithville, Ohio. David Hostetler, Brazil, at Huber, New Carlisle, Ohio.

Spring Missionary Day speakers: March 11—Virgil Vogt, Spencerville, Ind., at Heston, Kans. Carl Beck, Japan, morning at West Chester, Pa., and evening at Frazer, Pa. Elaine Brubacher, Haiti, morning, and Darrel Jantzi and wife, Red Lake, Ont., evening, at Cressman, Breslau, Ont. Ivan Kauffmann, Hopedale, Ill., at First Mennonite, Morton, Ill. March 9-11—Urie Bender and Norman Derstine, Elkhart, Ind., at Forks, Middlebury, Ind. March 24, 25—Addona Nissley, Puerto Rico, and Clair Umble, Coatesville, Pa., at Zion, Birdsboro, Pa.

Sunday School Conference, at the Mennonite Christian Fellowship Church, Still Pond, Md., Saturday evening, March 17, and morning and evening, March 18. Guest speaker, Arnold Cressman, Field Secretary of the Mennonite Commission for Christian Education.

Summer Bible School Conference, Central, Archbold, Ohio, March 31 to April 1. Guest speakers are Paul M. Miller, Goshen, Ind., and John Hess, Scarborough, Ont.

Mark Lehman and a chorus from Rehoboth, St. Anne, Ill., at Bloomington, Ill., evening of March 11.

Market Street MYF, Scottdale, Pa., hosts to a conference-wide Allegheny MYF meeting, March 17, 4:30 p.m. Guest speaker: Virgil Vogt, Spencerville, Ind.

Paul M. Miller, Goshen, Ind., in a week-end conference on worship at Morton, Ill., March 18.

Paul Clemens, Lansdale, Pa., speaking to Mothers' Class meeting at Lititz, Pa., March 8, on "Parents and Teen-agers."

Paul M. Lederach, Scottdale, Pa., will meet with the Ministers' Convention of the Evangelical Mennonite Conference at Steinbach, Man., March 8, to discuss the graded Sunday-school curriculum.

## Evangelistic Meetings

Marion Good, Logan, Ohio, at Browns-ville, Oreg., beginning Feb. 18. Max Yoder, Grants Pass, Oreg., at Bethel, Albuquerque, N. Mex., beginning Feb. 23, and at Sunnyslope, Phoenix, Ariz., March 4-11. Nelson E. Kauffman, Elkhart, Ind., at Arthur, Ill., March 18-25.

Wilbur Yoder, Middlebury, Ind., at Calvary, Greensburg, Kans., March 8-18. Paul Z. Martin, Mohnton, Pa., at Churchtown, Cumberland County, not Narvon, Pa., as formerly announced, March 11-21. Sanford G. Shetler, Hollsopple, Pa., at Deep Run, Perkaspie, Pa., April 1-8.

Bill Detweiler, Kidron, Ohio, at Denver, Colo., April 1-8. John Drescher, Marshallville, Ohio, at Perkaspie, Pa., March 25 to April 1. Ivan Kauffmann, Hopedale, Ill., at West Sterling, Sterling, Ill., April 1-8. Ernest Bontrager, Estacada, Oreg., at Snow Hill, Md., Feb. 18-25.

Linford Hackman, Carstairs, Alta., at Huber, New Carlisle, Ohio, March 18-25. Herbert Schultz, Poole, Ont., at Smithville, Ohio, March 25 to April 1. Lester Hoover, Palo Alto, Pa., at Laurel Street, Lancaster, Pa., March 11-18. Frank Zeager, Middletown, Pa., at Kinzers, Pa., Feb. 22 to March 4.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Messages for Men, by H. C. Brown, Jr.; Zondervan, 1960; 150 pp.; \$2.50.

"Messages for Men" is a compilation by seventeen successful business and professional men, whose purpose it is to serve both laymen and ministers. The combination and emphasis is a happy one, in that it endeavors to set forth the important role of both laymen and pastors in the work of the kingdom of our Lord. For our day this is an important note, for this wholesome emphasis makes these two not only proximate in their interest, but a team working together in a calling that is sacred to both.

Each of the writers gives expression to his thinking of the layman's role in the church and their concept of the pulpit ministry. His two chapters follow each other with a footnote of his business and church relations and service contributions.

The flow of laymen's interests is to be commended. The first chapter begins with "What makes a good layman." Thereafter the emphasis is on our indebtedness to God, the verities and reality of the truth of the Bible, Christian education, Christian impact on political life, service in the church, fruitfulness of one's faith, positive Christian life, and other equally worthy areas of thought.

The chapters on the concept of the ministry will be rewarding for the alert pastor who is not crystallized beyond change in his approach to his study and pulpit and visitation work. Many of the areas of the ministry are touched upon and laymen will come from this work with a new and deeper appreciation of and for their minister. In fact, this may well be one of the purposed outcomes of the book: a mutual understanding and appreciation of the calling of laymen and ministers as laborers together in bringing the kingdom of our Lord among men.

Dr. H. C. Brown, Jr., is Professor of Preaching at Southwestern Baptist Theo-



logical Seminary. His ability as a writer and editor and his interest in the practical implementation of the Gospel of Christ have been combined to assure a spiritual emphasis that is toned with urgency for the needs of our day.—Ivan R. Lind.

**Communist Tricks for Enslaving the World**, by Claude Bunzel; 20th Century Evangelism Press, 1961; 100 pp.; \$1.50 (paper).

We hear a great deal about communism and likely we should know more about this atheistic system of terror and tyranny. This small book of two-page chapters describes quite clearly the methods, philosophy, and objectives of this demonic system of enslavement. It is baffling to understand how people can accept such a system of fear, suspicion, and treachery. This author explains how a few people can enslave many, by promises that are deceptions. He tells how the party stays in power by secret police, betrayals, purges, and terror. Christians should know these tricks and determine not to contribute to the communist cause by contributing to unrest, trouble between groups, divisions of any kind on any subject as long as people will be against other people. Those who cause divisions, suspicions, and animosities between Christian groups for any reason contribute to the communist cause, and this book tells the reasons why.

—Nelson E. Kauffman.

**Muffled Drumbeats in the Congo**, by William A. Deans; Moody, 1961; 125 pp.; \$2.25.

The author of this book had an unusual introduction to the Negro race. His grandfather was converted by a Negro minister and his father was saved by another Negro who pulled him out of the shark-infested waters of the Panama Canal Zone. At the age of 21 he dedicated his life to God as a missionary to the Congo, where he labored at Nayankunde in the Orientale province in northeast Congo over thirty years. He writes about the evacuation of the missionaries laboring in the two provinces of Orientale and Kivu. The book was written in Uganda just east of the Congo, where many of the missionaries were evacuated.

"Pen flashes" is a good description of the book. The author tells briefly and concisely of the Belgian colonial policy in the Congo; the influence of Christian missions; the rise of nationalism; independence and the violence ensuing.

The decision for the missionaries to leave the work of 25, 30, or more years of devoted service and transfer responsibilities in a few days was hard indeed. The Congolese church leaders gave themselves to much prayer along with the missionaries and responded and co-operated in a way that was encouraging.

The chapter on "stocktaking" of the effectiveness of the testimony and spiritual results of the labor among the Congolese reveals much that is rewarding. Also, the growth of mission work and preparing the

church for independence. It is evident that "false cults" are doing great harm. They use the same Bible and "misuse the Holy Scriptures to substantiate their diabolical doctrines."

The six months between the evacuees' return from the first missionary evacuation in July and the general evacuation in January, 1961, was a time when much was accomplished by the missionaries in the way of strengthening the Congolese Christians in basic doctrines of the church; the distribution of a consignment of 10,000 Congolese Swahili Bibles (only a hundred were left); the production of Christian literature; making the Sunday schools indigenous and preparing the nationals to "carry on." This included the operation of the publishing plant for the production of Christian literature; of the hospital; and of the schools.

In the last two chapters, "Missionaries in the New Congo" and "Methods and Means," it is seen that one doctor was still at his post in Kivu province, near the Uganda border, and missionaries, like the author, were working by various means across the border. These chapters can best be summarized by the author's statement, "The grace that characterized our Saviour . . . must animate all who turn toward the Congo in days ahead. II Cor. 8:9."

The closing paragraph emphasizes the urgency of prayer for the Congolese church.

These two chapters have a special challenge for all laboring in foreign mission fields today.

—Mary M. Good.

**Spirit of the Living God**, by Leon Morris; published by the Inter-Varsity Press, 1960; 102 pp.; \$1.50.

This book is intended to present some of the important teachings on the Holy Spirit in a simple way for the general reader. It is very well written, and in harmony with the Biblical teachings on the Holy Spirit and His work as this reviewer believes. The author says, "It is important to be clear on this, more especially in view of some who talk of a 'dispensation of the Spirit' in such a way as to imply that Pentecost has made possible a relationship to God independent of Christ. It can never be stressed too strongly that the Christian is what he is because of what Christ has done. The work of the Spirit is never in competition with or in opposition to the work of Christ" (page 33).

On pages 48 and 49 the author gives a good definition of the meaning of blasphemy against the Holy Spirit. He quotes "Bavinck who speaks of this sin as 'sin against the Gospel in its clearest revelation,' a sin which consists 'not in doubting or simply denying the truth, but in a denial which goes against the conviction of the intellect, against the enlightenment of conscience, against the dictates of the heart; in a conscious, willful and intentional imputation to the influence and working of Satan of that which is clearly recognized as God's work, i.e., in a definite blasphemy of the Holy Ghost, in a willful declaration that the Holy Ghost is the Spirit from the

abyss, that truth is a lie, and that Christ is Satan himself."

On page 59 he calls the church the "community of the Spirit." And on page 62 he speaks of the *charisma* as being exercised in the community.

This author emphasizes that those who are sanctified are the saved believers in the Lord Jesus Christ. He further stresses the idea of a progressive experience of sanctification. He insists that to ask "whether a believer has been baptized of the Spirit" is not in order. The very fact that a man is in the body of Christ demonstrates that he has been baptized of the Spirit, for there is no other way of entering the body. He further insists that the Spirit comes not in a spectacular way, but rather in the quiet way of simple faith. On page 96 he says that without the Spirit no one is a Christian. On page 97 he says the Spirit is related to the future. On this same page "The Spirit is the Spirit of grace because He continually comes to us bringing the gracious gifts of God. He never comes bargaining; always He gives. To reject Him is to reject God in all His graciousness."

On page 98 the author says, "When he sins, such a man is turning away from the gift that God is offering him at that very moment. It is a vivid way of underlining the seriousness of sin, and it brings out the possibility of man's turning away from the Spirit and rejecting His leadings." He also describes the meaning of quenching the Spirit.

This book is recommended to all readers as a sound and sensible study of the "Spirit of the Living God."—John E. Lapp.

**A Study in Revelation**, by Esther Onstad; Augsburg, 1961; Pupil's Book, 24 pp., 20¢; Leader's Guide, 47 pp., 50¢.

This is a real find! An excellent aid to a study of the letters to the seven churches, Rev. 2 and 3. The pupil's book is in the form of a workbook; the Leader's Guide furnishes adequate information to guide a study class. The point of view would be acceptable to all schools of interpretation. This would make an excellent text for the adult class in summer Bible school, or for a midweek Bible class. There are eight lessons. Highly recommended.—Paul Erb.

**From Exile in Russia into Mission Work in India**, by J. J. Dick; Mennonite Brethren Publishing House, 1958; 40 pp.; 40¢.

Far too little is available today of the contemporary experiences of Christians. The author begins his life story as one unconverted during the revolution in Russia, relates how he found the Lord Jesus as his Saviour, and hereafter had a life of adventure. Divine Providence led him from Russia to the mission field in India. Family tragedy came into the author's later life, but he closes his pamphlet with the words of II Cor. 12:9: "And he said unto me, My grace is sufficient for thee." This small booklet is excellent inspirational reading and is a one-evening book.

—Edwin J. Stalter.



## NEAR TO GOD

(Continued from page 227)

flock from wild beasts. But his superb faith is an armor so strong that no weapon can pierce it, and a weapon so strong that no armor is proof against it. Because of his purpose, "that all the earth may know that there is a God in Israel," he was confident of victory. This armor, this weapon, this strength is still available. If we believe God, if the purpose of our battles is to honor Him and to demonstrate His power, then He will give us the victory over the "giants" of our modern world. All we have to do is to meet them "in the name of the Lord of hosts," and He will show His power in the earth.

Saturday, March 17

Read Acts 27:14-44.

Paul was never a weakling nor a cautious man. Whatever he went into, he did not wade in; he plunged in. So when he was persecuting the Christians, he was doing it with all his heart. And when he was serving Christ, he put his whole heart into it. Yet he recognized his weakness when the Lord told him that His strength perfected weakness. But there was no weakness in his faith. While all his shipmates were frightened by the storm, Paul was fasting and praying. And when he had received his answer, he stood boldly and declared it. There must have been something in his attitude which gave his words authority, for it is recorded that after he had spoken they all were of good cheer. But Paul had the secret of authority. His strength was his faith. There is no more strength-giving statement in any language than "I believe God."

## I-W SERVICE

(Continued from page 218)

The trends toward accepting voluntary service opportunities are very gratifying. Most of the voluntary service opportunities are in connection with the growing church program. For instance, the Franconia Conference presently has 55 per cent of its young men serving in VS, with only 45 per cent engaged in I-W earning services. This is a hopeful sign for the future of the church. Directions must be followed in order to obtain the utmost of happiness.

*Fellowship needs to be established in the church where one is located.* This is best done when the home church conducts a commissioning service, at which time a certificate of membership is given to the young man who is leaving home for his two-year term of service.

This certificate does not transfer his membership, but it does establish him in a new location on the basis of his home church recommendation. No youth can afford to live for two years apart from the church; he needs the church; he must main-

tain his fellowship in the church; he must be active in his church.

*Church fellowship can be best maintained where there are opportunities in harmony with one's own background and with one's ideals.* Some youth have gone to places where they have not felt at home. Some youth have gone to places where they have changed their personal appearance and manner of living so much that they felt embarrassed to return to their home church community. Some youth find themselves extremely happy because they are serving where they are certain it is God's will for them to be today. This should be the experience of every I-W man.

## Communicating the Gospel

*The great challenge that comes to youth is to be prepared to communicate the Gospel of love and peace and good will.*

We Mennonite people have not learned to articulate our faith today as well as our forefathers did. We are too timid, too reserved, and too quiet. We need to develop some of the boldness of Peter and John as it is described in Acts 4:13, "Now when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."

We need to develop the deep convictions for truth so that we just cannot keep quiet any more, as the apostles demonstrated in Acts 4:20, "For we cannot but speak the things which we have seen and heard."

We must develop the strong conviction of obedience toward God as Peter expressed in Acts 5:29, "Then Peter and the other apostles answered and said, We ought to obey God rather than men."

We must be ready to go, stand, and speak, as God commanded in Acts 5:20. We need to develop the Christian graces to the extent that we will be ready to endure and enjoy suffering as illustrated in Acts 5:41, "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."

We need to be established in the faith.

First, we must actually know what we do believe concerning the faith of our fathers—the faith of the New Testament.

Second, we need to be able to articulate our faith and to tell others just what we do believe.

Third, we need to become staunch defenders of our faith.

This challenge comes to every youth to know his faith, to be able to articulate his faith, to stand firmly on the principles of his faith without any question, without any compromise, so that under all circumstances of life he will be true to his God, and to the commitment which he had made to his God.

The communication of the Gospel of love and peace and good will is done in many ways:

First, by living in the Word. The Word must become a living reality in our personal life experiences.

Second, by maintaining a living experience in our relationship with God through Christ, as illustrated in John 9:25, "He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see."

Third, by obedience to the Word of truth. "For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil" (Rom. 16:19).

Fourth, by faithfulness to the job assignment. "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men" (Prov. 22:29).

This Scripture is still true today. Everywhere, not only is the faith of the Mennonites spoken of, but their diligent application to their job is also recognized.

Hospital administrators are ready always to give employment to Mennonites for a two-year assignment in I-W service.

This is true not only because it assures them of a worker for a two-year period, but because they have learned that they can depend upon and trust our youth who serve in these hospitals.

Many hospitals would like to keep the I-W men for regular employment. In addition to this, Selective Service recognizes the value of the work that has been contributed by I-W men. They admit they have no problems with the Mennonite I-W men as compared with the problems they have with men from some other groups.

But they do have some problems. There have been places where men have stolen from their employers. There have been instances where men have fallen asleep when they should have been on the job. There have been instances of individuals who have refused to do the work assigned to them. There have been cases of gross injustice to the hospitals, even by Mennonite men. As an example we may tell of a couple who recently took employment in a state mental hospital. They went through the orientation school and were paid for their two weeks of time and then quit before their work actually began. These could not be given a recommendation for any other place of employment!

Our youth need to be challenged to develop their abilities to communicate their faith by lip as well as by life.

This calls for much study of the Word and of our heritage of faith.

This means we must be willing to associate with people and to convey the message of the Word to them.



This means that we must learn to speak boldly, lovingly, meekly, and with convincing power.

### Conclusion

The challenge of I-W service is the call to be true disciples of Jesus Christ, to live a life of sacrificial love. This means that no one can look for a big paying job, nor an easy type of work simply to be able to live in luxury and to enjoy a good time. Such living is not sacrificial.

The challenge of I-W is the call to a closer walk with God, a more consistent testimony of life, a warmer association in the fellowship of the church. This means that he needs to be more closely identified with a congregation where he can live, fellowship, and serve.

This means that the church must be in the center of his thinking, the heart of his living; it must be the consuming burden of his life.

The challenge of I-W is to be a witness to the Gospel of love, peace, and good will. This calls for a total abandonment of self to Jesus Christ. This calls for the clear, consistent manner of living. This calls for an articulation of the Gospel of Christ, the way of love and peace. This calls for the fulfillment of and the expression of the highest ideal of the kingdom of God.

The great crisis which confronts all of our young men is this challenge to be a better witness to the Gospel of love as a good representative of Jesus Christ. Will we accept the challenge?

Lansdale, Pa.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Baker**, Francis and Arlynn (McGinnis), Protection, Kans., second child, first daughter, Kim Renée, Feb. 11, 1962.

**Beun**, Hubrecht and Jo, Apple Creek, Ohio, eighth child, fifth son, Benjamin, Feb. 7, 1962.

**Charles**, John H. and Blanche (Mummau), Millersville, Pa., second child, first daughter, Sheryl Lynn, Feb. 8, 1962.

**Esch**, Carl and Bonnie (Burner), Elkhart, Ind., second child, first daughter, Rebecca Ann, Dec. 27, 1961.

**Esh**, Joe and Ruth (Weaver), Mt. Union, Pa., fifth child, fourth daughter, Melvena Kay, Feb. 18, 1962.

**Gifford**, Raymond and Dorothy (Stutzman), Friend, Nebr., second daughter, Jeanie Rae, Jan. 15, 1962.

**Good**, Floyd and Wilma (Erb), Plattsville, Ont., second child, first son, Terry Floyd, Dec. 24, 1961.

**Jantz**, Wallace and Sylvia (Andres), Perryton, Texas, second son, Timothy Ray, Feb. 15, 1962.

**Kauffman**, Clifford L. and Arlene C. (Litwiler), St. Louis, Mo., first child, Brenda Joy, Feb. 16, 1961.

**Kauffman**, Dan and R'Veda (Follis), Perryton, Texas, first child, LaDonna Ann, Feb. 2, 1962.

**Lehman**, Harold and Beulah (Kinsey), Wells-

ville, N.Y., sixth child, third daughter, Anita Lucille, Feb. 10, 1962.

**Lehman**, N. LeRoy and M. Louisa (Brendle), Versailles, Mo., seventh child, second daughter, Dawn Marie, Jan. 26, 1962.

**Martin**, Carl and Arlene (Snader), Atlanta, Ga., second daughter, Sharon Rose, Jan. 30, 1962.

**Martin**, Isaac S. and Elva Mae (Sauder), Manheim, Pa., fifth child, fourth daughter, Linda Jane, Feb. 2, 1962.

**Maust**, Elmer H. and Ida (Maust), Salisbury, Pa., fourth child, first daughter, Kristine Joy, Feb. 7, 1962.

**Mecum**, Stan and Joyce, Allemands, La., first child, Sharon Joy, Jan. 31, 1962.

**Miller**, Nelson D. and Fern (Bontrager), Millersburg, Ohio, first child, Wynn Richard, Jan. 30, 1962.

**Mullet**, Ruben and Emma, Elkhart, Ind., fourth child, third son, James Alan, Dec. 14, 1961.

**Ocker**, John and Janet (Rife), Orrstown, Pa., third child, first daughter, Donna Louise, Feb. 13, 1962.

**Otto**, Abe and Amanda (Beachy), North Canton, Ohio, fourth child, second son, Floyd Edwin, Feb. 10, 1962.

**Pamer**, Laurance and Margaret (Beachy), Sarasota, Fla., third child, second daughter, Jana Lee, Feb. 5, 1962.

**Risser**, Robert L. and Twila (Heatwole), Hagerstown, Md., first child, Sheldon Dean, Dec. 26, 1961.

**Roupp**, Delbert and Vivian (Osborne), Denver, Colo., second child, first daughter, Lisa Ann, Feb. 13, 1962.

**Saltzman**, Edward and Leona (Schweitzer), Milford, Nebr., second son, Ricky Edward, Jan. 22, 1962.

**Snader**, John L. and Evelyn (Spangler), Denver, Pa., fourth son, third living, Darrell Ray, Feb. 15, 1962.

**Weaver**, Mervin L. and Leora (Groff), Manheim, Pa., third child, first daughter, Janice Lorraine, Feb. 15, 1962.

**Wenger**, Robert B. and Lena (Miller), McKeesport, Pa., first child, Robert Kent, Feb. 18, 1962.

**Yoder**, David J. and Miriam (Bishop), Wellsboro, Pa., second child, first son, David Jesse II, Jan. 18, 1962.

**Yoder**, David S. and Helen (Garber), Belleville, Pa., second and third children, first and second daughters, Rachel Elaine and Ruth Eileen, Dec. 26, 1961.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Haarer — Kritzer.** — Ronald Haarer, Morgantown, Ind., Bean Blossom cong., and Marcia Kritzer, Nashville, Ind., Mt. Nebo United Brethren cong., by Kenneth Kritzer, father of the bride, assisted by Charles Haarer, father of the groom, at Bean Blossom, Dec. 23, 1961.

**Hernley — Hartzler.** — Henry Hernley and Mary E. (Molly) Hartzler, both of the Scottdale (Pa.) cong., by Gerald C. Studer at the church, Feb. 10, 1962.

**Sawyer — Clark.** — Dale Sawyer and Pat Clark, both of the Salem cong., Waldron, Mich., by Earl Stuckey at the church, Dec. 9, 1961.

**Stalter — Grieser.** — Robert E. Stalter, Gibson City, Ill., and Marlene Kaye Grieser, Rantoul, Ill., both of the East Bend cong., by J. Alton Horst at the church, Feb. 24, 1962.

**Taylor — Schrock.** — Roger Taylor and Mary-ida Schrock, both of the Salem cong., Waldron,

Mich., by Earl Stuckey at the church, No. 3, 1961.

**Troyer — Martin.** — Lynn Troyer, Wellman, Iowa, Lower Deer Creek cong., and Barbara Martin, Wellman, Franklin Methodist cong., by Earl Erb at the First Nazarene Church, Iowa City, Iowa, Sept. 2, 1961.

## Anniversaries

**Bontrager.** Earley Bontrager and Delcie Mishler were married at the Forks Church Middlebury, Ind., Jan. 28, 1912, by Samuel E. Weaver. They are at present with the Voluntary Service unit at Surprise, Ariz., serving as houseparents. They worship with the Sunnyslope congregation in Phoenix. On Jan. 21, 1962, in honor of their fiftieth wedding anniversary, Mr. and Mrs. Perry Miller, members of Sunnyslope, invited eight ordained men and their wives, besides other friends, to a four o'clock luncheon at the Miller home. The Bontragers have 4 children (Hilda—Mrs. Sylvester Haarer, Shipshewana, Ind.; Marion, New Brunswick, N.J.; Mrs. Glenola Leinbach, Co-shen, Ind.; and Mark, Shipshewana) and 14 grandchildren. They are both enjoying fairly good health.

**Brubaker.** Levi H. Brubaker and Anna G. Brubaker were married Jan. 25, 1912, at the bride's home at Evandale, Pa., by the late Bishop William Graybill. They observed their fiftieth wedding anniversary Dec. 28, 1961, with an open house at their home near Lancaster, Pa. They have 3 sons (L. Paul, Philadelphia, Pa.; Aaron J., Lancaster, Pa.; and J. Lester, Harrisonburg, Va.), 10 grandchildren, and 2 great-grandchildren. Through the years they have been active members of the Rohrerstown Mennonite Church; Bro. Brubaker also continues to serve in various other church and community activities.

**Heiser.** Mr. and Mrs. Manuel Heiser, Dewey, Ill., observed their golden wedding anniversary Jan. 25, 1962. On Sunday afternoon, Jan. 21, 75 relatives gathered at the East Bend Church in their honor. They were married at the home of Bishop Sebastian Gerig at Wayland, Iowa. They have 3 children (Raymond, Velma—Mrs. Clarence Birkey, Dewey, Ill.; and Verna—Mrs. Leslie Birkey, Foosland, Ill.), 10 grandchildren, and one great-granddaughter. They are both members of the East Bend Church and attend regularly.

**Smucker.** Elmer F. Smucker and Nancy Yoder were married Feb. 15, 1912, at the home of the bride near West Liberty, Ohio, by Bishop S. E. Allger. On Feb. 18, 1962, the family and friends gathered at the present home of the Smuckers in West Liberty, Ohio. Their five children were present for the occasion. They are Wilbert, West Liberty; Carolyn—Mrs. Ralph Brenneman, Elida; Lucille—Mrs. Floyd Byler, Ruby—Mrs. Evan Blosser, and Shirley—Mrs. Dwight Hostetler, all of West Liberty. They have 19 grandchildren and one great-grandson. Bro. Smucker was for many years a farmer and later a carpenter. They are members and regular attendants of the Oak Grove Church.

**Stutzman.** David J. Stutzman and Phoebe Stauffer were married at the home of the bride's parents at Milford, Nebr., Feb. 1, 1912. They observed their golden wedding anniversary by having open house at their home in Milford on Feb. 4, 1962, and a family dinner when 40 members of the family were present. They have 7 children (Norma—Mrs. Merle Rediger and Edna—Mrs. Emanuel Oswald, Shickley; Melvin, Mary—Mrs. Burdett Burkey, Wayne, Aden, and Violet—Mrs. Delmer Roth), 24 grandchildren, and one great-grandchild.



**Troyer.** Melvin Troyer and Mary Saltzman were married Feb. 4, 1912, at Milford, Nebr., by Bishop Joseph Schlegel. The ceremony took place at the home of the bride's parents, Mr. and Mrs. Jacob Saltzman. They observed their olden wedding anniversary on Feb. 4, 1962, by holding open house at their home in Milford. All their children were present, and 20 relatives and friends called on them. They have four sons and five daughters (Edna—Mrs. Leah Stautfer and Viola—Mrs. Clarence Stautfer, Milford; Moneda—Mrs. Frank Hartzler, Clarence, N.Y.; Orve and Leonard, Milford; Luetta—Mrs. Virgil Brenneman, Colorado Springs, Colo.; Verba—Mrs. Merle Eicher, Milford; Ray, Corry, Pa.; and Wayne, Colorado Springs), 28 grandchildren, and 4 great-grandchildren. They are members of the East Fairview Church. A family dinner, held at the home of their daughter, Mrs. Merle Eicher, preceded open house.

**Wagler.** Mr. and Mrs. Joseph S. Wagler, Wellesley, Ont., celebrated their fifty-fifth wedding anniversary Dec. 24, 1961. Their daughter, Idella, and Miss Nora Shantz entertained them at a family dinner in Waterloo. They were married at the Wellesley Church by an uncle of the bride, Jacob Lichty. There are children: Almeda—Mrs. John Klassen, Kitchener; Harvey, Wellesley; Barbara—Mrs. Emanuel Kuepfer, St. Agatha; Nelda—Mrs. Harold Cressman, Wellesley; Mary—Mrs. David Runk, Brunner; John, London; Alvin, South Cayuga; Eileen—Mrs. Aaron Horst, Elmira; and Idella, Waterloo. The Lord has blessed Mr. and Mrs. Wagler with good health, with the result that they are able to attend church.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Burkhardt, Lloyd Arnold**, son of Enoch and Anna (Eby) Burkhardt, was born at Floradale, Ont., April 4, 1900; died at Kitchener, Ont., Feb. 5, 1962; aged 61 y. 10 m. 1 d. On May 1923, he was married to Vera Honsberger, who died Feb. 13, 1961. Surviving are one son and one daughter (Donald and Joan), 2 brothers and 2 sisters (Irvin E., Goshen, Ind.; Emerson, Florence—Mrs. Mervin Shantz, and Mrs. Ladys Musselman). He was a member of the First Mennonite Church. Funeral services were held Feb. 8, in charge of Edgar Metzler.

**Crossgrove, Barbara**, daughter of Nicholas and Mary Roth, was born near Archbold, Ohio, Aug. 18, 1883; died at the Ottawa Valley Hospital, Lima, Ohio, Jan. 16, 1962; aged 78 y. 4 m. 29 d. On Nov. 30, 1920, she was married to Charles Crossgrove, who preceded her in death. This union was blessed with one son (Chauncey, Archbold, Ohio, with whom she made her home for the past nine years). She also mothered 7 other children (Franklin, Lansing, Mich.; Cora, Midland, Mich.; Henry, Bonito, P.R.; Mary—Mrs. Waldo Schrock, Wyette, Ohio; Walter and Laura—Mrs. Clarence Baer, Archbold; and Ralph, Toledo, Ohio). Besides the 8 children, surviving are 28 grandchildren, 12 great-grandchildren, 4 sisters (Lizzie, Lydia, Lena, and Fannie), and 2 brothers (Dan and John), all of Stryker, Ohio. One granddaughter, 3 sisters, and one brother preceded her in death. She was a member of the Central Church. Being confined to her home for the last number of years, she found much joy in service for her Lord by piecing quilts and comforts, and knitting bandages for the S.M.A. Funeral services were held at the Central Church, in charge of Jesse Short, Charles Gutsche, and Dale Wyse.

**Getz, Martha Jane**, daughter of Benjamin

Franklin and Susan Elizabeth (Smith) Turner, was born at Fulks Run, Va., March 25, 1894; died unexpectedly at her home near Singers Glen, Va., Jan. 4, 1962; aged 67 y. 9 m. 5 d. She was married on Aug. 22, 1914, to John I. Getz, who survives, along with 3 sons and 4 daughters (Turner W., Timberville, Va.; Wilma—Mrs. Tom Clayton, Brandywine, W. Va.; Thelma—Mrs. Clayton D. Showalter, Broadway, Va.; Mrs. Nina Mae Bibble, Linville, Va.; Flemmie—Mrs. Owen Stultz, Egdon, W. Va.; John A., Charlottesville, Va.; and Bennie I., Linville), 2 sisters and 5 brothers (Mrs. Ida L. Halterman, Petersburg, W. Va.; Mrs. H. V. May, Timberville; and Hobart, Charles, Zack, John, and Joseph, all of Broadway), 19 grandchildren, and one great-grandchild. She was a faithful member of the Morning View Church since its beginning in 1928. Funeral services were held Jan. 7, in charge of Ernest G. Gehman, assisted by Donald Willman and Raymond Shoemaker.

**Gingrich, Allen William**, son of Marshall and Jessie (Hoylman) Gingrich, was born at Creston, Mont., July 6, 1915; died of a kidney condition at Portland, Ore., Feb. 8, 1962; aged 46 y. 7 m. 2 d. On Sept. 14, 1940, he was married to Adella Stutzman, who survives. Also surviving are 4 children (Jessie, Gale, Byron, and Roy), 2 brothers (Ervin, Nampa, Idaho; and Mahlon, Albany, Ore.), and 6 sisters (Mrs. James Bond, Lebanon; Mrs. John Brenneman, Albany; Mrs. Denver Unruh and Mrs. Roderick Brenneman, Corvallis; Mrs. H. D. Elston, Sweet Home; and Mrs. G. E. Parker, Eugene, Ore.). He was a member of the Albany Church, where funeral services were held Feb. 10, in charge of David W. Mann; interment in Twin Oaks Memorial Gardens.

**Guengerich, Joel S.**, son of Samuel D. and Barbara (Beachy) Guengerich, was born Aug. 16, 1872; died at the Pleasantview Home, Ka-

lona, Iowa, Jan. 22, 1962; aged 89 y. 5 m. 6 d. On Dec. 13, 1900, he was married to Magdalene Yoder, who died Aug. 9, 1928. To this union were born 6 children (Edna—Mrs. Aaron Stoltzfus, Premont, Texas; Earl, West Chester; Albert, Stuttgart, Ark.; Willard, Glenwood Springs, Colo.; Glenn, Wellman; and Harold, Denver, Colo.). On Nov. 12, 1933, he was married to Ella Fisher, who survives. Also surviving, besides his 6 children, are 17 grandchildren, 3 stepgrandchildren, 10 great-grandchildren, 10 step-great-grandchildren, 2 brothers (William, Upland, Calif.; and Menno, Alberta, Canada), and one sister (Susie Kuhns, Wellman.) Two brothers and 2 sisters preceded him in death. Funeral services were conducted at the Wellman Church, in charge of Noah Landis, Max Yoder, and George Miller.

**Knically, Joseph L.**, son of Lewis D. and Mary (Coakley) Knically, was born at Dayton, Va., Nov. 29, 1882; died at Harrisonburg, Va., Feb. 4, 1962; aged 79 y. 2 m. 6 d. On Oct. 26, 1903, he was married to Bertha Virginia Shank, who survives. Also surviving are 2 daughters and one son (Mrs. Paul Good, Harrisonburg; Mrs. Paul Rhodes, Bridgewater; and Frank, Harrisonburg), 13 grandchildren, 12 great-grandchildren, and one brother (Geo. W., Dayton, Va.). He was a member of Weavers Church. Funeral services were held at the Bank Church, Feb. 6, in charge of De Witt Heatwole and Harold Eshleman.

**Lehman, Maggie**, daughter of Levi and Salome (Gnagy) Summer, was born Oct. 20, 1876; died at the home of her daughter, Mrs. Melvin Weaver, Youngstown, Ohio, Feb. 1, 1962; aged 85 y. 3 m. 12 d. She was married to Henry Lehman on Jan. 1, 1899. He died on Jan. 14, 1945. One son also preceded her in death. Surviving are 2 daughters and one son (Alta—Mrs. Melvin Weaver, with whom she made her home since Sept., 1959; Edith—Mrs. Millard Sprague, Hialeah, Fla.; and Norman, Miami,

*Worship as a Family.* Families need worship. They need it both as individuals and as a unit. Family Worship is the quarterly magazine that can help a family in their worship experience. Family Worship contains daily guides for both the Herald Graded Sunday-school series and the uniform Sunday-school series. Along with these daily worship guides, Family Worship has several articles. The articles for the April-May-June issue are:

Praying Neighbor  
How Our Family Worshiped  
Let's Use Our Prayer Requests  
Intercession—the Scriptural Command  
How to Pray for Missionaries  
Use the Sunday-school Lessons in Your Family Worship  
Family Book Corner

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Fla.), 10 grandchildren, and 18 great-grandchildren. As a girl she accepted Christ as her Saviour and united with the Brethren Church. In 1917, she and her husband united with the Midway Church, where funeral services were held, in charge of Paul Yoder, assisted by Ernest Martin.

The Peace Corps seems to have got off to a fine start in its first year. President Kennedy said in his State of the Union message, "The newly conceived Peace Corps is winning friends and helping people in 14 countries. . . . We cannot supply the spontaneous and mounting demand for volunteers overseas."

In January there were 654 volunteers overseas with 104 more in training. The volunteers are working in Chile, Colombia, Ghana, Nigeria, Pakistan, the Philippines, St. Lucia, Tanganyika, India, Sierra Leone, and Malaya. Some of those now in training will go to El Salvador and Brazil. Other countries which will receive volunteers in the future are Tunisia, Ethiopia, the Ivory Coast, Somalia, Honduras, Togo, Jamaica, North Borneo and Sarawak, Venezuela, Bolivia, and Peru. Little, however, has come out of the proposal of contracting work to private agencies. Only four projects have been so contracted, although a few more are in the planning stage. The church-state problem has so far shoved out all sectarian agencies. However, the National Council of Churches has established a liaison between the Peace Corps and the various bodies affiliated with this organization. Various churchmen are active in the Peace Corps organization setup. Recently a prominent Negro clergyman and educator, Samuel DeWitt Proctor, president of North Carolina Agricultural and Technical College, was appointed to direct the Peace Corps work in Nigeria.

More churches are now being built in Sweden than in any period since the Middle Ages, according to the Association of Swedish Architects. A total of 300 church buildings are now already under construction or have been planned.—D. Carl Yoder.

Carl F. H. Henry, editor of *Christianity Today*, who recently suggested the organization of an evangelical university, has now proposed a federated evangelical campus with a number of related colleges which could contribute strength to each other's program. He thought the New England area would be a possible location, and that the Gordon College 800-acre campus might serve.

The Religious News Writers' Association has named President Kennedy's stand against federal aid for parochial schools as the top religious story of 1961.

Approximately 17,000 refugees are arriving in Florida each week from Cuba. The Florida Council of Churches is appealing for aid in settling these people. Resettlement involves: acceptance of a Cuban family or individual; finding employment for one or more members of a family; find-



## ITEMS AND COMMENTS

### BY THE EDITOR

ing a house or an apartment suitable for a family at a rental they can afford; providing food and other necessities until earnings provide them; and giving the supporting interest of a congregation.

The National Christian Council of Japan reports that almost two million Bibles and New Testaments were distributed in one year by the Bible Society of Japan.

America's Christian Sunday schools comprise "the most universally segregated school system in the United States," according to Mordecai W. Johnson, a Baptist minister who headed Howard University for 30 years. "Christian churches should have started the movement against segregation," he declared, "but instead it had to be done without most of them."

India's Supreme Court, in a decision welcomed by religious leaders, held that legislation enacted in 1949 in two Indian states to prevent excommunications was invalid. The statutes enacted over the protests of Hindu, Moslem, and Roman Catholic leaders made it illegal for the head of any religious group to excommunicate any of his followers. The case was brought to the country's High Court by the head of a sect of Moslems who argued that the ban on his power to excommunicate was an interference with the freedom of religion guaranteed by the Indian constitution.

Billy Graham called on South America's Protestant churches and missionaries to step up their efforts to evangelize the continent's big cities. While major attempts to reach smaller Indian tribes and villages have been made, churches and missionaries have neglected strategic cities, he said in the launching of a month-long preaching mission through five South American countries—Venezuela, Colombia, Ecuador, Peru, and Chile.

The Church of the Nazarene is observing a denomination-wide Family Altar Sunday on Nov. 11 next. The goal is to secure

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pledges of 100,000 Nazarene families to hold daily devotions, including Bible reading and prayer.

Recent deaths reported are those of Edgar J. Goodspeed, known for his American translation of the Bible, and Kenneth Wuest, author of numerous evangelical books.

During his first year in office, President Kennedy "compiled a better record on the issue of separation of church and state than any president we have had in the past 30 years," according to the editors of the *Christian Century*.

A paperback edition of the New English Bible's New Testament is scheduled for publication on March 14. This Bible has now sold more than 750,000 copies in this country and about 4,500,000 copies in the world.

Church membership among Protestants, Roman Catholics, and Orthodox in Japan reached a total of 727,445 last year, or .8 of one per cent of the country's 93 million estimated population. The figures represent a net increase of nearly 25,000 over the previous year, the smallest annual gain since the end of World War II.

In at least three Syrian villages the inhabitants still speak Aramaic, the language spoken by Jesus Christ. In the days of Jesus, Aramaic was spoken in Palestine, Palmyra, the Sinai Peninsula, and parts of Jordan and Syria. The villages where Aramaic is spoken teach only Aramaic to their children until the youngsters are five years old.

Carl T. Rowan, a Negro who is Assistant Secretary of State at Washington, has been involved in two recent instances of racial discrimination. His application for membership in the Cosmos Club in Washington was turned down and he was refused service in a restaurant at the Memphis Municipal Airport.



# Gospel Herald



*The church must  
carry the light of the Gospel  
to the dark places that need it,  
and then on from darkness to darkness.*

WEDNESDAY, MARCH 13, 1962  
VOLUME LV, NUMBER 11

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## Moving Lights

By Eugene Garber

Light is something we take pretty much for granted. Ever since we can remember, the sun has made its early morning appearance on the eastern horizon and bathed the world in the wonderful creation, light. And when the sun "goes down" in the evening, another day is past and gone and no one thinks much about the marvel of light.

However, the Bible has much to say about light. Its use of the word has influenced the leaders of the Christian Church down through the ages, has influenced the leaders of our own church in developing their present strategy of missions. John in his Gospel invites us to consider "moving lights." He says, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (3:20). Serious consideration of this verse will reveal that in the world today the lights must move to be effective.

### What Lights Must Move

The first light that must move is Jesus Christ. Christ says, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

The Word of God is also a light that must move. The psalmist said, "Thy word is a lamp unto my feet, and a light unto my path." Wherever the Word of God has been taken, people's lives have been changed. The Bible is a light in a world of darkness. The Bible possesses a mysterious power to transform because it is a revelation of Jesus Christ.

The third light that must move is spoken of in Matt. 5:14, "Ye are the light of the world." Here Christ is talking to His followers, which would include each Christian.

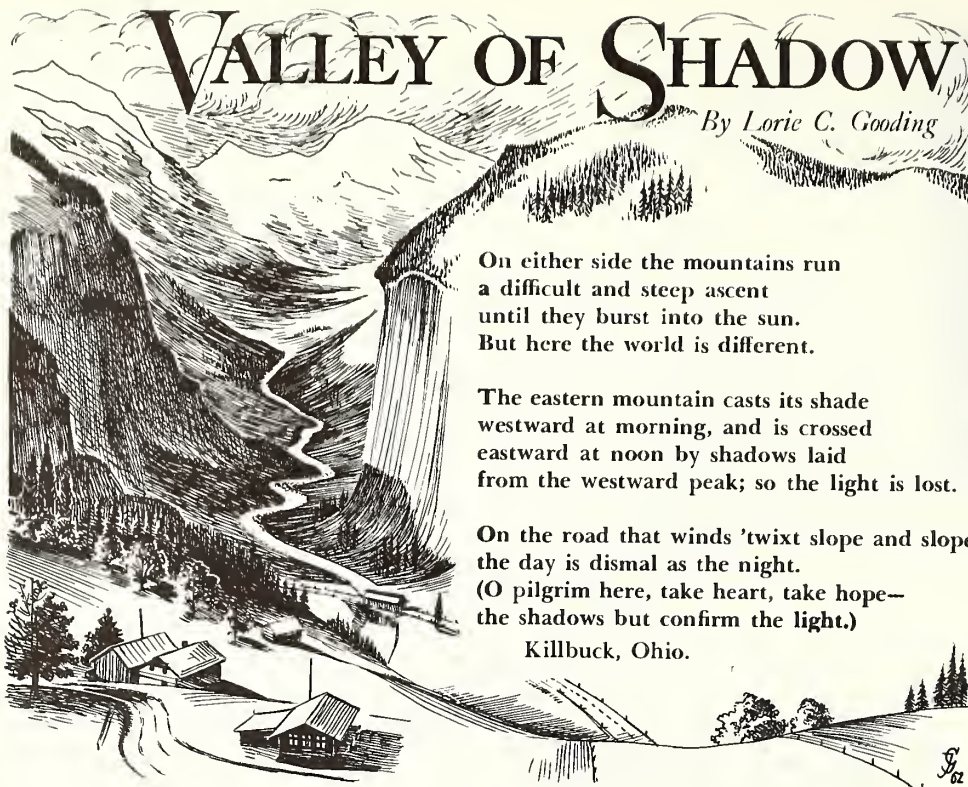
The last light that must move today is the church. Inasmuch as the church is the body of Christ and inasmuch as it is composed of Christians, whom Christ has designated as the light of the world, the church is also a light.

Who is responsible for the moving of the lights? You and I. Individual Christians. Pastors, teachers, fathers, mothers, young people of the church. The Bible will move only as dedicated Christians take it into the darkness. Christ moves into the dark places of the world only as men give themselves to teaching, preaching, and living Christ.

### Why Lights Must Move

In John 3:19, 20 is something that the Christian dare not overlook: "Men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." What is John saying here? Is he not saying that the sinner, the man without Christ and living in sin, will not come to the Bible, the church, the missionary, the preacher,





On either side the mountains run  
a difficult and steep ascent  
until they burst into the sun.  
But here the world is different.

The eastern mountain casts its shade  
westward at morning, and is crossed  
eastward at noon by shadows laid  
from the westward peak; so the light is lost.

On the road that winds 'twixt slope and slope  
the day is dismal as the night.  
(O pilgrim here, take heart, take hope—  
the shadows but confirm the light.)

Killbuck, Ohio.

or any Christian, because these lights are a reproof to his sins? Is he not saying we must go to him?

If this is what he is saying, what a blow! We have our nice permanent lights, our church houses, with well-lighted bulletin boards and well-advertised programs. We engage able evangelists to come to our churches to preach evangelistic messages. We have seekers' classes in many of our urban mission churches. Surely we can in this way reach some lost souls and bring them to Christ. But how many slaves to alcohol and opium enter our church doors?

In America, Bibles are plentiful. Anyone can buy one almost anywhere. But how many criminals, thieves, murderers, fornicators, or adulterers are purchasing Bibles today? They won't even read the one their mother gave them when they left "the nest." And John makes the reason clear: they come not to the light lest that light reprove their deeds.

John is saying to messengers of the Gospel that it is not enough to place Bibles on store shelves and leave the church door latchstrings out. He is saying the lights must move. It is entirely possible that the beloved disciple has the answer to the often-asked question in Mennonite circles

today: "Why doesn't our church grow more rapidly?"

This concept of moving lights can be illustrated from nature. Most fishermen, at times, gather their own night crawlers, which are excellent bait for some species of fish. And they are easily gathered, provided the gatherer understands night crawlers. This overgrown fishworm is exactly as John describes the sinner to be. It will not come to the light. In fact, it will retreat swiftly from the beam of a flashlight. The person looking for night crawlers who doesn't understand this much about his little victims will end up with very few worms.

Again, what protection did our early settlers have against predatory animals at night when they had to sleep in the open? The light which came from a bonfire was sufficient to keep animals away.

A study of Paul's strategy of missions and church building will readily reveal his recognition of the need for moving lights. He stayed in one city only a short while and then would move on to another dark place in the known world. He knew that he could not hang out his "shingle" in Antioch and expect the sinners to flock to that city to hear the Gospel preached.

## Our Readers Say—

I appreciated the emphasis of "Changing Emphases" (Feb. 6), by Amos Weaver. Particularly these sentences: "If we lay aside and lose our distinctive practices of Gospel principles, we will soon lose our identity in the general mass of Protestantism. We may soon find ourselves on a common spiritual level with the average nominal Protestant, which is no very high."—David Nolt, Ephrata, Pa.

\*\*\*

I greatly appreciated the article, "Changing Emphases," by Amos Weaver. I realize that there are those who observe the church discipline as a law and then they come to the place they feel free from these things and would throw it all out. As we are told Christ died to make us free from the law and then we fulfill the righteousness of the law, so I feel we are freed from the forces of the world to fulfill the desires of the flesh expressed in present-day fashions to fulfill the law of Christ in a life of simplicity and at the same time be fulfilling the discipline of the church. I believe these things are based on the Scripture for our good. It is as one said, "You may find a wolf in sheep's clothes, but you will not find a sheep in wolf's clothes." Oh, that we may show the world Christ by our total life and conduct.—Anna M. Buckwalter, Bronx, N.Y.

### How the Lights Must Move

If the meaning of these verses sinks deeply into our hearts and minds, things will happen.

The church will be primarily a training and supply center. Children will come up through its Sunday schools learning the great truths of God's Word. They will learn of what God has done in the past for His people, how He has manifested His love and power to them. They will learn what He is still doing for man today. They will learn what man must do to inherit eternal life.

The church will win her young people to Christ. Its library will be promoted in such a way that from childhood up the great books of our times will affect lives. Biographies of great men of God will challenge youth for service and set them on fire for God. Literature and books portraying the needs existing in the readers' times and which will instill a passion and concern for the lost souls will be read.

The preaching of God's Word will convict and nurture. Concerned Christians will gather and lay before the Lord the finances necessary to carry on any outreach. But all of this will be only a preparation for

(Continued on page 261)

### GOSPEL HERALD

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## Hard Rain

The seedbed had been carefully prepared. Then the farmer, at just the right depth and properly spaced, had placed the carefully selected seeds. Soon after, the gentle "showers that water the earth" (Psalm 72:6) dropped on the field, as the gift of the Creator who "giveth rain upon the earth" (Job 5:10). As Chaucer said, the sweet April showers pierced to the root the drought of March. Under the warm sun the encompassing moisture awakened the germ of life within the seeds. Green shoots came from the bursting shells of the seed and rapidly pushed their way into the sunlight. Soon the field was verdant with the promise of a harvest to come.

One day there was again in the sky the prospect of more needed rain. The growing plants waited expectantly for the moisture required to bring them to maturity and fruitage. They reached out their leafy hands, asking for the "gentle rain" which brings, like mercy, "upon the place be-neath" (Shakespeare).

But the black clouds were rolling in on a cold front. As the big drops fell, they passed through a layer of freezing temperature, and they were congealed into big, hard hailstones. In a white sheet they fell, gaining momentum as they cascaded upon the green field.

The plants which were expecting the gentle rain felt the sharp and cutting blows of the icy deluge; they recoiled in horrified disappointment. But there was no place to hide. The hail slashed and tore and pounded the tender foliage. In a very few minutes there was nothing left but broken bits of leaves and pathetic shreds of stalks. Battered, pounded into the ground, the promise which the field had given to the farmer was nothing but disappointment and ruin. The investment of labor and seed was totally lost. The hard rain had spoiled everything.

Words are like rain. They can occasion the springing into life which gives promise of a rich harvest. They can nurture that promise into fulfillment.

But words must be soft and gentle. They must come, like the rain, from someone who cares. They must breathe sympathy and understanding. They must be instinct with hope and trust.

Cold, hard words are destructive. They hurt and bruise and kill. Their innuendoes accerate the tender personality against whom they are directed. Their intended meaning leaves their victim speechless and

helpless; sometimes their unintended implications are no less wounding. Many a budding friendship, many a blossoming faith has been slain by cruel, hail-like words. Oftentimes the devastation wrought is irreparable.

These hard words may be spoken in the home, where we often wound those whom we have reason to love the most. Some marriages have died under a barrage of bitter language. Some confidence between parents and children cannot survive the outburst of words glittering with anger.

They may be spoken in the context of church life, where by every profession love and kindness should prevail. Congregations sometimes have quailed under the tongue-lashing of a bishop, a pastor, or an evangelist. Church leaders have been hurt almost beyond healing by the denunciations of their people. Church servants in various functions have hardly had the courage to go on after they have felt the bite of harsh criticism. Many an anonymous letter has made its receiver reel as he tried to ignore an unknown foe.

Both rain and words were meant to be a blessing. They usually are, let us hope. But the cold air can turn rain into hail, and lack of love can turn words into lethal weapons. We thirst for the gentle rain, but we dread the deadly hail. The tongue can give both. Which does your tongue, or pen, give?—E.

## Refreshment for Preachers

Having just participated in the annual three-week School for Ministers at Goshen College Biblical Seminary, we would like to urge upon the church the importance of such aids to our pastors in service. Those of our ministers who have had the privilege of seminary training need, from time to time, the refreshment of new material and new associations. Those who have not had seminary privileges have a special need for spiritual stimulation and the priming of their study. The pastor's task is such that he needs such periods of in-take to keep his ministry virile and dynamic.

The program at Goshen was richly crowded with Bible studies, theological discussions, consideration of the life and work of the church, and a study of various problems of the pastorate. The special instructors, the seminary faculty, the college faculty, and other resource persons available

in the northern Indiana community contributed a great variety of specialized knowledge. The men were in class each day from eight to five, four days a week, and they never seemed to become sated.

Our other colleges also have such periods of special study for ministers, and most district conferences have annual ministers' meetings of a few days.

We would urge more of our ministers to take advantage of these opportunities for study. And conferences and congregations should be interested in seeing that their pastors have time and means for attending. This is one form of ministerial support—releasing these men for the inspiration and study that their task requires.

Pastors, plan now for a period of study next winter. And church councils or boards or trustees, urge your pastors to do this. The results will richly justify it.—E.

## Songs of Our Beloved

### To His Church

## At Pergamos

BY J. PAUL SAUDER

I see the grave of Antipas;  
He died, a martyr true,  
A witness, like to you.  
You kept my name: I knew.

I see the seat of Satan there;  
Its bloody, reddish glow  
Glares up at heaven, and so  
My two-edged sword I show.

But now I call thee to repent  
From compromise so base,  
World-lust of Balaam's race,  
Sin-blot before my face.

From victory o'er brother man  
I call thee to repent.  
To humbleness be bent.  
Tread you the way I went.

Let each man hear who has an ear  
And read upon  
My white gift-stone  
His name alone.

And you of Pergamos may feed  
On hidden bread  
With me, your Head,  
As God hath said.

Tampa, Fla.

It is possible to live with composure in the midst of tension and to live with love without diminishing one's alertness to evil.  
—Lloyd Kniss.



# Space—Inner and Outer

BY LORIE C. GOODING

Man is much concerned about the conquest of Outer Space. He puts forth mighty efforts to discover ways of surviving in space. He has already sent his machinery exploring ahead of him. He speaks confidently of orbiting a missile platform, establishing a rocket base on the moon, making roads among the planets. He thinks that when he has conquered—yes, *conquer* is his word for it—Outer Space, he will be well on the way to solving most of his problems.

But the conquest—if it is conquest—of Outer Space will not solve anything. Most of man's problems have developed from his failure to conquer Inner Space, that deep, subliminal part of a man which psychiatrists and psychologists call the *unconscious* and the *subconscious*, and which the Bible calls the *heart*. This is a level of the human mind which is deeper than the conscious intelligence. Both the Bible and psychiatry agree that the will is subject to the intelligence. Both agree, also, that the intelligence is, in some sense, subject to this vast and unexplored dimension of the human mind which seems to have no known or discoverable boundaries, and which may be, on entirely unexplainable levels, in contact with supernatural or spiritual powers. It is from this Inner Space that our strongest and least understood motives arise and our hidden purposes are formulated. This is the part of the mind or "heart" which is "deceitful above all things," often deceiving our conscious intelligence about our truest reasons for things we do or do not do.

The Bible says, "Keep thy heart with all diligence; for out of it are the issues of life." And "As . . . [a man] thinketh in his heart, so is he." Often when we do something, we say it is against our "better judgment," but we do it anyway; obscurely we feel driven to do it. Even when the conscious intelligence weighs the consequences and presents valid objections, we may override its protests, and feel that we "cannot help it."

Psychiatry is helpful in guiding us into a partial understanding of the complex geography of this dim and little known Inner Space. But occasionally it helps individuals and societies to evade responsibility for their actions. It blames childhood experience, or environment, or primordial memory. It says, in effect, "You could not have acted differently than you did, and so there is no need to feel guilty. You are the product of forces over which you had no control; therefore you are not to blame."

But the Bible puts the responsibility squarely upon the individual. "*Keep thy heart with all diligence*," says the Word of God to each person. It is right here, in this

Inner Space, that the process known as sanctification begins. Here, where our motives originate, where all the secrets of our minds are hidden, from where all our impulses and compulsions emerge, both good and evil, to be translated into thought and transmuted into action—here is the place of "transformation," of being truly "transformed by the renewing of your mind." It is within this mysterious Inner Space, largely unreachable to us, that the Spirit of God cleanses our motives, or perhaps gives us a new set of motives, and reorients us so that our conscious, and unconscious, and subconscious minds, the intelligent and emotional and determinative faculties of our beings, begin to orbit around a new center, which, instead of our own ego, as formerly, is Jesus Christ. It is only when our lives are so transformed by the *actual* renewing of our minds that we can begin to offer an acceptable sacrifice, because our actions will spring from acceptable motives.

No, it is not Outer Space which is man's greatest problem. It is not enemy control of Outer Space which constitutes the greatest threat. But Jesus said that "from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." Yes it is the enemy in control of Inner Space which we have to fear.

Men have tried from time immemorial to cleanse and satisfy the demands of this Inner Space by anything other than God. They have tried to remake it with logic, to fill it with knowledge, music, art; some have attempted good works and altruism; some have tried power and riches; some have tried war. In our own day all of

these have been tried, and in addition science is being tried. But nothing has been found adequate to change the heart, the unconscious and subconscious, the Inner Space of man, but the Spirit of God.

Man tries, and he may succeed, to conquer Outer Space. But if he does succeed he will not find God beyond all the planets, all the galaxies, all the nebulae of this vast, complex, and multitudinous universe. If God does not speak to him in the Inner Space of his heart, all Outer Space will not be large enough to reveal Him.

Only the Holy Spirit has power to change the specific gravity, the basic metabolism of the heart of man. Only the Holy Spirit can conquer the enemy in Inner Space. But once get that Inner Space cleansed and transformed and subjected to the control of the Spirit of God, and we will have no need to be concerned or apprehensive about who controls Outer Space. It will be too small a matter to matter!

*From the second bench*

(WHERE THE DEACON SITS)

## Walk That Talk

Workers at mission churches have been confronted with unfaithful, inconsistent members who have hurt the testimony of the church considerably. We teach much more by our example than we do by what we say. One brother said, "It is easier to talk our walk than to walk our talk." Brethren, let's be more careful about making our profession reach seven days a week. Every one has a right to see as well as hear what we stand for. And the world expects us to be different.

## Our Mennonite Churches: Tedrow



This church is in the small Ohio town of Tedrow. The congregation was formed here in 1949 by members from the Central Church near Archbold. The church building was joined in 1958 to a school building which had been purchased. The school addition is used for a fellowship hall, a kitchen, a library, and cloakrooms. Roy Sauder ministers here to 163 members. Average attendance, 200.



# Yield Therefore Your Members

We were buried with Him by baptism,  
and raised with Him by His resurrection,  
so that we too might walk in newness of life.  
We know that our old self was crucified with Him.  
The death He died He died to sin;  
The life He lives He lives to God.  
So we also must consider ourselves  
dead to sin and alive to God  
in Christ Jesus.  
Therefore, we should not allow sin to be our master.  
We should not yield our members to sin  
as instruments of wickedness,  
but we should yield our members to God  
as instruments of righteousness.  
We put bits into the mouth of a horse  
in order that he might obey us.  
We put rudders on the back of a boat  
in order that we might guide it.  
A rudder is a small item;  
The tongue is a small item, too.  
But the tongue is a fire!  
And what a large forest such a fire can destroy!  
The tongue is an unrighteous world among our members;  
It stains the whole body!  
It is set on fire by hell!  
Every kind of bird, beast, reptile, and fish  
can be tamed by man.  
But no man can tame the tongue!  
It is full of poison!  
It is the master of gossip!  
How can sweet and bitter water come out of the same fountain?  
How can blessings and cursing come out of the same mouth?  
It can cause no end of trouble  
if it isn't used for God's righteousness.  
He who loves life and desires good days,  
let him keep his tongue from evil  
and his lips from speaking guile.  
We all have eyes, but not all of us can see.  
We all have ears, but not all of us can hear.  
In God's sight this is a foolish and senseless people.  
If anyone has an ear, let him hear!  
If you have an ear to hear—then hear!  
No man will hear what he wants to hear,  
but God wants our ears to hear His Gospel.  
He wants our ears to hear His ways,  
not the ways of the world  
Which are inferior to the ways of God.  
Those who listen to the Saviour's words,  
their ears are blessed  
because they are *willing* to listen.  
Those who look for the Saviour,  
their eyes are blessed  
because they are *willing* to see.  
Israel looked and listened,  
but they never obtained the thing  
for which they looked and listened.  
The elect of Israel obtained it,  
but the rest were hardened.  
God gave them a spirit of stupor,  
He gave them eyes that should not see,  
He gave them ears that should not hear—  
down to this very day.  
Fancy a Christian can fall into the same step.  
Many today do not endure sound teaching,  
they have itching ears—

Romans 6:4

6:5

6:11

6:12

6:14

James 3:3

3:4

3:5

3:8

I Peter 3:10

Jeremiah 5:21

Revelation 13:9

Matthew 13:16

Romans 11:7

II Timothy 4:3

They only listen to the teachers of their own choice,  
They turn away from truth,  
They wander into myths,  
They hear only what they want to hear.  
They say only what they want to say.  
They believe that whatever goes into a man's mouth  
Defiles a man. Matthew 15:11  
But the Lord teaches that whatever comes out of a man's mouth  
Defiles a man.  
We are to put to death that which is earthly to us. Colossians 3:5  
Put them all away:  
Anger, wrath, malice,  
Slander, and foul talk from your mouth,  
So that we may not defile ourselves 3:8  
By becoming loud-mouthed boasters, and grumblers, Jude 16  
And malcontents, who follow our own selfish ways.  
It is more pleasing to God  
If we would confess with our mouth Romans 10:9  
That Jesus is our Lord.  
This is part of God's plan for the saved.  
And we would be as Jesus—  
When He saw the crowds,  
He opened up His mouth  
And taught them.  
Our feet should not be in a hurry  
To carry a message of hate.  
Our feet should not tread the path Romans 3:15  
Of ruin and misery, 3:16  
But rather, it ought to be said of us— 10:15  
How beautiful are the feet  
Of those who preach  
The good news!  
Above all things  
The heart is desperately wicked  
And deceitful, and becomes hardened, Jeremiah 17:9  
And this in turn alienates us Ephesians 4:19  
From the life of God.  
Therefore, let us draw near to God  
With a *true* heart,  
Having a full assurance of faith,  
Having our hearts sprinkled clean  
From an evil conscience.  
Love one another earnestly I Peter 1:22  
From a heart which is obedient  
To the truth  
Which is in Christ Jesus.

—Arranged by George Reuter, Wilmington, Del.

## All for Him

BY LORIE C. GOODING

Oh, all for Him, this rose-dawn cloud, this silver  
and pearl and purple air; this wine-dark tide  
of shadow from the hill across the pale and yellow  
willow-wood; heart-lifting glide  
of bird on unseen streams;  
the copper gleams  
of rain-wet leaves. Oh, all for Him, the glory and the gold!  
and this small, single blossom that I hold.  
For Him, for Him! The evidence is clear,  
for only He and I are waking here.  
Killbuck, Ohio.



## "Far Hence Among the Gentiles"

BY GERALD STUDER

This picture and story may seem to be unrelated to the Bible. Strictly speaking, it is, but any English-speaking Christian cannot be complacent about the fact that he possesses the entire Bible in so many English versions, while there are hundreds of tribes and millions of people who do not possess any part whatsoever of the Bible in their language. The special interest of my collection is the English Bible, but this autograph is a treasured item because it symbolizes the efforts that have been put forth from the beginning by English-speaking Christians to give the Bible to every tribe, and tongue, and nation in their own language.

*Robert Moffat the author  
of this volume with my  
great pleasure writes his  
name in it & hopes it  
will be a memento of him  
when he is far hence among  
the Gentiles*

*Walworth, London July 5<sup>th</sup>  
1842*

The above autograph was written by Robert Moffat, and in case you find it difficult to read, let me give you the words of its message: "Robert Moffat the author of this volume with my great pleasure writes his name in it and hopes it will be a memento of him when he is far hence among the Gentiles. Walworth, London, July 5th, 1842." Robert Moffat is one of the truly great pioneers of Christian missions, having been responsible for securing the services of David Livingstone for the African field.

This autograph was written on one of the blank pages in the front of a book entitled *Missionary Labours and Scenes in South Africa*, published in London in 1842. Moffat went to South Africa first in 1816. In 1839 he returned to London and remained there until 1843, lecturing for the missionary society and translating the psalms in the Chuana language, also known as Bechuana or Sechuana.

Mr. Moffat's description of the difficulty of acquiring the Bechuana tongue, and of the circumstances under which it was done, will cause you to reflect with reverence on the Bechuana Bible. It appears that this story will always be the same, for just the past year, Ethel Wallis described in *The Dayuma Story* similar difficulties in acquiring even a rudimentary knowledge of the Auca language. This has been the story of Bible translation from the beginning.

"Often," says Mr. Moffat, "have we all met together to read the Word of God . . . and, contented with being only the pioneers,

have poured out our souls in prayer for the perishing heathen around. The acquisition of the language was an object of the first importance, and this had to be accomplished under the most unfavorable circumstances, as there was neither time nor place for retirement for study, and no interpreter worthy the name.

"A few, and but few, words were collected, and these very incorrectly. It was something like groping in the dark, and many were the blunders that I made. After being compelled to attend to every species of manual, and frequently menial, labour for the whole day, working under a burning sun, standing in the saw-pit, labouring at the anvil, treading clay, or cleaning out a water ditch, it may be imagined that I was in no very fit condition for study, even when a quiet hour could be obtained in the evening for that purpose: and when I was ready for inquiry, the mind of the native interpreter could never be commanded at pleasure.

"Those whose faculties have been expanded by [an education . . . cannot conceive the stupidity, as they would call it, of savages in everything beyond the most simple ideas. I have sometime been obliged to allow my interpreter to leave off the task when he had scarcely given me a dozen words, it was so evident that the exercise of the faculty of thinking so soon wore out his power of mental exertion. He would then betray by his listlessness and vacancy of countenance, that all thought was gone, and complain that his head ached, when he always received his dismissal for that day."

Nevertheless, after ten years, there was in existence a Chuana Gospel of Luke. Moffat tells the story of a Marabele captive who sat weeping, with this portion of the Word of God in her hand. "My child, what is the cause of your sorrow?" said the missionary. "Is the baby still unwell?" "No, my baby is well." "Your mother-in-law?" "No! No!" said she. "It is my own dear mother who bore me!" and holding out the Gospel of Luke, all wet with tears she added, "My mother will never see this good Word! She will never hear this good news! Oh! my mother, my mother, and all my friends! They will die without the light that has shone on me!"

By 1842 there was a whole New Testament in Chuana. Moffat reports that already then, over 100 years ago, the African people were rapidly acquiring the art of reading. In 1854, the British and Foreign Bible Society published a book entitled *The Book and Its Story*, giving the account of the translation and distribution of the Bible from the earliest times until that day. At the time of this book's appearance, Robert Moffat was still in South Africa, at work completing the Old Testament in Bechuana. He wrote to the society in the midst of his work, congratulating it for its perseverance in "its noble enterprise of giving the Book of Books . . . to a sick and dying world. . . . How little, how insignificant, are all other enterprises compared with this!"

Another story needs to be told in closing. One day Robert Moffat met an African who was looking very downcast. Moffat asked him what the matter was and whether someone had died. "There is nobody dead," answered the man, "but my sons tell me my dog has eaten a leaf out of the Bible."

"Well," said Moffat, "that's not so serious. I'll be glad to replace the lost leaf." "Oh!" exclaimed the man, "it's not the Bible I'm worried about, but my dog. That dog will never again bite anyone or fight the jackals. He will become as tame as the people who believe that Book. All our warriors became as gentle as women under the influence of that Book, and now my dog is ruined!"



# Evangelistic Success

By C. WARREN LONG

Three major reasons for the evangelistic success of the Apostolic Church are packed into one sentence in the Book of Acts. The sentence reads as follows: "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts 15:11). This challenging sentence arrests our attention in its portrayal of the early Christians' evangelistic work. Their ministry reached the slaves, the poorest of the poor, the middle class, the industrial leaders, the ranks of the Roman army, and the halls of learning from which came the culture of their day.

The first reason for their success is stated in two words, "We believe." The lay and ordained people in the Apostolic Church were a believing people. They were not greatly harassed with skepticism and doubts. Their emphasis was, "We believe." Theological differences were not used as fences to separate the believers as we frequently do today. Their line of demarcation was drawn between the believer and the false teacher. To them heretics and false teachers contested the deity of our Lord, the authority of the Holy Scriptures, and the necessity of individual salvation in the crucified, risen Redeemer. John forbade the common hospitality to be extended by the believer to the false teacher. II John 10. He never considered it wrong to give a customary greeting or farewell to one who is a heretic. To these early Christians false teachers or heretics were religious leeches that must be kept from you. Paul regarded them so to the extent that he asked that a curse from heaven would be brought upon those who preached another gospel.

It is apparent that the Apostolic Church was sure and final in its belief. "For I now whom I have believed." "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Such statements show a sublime certainty in their belief which made for assurance and strength in their utterances.

Our present social and moral and spiritual breakdown comes from the fact that we as fathers and mothers who profess to be believers have lost the sense of certainty, assurance, and finality in our Christian belief. We have listened to false teachers on the platform, over the radio, in our halls of learning, and in various periodicals to such an extent that we have transformed our homes from a lighthouse of God's grace into a place where you eat, sleep, and change clothes. The Bible is not read and obeyed, believers' knees do not bend for prayer, sacred and holy truth of the Word is just not talked about, until these homes

have lost the attention and respect and interest of the community.

These homes are the majority in America today. When the home has lost the attention, respect, and interest of the community, it is only logical that the church has the same loss. The results are that ministers change from pastors and evangelists to lecturers and orators. Our lack of apostolic success in our churches, homes, and individual lives in making an impact upon the community is in the fact that we do not possess the deep certain "belief" that leads to conviction and is our chief motive for testifying.

The second reason for their success is found in what they believed. They believed that salvation was by grace through the Lord Jesus Christ. Recently in one of my pastoral calls I stopped in the home of an elderly man whom I found suffering intense pain. This man's knowledge of God and His Word and will was very meager. My emphasis to him repeatedly was that salvation is "by grace through faith." But he insisted that he was a very wicked man. In his own words he said, "Me no do right. Me no live right. Me earn this pain and suffering, 'cause me no do right. Me now do right, do lots of good till I die. Then the dear Jesus will take me, I hope. When me head says, 'Go over to the tavern and get a drink,' I say no, no, I go home, for me do no wrong, me do right." This man believed Jesus would take him to heaven, but that his salvation was in the amount of suffering he had to do and the good he could do to atone for his sin.

The Apostolic Church believed that we are incapable of saving ourselves. They believed that there is no hope for man other than through the Lord Jesus Christ. There remains no other name under heaven whereby man can be saved. They were positive and final in this profound truth which they believed. This certainly made for assurance and strength in their utterances.

Our own beloved church would be many times larger today if father and mother, Sunday-school teacher and pastor, would be just as positive and final on the truth of "salvation by grace" as the early believers were. The children who were born into our church families who were lost to the Lord and the church would have been won by greater numbers than our history reveals. A full realization of this truth of "salvation by grace" would take many a parent, teacher, and pastor to his knees in "effectual fervent prayer." The prophet Isaiah said, "Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me" (Isa. 45:11). The Holy One's work is by grace to save the lost. "For we

are his workmanship, created in Christ Jesus unto good works . . ." (Eph. 2:10). To Isaiah He said, "Command ye me" concerning my work. This commanding is for His glory and for our real good. Jesus said, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you" (John 16:23). The Apostolic Church had great prayer services in which they "commanded God." The results were prison doors opened, hostile courts silenced, sick people healed, dead ones raised and restored to their loved ones, heathen empires stormed, and great multitudes of idolatrous people saved.

The third reason for their success is that they were a testifying people. They believed that Jesus Christ can save from sin. They believed that there was no other way to be saved than by the grace of Jesus Christ. This belief they broadcast everywhere. They shielded not this truth nor their belief in it. This is the secret why men and their whole households were saved and baptized. This same road will bring American households to Christ. It will bring a revival in a church, in a community. It is the road to a revival in America.

Tiskilwa, Ill.

## The Great Choice

By STANLEY C. SHENK

Moses made things very clear there on the plains of Moab. "Israel," he said, "you can choose life or you can choose death; you can choose good or you can choose evil; you can choose blessing or you can choose cursing. You can obey God and possess this good land forever, or you can reject Him and perish." Israel had its choice. God has always given men choices. Adam and Eve had to decide between obedience and disobedience, between the favor of God and His disfavor, between Eden and the flaming sword. Abram had to make his choice. He could stay in Ur of the Chaldees, or he could obey God and accept the great challenge of the unknown land to the west. Isaac and Jacob and Joseph likewise each in his turn had to come to the valley of decision. So did Moses. He had to choose between the "reproach of Christ" and "the treasures in Egypt."

We, too, are not exempt. Each of us has the great choice to make. Shall we save our lives or shall we lose them? Shall we yield to God to live to His glory, or shall we treasure up our talents and our personalities and insist on spending them selfishly? Shall we live for the fleeting pleasures of a moment of time, or shall we enjoy the face of God forever?

—Herald Youth Bible Studies.





# OUR SCHOOLS

## A Strange Valentine

(A True Story by a Teacher)

Many years ago when teaching in a rural school, I received a valentine which I have never forgotten. In those days pupils made their valentines, and great artistic skill was sometimes shown. But this valentine was an unusual one! It was carefully made, but had a picture of a beer bottle and an ear of corn for distilling, and below the "To my dear teacher" was scribbled this poem:

I like you far,  
I like you near,  
I like you like  
A bottle of beer!

At first, when I read this, I was insulted, but then I decided that Jim, like millions of other unfortunate children, did not know any better and had no training. What a pity! He was a sixth-grade boy, and upon investigation, I found that his mother was dead and he was living with his father and two brothers in a log house far from the road. He told me that he liked drink, and they had it whenever they could get it.

When Jim told me he liked drink, I said nothing concerning it, but later I asked him to go along to collect some great horned owl eggs. Jim was anxious to go, and we made a trip to the piece of woodland where these seclusive night prowlers had their home. The nest was in a giant white oak tree.

After some preparation I climbed the tree and collected a set of rare eggs for my collection. These large owls usually lay their eggs in old red-tailed hawk nests or in tops of hollow trees in the early part of February and brood them during sub-zero storms.

Jim was surprised that I could climb such a tree. "Why, if you had lost your hold, you could have fallen dead!" he exclaimed. Then, without pretending to preach, I explained how I had practiced clean health habits from boyhood up, how I never drank strong drink, and never smoked, and didn't even drink coffee. I explained that I trust my nerves and muscles because they are free from poisonous narcotics. Added to this, regular outdoor exercise, a love for nature, and a diet without too many sweets can give one a strong healthy body.

Jim listened with interest. On a nature hike or on a fishing trip boys seem to be easier to approach than across the desk. Later I took every opportunity in health and science classes to point out the evil effects of strong drink.

After school closed, Jim went away. I also left the community and almost forgot him. Many years later, I drove the car for some women from the sewing circle of this community as they were giving out clothes to the needy. As we approached one home, the women told how this mother and the helpless children had to suffer because the father drank, and he could not hold a good job because he drank too much. Then they said that the family of this man's brother also suffered in the same way.

Then one asked the question, "Why is it, I wonder, that the third brother does not drink at all? He doesn't even smoke. He is an officer in the church; his family is happy and have all they need. Isn't it strange that one in the family can be so different?"

Before my eyes came the picture of the little, poorly dressed boy with his valentine and strong drink. Yes, this happy family was Jim's! I recalled the teaching I tried to give him. Could the proper instruction given at the proper time really make such a change in a boy's life? All honor and glory be to God.

"Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1).

## Hesston College

On the biweekly program given over radio KJRG in Newton, Kans., on Monday, Feb. 19, Melva Kauffman's Communications class held a round-table discussion of the book, *Black Like Me*. They discussed the problems of race segregation, its hurts and implications. Miss Kauffman reports receiving mail from a listener who disagreed with the group.

Glen R. Miller, chairman of the Division of Natural Science at Goshen College, was on the Hesston campus on Feb. 15, 16. He met with science and mathematics teachers to discuss the curriculum. He presented several recommendations which would better correlate Hesston's program with the final two years at Goshen. His coming to the campus represents another step on the part of Hesston College to constantly strengthen her educational service to young people.

Dean Paton Yoder, Business Manager Leeland Bachman, and Dean of Women Mrs. Paul Bender met with the officials of the nursing school at the Kansas City General Hospital on Feb. 17.

Paul Friesen spoke to the Iowa Alumni Chapter of Hesston College at Iowa Mennonite School on Tuesday evening, Feb. 27. He brought the alumni up to date on what is happening at Hesston College and shared with them plans for the future. He also spoke of educational and spiritual implications in the field of Art.

Dean Paton Yoder spent March 1-3 in Chicago, where he visited the offices of the

North Central Association. On Friday he met with the Secondary Education Council and on Saturday he and President Tilman Smith met with the Higher Education Council. Paul Bender attended the latter two meetings also as the co-ordinator for the Mennonite Board of Education.

Three hundred and thirteen men gathered at Hesston College on Saturday evening, Feb. 24, for the Tenth Annual Christian Businessmen's Dinner. The speaker was Dr. Arthur Zook, President of Kansas Wesleyan University, Salina, Kans. Dr. Zook, who comes from a Brethren in Christ background, pointed out the important role of today's Christian colleges and urged the men to wholeheartedly support Hesston's program. He emphasized the influence Christian teachers can have on young people who are beset by evil examples and temptations on every hand.

Hesston's president, Tilman R. Smith, told the men of a study the college administration and faculty have been making in attempting to understand the role of Hesston College in the future. According to present enrollment trends and in line with the study made by the Board of Education nearly ten years ago, it is predicted that Hesston will have more than 400 students in the first two years of college by 1971. It was his feeling that the next building project on the Hesston campus should be a new library. This would release space for one or two large classrooms in the administration building. He also mentioned Hesston's interest in developing a two-year nursing school program which would prepare students to take the state examination for registered nurses.

Lyle Yost, chairman of the Hesston Board of Overseers, shared with the men informative figures and charts in which he projected an increase of 50 per cent in tuition by 1971. He illustrated the costs of operating the college today, the present gifts and grants, and what these totals would need to be by 1971.

The college male quartet and a brass choir furnished music during the program. Merle Bender, vice-chairman of the Board of Overseers, served as toastmaster. Lester Kropf, Salem, Oreg., led in the opening prayer and Edgar Hershberger, Milford, Nebr., closed the meeting with prayer.

The men came from ten states, all the way from Oregon to Pennsylvania, and Texas to Iowa. Snowstorms in Iowa and Nebraska kept some men at home who had planned to attend.

Members of the Haynes Memorial Baptist Church in Chattanooga, Tenn., gathered outside on the parking lot following a recent Sunday evening service to watch the burning of a TV set, a roulette wheel, packs of cards and several pairs of dice, and more than 100 pairs of shorts and skin-tight slacks. The pastor says the people began to be convicted of the worldly items when they attended a tent meeting. The pastor said that "a few people around here think we are going crazy, but I tell our people that if they call you a fool, remind them that we are fools for Christ's sake."





# TEACHING THE WORD

## *God Builds the Church Through Congregational Evangelism*

### An Opportunity on Sunday Evening

We were strangers. As we approached the church, we were met at the door by a pleasant old man who gave us his hand in hearty welcome. This was outside the building. Upon entering the sanctuary, another usher showed us to a seat. We noticed that he was doing the same for everyone. There was a subdued buzz in the auditorium as the people exchanged greetings. An air of expectancy prevailed. As we waited, we discovered in the bench rack a visitor's card. This we filled out and later dropped into the offering plate.

The meeting started promptly at 7:30 p.m. One could sense that it had been carefully planned and that time and effort had gone into its preparation. The first forty minutes were given to musical numbers and congregational singing. At one point there was a lively testimony meeting and a prayer. We observed that a number of teen-agers also participated in this part of the service. All told, a large number of people were involved in the various activities, in both formal and informal ways.

The pastor now made a few announcements. He urged more to attend the coming midweek meeting. "We had 200 in our prayer meeting last week, but that is not enough." He made a plea for a liberal offering, pointing out that we freely spend money for luxuries, such as ice cream, and neglect the Lord's work. He recalled his own boyhood experience of getting ice cream about twice a summer, and that only after having "cranked it out." There was a congenial and winning manner about the pastor.

After another special number by the trio the pastor brought the evening message from Eph. 1. It was forcefully delivered; the people were attentive. The message was concluded with an invitation for seekers to come forward. The whole thing was done in an orderly and impressively, yet with genuine warmth.

Immediately after dismissal a lady in front of us turned around, introducing herself and the guest by her side whom she had brought along. Others also chatted with us. All seemed very friendly.

Our 10-year-old son said as we drove away, "That is the best church service I have ever at." The rest of us felt much the same. There was something real and satisfying about it.

A few days later we received a letter from the assistant pastor, assuring us of con-

tinued interest and inviting us back. We felt like going.

#### Getting People to Come

##### 1. *There must be good public relations.*

The unchurched people of the community have an image of the church. This image has been built up over the years, mainly from informal contacts and observation. People take note of the church building and grounds; they watch the behavior and demeanor of both pastor and people; they observe the devotion and loyalty of the members of the church; they read the releases and publicity. From these influences they form impressions and conclusions. If the impression is favorable, they may decide to visit the church.

There is something wrong with the spiritual quality of our churches when the unsaved are not attracted to our services. J. D. Graber in *The Church Apostolic* says, "Church history is clear on the fact that numerous inquirers and other interested persons regularly gathered with the believers in the worship of the early church. . . . We must face the fact: a church fulfilling her apostolic function will attract the unconverted."

##### 2. *There must be adequate publicity.*

People can't attend a meeting they know nothing about. They go when there is something to go to. This does not mean that the Sunday evening service must always be something special to attract visitors. But it does mean that the simple, solid, and good things which the church does have must be made known.

Most newspapers and some radio stations give the churches free advertising privileges and even request church news. If it is not free, space and time should be purchased. Fliers and printed programs may be mailed or handed to interested persons. The world is megaphoning her perishable wares from the housetops. Shall not the church announce with dignity the everlasting Gospel?

##### 3. *There must be personal work.*

There is no substitute for the personal contact, especially in matters of religion. A Christian first wins a man to himself and then to his Christ. This takes a period of time and often involves many contacts.

Only a few brave souls have enough courage to go to a strange church uninvited personally and unattended. It is comforting to go with a friend who knows the way;

who shows you where to hang your wraps; who shows you where to sit.

When inviting people, be definite: "We would like to take you along to our church on this coming Sunday evening. A missionary from Japan will speak. Since the service begins at 7:30 p.m., we will stop for you at seven o'clock." This is much more effective than saying, "We would like to have you come over to our church sometime."

#### Getting People to Come Back

##### 1. *There must be a warm welcome.*

It is extremely important to have good ushers. We too often assign the ushering jobs to people who "can't do anything else." This is a mistake. We need the best, most spiritual men as ushers. Christianity is communicated not only in words; it is also felt. The usher sees the person long before the minister does, and that first impression counts. Not only the ushers but the whole church must be warm and friendly.

##### 2. *There must be something stimulating.*

Canned speeches, written essays, listless singing, and secondhand testimonies are deadening.

When those present come together to share their common struggles and victories; when they testify of the daily power and presence of Christ; when they speak to the vital issues of the day; when the presence of the Spirit is evident, then the unsaved will sense reality. Here is something different; something stimulating and attractive; something alive; something to be desired.

##### 3. *There must be something soul-satisfying.*

Some have reasoned that to keep people coming on Sunday evening the church must provide something sensational and entertaining; that if the church is to attract and hold men, it must compete with the world with bigger and better shows.

This approach is doomed to failure: first, because the church cannot compete with the world on its own level; and second, because the things of earth do not satisfy the soul. If the church offers more of the same, the hungry soul will take one draught and then move on in his quest for satisfaction.

"I opened my mouth, and panted: for I longed for thy commandments." The psalmist thus expresses the feeling of spiritually hungry men who can be satisfied with nothing less than a solid message from the Word of God. Biblical preaching is not obsolete and the churches that have the best interest and attendance and that attract the most unsaved are the ones that have regular preaching on Sunday evening.

—Russell Krabill, Secretary of Sunday Evening Services for the Mennonite Commission for Christian Education.





## Folks Abiding

BY BETH DUVAL RUSSELL

Oh, never call me homeless while I live  
Within this sheltering of love and care!  
There are so many kindly friends who give  
Such constant thought for lonely ones.  
My prayer  
Is thankfulness that each day I am blessed  
With small tasks I may do . . . and nights  
of rest.

Syracuse, N.Y.

## Water from Many Wells

BY NORA OSWALD

She thumbed excitedly through the day's mail. *Christian Living* was the choice tid-bit that day. She took it and relaxed in an easy chair. Scanning titles, pictures, poetry, articles, and comments, she finally visited with M. S. L. in "On the Corner." When she read about Minka's observation, "The kettle is breathing," the magazine thudded to the floor. Her feet sped to the kitchen where her kettle had quit breathing. It was all a big black mess. The carrots, once orange-bright, were sticks of charcoal. What a waste of fuel, food, and effort! As she labored to restore the burnt kettle, she mused to herself, "There must be many unbreathing kettles in our lives, unexercised abilities, neglected opportunities, wasted energies, time, and funds, unshared sympathies, unrecorded ideas, unlifted burdens, unsung songs, unlaminated relationships."

## A Spiritual Bequest

I bequeath to you:

A faith in God that has stood the test of ages, founded on the Rock which is Christ Jesus. A faith which demands the best that you have and which is sufficient for all your needs.

A profound love and loyalty to the church, the body of Christ, to which are committed the oracles of God.

A knowledge of right and wrong. A conscience instantly sensitive to the voice of the Spirit and immediately responsive to the inquiring glance, the reproachful look, and the tender gaze, which ever seeks to lead the erring child back to the Father.

A sense of justice unbiased by personal

interest or selfish gain, rendering to God and man each his due.

A generous measure of charity, abounding in sympathy, ready to serve.

A goodly store of patience and much perseverance.

A deep appreciation for the beauties of nature with which God has surrounded us.

A bountiful store of the fruit of the Spirit, increasing more and more to the glory of God.

Ideals that cannot be undermined by ease and luxury, or shaken by ridicule or persecution.

These bequests are not the fanciful musings of any idealistic mind. They are made in good faith. Legally we cannot transfer to others what we do not have title to ourselves. As a Christian I have a rightful claim to all these graces. We are custodians of the same, even though we do not always apply them as we ought.

My earnest desire is that each of you possess your possessions—not in the limited measure manifested in me—but in the fullness that God expects of you.

Finally, beware of my negative traits which are equally obvious. Remember them only as a warning against all the wiles of the devil. Never set your sights on the minimum requirements, and expect to grow in grace.

Hopefully,  
Father.

## "Heaven Arms with Pity"

BY RUTH HAYWARD

A Chinese philosopher, Lao-tse, once said, "Heaven arms with pity those whom it would not see destroyed."

Perhaps this old saying would have more meaning for us if we reversed it, so: "He who lacks compassion will be destroyed."

Many years ago I lived in a neighborhood with many young children. Across the street was an only child of eight, whom I'll call "Bill." Bill kept all the children in an uproar with his callous ways, torturing and teasing playmates and animals. My own children had finally given up playing with any group that included Bill, having learned the hard way (twisted arms, stomped-on toes) that his presence would mean harshness and actual hurt.

One day Tim, the boy who lived behind our house on the next street, had been playing with the group. Suddenly he started

screaming and running home, his face and arms livid with scratches and bites.

Finally we learned what had happened. Timothy had been bitten and scratched when he had tried to rescue a terrified kitten from young Bill, the latter having tied a tin can to the poor animal's tail.

"Sissy!" taunted Bill, not even reprimanded by his parents as we all came out on the street. (They laughed later, calling it a boyish prank.) "Sissy! Taking up for a stupid old cat!"

But years later, Bill put those same amused parents through torture when he had to stand trial for hit-and-run driving which had permanently crippled an elderly woman.

Timothy, on the other hand, is now a young doctor, beginning his practice in a small town in North Carolina. His innate compassion is a blessing to his own life, his family, and to all who come in contact with him.

Would we have many problems with juvenile delinquency if we stressed compassion from birth? I think not, for most delinquency is essentially cruelty and lack of feeling for others.

If there is one quality a parent should foster in children, it is surely this one of compassion. No other attribute will do more for a person starting out in the world, than the one of being always able to see the other as himself—a *human being with feelings*. The compassionate person is naturally mannerly, naturally friendly, naturally easy to get along with.

"Heaven arms with pity those whom it would not see destroyed." Pity, compassion, empathy are really the only arms that can ever bring about a peaceful world. We could not have wars, even high-ranking generals agree, if we could feel ourselves as bombed peoples feel.

In all phases of our public and private lives, few virtues could come near to this one—*compassion*—for guaranteeing harmony and insuring against destruction and failure. Would divorce be so often entered into if each party could share the hurt of the other? Would an employer be impossibly demanding, or an employee prone to shirk and complain, if each could imagine how it felt to be in the other's shoes?

Jesus knew these truths when He would not return hatred for betrayal and ultimate crucifixion. Did He not say compassionately, "Father, forgive them; for they know not what they do"? And who, in all eternity, has triumphed more than He?

Tampa, Fla.

The challenge of today is to live vertically, not horizontally; to look up rather than merely to look out at the temporal.

—Daniel W. Lehman.





# TO BE NEAR TO GOD

## Lessons from Israel

BY MRS. LORAIN BURDICK

Sunday, March 18

Fitted Stones

**Kings 6:1-7; 1 Pet. 2:5.**

When Solomon was having God's temple built, each stone was shaped to fit before it was ever brought to the temple site. It was measured by a master plan so that no hammering would disturb the peace of the sanctuary. The stone had no power of itself. Its strength was a matter of created character. Even any beauty did not show until the stone was smoothed off and polished. All of this required the stone to yield up something of itself for removal by the mason. Its job, place, and appearance were all matters which only the mason decided according to the master plan.

God wants to shape His people by the measure of Christ, preparing them for the place He wants them to fill. He will fashion His stones, smoothed and squared for His task, if they will but yield rough selves. There must be a giving up of self, a losing of self for the greater plan. God does not keep stones individual, but builds them into a planned whole where each individual has a unique place.

Then one day when He decides the one is ready, He takes it to the holy site. To our surprise, we find we fit into place. Architect of my soul, lead me into submission that my stature may be shaped by Thy measure.

Monday, March 19

For Such a Time

**Esth. 4:14; 1 Kings 16:28, 33; 18:3, 4.**

Mordecai suggested that Esther was placed in royal favor to plead for her people. Obadiah had a similar position of influence at a very wicked court. He, too, as came to the kingdom for such a time in order to spare his people. God's plans are formulated long before a man begins to feel His leading. It is easy to accept promotion as just return for our exceptional abilities. But each difficult decision should be eagerly examined. "Is this why I am come to this position?" Every glory of man may hang in the balance, but God's will is blunt. We are here for a purpose. We shall not escape if we refuse that purpose so as to save ourselves. Christ repeated the warning, "Whosoever will save his life shall lose it."

Tuesday, March 20

Busy Here and There

**Kings 20:38-42.**

Ahab is considered a king wicked beyond comparison. Yet he very accurately pronounced a judgment that is still fitting. As

Ahab returned from fighting Ben-hadad of Syria, he was met by a prophet of God. This prophet told a story and asked Ahab's advice.

"I was given a man to keep during the battle. If I lost him, my life was to be forfeited. But I was very busy and suddenly found that the man had escaped," he explained.

"You have pronounced your own guilt and judgment," declared Ahab.

Ahab did not realize that the prophet was bringing a message from God and he was pronouncing his own judgment. He had been ordered to destroy Ben-hadad and had instead made a covenant with him.

How often, when God gives us a job to do, we are busy here and there till the opportunity escapes us. So many times we are lured by promises of gain like Ahab was and decide that God did not truly understand the job He laid out for us.

How mistaken we can be! God gives a soul into our hands for witnessing. He gives a lowly job to be done. We must not let these chances go unnoticed because we are busy. For then our busyness is not God's work but Satan's. Foolish, weak Ahab has declared judgment against us!

Wednesday, March 21

Assuming Too Much

**II Kings 12:2-9.**

Jehoash gave orders for a great repairing of God's house, but he never antagonized anyone by removing the evil high places. It is as though he were saying, "People will just naturally prefer the temple and flock to it when it is all beautiful." A church may be unattractive, but that does not necessarily keep people away. It is people who are at fault—people who love their own evil ways and people without enough sense to see that this is the problem. Jehoash assumed the people wanted to worship God, but the heart of a sinner is at enmity with God. It is hearts, not buildings, that need restoring first of all.

Verse 2 may give a clue to Jehoash's problem—he did only as he had been taught by Jehoiaada. Jehoiaada also takes people for granted. He assumed his under-priests would just naturally obey the king and spend the money they received on God's house. In the king's twenty-third year of rule, he came to the conclusion that the priests couldn't be depended upon.

Thursday, March 22

Father and Son

**II Kings 12:2, 3, 18; 14:1-4.**

Jehoash was raised in the temple for seven years, being taught by the high priest (Continued on page 261)

## A Prayer

FOR THIS WEEK

Lord Jesus, our lips move as Hannah of old. Our concerns are known by Thee. Thou knowest the vibration of our tongue, the throbbing of our heart, and the yearning of our soul. Teach us to pray. Teach us more self-denial, more love, more consecration.

We exalt Thee, for Thou canst give help. We adore Thee, for Thou dost give peace. We magnify Thee, for Thou dost grant pardon and joy.

We acknowledge wrong thoughts and acts that haunt us and make us uncomfortable. We repent and ask pardon. Make us willing to be changed, even though it requires spiritual surgery. May our ears ever be open to Thy voice. May our eyes see Thee better. May our hearts be warmer toward Thee and our fellow men.

In Thy precious name, we pray, with thanksgiving. Amen.

—D. W. Lehman.

## Prayer Requests

(Requests for this column must be signed)

Pray that God will call forth adult partners for our youth programs that will be effective reapers of the great harvest.

Pray for the wife of "Jerry" in the slide project, "Faith Comes by Hearing." She is not a Christian. Her husband decided to become a Christian several years ago after hearing a message on *The Mennonite Hour*.

Pray for José Martins, who left Araguacema, Brazil, and went to study in Anapolis, Brazil. A promising future church worker, he is now attending high school and may later attend seminary.

Pray for the church at Araguacema, Brazil. The Lord adds to the church frequently, although the membership grows slowly. Between profession of conversion and baptism quite a number fall back in their Christian lives. Pray that those who are stronger may help the new converts to grow.

Five Christian families in the Pilot farm area in Hokkaido, Japan, meet once a month for Bible study, prayer, and fellowship. May the Holy Spirit and the prayers of God's people bring the Gospel to some four hundred families of farm people in this area.

Pray that the Japanese church may grow in faith, hope, and love in the fruitful use of the gifts which God has bestowed. The Holy Spirit has worked to bring a new sense of direction through the special teaching mission of Howard Charles, and through the vision for the continuing training program for the whole church and especially the young people through classes by Robert Lee, Takio Tanase, Kaneko-san, and Joe Richards.



## Ten Years of Pax

In 1961 the Mennonite Central Committee completed its first ten years of Pax. During this decade, Pax has expanded from a program of housing construction for refugees in Germany to one giving varied services in other areas of Europe and in Asia, Africa, and South America.

At the end of 1961, 102 Pax men were serving in agriculture, mechanics, construction, maintenance, road building, teaching, material aid distribution, and office work. The goal for 1962 is to have 118 men on the field.

Housing construction continued to be the largest area of work in Europe during the 1950's. Working with the German Mennonite Resettlement Agency, Pax provided much of the labor for the houses and churches in the Mennonite settlements of Backnang, Wedel, Bechterdissen, and Enkenbach. The value of this service was greatly enhanced by the opportunities it provided for fellowship between European and American Mennonites.

Pax also contributed to reconstruction projects in other European countries, the largest of these being the Karlsschule in Vienna, Austria. Rebuilding of this large Protestant school was a joint project of

Pax and young men serving with the Brethren Service Commission. After seven years of working together, the building was completed in April, 1961, and classes are again being held in the school.

At present there are two construction projects in Europe: at Salzburg, Austria, where a unit of ten men is building houses and a chapel for Nazarene refugee families, and at Bechterdissen, Germany, where Pax has returned to help construct homes for Mennonites returned from Paraguay.

Soon after Pax was begun it went into other areas of service. In 1952 a team began introducing improved agricultural methods in several villages of northern Greece. The Greece unit, now the largest in Europe, recently moved into the Aridea Valley and is developing an experimental farm as a practical demonstration to village farmers.

In Western Europe the present trend is toward fewer large projects but continued assistance through individual assignments in institutions. Pax men are now doing office work, maintenance, and other duties at Agape-Verlag in Basel, the European Mennonite Bible School at Bienenberg, Mennonite Voluntary Service at Kaiserslautern, Menno Heim, and Hammerstein-



A Pax man does maintenance work at a Swedish Protestant mission hospital in Kibunzi, in the Congo. Sometimes he accompanies the doctor on a call to one of the homes in nearby villages.



Pax man James Miller, Uniontown, Ohio, with his mastery of the Nepali language, supervised construction crews at the new outpatient dispensary of the Shanta Bhawan Hospital, Kathmandu, Nepal.



Practically all the construction of the newly completed Bechterdissen, Germany, Mennonite Church was by Pax men. Installation of windowpanes, acoustical ceiling, and the laying of the floor was done by specialists, who were assisted by the Pax men.

strasse refugee home in Berlin, and MCC headquarters in Frankfurt.

Work in North Africa is also a part of the European program and is done in cooperation with European Christians. Four Pax men are members of the EIRENE (International Christian Service for Peace) team in Morocco. EIRENE is now working in the areas of agriculture, social work, construction, and children's work. Assistance is given the French relief agency, CIMADE, in Algeria through the services of several Pax men, primarily in agricultural work.

### Emphasis Shifted

With the increasing prosperity of Western Europe, the Pax program is now shifting its emphasis to areas of greater need, particularly in Asia. Plans for 1962 call for an increase in the number of Pax men assigned to the Far East.

Since all Pax terms in the Far East are for three years, this shift means that more men are needed who can give a year in





A Pax man demonstrates welding methods to national Paraguayan young men, who are building up the scarifier blades on a motor grader, which was used later on the Trans-Chaco roadway project.



A Pax man helped do the "spring housecleaning" at Bienenberg, Switzerland—at the European Mennonite Bible School.



Pax man Alan Hochstetler, Nappanee, Ind., prepares a joint on a support post for the new barn at the Mennonite Vocational School in Korea. He supervised the construction and was assisted by local men as well as students of the school.



A Pax man chats with Thai boys during their crafts period on the front steps of a school in Thailand. The boys make dozens of useful utility pieces for their homes from bamboo.

addition to the two required as an alternate to military service. The three-year term is necessary because of the time required for adjustment to the less familiar culture of Far Eastern countries and the more specialized nature of many assignments.

At the beginning of his second year in Thailand a Pax man has this to say about the three-year term: "We are now gaining an understanding of the meaning of the three-year term. After the first year one seems to have just finished orientation school. The newness of things no longer clouds the reality of the task here."

A new area of work which will probably be enlarged this year is in West Pakistan. Here MCC is planning to loan about ten Pax men to projects of the West Pakistan Christian Council, Presbyterian Missions, and Church World Service for service in the areas of land development, teaching, and material aid distribution.

Nepal is another major area for Pax work in the Far East. Here Pax men assist the United Mission to Nepal in its programs of medicine, education, and village development in the heart of the Himalayas. Most of these projects are relatively new and require work in construction and maintenance.

Pax men in Korea, Indonesia, and Hong Kong are part of the MCC units in these countries and are serving mainly in agriculture and material aid distribution. In Vietnam, India, and Thailand several Pax men are loaned to projects sponsored by mission agencies or national churches.

#### Other Areas

Pax programs in Latin America, the Near East, and Africa will, for the present, remain essentially as they now are.

In Latin America, Pax men having mechanical skills help to care for and op-

erate heavy land-clearing and road-building equipment. The Trans-Chaco Roadway, which has utilized Pax help during most of its construction, now connects the Mennonite colonies in the Chaco with Asuncion, the capital of Paraguay. There is still much work to be done, however, in leveling the road and building bridges; so the Mennonite team will continue to work on the roadway for about another year.

At Tournavista, Peru, several Pax men are employed as mechanics and machine operators for the road construction and land-clearing projects of the LeTourneau Foundation. Two men work with other relief personnel in British Honduras, giving agricultural and medical assistance to Mennonite colonists in this Central American country.

The Jerusalem MCC center and the Hebron orphanage, both of which are part of the ministry to Arab refugees in Jordan, are served by one Pax man each.

On the west coast of Africa, Pax works with LeTourneau Foundation near Monrovia, Liberia. Here the men are occupied in land improvement and in a poultry project.

Pax men first went to the Congo Republic in the fall of 1960. Located in Leopoldville and in several scattered stations, they assist in food and clothing distribution, refugee resettlement, hospital maintenance, and agricultural projects with the Congo Protestant Relief Agency.

In these projects around the world, the Pax program aims to offer opportunities for service abroad to young men with a variety of talents and skills. The Pax ideals continue to be the expression of Christian love through hard work and the building of peace through understanding.

—from MCC Information Services.



# A Dream Realized in Shibecha

BY CHARLES SHENK

"When will you build a kindergarten, Sensei?" was one of the first questions that confronted us our first day in Shibecha, Sept. 30, 1959. As a matter of fact, before coming to our new field we had seriously considered for a while the matter of initiating our work in the town with a kindergarten. But as we discovered that a few rather mature Christians were already in Shibecha and we didn't have to "start from scratch," so to speak, we disregarded the kindergarten idea and decided to make our approach through consolidating and strengthening this handful of believers from various backgrounds. Therefore, our answer to the kindergarten question was, "We have no intention of starting off by building a kindergarten, but as our fellowship grows stronger, perhaps we can work at it as a church project."

We could tell that this news was a real disappointment for them. They knew that the Catholics provided capital immediately for church buildings and kindergartens, and they knew that the Mennonites had been operating a thriving kindergarten in nearby Nakashibetsu for a number of years. Three of these adult Christians especially had longed for years to be able to do something for the large number of children in this neighborhood. And here, they felt, was a golden opportunity for the church to make an impact on the community for Christ.

That we would not quickly provide capital for the building, however, was discouraging at first and changed the nature of the problem considerably. For several months almost nothing was said about the idea that they had cherished. But by January of 1960 the believers' group had blossomed into a warm united fellowship, responding to regular worship and the preaching of the Word as plants unfold



Eastern view of the new Shibecha church-kindergarten building.



Takio Tanase, former Goshen College student, spoke at the dedication service of the Shibecha kindergarten, Oct. 1, 1961. He is now pastor of Kushiro Mennonite Church.

and turn in response to the rays of the sun. Along with this, several first-time decisions of faith were registered and the group began to see the reality of the working of the Spirit in the church.

Again the matter of a building for church and kindergarten program came up. This time there was serious counting of the cost, which they weighed against their own strength which seemed so small. At this point we informed them of the degree of possible subsidy from the church in America through the general mission board and also of the Hokkaido Conference's revolving fund for building loans. Interest then ran higher still and after a number of discussions and considerable prayer, the group decided definitely to move ahead in faith.

## Moving Ahead in Faith

The first problem was to obtain suitably located and reasonably priced land. It was a big order, but the Lord's delivery was bigger! Close to the center of town but safely off the main thoroughfare we found a sufficient quantity of land at a very reasonable price. Originally it was said to be "not available."

The next step was working out a building design and getting the plans drawn up. The answer to this need was a young Christian brother, a member of our Tokyo church, who graduated a few years ago from architect school. He said he would like to design and blueprint our building in his spare time at no charge!

In due time, with the completed blueprints under our arm, we called on the local contractor for his estimate. Here we discovered, and not really to our surprise, that the type and size of building which we

(Continued on page 261)

# Missions Today

## A Christian Contract

BY J. D. GRABER

The missionary residence in Kushiro, Japan, has been sold to Dr. and Mrs. Kunio Takaoka, members of the local Kushiro Mennonite Church. They are enlarging and renovating the house to make it suitable for the hospital which they plan to develop.

The sale agreement drawn up between Dr. Takaoka and the Japan Mennonite Mission is a very interesting document. This is a business transaction, but the Christian implications are clearly and explicitly stated. Actually this is much more than a business transaction. It is a covenant to continue and enlarge the Christian witness for which the location has been known ever since 1951 when the Ralph Buckwalters built the house and moved in.

An English translation of the Japanese original follows:

"As director of Siloam Obstetrico-gynecological Hospital, I pray God by the holy name of our Lord Jesus Christ that I may be allowed to reveal His glory, help the sufferers to be healed in spirit as well as in body, and introduce His love to the people; for which purpose I shall dedicate all my heart and soul, strength and mind.

"Because the hospital building and its site has, through the ceaseless service of the missionary in the person of Mr. Ralph Buckwalter, been the scene of faith for all the believers of the church, I pledge myself, as the surest way of enhancing His cause, to the fulfillment of the following agreement reached at the talk among Messrs. Buckwalter, Blosser, Richards, Hatano, and Tanase and Mr. and Mrs. Takaoka held at the Tsurugadai Church on October 9 of 1961:

- "1. The transfer price of the missionary house shall be 2,000,000 (two million) yen.
- "2. The payment shall be made in the ensuing installment plan:

400,000 yen already paid (November 15, 1961)

600,000 yen to be paid on February, 1963

1,000,000 yen to be paid on February, 1964

"Signed:

(Kunio Takaoka)

Director of Siloam Hospital

(Eichiro Hatano)

Chairman of Japan

Mennonite Conference"

(Continued on page 257)





# MISSION NEWS

## Overseas Missions

**Lancaster, Pa.—**The 48th annual meeting of the Eastern Mennonite Board of Missions and Charities will be held at Melling-r's church, March 20-22. The theme is "Go . . . and teach all nations" (Matt. 28: 9). Overseas speakers at the meeting will include Harvey J. Miller, missionary from Esch, Luxembourg; James K. Stauffer, Saigon, Vietnam; Paul T. Yoder, Deder, Ethiopia; Maynard Y. Kurtz, Musoma, Tanganyika; J. Harold Housman, Tarime, Tanganyika; Daniel Troyer, Jr., Dudgeon, Luxembourg. As of Dec. 31, 1961, 62 overseas workers were supported by the Eastern Mennonite Board. One hundred and six workers were connected with its home missions division.

**Brazil—**On Feb. 15, Herbert Minnich returned from a 25-day trip to Araguacema and Morro do Mato. Due to the lack of an ordained minister there, Bro. Minnich returns every three months to give pastoral guidance to the congregations and to José Brito, lay pastor. Bro. Minnich continues to study with Bro. Brito in the hope that in the near future Bro. Brito may be ordained to the ministry.

Bro. Minnich officiated at the first evangelical baptism Feb. 4 in Morro do Mato, in which nine adults were received into church fellowship. These nine constitute the charter members of the Mennonite church in this small village 45 miles from Araguacema. The first evangelical communion service was held that evening.

On Feb. 8 seven people were baptized at Araguacema, bringing the membership here to 46. In the evening service on Feb. 11, three newborn babies of members were dedicated and communion and footwashing services were observed.

As of Jan. 1, Bro. Minnich accepted pastoral responsibility for the Valinhos, Sao Paulo, congregation. This released Allen Martin for full-time work with the Cam-pinhas bookstore, as well as the work of preparing the Brasilia bookstore for its opening in the near future.

**Jamaica—**Currently the radio broadcast is one program a week on the island network here. In January this program drew 147 letters and 48 enrollees for home Bible study courses. Warren Metzler, chairman of an every-home literature crusade of a co-operative evangelistic effort, hopes the crusade will get one piece of literature in every home. The campaign is two-thirds finished at this time.

**Japan—**Adella Kanagy continues to direct about 14 fourth- and fifth-grade girls each Saturday afternoon in Bible study and crafts at Nakashibetsu. Sister Kanagy reports that these 10- and 11-year-old girls have a good spirit of sharing and working together. Their mothers express appreciation of what their girls learn in club.

On Feb. 16 Sasaki-san, a Christian and

teacher of her knitting school, brought her students to the Kanagy home. Sister Kanagy conducted a cooking class, a Bible lesson, and a hymn sing for the 18 farm women who wanted to see how foreigners eat and live.

Kimura-san, a Christian farmer and ardent Christian, brought the message at Nakashibetsu while Bro. Kanagy went to Shibecha to preach on Feb. 18.

On Feb. 19 Kunori-san spoke to the group of believers in the Pilot farm area. Kunori-san, a Christian veterinarian and good worker in the church, helps the five Christian families as they meet and witness to their neighbors.

**Elkhart, Ind.—**Pray for God's direction

## Brethren Return from British Guiana

Urie A. Bender, secretary for literature evangelism, and Norman Derstine, administrative assistant for overseas missions, both of the general mission board, left Elkhart, Ind., Feb. 14 to explore a proposed conjoint program of literature, radio, and summer voluntary service in British Guiana. However, they were able to spend only three days instead of the planned nine days in British Guiana because of public disturbances in the country just before they arrived.

The brethren arrived in Trinidad, Port of Spain, Feb. 15, after a stop at Jamaica, where both filled speaking appointments and counseled with missionaries regarding radio and literature. In their counseling, missionaries in Jamaica reported that they are using both radio and literature to reach people for Christ. The Bible correspondence courses especially continue to bring an excellent response.

In Trinidad awaiting a plane to Georgetown, British Guiana, they made a number of contacts, discussing the political situations in Trinidad and British Guiana, where racial problems are similar. Plans were grounded due to a general strike in British Guiana called to protest the fiscal and political policies of Prime Minister Cheddi Jagan, who is considered to be decidedly left-wing. In addition to looting, a general strike, and fires, a brief but violent wave of lawlessness rocked Georgetown, reducing to charred rubble 10 complete city blocks in one area and scattered buildings in the remaining commercial district. Total loss of property and merchandise is estimated to exceed \$20 million.

Finally arriving in British Guiana on Feb. 20, the brethren worked first with Christian Literature Crusade personnel in Georgetown, with whose co-operation they set up a mail receiving office for use by Home Bible Course students enrolling through the daily "Way to Life" broadcast

as the general mission board closes its fiscal year March 31 and as missionaries and administrators plan next year's program. The financial picture is approximately \$55,000 worse off this year than last year.

**Puerto Rico —**The Bookmobile experiment began in the Cayey vicinity with average success during the Christmas-Three Kings' season. Carrying Bibles, hymnbooks, stories for children and young people, Bible study materials, records, mottoes, and Bible games, it received good co-operation from Baptist and Pentecostal churches in Cayey and Cidra, among other places. In charge of this work are José Antonio Santiago and Elvin D. Snyder.

The annual meeting of the Puerto Rico Mennonite Women's Society was held at San Juan on Feb. 24.

All the churches in the center of the island met at the Cayey Baptist Church on March 9, the World Day of Prayer, for prayer and meditation.

in the country. They also contacted a number of religious leaders, broadcast officials, and businessmen.

A trip to the second largest city, New Amsterdam, 70 miles from Georgetown, was canceled because of national tension. The plan had been to follow up radio and literature contacts in that city made through "Way to Life" broadcasts.

On the evening of Feb. 21, they attended a Baptist church service at which Chinese, Negroes, East Indians, and white people attended, one of the few apparently fully integrated church fellowships. The Christians there repented for the sins of the colony. The Georgetown Evangelical Council of Churches later that week called for a national day of repentance and prayer on Sunday, Feb. 25.

The brethren found the people tense, some with a feeling of hopelessness because of leftist leanings of the government. Anti-communism and racism, along with a mosaic of other feelings, continue to simmer in the country.

The proposed program of conjoint efforts of radio, literature, and service workers for British Guiana this summer is now under study. Naturally, the political and racial disturbances in British Guiana affected somewhat the quality of contacts which the brethren were able to make. People they interviewed were not ready to make predictions or commitments because of the internal disturbances and the remaining tensions. A co-operative evangelistic campaign was postponed. In addition, the total religious picture became more clear. Four major religious groups—Roman Catholicism, Protestantism, Hinduism, and Muslim—currently have adherents in the country. Many people see no discrepancy in being a nominal member of several faiths. Pray that the Spirit may guide the church as it decides on the future efforts in British Guiana.



The annual conference of the Puerto Rico Mennonite churches will be held March 16-18 at Palo Hincado church. Most of the pastors and ministers will participate with addresses and speeches, but no special speaker had yet been announced at the time of this printing.

**India—Florence Snyder** arrived safely at Woodstock School Landour, March 2. She will assume duties as housemother at the school.

**Somalia—The annual missionary conference** Feb. 13-16 at Mogadiscio brought together all the active Somalia missionaries, including the Carl Wesselhoefts, who arrived from furlough the first day of the conference. The deputation brethren Charles and Kraybill and Orie Miller shared in the conference. Twenty-four missionaries, fourteen children (two attend Mara Hills School in Tanganyika), and six visitors attended.

The two elementary schools in Somalia have a total of about 200 pupils. Between 150 and 200 people come to the mission in Mogadiscio for English classes.

At least nine Somalis confessed Christ last year. In addition to these are eight active members and another eight under instruction, a total of twenty-five, in the Swahili-speaking group in the South Juba area.

Although the missionaries have been refused the privilege of going to Malaili for services on Sunday morning, the national Christians from there and Zunguni, the village across the river, meet for services themselves. The faith of a few other Christian men from villages around Margherita was tested recently when they were called before the police and asked to renounce Christianity. Despite threats of imprisonment, their faith in Christ was strengthened. Shortly afterward, six men from these same villages voiced their desire to become Christians.

**Vietnam—James Stauffer** reports that the visa problem for entering Vietnam seems to be solved. A number of Christian and Missionary Alliance and Wycliffe personnel who had waited for a lengthy time are now on the way. The Stauffers were scheduled to leave Saigon by jet for furlough March 9. Their address is to be Eastern Mennonite College, Harrisonburg, Va.

**Tanganyika—A major concern** at present is the completion of the Bukiroba Bible College facility so that it can be opened on schedule this spring. Seventeen men are already enrolled for the three-year course; several applications are pending.

**Ethiopia—The general church council** in Ethiopia is made up of seven national Ethiopian Christians, representatives from each congregation, and three missionaries. This council is active in co-ordinating the work of the brotherhood, sponsoring Christian life conferences, and publishing literature. The deputation brethren met with the council and shared together in a partnership mission church relationship which will eventually result in the establishment of an organization similar to that of the church in Tanganyika.

Daniel and Blanche Sensenig plan to visit Tanganyika and Kenya during March 9 to April 4. They expect to spend a week

or ten days with the mission in Tanganyika and the remaining time in or near Nairobi, attending the Limuru Study Conference, a meeting of representatives of Mennonite, Brethren in Christ, and other peace churches in Africa for discussion and sharing of peace concerns.

## Home Missions

**Greenwood, Del.—The Tressler church** at Greenwood, Del., as part of its congregational mission, takes a missionary family each week as their special prayer concern for the week. In addition, they make posters with missionaries' pictures and other information to keep congregational mem-

bers informed of what missionaries are doing and where they are serving.

**Cleveland, Ohio—Approximately \$600** was needed for building purposes at Lee Heights Community Church. This smaller amount is due only because of the fact that the William Ware Company took \$1,000 on its contract in bonds.

**Chicago, Ill.—A strategy and planning meeting** for Second Mennonite Church was held March 8. Representing the church were Don Brenneman and Joe Ventura. Others who attended represented the general mission board, Illinois district mission board, and other Chicago area churches.

A group of 12 Goshen College students participated in a weekend work project at Second Mennonite Church, March 9-11.

## Health and Welfare Leaders Meet

**Mennonite chaplains** met for the first time as a group in Chicago, Ill., Feb. 28, during the Association of Mennonite Hospitals and Homes annual meeting, held in connection with the American Protestant Hospital Association meeting. The eleven chaplains who attended, along with other health and welfare leaders, feel that this is a significant move in promoting the Christian concern in health and welfare.

The Association of Mennonite Hospitals and Homes consists of administrators, superintendents, and leaders from hospitals and homes for the aged from all the branches of the Mennonite faith. At this year's annual meeting, 132 attended the fellowship dinner, one of the high lights of the meeting. Speakers at the sessions included Paul Peachey, Washington, D.C.; Jacob G. Gold, director of the Orthodox Jewish Home for the Aged, Chicago; Samuel Janzen, Glenwood Springs, Colo.; Marvin Ewert, Newton, Kans.; Chester Raber, Hagerstown, Md.; and Daniel Sandstedt, chaplain of Augustana Lutheran Hospital, Chicago. Conjointly with this meeting, the health and welfare committee of the general mission board holds an annual meeting. Representatives from all the institutions under the general board attended. Several commented on progress at their particular institution.

**Gene Kanagy**, administrator of Lebanon (Oreg.) Community Hospital, announced that his hospital's board of directors will open bids for the new recovery room March 9. Included will be bids for additional hot water, air conditioning for the surgery room, and other conveniences to total an estimated \$40,000.

**Dale Stutzman**, administrator of Adriel School, West Liberty, Ohio, announced that he has a waiting list of educable mentally deficient teen-agers waiting to get into the school. The school, the only one of its kind in the state of Ohio, is licensed for 37, but can accept only 24 because of present housing shortages. Presently they use the educational facilities also for living quarters.

**Marie Naffziger**, administrator at Kiowa County Memorial Hospital, Greensburg, Kans., announced that she will assume her

administrative post March 1 after a four-month leave of absence due to health reasons. Kenneth H. Schmidt had been acting administrator.

**Vic Esch**, administrator of Pioneers Memorial Hospital, Rocky Ford, Colo., announced that during the last two years the ladies' auxiliary donated over \$1,300 worth of equipment. At its annual meeting, Feb. 19, the ladies announced that 371 were members and 25 girls were members of the Candy-Strippers, the girls' auxiliary.

The new 17-bed hospital for Pitkin County at Aspen, Colo., will be dedicated May 20, Sam Janzen, administrator, announced. The hospital, built for \$350,000, has surgery and obstetrics departments, and a large outpatient addition. Bro. Janzen also announced that the outpatient addition to Valley View Hospital, Glenwood Springs, Colo., will open mid-March. The addition cost \$137,000, and includes X-ray, laboratory, and outpatient clinic space.

**Bro. Janzen** commented that seven years ago the Mennonite Church was unknown in Glenwood Springs. Today an active hospital and church program has made the Mennonites welcome in the city. Jacob Weirich has served as chaplain at the hospital and pastor of the church since Sept. 1, 1961. During March a ten-day series of Augsburg meetings will be held in the high-school auditorium.

**David Alderfer**, chaplain at Pitkin County Hospital and director of the Aspen Hospitality Center, crystallized his vision for the center. The center is a place for visitors, tourists, and local citizens to stop in for information, reading, relaxation, writing, and listening to music. Skiers and winter sports enthusiasts use the hospitality center from Thanksgiving to Easter. Cultural and music enthusiasts use it from Memorial Day to Labor Day. The project is an experiment in reaching people for Christ.

**Special fortieth anniversary** services will be held this summer at Maple Lawn Homes, Eureka, Ill., to commemorate the 40th year of operation of the home. Administrator Earl D. Greaser announced.

**Fifteen guests** are at Sunset Home, Geneva, Nebr., although the home is licensed to serve only twelve. A. L. Troyer, admin-



strator, revealed. Three guests live in the basement due to space shortage. Bro. Troyer announced that they contemplate an addition to serve 14 more people. Local officials assure him they can fill the new addition as soon as it is built.

Merv Nafziger, administrator of Menonite General Hospital, Aibonito, Puerto Rico, signed a contract in September with a local firm to study the hospital and its service to the community and to recommend a plan, if advisable, to the Department of Health on the island for possible enlarged services. As soon as the firm completes the study, Hill-Burton funds for expansion may be available. In 1958 900 outpatients were seen monthly at the hospital; today over 2,200 patients are seen monthly. Bro. Nafziger reported that they had 91 per cent occupancy last year. In October and November, 1961, the hospital temporarily stopped operation of La Plata and Pulguillas outpatient clinics due to a lack of medical personnel. Marjorie Shantz continues to operate the Rabanal clinic.

From La Junta, Colo., Luke Birky, administrator of the Mennonite Hospital, reported on the development of the new nursing home. The home, a community project, may cost between \$400,000 and \$500,000. The home will be financed by 40 per cent Federal funds and 50 per cent borrowed money. The hospital's share of financing is being handled by the community through the La Junta, Colo., Hospital Building Authority, a nonprofit organization of community leaders. Bids are to be let on both the nursing home and the diagnostic treatment project at the hospital by June, 1962. Other changes are planned for the hospital's dietary and laundry departments which will function under the increased work load of the new home.

Official actions and business of the health and welfare committee of the general mission board will be published next week.

## Broadcasting

Harrisonburg, Va.—Jack Odell, producer of "Unshackled" broadcast and an alcoholic for 17 years, is presenting several short testimonies on "The Mennonite Hour" and "The Way to Life" on March 18, 25, and April 1. "Unshackled" is sponsored by the Pacific Garden Mission, a rescue mission in Chicago, dedicated to redeeming victims of alcohol. Mr. Odell also is program director for the "Christian Brotherhood Hour," the denominational program of the Church of God, Anderson, Ind. He was converted to Christ in 1952 following an interview with Eugenia Price. Before his conversion he was active in radio as an actor, announcer, working on the staffs of several Chicago stations and one network.

Since last September over 100,000 tract-schedules, "Life at Its Best," have been printed and distributed. The two-color folder presents in pictures and word that life at its best is not found in position, in pleasure, or in wealth, but in Jesus Christ. A brief testimony given by B. Charles Hottel, together with the schedule of "The Mennonite Hour" and "The Way to Life"

broadcasts, is found in this eight-page folder. Free copies for distribution may be obtained from "The Mennonite Hour," Harrisonburg, Va., or Kitchener, Ont.

Nurses are among groups who frequently report receiving great help from hearing "The Mennonite Hour" or "Heart to Heart." A student in Winnipeg, Man., wrote, "I am a student nurse and this morning my heart was really thrilled to hear one of my patients—a non-Mennonite and a non-Christian as far as I know—say that he really enjoys the singing of 'The Mennonite Hour' quartet. He said he listened to it every Sunday at home. My prayer is that he might yet be won for Christ." Another nurse in Kentucky wrote how she "had just turned the radio on and was seeking an inspirational message, when 'Christ for the World We Sing,' came to my ears. Never was a song more welcome."

Puerto Rico—Broadcasts are another way of giving "precept upon precept; line upon line . . . here a little, and there a little." Wrote an eleven-year-old girl to "Luz y Verdad." "The object of my writing is to let you know that I always listen to your program and like it very much because it is the true Word of our Lord Jesus Christ. . . I like to hear the Gospel very much and hope someday to accept Christ."

Elkhart, Ind.—Norman Derstine, former program director of "The Mennonite Hour," has recently accepted a call to be pastor of Roanoke Mennonite Church, near Eureka, Ill. Present plans call for him to move to Illinois in August. Until then he will serve the congregation one Sunday each month.

Bro. Derstine now serves as administrative assistant for overseas missions at the general mission board.

From the beginning of "The Mennonite Hour" on WWSA, Harrisonburg, in 1951 until 1961, Bro. Derstine served as program director. He saw the work develop from a one-station release to its present coverage of over 280 weekly releases in eight languages.

In addition to his assignment as program director, Bro. Derstine served as associate pastor, in which he counseled with listeners. He was also director of "The Way to Life" broadcast, the overseas version of "The Mennonite Hour."

David W. Augsburg, formerly of Elida, Ohio, and now a part-time seminary student at Eastern Mennonite College, has succeeded Bro. Derstine as program director and associate pastor of "The Mennonite Hour."

## I-W Services

Elkhart, Ind.—Four hundred and eighty-two of about 650 pastors have responded to the recent questionnaire regarding Mennonite Church youth. The recent progress report also reveals that questionnaire forms were returned to 24 pastors for additional information. Approximately 150 pastors have not yet returned the forms at all.

During 1962 between 90 and 100 17-year-olds will begin receiving the Peace and Service mailings monthly, which, once

started, are sent in bimonthly installments. A little less than half of those receiving the mailings are girls.

## Voluntary Services

Elkhart, Ind.—As of March 1, 23 persons had applied for summer voluntary service assignments in 1962. Assignments will be made shortly after April 15 for those on whom files and records are complete at that time.

La Junta, Colo.—Clare and Katie Schumm, Tavistock, Ont., who entered voluntary service at La Junta in September, 1961, as of March 7 commenced to serve as house-parents for the unit. Fred and Miriam Martin, Lancaster, Pa., who have served for the past year as unit leaders, terminated their service March 7.

## Your Treasurer Reports

March 31 ends the fiscal year for the general mission board and many of the district conference mission boards. All disbursement accounts are closed out at this time unless there are not adequate funds to meet costs for the past year. The past year's financial activity is then evaluated to determine and plan future program.

It now appears that all costs cannot be met from funds available. Therefore all contributions received between now and March 31 will be most significant in meeting the missions program costs. We would like to encourage both individuals and groups having mission contributions available to remit them promptly either to the conference treasurer or to the general board office, 1711 Prairie St., Elkhart, Ind.

—H. Ernest Bennett.

## MISSIONS TODAY

(Continued from page 254)

This is an act of faith. Dr. Takaoka believes the hospital can be successful as a hospital and as a Christian witness. We believe that Dr. Takaoka will continue to honor his promises to make payments as per the agreement. Thus by faith and by mutual brotherhood trust, the work of the Gospel goes forward.

Elkhart, Ind.

The Central America agency of the American Bible Society reports that the largest hotel in Nicaragua is now offering its guests free Scripture Portions in Spanish and English. The Scriptures are provided by the Bible Society and are displayed in a stand on the hotel's reception desk.

—via American Bible Society.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Leo Jantzi, worker at Calling Lake, Alta., now attending Ontario Mennonite Bible Institute, showed slides of mission work in Northern Alberta at Floradale, Ont., on Feb. 21.

The Commission for Christian Education, through Sunday-school secretary J. J. Hostetler, and field secretary Arnold Cressman, is contacting Christian Workers' Conference committees throughout the church. The purpose is mutual sharing in determining and evaluating the Christian education needs in the local Mennonite church to explain and clarify the role of the Commission in the teaching task of the church, and to hear from the church its counsel for the improvement of existing educational material. Committees were contacted in the following conferences: Allegheny, Illinois, Washington - Franklin, Indiana - Michigan, Iowa-Nebraska, Lancaster, Ohio, Ontario A.M., Ontario, South Central, and Virginia. On March 2 Rock Mountain leaders met with the Commission representatives, and on March 3, Pacific Coast committees. On March 6 the brethren met with Alberta-Saskatchewan workers at Edmonton, and on March 7 with North Central leaders at Minot, N. Dak.

The Mennonite Fellowship at Columbus, Ohio, is making a study on the nature of the church, using Concern No. 4 as a guide.

A girls' sextet from Bethany Christian High School, Goshen, Ind., gave a program at South Union, West Liberty, Ohio, March 4.

Three international students from Ohio State University were guests in West Liberty homes the weekend of Feb. 25.

Leroy Gingerich is moving from Versailles, Mo., to Wood River, Nebr., where he will have charge of the Wood River congregation, beginning March 20.

Kenneth Thomas, Hollsopple, Pa., was at Midway, Columbiana, Ohio, on Feb. 25, showing pictures of Algeria, where they recently visited their daughter, wife of Missionary Robert Stetter.

Willis Detweiler, treasurer of Mennonite Central Committee, spoke at Hess's, Lititz, Pa., on March 11, concerning "MCC Around the World."

Clifford Amstutz, who with his family will be going to Nigeria soon for agricultural mission service, participated in a special service of dedication at Kidron, Ohio, on Feb. 25.

Nineteen I-W men from Lancaster General Hospital gave a program at Melling's, near Lancaster, on Feb. 18.

B. Charles Hostetter, Harrisonburg, Va., spoke in a Bible Conference at Stumptown, Bird in Hand, Pa., March 10, 11.

Myron Augsburg, Mennonite evangelist, spoke twice in the Moody Bible In-

stitute Founders' program the first week of February.

The Pacific Coast Mission Board is sending Raymond Mishler to pastor a new church at Vanderhoof, British Columbia, and has appointed Joe Yoder, Albuquerque, N. Mex., as a temporary rescue mission worker in Portland.

Speakers in the annual Associated Sewing Circle meeting, held at East Chestnut Street, Lancaster, Pa., on March 3, were Susie Rutt, Miriam Buckwalter, Clair Hollinger, Paul Witmer, and Henry Hostetter.

Alumni of Goshen College Biblical Seminary, during their biennial meeting at Goshen, March 5-7, heard lectures by Otto Piper, of Princeton Seminary, on "The Meaning of Christian Discipleship."

Henry Hostetter, Mission Board executive of the Brethren in Christ, gave an illustrated message of his recent trip around the world at Steelton, Pa., Feb. 25.

Leroy Schrock, Glen Flora, Wis., is giving a message on "Purity" as one of a series of lectures on various subjects given by members of the conference.

Central Christian High School of Hutchinson, Kans., gave a chorus program at Pershing Street, Hutchinson, on March 4.

The Mennonite Encyclopedia was given to the library of Central Michigan University by the Herrick congregation at Clare, Mich., and the Zion congregation at Vestaburg, Mich. A letter of appreciation was received from the State Board of Education.

Harley Rhodes gave an illustrated talk on his recent trip to Palestine at Mount Clinton, Va., on March 4.

A communion service was held with fifteen prisoners at Jefferson City, Mo., on Feb. 20 by Daniel Kauffman, Missouri overseer.

The Gantz Church, Manheim, Pa., was seriously damaged by fire on Feb. 10. The fire is believed to have originated at a coal-burning furnace.

The Peace churches of Richmond, Va., had a conjoint meeting at the Church of the Brethren, the evening of Feb. 25.

LeRoy Bechler, Los Angeles, Calif., attended a ministers' prayer conference at Forest Home Conference Center, Redlands, Calif., Feb. 26-28.

A survey to discover any possibilities for church extension work in the community has been carried out by the Zion congregation, Pryor, Okla.

Beth-El congregation at Colorado Springs, Colo., met in their new church building on March 4.

A delegate meeting of the Rocky Mountain Conference was held at Denver, March 2, 3, to consider the constitution and other matters.

The Sunnyslope Church in Phoenix, Ariz., is studying the possibility of opening another church in the Phoenix area.

Two hundred churches with a total of 5,857 subscriptions were on the Every Home-Plan as of Feb. 26. One year earlier there had been only 113 churches with 2,638 subscriptions.

Robert W. Smyres, appointed head of the Lucknow Publishing House in India, is making a two-week study at Mennonite Publishing House, to gain new insights and to become familiar with the various processes.

The sixth printing of *Doctrines of the Bible*, edited by Daniel Kauffman, and first published in 1914, brings the total number of copies of this title to over 15,000.

Publication personnel needs were presented to students and faculty of Eastern Mennonite College on March 5 by C. Richard Krall and Nelson Waybill.

Herald Press, says Martin E. Marty, in the *Christian Century*, "reveals the strength of the peace-oriented small groups; much of its make-up is among the best and most chaste today."

*Meditations for the New Mother*, by Helen Good Brenneman, is listed by the *Christian Century* among twelve "impressive sellers of recent years." The same issue of the *Century* calls the Mennonite Encyclopedia, "The standard work," and says of G. F. Hersherberger's *Way of the Cross in Human Relations*, "If this peaceful study does not get under your conscience, something—we must surmise—is wrong."

Paul Schrock, editor of the Sunday evening program materials in *Builder*, was at Masontown, Pa., on March 4 to help the congregation in evaluation and planning.

## Calendar

Eastern Ohio Ministers' meeting, Salem, Wooster, Ohio, March 15, 16.  
 Eastern Mennonite Board of Missions and Charities, Melling's, Lancaster, Pa., March 20-22.  
 Commission for Christian Education, Scottsdale, Pa., March 22, 23.  
 Mennonite Publication Board annual meeting, Scottsdale, Pa., March 23, 24.  
 General Council of General Conference, Chicago, March 29, 30.  
 Summer Bible School Conference, Archbold, Ohio, March 31 and April 1.  
 Open conference on education on alcohol and tobacco, sponsored by Committee on Economic and Social Relations and other church agencies, Goshen College, Goshen, Ind., April 5-7.  
 South Central Church Extension Convention, Pryor, Okla., April 6-8.  
 Summer Bible School Conference, Antrim Area High School, Greencastle, Pa., April 7, 8.  
 Ohio Mission Board and WMSA, North Lima, Ohio, April 13-15.  
 Illinois Mission Board, Dewey, Ill., April 27, 28.  
 Summer Bible School Conference, Denver, Colo., May 5, 6.  
 Ontario Mission Board meeting, May 20, 21.  
 Ohio MYF Convention at Beaverdam, Corry, Pa., May 30, June 1.  
 Ontario Conference, June 5-7.  
 Indiana-Michigan Conference, with Shore congregation as host, June 5-7.  
 Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
 Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
 Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
 South Central Conference, Hannibal, Mo., Aug. 8-10.  
 Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
 Illinois Mennonite Conference, Arthur, Ill., Aug. 12-14.  
 Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
 Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
 Rocky Mountain Mennonite Conference, place undecided, Aug. 31 to Sept. 2.



The Merced Rescue Mission rally was held at Sharon, Winton, Calif., on March 1.

The Goshen Seminary chorus, under the direction of Marvin Miller, and accompanied by J. C. Wenger, gave five programs in the Fulton County, Ohio, area, the weekend of March 4.

George R. Brunk, Harrisonburg, Va., was guest speaker at the annual ministers' conference of the Iowa-Nebraska District, held at Sugar Creek, Wayland, Iowa, March 7, 8.

Ralph Hernley, on leave from the Mennonite Publishing House to co-ordinate field services of Mennonite Mutual Aid, has been elected secretary of Goodville Mutual Casualty Company, which operates its services in seventeen states.

Visiting speakers: Sheldon Clements and Jerry England, Youth for Christ directors, at Winton, Calif., Feb. 11. S. M. King, Goshen, Ind., at Rocky Ridge, Quakertown, Pa., March 4. Orlando Wiebe, Donnellson, Iowa, speaking to district MDS meeting at Sunnyside, Kalona, Iowa, March 4.

Raymond Book, Assembly of God pastor at Albany, Oreg., to Albany men's fellowship, Feb. 27. Paul Bailey, Orrville Methodist pastor, to men's fellowship, Kidron, Ohio, Feb. 26. Sidney Schaeffer, Lancaster, Pa., to Franconia MYF at Christopher Dock, Lansdale, Pa., Feb. 24.

G. Irvin Lehman, Harrisonburg, Va., at Barrville, Belleville, Pa., Feb. 25. Foster Statler, Freeport Church of the Brethren, at Freeport, Ill., evening of Feb. 11. E. W. Bell, Christian Home League, at Bethany, East Earl, Pa., March 11. Merrill Kauffman, Fairview, Mich., slide lecture on Pax work in Germany, Greece, and Algeria, at Curtis, Mich., Feb. 23.

Maynard Rohrer family, Brazil, at Smithville, Ohio, Feb. 25. Henry Epp, Waterloo, Ont., to Floradale, Ont., MYF, March 4. A. Lloyd Swartzendruber, Kalona, Iowa, at Bellwood, Milford, Nebr., Feb. 18. Ivan R. Lind, Milford, Nebr., in preaching mission week, Beaver Crossing Methodist Church, Feb. 26 and March 4.

Virgil Vogt, Spencerville, Ind., at West Clinton, Pettisville, Ohio, March 1. C. Nevn Miller, Elizabethtown, Pa., at Johnstown, Pa., Feb. 18. Kenneth B. Daniels, Galbot Theological Seminary, at Downey, Calif., Feb. 11. Gordon Walter, concerning Pax service in Germany and the Congo, at Indianapolis, Ind., March 11.

World Day of Prayer speakers: Ella May Miller, Harrisonburg, Va., at Trissels, Broadway, Va. Vada Stutzman and Lorie C. Gooding, at Aurora, Ohio. Mrs. Jesse Short, Archbold, Ohio, at Bay Shore, Sarasota, Fla. Awilda Rohrer, Brazil, at Wadsworth, Ohio. Mrs. Clayton Keener, formerly of Ethiopia, at Line Lexington, Pa.

New members: six by baptism at Finland, Pennsburg, Pa., Feb. 18; six by baptism at Wolford, N. Dak., Feb. 18; one by baptism and one reinstated on confession at First Mennonite, Colorado Springs, Colo., Feb. 18; one by baptism and three on confession of faith at East Goshen, Ind., Feb. 25; six by baptism at Weavers, Harrisonburg, Va., March 4; five by baptism and two on confession of faith at Lindale, Linville, Va., March 4; one by baptism at Portland, Oreg., Feb. 4.

## Announcements

Bible Conference with Russel Baer, Steelton, Pa., as speaker at Marietta, Pa., March 24, 25.

Richard Kissell, formerly of Brazil, Missionary Day speaker at Cedar Grove, Greencastle, Pa., March 18.

A Cappella Choraliers, under the direction of Arnold Moshier, at Lewisburg Penitentiary, Easter Program, April 15.

Milton and Esther Vogt, India, at Crystal Springs, Kans., March 18.

Studies in Nonresistance, twelve lessons, has been revised and reprinted. Copies may be ordered from the author, John E. Lapp, Route 1, Box 179, Lansdale, Pa. Price, 25¢. Twenty cents in quantities of a dozen or more.

Edward Stoltzfus, Hightstown, N.J., at Peoria, Ill., father-son banquet, March 17, and Youth Conference, March 18.

Harold E. Bauman, Goshen, Ind., in MYF-sponsored conference, at Floradale, Ont., April 13-15.

South Central Church Extension Convention, Graham Memorial Auditorium, Pryor, Okla., April 6-8.

Laurence Horst, Chicago, Ill., in Spring Bible Conference, at Elora, Ont., March 30 to April 1.

Change of address: Wilmer J. Hartman from Creston, Ohio, to Route 3, Wooster, Ohio. Telephone: Orrville, MU 2-1179.

Harbour Rescue Mission, Hamilton, Ont., is holding a sixth anniversary rally at Philpott Memorial Church, Hamilton, 2:45 p.m., March 18. Guest speaker: William Seath, Executive Director Chicago Industrial League. Martin Boughan, formerly Mart Karl, of the Mariners' Male Quartet, will be guest soloist. On March 28, 7:30 p.m., he will appear in a rally at the Elmira, Ont., High School, and on March 29, at the Mennonite Brethren Church, Scott and Vine St. Catharines, Ont. The many friends of the mission in these areas are invited to the above services to hear the part your mission had in Mart Karl's conversion.

## Evangelistic Meetings

Gerald Studer, Scottdale, Pa., at First Mennonite, Johnstown, Pa., March 25 to April 1. C. Richard Miller, Mt. Joy, Pa., at Good's, Elizabethtown, Pa., March 1-11. Bill Pannell, Detroit, Mich., at Kidron, Ohio, April 22-27. Sanford G. Shetler, Hollsopple, Pa., at Salford, Harleysville, Pa., April 8-15. Richard Birky, Adair, Okla., at Alpha, Minn., Passion Week.

Christian Frank, Salunga, Pa., at Marietta, Pa., beginning March 25. Harold E. Bauman, Goshen, Ind., at First Mennonite, Kitchener, Ont., April 15-22. Howard Zehr, Elkhart, Ind., at Freeport, Ill., April 6-8. John M. Landis, Hesston, Kans., at Protection, Kans., March 4-11.

Eldon King, Millersburg, Ohio, at Beavercreek, Corry, Pa., March 25 to April 1. William Miller, North Liberty, Ind., at Naubinway, Mich., March 21-28. Isaac K. Sensenig, Ephrata, Pa., at Habecker's, Lancaster, Pa., March 15-25. Marion Good, Logan, Ohio, at Portland, Oreg., beginning March 1.

## Church Camps

Rocky Mountain Mennonite Camp: Senior High Work Camp June 4-18; Junior High Camp, No. 1, June 30 to July 7; Junior Camp, July 14-21; Youth Camp, July 21-28; Junior High Camp, No. 2, July 28 to Aug. 4; Music Week, Aug. 4-11; Young Adult Camp, Aug. 23-26.

The Highland Retreat Board in Virginia is receiving donations toward the construction of a tabernacle which is to seat about 500 people.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Edge of the Edge, by Theo. E. Matson, Friendship Press, 1961; 236 pp.; \$2.95 (cloth); \$1.50 (paper).

The director of missions of the Augustana Lutheran Church has written a book on home missions as a resource volume for a study of the church and its responsibility in America. After a description of our national, urban, rural, social changes, he challenges the churches to meet the need of people and co-operate so that all may have opportunity to hear the Gospel.

The theme of co-operation is strong, but he does not argue for a super-church organization, nor weakened, watered-down Christianity. The church must have a message and ministry to this world need as well as other-worldly. He presents illustrations of churches who did not move because of racial change, and who met other needs.

This book can help our church and Sunday-school leaders face their responsibilities in rural as well as urban settings.

—Nelson E. Kauffman.

The Outsider and the Word of God, by James E. Sellers; Abingdon Press, 1961; 240 pp.; \$4.00.

What happens when the standard religious broadcast, employing the traditional Christian terminology, is beamed at the person outside the church community? Very little, according to this author. Most Christian broadcasters, editors, or evangelists will not agree with everything in this book, but they will be better quipped to tackle the tough problems of Christian communication for having read it. If they refuse to think about the issues raised by this book, they do so at the risk of getting a deaf ear from modern man.

Sellers' thesis is that the church faces a new audience made up of "outsiders" to the faith. Since the historical Christian symbols provide no point of contact with this group, there must be a new approach, either recasting the symbols or an indirect approach through the anxiety of modern man.

This is a wide-ranging book that roams back and forth over the ground of theol-



ogy, linguistic analysis, journalism, radio and TV, church history, and semantics. For the benefit of those who find this rather tough going the author supplies concise summaries and at the end of the book a postscript with ten practical suggestions for an approach to the outsider.

The main contribution of this book is the questions it asks about the church's use of modern mass media. The church generally—and, as far as I can see, Mennonites included—has made the uncritical and unimaginative assumption that the same form and substance used in a church service would speak to the outsider if it were only put on the air waves or distributed in printed form. This book challenges that assumption. It certainly doesn't provide all the answers, but it does point the way toward the kind of theological inquiry and practical considerations that we must work through if we are going to be effective in radio and literature evangelism, other uses of the mass media, and even evangelistic preaching and personal witnessing.

—Edgar Metzler.

**Jewish Holy Days**, by Coulson Sheppard; Loizeaux, 1961; 96 pp.; paper, \$1.50.

This inspiring little volume will help the Christian witness, especially to Jewish neighbors, to understand the meaning of Jewish holy days and how to use them as a witness to New Testament Christianity. The author captures the feeling of the Jewish community as it approaches the celebrations that emerge from the heart of Israelitish history. We who believe in Jesus of Nazareth as the Messiah of the Old Testament can better appreciate His mission, and our inclusion by faith in the fruits of His advent and ascension. The reading of the brief volume will help us to be more winsome and helpful in our attempt to share the riches of grace through Christ with our Jewish friends.

—Nelson Kauffman.

**Kerygma and Myth**, ed. Hans Werner Bartsch; Harper Torchbooks, 1961; 228 pp.; \$1.45.

In the theological debate here set forth Rudolf Bultmann is represented by his work, "The New Testament and Mythology," and "A Reply to the Thesis of J. Schniewind," and "Bultmann Replies to His Critics."

The five critics that are represented in the work are Julius Schniewind, Ernest Lohmeyer, Helmut Thielick, Friedrich K. Schumann, and Austin Farrer. All of these are German scholars except the last, who is English.

The objective of this work is to put into the hands of interested readers the document that has stirred the controversy on mythology as relates to the New Testament. The critics that are represented, and the specific works, have been selected carefully with the thought of presenting the method by which an answer to the problem is to be sought.

One is impressed that terminology and definition of terms has much to do with controversies in theology. Here again one

would do well to summarize what is meant by "myth" and "demythologizing," particularly as compared with our more common terms of "figure," "symbol," and "literal."

Abbreviated dips into theological writing are often subtly dangerous to a young and immature reader. This presentation through the Harper Torchbook series is of tremendous value at this point. The document is made available for a firsthand reading. The reader will find this difficult and in many instances quite confusing, often innocently acceptable. Then the critics come to his aid and point up problem after problem. This will make a tremendous experience for theological students who have had the characteristic "brief exposure" to the problem, and that too often all too immaturely or altogether in a suggestive manner.

The reviewer would suggest this as required reading for all seminary students and their instructors.—Ivan R. Lind.

**The Letter to the Romans**, by Walter Lüthi; John Knox Press, 1961; 221 pp.; \$4.00.

**The Roman Letter Today**, by A. Leonard Griffith; Abingdon, 1959; 77 pp.; \$1.00.

Studying the Book of Romans is always an unfinished activity. Always there is more wheat to harvest, more gold to mine. These two books, particularly the first, can serve as aids in this study.

Walter Lüthi is a Swiss Reformed pastor in Bern, Switzerland. One feels through reading his book that he knows ordinary people and everyday life. He also knows God, and he is able to bring the two together in a remarkable way. This is a series of 24 vivid, powerful sermons covering the entire Book of Romans. "This book is made up of the words that the churchgoers of a European town heard in Sunday morning services." The book is "aglow with the Spirit." (He tells us that the original text uses "sizzles" in this passage.) The ringing message of God's love and grace is clearly portrayed.

A. Leonard Griffith's work is also a series of messages from texts in Romans, eight of them. The book does not purport to be other than that. It is not a complete treatise nor an exegetical study. It covers primarily the first eight chapters, not dealing particularly with the "Jewish material" in chapters 9–11, nor with the ethical teachings in 12 and following. Griffith is minister of the City Temple in London. He quotes a great deal from his wide reading in this application of the timeless message of Romans to the problems of our day.

—Elaine Sommers Rich.

**Divorce, the Church, and Remarriage**, by James G. Emerson, Jr.; Westminster, 1961; 190 pp.; \$3.95.

This book is devoted to the thesis that divorced persons who request marriage should be conditioned for remarriage with a sense of "realized forgiveness." This proposition is advanced on the assumption that divorce is a chronic social evil

which the church must tolerate and the remarriage is a redemptive act which it should perform.

The author holds that marriages die both by physical expiration and by spiritual separation (p. 42). He contends that if remarriage is permitted after a spouse has deceased physically, it likewise ought to be permitted in the case of spiritual death. This as well as similar ones, is made without Scriptural support. The author brings his presuppositions of so-called reasonableness of remarriage and superimposes his thesis into the context of Christian faith. He goes so far as to say "Whereas the common impression is that the Christian faith is against remarriage, I would say that only within the context of the Christian faith can remarriage be made theologically defensible and actually practical" (p. 39). Where he uses Scripture, he derives a liberal interpretation with loose application to the situation of divorced persons.

While many of us might do well to make a depth study of the meaning of forgiveness, this book does not contribute much positive help to find our way through to a Biblical answer of the question of remarriage after divorce. There are too many assertions like the following: "The only statement consistent with the New Testament is to say that remarriage or celibacy depends on what one feels called to do in the presence of God" (p. 48). This kind of individualism soon goes to seed and produces spiritual anarchy. It must be pointed out that this book does not advocate consummation of remarriages lightly or indiscriminately. It urges the officiating minister to condition the couple properly with "realized forgiveness," "self awareness," and "commitment." It stresses the corporate dimension of remarriage and calls upon the persons involved in being remarried, the minister who marries them, and the church that authorizes such marriage to exercise forgiveness and faith in and toward each other "in spite of statistics, past failures, and present inadequacies." In the concluding chapter the author says, "the place of forgiveness in remarriage emerges as central" (p. 73). But he has not shown adequately that this constitutes the essential qualification for remarriage despite his statement that "forgiveness is the ingredient that makes a person ready for marriage." He assumes that "forgiveness is the potential for freedom and fulfillment in the future" (p. 174). Many of us have underestimated the effect of forgiveness, but this author makes it work "overtime." There are other considerations in the will of God regarding marriage which accompany the principle of forgiveness. This author has minimized by silence the forsaking of sin, the permanence of marriage, the effects of disobedience, and the consequences of accommodation to a sensuous culture. This is admittedly a difficult problem, but it cannot be solved by rationalization of ecclesiastical procedures and theological dogma to suit the social climate of a world that needs to be redeemed from its own faults and failures.

—John R. Mumaw.



## MOVING LIGHTS

(Continued from page 242)

...ing the lights into the darkness of the world.

Then from the churches will move witnessing members into the darkness—not just across the waters—but to the homes in your town, in your city. Gospel tracts will be placed directly into the hands of sinners who have lost their way, who would possibly never darken a church door. The truths of God's Word, His promises and His warnings, will flow from the lips of Christians to the ears of those who would never purchase a Bible and read it.

The Gospel of salvation will be preached in the streets and in the jails. Those Gospel songs which have pierced the hearts of even the toughest characters down through the years will be sung in the streets, from rescue mission loud-speakers, and in the homes of our cities.

More and more we will come to see that just living the Christian life, though very important, is not sufficient. Christians will be sitting in the wretched hovels and the racks across the tracks with the Bible in their hands and in their hearts, applying the only remedy for the sickness of the world.

Possibly such sickness will only be treated as pastors and ministers see their responsibility to get the lights moving. Members will look to them to be their leaders. They will need to help organize, and plan, and actually open up doors to enter these dark places in their locality. And probably a very basic part of their task will be to help overcome the prevalent fear of this darkness which has come about because of our isolation from much of the sin and wickedness in our beloved land.

Possibly never before in the history of the Mennonite Church has there been greater opportunity to be a moving light in the world. At home and abroad our witness of love is bearing fruit. We have something to say, and the world will stop long enough to listen to anyone who has something to say worth saying. This is no time for us to be the quiet people of the country. We have a virtual army of talented young people who, if properly motivated, inspired, and directed, could and would love into the darkness with the light of life.

We have an abundance of remarkable witnessing talent which we are really using very little. We have a strong healthy generation of youth with a mind to work. Are we using them beyond the walls of our churches and a neighboring rest home or wo?

May God lay this need for moving lights upon our hearts "while it is day: the night

cometh, when no man can work." May we buy up our opportunities for evangelism and as congregations boldly launch out in programs which will take the light where light is not wanted, and where Satan has full sway.

Kalona, Iowa.

## NEAR TO GOD

(Continued from page 251)

to serve God. Although he repaired the temple and added equipment, he left a great stumbling block before his people. The high places with altars for sacrificing were left, and the people used them without restraint. Jehoash passed them on intact to his son, though he gave away many holy things from God's temple to the king of Syria. Amaziah, like his father, served the Lord in a way, but still permitted pagan sacrifices in the high places. Do we as parents pass on stumbling blocks to our children? Do we teach them to excuse or overlook sin? Or do we set an example by casting sin out of our lives?

Friday, March 23

Qualified Opinion

II Kings 14:1-4.

Amaziah did right—somewhat. He followed in his father's footsteps—no more, no less. He was familiar enough with the law of Moses to slay only his father's murderers and not their children. It was an era of jealous pride, of quarrelsome pressing for power. The children of God were fighting and their Father permitted it. Yet there seem to be no lessons learned, nothing gained. They passed their days, leaving the world all the worse for their having lived. Amaziah did right, yes. Compared to gross evil, he did right, relatively speaking. But when the account is read, it is only a man's idea of what is right. Amaziah didn't really serve God. So God inspired the chronicler to give a qualified opinion in carefully chosen words: Amaziah did right like his father (man's standard), but not like David (God's standard).

Saturday, March 24

Fourth Generation

II Kings 15:1-4, 32-35, 37; 16:1-4.

Azariah acquired the high places from his father Amaziah and left them to plague his son Jotham. By Jotham's time, the pagan sacrificing had reached such depths that God began to send avengers against Judah. At last, the heritage of permissive sinfulness came to Ahaz. Ahaz served at the altars and gave himself up to the heathen practices. Unchecked sinful habits can be passed on to our children as an "inherited environment." But what we permit in ourselves as mild grows with descent more and more wild—"visiting the iniquity of the fathers upon the children unto the third and fourth generation." And here, even to the fifth.

## A DREAM REALIZED

(Continued from page 254)

had hoped for was simply too expensive. But again, we felt that the problem was solved in a good way. It was convenient because of the building design to omit one classroom from the plan for the time being. And with this, the contractor made us a very reasonable estimate which, incidentally, he conscientiously stayed by to the end.

On May 28, 1961, the ground-breaking service was held. Seventy-five-year-old Bro. Ueda took out the first spade of earth and afterward everyone eagerly took his turn. The building process then went on for four months including interruptions because of weather and other work pressing the carpenter, and on Oct. 1, the completed structure was dedicated as a church and kindergarten. Two days later, the kindergarten program was launched as the 28 initial pupils and their mothers were present for the opening ceremony.



Mary and Joseph approach the inn keeper in the first kindergarten Christmas program. By acting out simple religious stories the theme of salvation unfolds itself to the children and their parents.

The attitude of the believers was one of great joy and almost amazement at the way the Lord has answered their prayers and efforts in such a relatively short time. Here was a bright, well-constructed, warm, and rather spacious building suited to a small-to moderate-sized kindergarten as well as to all kinds of other activities within the overall church program. And it stood as a more bold and permanent witness to the community that the Christian church is *here*, in Shibechea.

## A Witness to Christ

Both our highly qualified headteacher for the kindergarten and her able young helper started in October as very young Christians, but their work has been extremely competent. After a month the over-all progress of the little tots in deportment, performance, and in developing of religious attitudes toward each other and toward God was simply remarkable. A visit in all the homes at about that time revealed great appreciation by the parents without excep-





The first children with their mothers, teachers, and other members of the Shibechea congregation, posed for this picture on the first day of the kindergarten, Oct. 3, 1961.

tion. Now, with nearly two months remaining until the new year begins in April, the new enrollment has already reached about 65 which is the maximum number we wish to accept.

The kindergarten operates six days a week, including Sunday when it joins the regular Sunday-school program. The other church program activities which are amply accommodated in the new building include weekly: Sunday morning worship, Wednesday evening prayer meeting, seekers' class, English classes, chorus practice, girls' Bible-home economics class, and hours set aside for organ instruction and practice and recreational activities. Most worship and class activity is conducted in the second-floor rooms which are fitted with the typical Japanese style straw mat floors. The atmosphere of these quiet "upper rooms" is informal and apart from the schoolroomish setting of the first-floor kindergarten rooms.

This experience of working together on the building project has been a blessing to the Shibechea congregation. Now that it is finished, perhaps we face a period of some spiritual danger, but we pray that the conviction of one of our earnest young believers may thoroughly permeate the whole group. Harada-san's admonition was, "We've put our energies into the building program long enough. Now it is time to evangelize!"

Our opportunity of pointing little lives toward the Saviour, influencing many homes for Christ, effecting a practical service to the community as well as broadening the activities of the regular church program has all been greatly enhanced. The new building and the program were sincerely dedicated to the will and glory of God, and as long as this spirit of dedication lives on in the hearts of the Shibechea believers, we are assured that the work will be Spirit blessed.

One can feel firm on a large piece of floating ice, but there is a difference whether one's footing is a large piece of ice or Gibraltar.—Lloy Kniss.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

Adkins, Allen and Betty Ann (Martin), Kouts, Ind., first child, Ronald Allen, Oct. 4, 1961.

Borntrager, Mr. and Mrs. Crist T., Middlebury, Ind., sixth child, third daughter, Annetta Sue, Feb. 26, 1962.

Brenneman, Floyd and Berniece (Wagler), New Hamburg, Ont., seventh child, third son, Daniel Paul, Feb. 4, 1962.

Esch, Ira and Velma (Swartzendruber), Mio, Mich., seventh child, second daughter, Marjorie Ann, Feb. 21, 1962.

Gotwals, William and Alice (Hagey), Franconia, Pa., second child, Joan, Jan. 20, 1962.

Groff, Charles and Janet (Denlinger), Kinzers, Pa., second son, Dwight Lynn, Feb. 14, 1962.

Halteman, Arlan and Miriam (Detwiler), Telford, Pa., second son, Brian Lee, Jan. 20, 1962.

Herr, Donald G. and Doris (Landis), Quarryville, Pa., first child, Dwight Lamar, Feb. 26, 1962.

Hoover, Herbert and Anna Mary (Beiler), Fairborn, Ohio, seventh child, fourth daughter, Pearl Ann, Feb. 15, 1962.

Kauffman, Marion and Barbara (Yoder), Howe, Ind., third child, second son, Craig Allen, Jan. 29, 1962.

Kauffman, Okie and Dorothy (Handrich), Fairview, Mich., second child, Kerri Jean, Feb. 11, 1962.

Kehr, Stanley and Phyllis (Goetz), Goshen, Ind., second child, first daughter, Dianne Faye, Jan. 18, 1962.

Lauver, J. Paul and Lois (Swihart), Howe, Ind., fifth child, fourth son, David Alan, Feb. 9, 1962.

Lehman, Nathan and Eleanor (Martin), N. Lawrence, Ohio, fifth child, second son, Curtis Lynn, Feb. 16, 1962.

Leidig, Melvin D. and Lois (Gisel), Saginaw, Mich., second daughter, Debra Anne, Feb. 20, 1962.

Mann, Phillip M. and Mary K. (Hostetler), Indianapolis, Ind., second child, first son, Mark Phillip, Oct. 15, 1961.

Martin, Kenneth and Betty Lou (Prough), Kouts, Ind., fourth child, first daughter, Susan Kay, Jan. 7, 1962.

Miller, D. Richard and Marilyn (Swinehart), Elkhart, Ind., third son, David Bruce, Feb. 27, 1962.

Miller, Edwin D. and Mary Jane (Shetler), Nampa, Idaho, third child, first daughter, Cheryl Jane, Feb. 14, 1962.

Miller, Robert C. and Norma (Bontrager), Toledo, Ohio, first child, Randal Scot, Jan. 24, 1962.

Miller, Roger R. and Sue (Schrock), Huntertown, Ind., third child, first son, Roderick Roland, Feb. 11, 1962.

Myers, Homer and Pauline (Zehr), Lowville, N.Y., third child, second son, Daryl Glenn, Oct. 21, 1961.

Nissley, Vernon D. and Lois Irene (Miller), Nappanee, Ind., third child, second son, Verton Daryl, Feb. 16, 1962.

Nyce, Donald and Faye (Hochstetler), Perkaskie, Pa., second son, Douglas James, Feb. 17, 1962.

Owen, Larry D., Sr., and Mary Margaret (Thomas), Kouts, Ind., second child, first daughter, Margaret Ann, Nov. 27, 1961.

Owen, Terry J. and Kay (Saunders), Valparaiso, Ind., first child, Kimberly Kay, Feb. 14, 1962.

Reeves, Joel D. and Una Marie (Hersh-

berger), Barstow, Calif., fourth child, second daughter, Janet Marie, Feb. 6, 1962.

Schwartz, Joe B. and Rosa (Schwartz), Bern Ind., third child, first daughter, Sharon Rose, Jan. 29, 1962.

Slabaugh, David E. and Marjorie (Hochstetler), Colorado Springs, Colo., first living child, Sheri Lynne, Jan. 27, 1962.

Sollenberger, Samuel B. and Patsy (Neil), Spring Run, Pa., second son, Douglas Ivar, Feb. 16, 1962.

Steider, Richard and Roberta (Troyer), Tappack, Ind., first child, Douglas Allen, Feb. 1962.

Stoltzfus, Daniel H. and Rosalie (Garber), New Carlisle, Ind., seventh child, sixth daughter, Lois Renee, Feb. 19, 1962.

Stuckey, Ivan and Lulu (Miller), West Union, Ohio, fourth child, second son, Philip Eugene, Jan. 17, 1962.

Swartz, Edwin and Wilma (Smucker), Tupper, Mich., fourth child, third son, Kent Richard, Feb. 15, 1962.

Weber, Isaac M. and Catherine (Martin), Hagerstown, Md., fourth child, second son, Ronald Lee, Feb. 6, 1962.

Wickey, William and Florence (Miller), Clinton, Mich., third child, second daughter, Pauline Marie, Feb. 26, 1962.

Zimmerman, Merle E. and Verna (Martin), Elkhart, Ind., second son, Steven Merle, Jan. 18, 1962.

## Marriages

May the blessings of God be upon the home established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Brubaker—Zimmerman.—Orval George Brubaker, Gap, Pa., Mt. Pleasant cong., and Joanne Elaine Zimmerman, Intercourse, Pa., Metzler cong., by Mahlon Witmer at his home, Jan. 15, 1962.

Cramer—Wenger.—Melvin S. Cramer, Mt. Joy (Pa.) cong., and Edna W. Wenger, Lititz, Pa., Carpenter's cong., by Mahlon Witmer at Carpenter's, Feb. 24, 1962.

Derstine—Ehst.—Alvin A. Derstine, deacon of the Souderton (Pa.) cong., and Mary M. Ehst, Bally, Pa., Boyertown cong., by Winfield M. Ruth at his home, Feb. 24, 1962.

Good—Martin.—Elvin Hershey Good, East Earl, Pa., Lichty's cong., and Eleanor Mae Martin, Lititz, Pa., Indiantown cong., by Mahlon Zimmerman at Indiantown, Feb. 24, 1962.

Griffin—Eberly.—Ralph E. Griffin, Stuart Draft (Va.) cong., and Ava Katherine Eberly, Dayton, Va., Bank cong., by Richard S. Weaver at the home of the bride, Feb. 14, 1962.

Sauder—High.—F. Lester Sauder, Browns town, Pa., Ephrata cong., and Miriam High Ephrata, Pa., Metzler cong., by Mahlon Witmer at the home of the bride, Feb. 17, 1962.

## Anniversaries

Byler. Alvin and Nettie (Seigley) Byler observed their fiftieth wedding anniversary on Jan. 21, 1962, with dinner for thirty guests and relatives, and open house in the afternoon for friends at the Oak Grove Fellowship Center. They have 3 daughters (Mildred, at home; Ruth—Mrs. Andrew Yutzy, Berlin, Ohio; and Dorothy—Mrs. Chester Horst, Orrville, Ohio), 7 grandchildren, and one great-grandchild. Mr. and Mrs. Byler were married Jan. 21, 1912 at the country home of the bride's parents, Mr. and Mrs. John Seigley, by David McFadden. They reside on the same farm near Orrville.



hio, where they were married 50 years ago. They are members of the Oak Grove Church, Northville, Ohio.

**Roth, Michael S. and Nancy (Gascho) Roth** recently celebrated their fiftieth wedding anniversary on Jan. 4, 1962, at their home in Ailsa Craig, Ont. They are the parents of one daughter who is deceased, Seleda—Mrs. Edward Roth, and three living children: Lloyd and Emma—Mrs. John Roth, both of Ailsa Craig; and Gladys, of Strathroy. They also have five grandchildren. They are members of the Nairn Mennonite Church. Because of Mr. Roth's health, he has not been able to attend public meetings the last few months, but is better and able to be around in the home.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Archie, Leah Janice**, infant daughter of James and Maggie Archie, was born Feb. 5, 1962, at Rainy River, Ont.; died Feb. 7. Surviving are her parents, 2 brothers and 3 sisters (Perry, Sally, Virginia, Margret, and James Willard), and her grandparents (Pete and Maggie Indian). Funeral services were held at Grassy River Indian Mission, conducted by Willard Marner.

**Eberly, Allen W.**, son of Jonas and Amanda (Vitmer) Eberly, was born Oct. 2, 1892; died at the Dunlap Hospital, Feb. 12, 1962; aged 69 y. 4 m. 10 d. Surviving are 3 brothers and 3 sisters (Henry, of the home, near Dalton, Ohio; Daniel, Dalton; Paul, Orrville; Elizabeth, Hazena, and Anna, all of the home). Allen lived with his brother and 3 sisters. He was a member of the Chestnut Ridge Mennonite Church, Orrville, Ohio.

**Fretz, Margaret M.**, daughter of Milton and Mary (Metz) Mininger, was born in Towamencin Twp., Pa., July 11, 1880; died at her home, Schwenksville, Pa., Feb. 14, 1962; aged 81 y. 3 m. 3 d. On Dec. 13, 1902, she was married to Henry D. Fretz, who survives. Also surviving are one son (Henry, Schwenksville), 2 grandchildren, 2 great-grandchildren, 2 brothers and 3 sisters (Joseph, Lansdale; Abram, Arlington; Mary—Mrs. Linford Hallman, Alice Mrs. Clarence Ziegler, and Betty, all of Auderton). She was a member of the Upper Mippack Church, where funeral services were conducted Feb. 19, in charge of Daniel Reinhard, assisted by Jacob T. Landes and Paul Ershem.

**Horst, Anna J.**, daughter of Jacob P. and Mary (Yoder) Brenneman, was born in Iowa Co., Iowa, April 20, 1881; died at the Pleasant Home, Kalona, Iowa, Feb. 12, 1962; aged 80 y. 9 m. 23 d. On Oct. 12, 1935, she was married to Dan Horst, who survives. She was a member of the Upper Deer Creek Church, where funeral services were held Feb. 14, in charge of Victor Kropf and Morris Wartzendruber.

**Kulp, Emma Elizabeth**, daughter of Samuel and Emma Catherine (Shifflet) Blosser, was born near Dayton, Va., Feb. 26, 1885; died at the Westview Convalescent Home, Elkhart, Ind., Feb. 9, 1962; aged 76 y. 11 m. 14 d. On Jan. 24, 1909, she was married to Christian Kulp, who survives. Also surviving are 7 children (Mary, at home; Martha—Mrs. Orlan King, Archbold, Ohio; Ernest, New Paris, Ind.; Christian, Jr., Nappanee; Emma—Mrs. Junior Martin, Goshen; Barbara—Mrs. Harvey Kilmer, Nappanee; and Isaac, Goshen), 32 grandchildren, 3 great-grandchildren, 3 brothers and 3 sisters (Samuel, Jonas, Fred, Mrs. Katie Lahman, and Priscilla—Mrs. Mervin Shull, all of

Virginia; and Mattie—Mrs. Emanuel Hartman, Archbold, Ohio). Four children preceded her in death. She was a member of the Yellow Creek Church, where funeral services were held, in charge of William Ramer, Paul Hoover, and Joseph Martin.

**Metz, Abram A.**, son of George and Anna (Alderfer) Metz, was born in Lower Salford Twp., Pa., March 1, 1875; died at the Grand View Hospital, Sellersville, Pa., Jan. 29, 1962; aged 86 y. 10 m. 28 d. He lived with his son, Abram G. Metz, of Bergey, Pa. His wife, Flora Bergey Metz, and 3 children preceded him in death. Surviving are one daughter and 4 sons (Mamie G. Metz, Abram G., Henry G., Hermon G., and Walton G.), one brother (Hermond A.), and 2 sisters (Mrs. Lizzie Godshall and Mrs. Annie Swartley). Funeral services were held at the Towamencin Church, Kulpville, Pa., Feb. 3, in charge of Ellis Mack.

**Moyer, Ida S.**, daughter of Michael and Amanda (Souder) Musselman, was born in Montgomery Co., Pa., Dec. 28, 1879; died at the Grand View Hospital, Sellersville, Pa., Jan. 7, 1962; aged 82 y. 10 d. On Oct. 18, 1902, she was married to John O. Moyer, who died

in 1942. Surviving are 2 sons and one daughter (Leroy M. and Warren M., both of Telford; and Sarah—Mrs. Arthur H. Charles, Line Lexington, Pa.), 16 grandchildren, 24 great-grandchildren, one brother and 2 sisters (Abram S. and Mrs. Henry O. Moyer, both of Telford; and Mrs. Estella Rittenhouse, Lansdale, Pa.). She was a member of the Franconia Church, where funeral services were held Jan. 10, in charge of Menno Souder, Curtis Bergey, and Leroy Godshall.

**Oesch, Albert Henry**, son of John and Mary Ann (Smith) Oesch, was born at Pigeon, Mich., June 27, 1891; died of a heart attack at his home in Milverton, Ont., Jan. 31, 1962; aged 70 y. 7 m. 4 d. On Nov. 26, 1919, he was married to Emma Bender, who survives. Also surviving are one son (Elwood, Listowel, Ont.), 2 daughters (Dorothy—Mrs. Delmer Erb, Millbank; and Ruth—Mrs. Nelson Schultz, Milverton, 2 brothers (Wellington, Milverton; and Irvin, Woodstock), 2 sisters (Laura—Mrs. Allan Bender and Flora—Mrs. Roy Schaubert, both of Milverton), and 8 grandchildren. Two sons and one grandchild preceded him in death. He was a member of the Poole Church, where



### "The service manual" of your church

Approximately 1/3 of the addresses or phone numbers have been changed from 1961. Where telephone numbers were changed, the area codes have been added.

Additional conference districts have the congregations arranged in alphabetical order.

Included for the first time (because you requested it) is a geographical index of congregations. This will make it easy to locate all Mennonite churches with any given post office address in the United States and Canada.

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funeral services were conducted Feb. 3, in charge of Herbert Schultz, David Jantzi, and Moses H. Roth.

**Reno, Harry Charles, Sr.**, was born at New Orleans, La.; died of a cerebral hemorrhage at the St. Charles Hospital, Luling, La., Feb. 11, 1962; aged 55 y. Occupation: Louisiana Wildlife Commission. He was married to Jane Jones, who survives. Also surviving are 3 sons (George, Harry, Jr., and Edward), 2 sisters (Mrs. Lillie Reno, New Orleans; and Mrs. Louise Treas, Ponchatoula, La.) 2 brothers (Joe, Ponchatoula; and Louis, Manchac, La.), 6 grandchildren, and 15 stepbrothers and sisters. He was a member of the Akers Church. Funeral services were held at the Ponchatoula Baptist Church, Feb. 13, in charge of John E. Wenger.

**Ryman, Daniel Moses**, was born Sept. 4, 1884; died at Woodstock, Va., Feb. 7, 1962; aged 77 y. 5 m. 3 d. He was married to Leah Ann Pence, who died in 1928. Later he was married to Ida Alice May, who survives. Also surviving are 2 daughters (Mrs. Lester Biller and Mrs. John Weaver), a stepson (Joseph May), 2 brothers (Otto and Edward), and one sister (Mrs. Mary Weaver). He was a member of the Woodland Church. Funeral services were held at Solomon's Lutheran Church, Feb. 9, in charge of J. E. Gross and J. Ward Shank.

**Smucker, Simon C.**, son of Jonas and Sarah (Yoder) Smucker, was born near Smithville, Ohio, Sept. 25, 1873; died at his home near Orrville, Ohio, Feb. 4, 1962; aged 88 y. 4 m. 10 d. On Sept. 22, 1903, he was married to Lydia Ann Wenger, who died Feb. 4, 1953, just 9 years to the day before her husband. Surviving are 10 children (Fredrick, Orrville; Lloyd, Leroy; Orrin, Plain City; Carl, Rockford, Ill.; Ira, Wadsworth, Ohio; Vernon, Smithville; L. J. and Francis, of Orrville; Martha, Cuyahoga Falls; and Dale, Wadsworth), 34 grandchildren, 12 great-grandchildren, 2 sisters (Mrs. Mary Mast, Amelia, Va.; and Ella Smucker, Smithville), 3 half sisters (Mrs. Effie Miller and Mrs. Emma Rohrer, Smithville; and Mrs. David Steiner, North Lima), and one brother (Daniel, Harrisonburg, Va.). Three grandchildren and 8 brothers and sisters preceded him in death. He was a member of the Smithville Church, where funeral services were held Feb. 6, in charge of David Eshleman and Gerald Studer.

**Snyder, Delton N.**, son of Ervin and Nancy (Nahrgang) Snyder, was born in Wilmot Twp., Ont., March 6, 1903; died at the Stratford (Ont.) General Hospital, as the result of a car accident, Feb. 2, 1962; aged 58 y. 10 m. 27 d. In 1927, he was married to Beatrice Miller, who survives. He was operator of the Snyder Transport. Also surviving are 2 daughters (Betty—Mrs. Sylvester Yantzi and Myrtle—Mrs. Venus Snyder), his father, one sister (Mrs. Oliver A. Snyder), and 7 grandchildren. One son preceded him in death. He was a member of the Shantz Church, where funeral services were held Feb. 5, in charge of L. H. Witmer.

**Stauffer, Frank M.**, son of Augustus and Mary Ann (Mast) Stauffer, was born at East Earl, Pa., April 7, 1875; died at the Ephrata (Pa.) Community Hospital, Jan. 20, 1962, after an illness of 11 days; aged 86 y. 9 m. 13 d. His wife (Mary Martin Stauffer) died in 1953. Surviving are 3 children (Barton A., Lancaster, Pa.; Anna—Mrs. Carpenter W. Martin, Bareville; and Clara—Mrs. John C. Rutt, Blue Ball, with whom he resided), 8 grandchildren, 28 great-grandchildren, and one great-great-grandchild. He was a member of the Weaverland Church, where funeral services were held Jan. 23, with David N. Weaver and Alvin G. Martin officiating.

**Turner, Zack A.**, son of Joseph and Mary (Fulk) Turner, was born near Fulks Run, Va., March 22, 1869; died at Fulks Run, Feb. 13,

1962; aged 92 y. 10 m. 22 d. In 1896 he was married to Daisy Layman, who died in 1955. Surviving are 3 sons (Russell L., Fulks Run; Adam E. and George F., Timberville), one foster daughter (Mrs. Cavada Biller, Timberville), 9 grandchildren, 16 great-grandchildren, one sister (Mrs. Kate Saudy, Fulks Run), and one brother (Charles, Harrisonburg, Va.). One son preceded him in death. He was a member of the Hebron Church at Fulks Run. Funeral services were held at the Brethren Church, Feb. 16, in charge of Lewis Showalter, J. E. Dettra, and Wm. Keller.

**Wolfinger, Winfield S.**, son of Pearson and

Kathryn (Shelley) Wolfinger, was born in Plumstead Twp., Pa., Jan. 17, 1895; died at his home, Dec. 17, 1961; aged 66 y. 11 m. On Nov. 8, 1930, he was married to Alice Meyers, who survives. One child preceded him in death. Also surviving are 6 brothers and one sister (Enos, Telford; Horace, Plumsteadville; George, Doylestown; Warren, Gardenville; Henry, Pipersville; Ira, Chalfont; and Margaret—Mrs. Clarence Angeny, Danboro). He was a member of the Deep Run Church, where funeral services were held Dec. 21, in charge of Wilson Overholt, Abram Yothers, and Erwin Nace.

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## ITEMS AND COMMENTS

### BY THE EDITOR

The Canadian Bible Society is planning to finance the printing and distribution of about 1,000,000 copies of the Scriptures in the Tamil language. Tamil, one of India's oldest written languages, is spoken by some 30 million people in southeast India and a million in Ceylon.

China's communists are turning to the Bible to increase their knowledge of Tibetan, buying large quantities of the new Bible in Tibetan in order to learn the language of the country they have conquered.

There are now 550,000 Christians in Pakistan, and despite discrimination against Christians by Moslems, the number is rapidly growing.

A complete revision of the Bible in Sinhalese, the language of most Ceylonese, has been started by the American Bible Society. It is expected to take 10 years. Ceylonese translations of the Bible now in use date back to mid-nineteenth century. A thorough revision will put the Scriptures in the language of today on this island where literacy is computed to be above 65 per cent, perhaps the highest in southeast Asia.

One of the changes which has come about in Puerto Rico within the last decade is that illiteracy has almost been eliminated.

Prime Minister Ben-Gurion, in speaking against South Africa's racial segregation,

quoted Num. 12:1 and 9: "And Miriam and Aaron spake against Moses because of the Cushite woman whom he had married. . . . And the anger of the Lord was kindled against them. . . ."

Illiteracy is high among the many people who have migrated from the rural sections of Central and Southern Brazil into the cities. Illiteracy in Brazil, as a whole, rates from 50 to 80 per cent.

Christian leader Baez-Camargo says that in Mexico Protestantism is known as the religion that teaches people how to read.

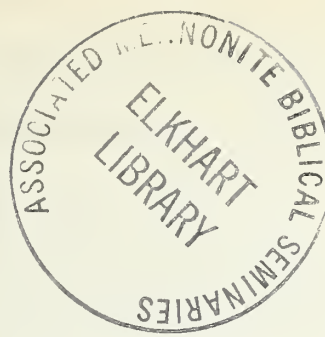
A survey in December, 1961, indicates that 51.7 per cent of the pre-independence Congo missionary force is back on the field. The most difficult problem of returning missionaries is developing new attitudes and approaches that will facilitate close intersocial relationships with the Congolese. —Congo Missionary Messenger.

A mosque to serve London's 80,000 Moslems is being erected on the grounds of the Islamic cultural center at an estimated cost of \$1,400,000. Because of the growing number of Moslems coming to Britain from India and Pakistan, plans are under way to build mosques in other large cities such as Birmingham.—D. Carl Yoder.

Haiti is the poorest fed of 76 foreign nations covered in a recent United States survey.



# Gospel Herald



*Looking unto Jesus . . . consider him.—Hebrews 12:2, 3.*

WEDNESDAY, MARCH 20, 1962  
VOLUME LV, NUMBER 12

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## Consider Jesus

By Charles H. Schmitz

### Consider Jesus:

He loved children . . .  
and yet He was no baby sitter spending His time wiping noses and overseeing afternoon naps.

### Consider Jesus:

He had faith in people . . .  
and yet He knew that different people listened for different reasons at different levels of understanding, out of different backgrounds.

### Consider Jesus:

He was concerned about individuals . . .  
and yet He was no kibitzer at the gate of the soul . . . He was no clown before the altar of the human heart.

### Consider Jesus:

He worked His way into the hearts of men . . .  
and yet He did not promote His own prospects, but remained meek and lowly in heart.

### Consider Jesus:

He knew the will of God . . .  
and yet He never played providence to Himself, believing that the will of God was inflexible, never to be changed to conform to His own will.

### Consider Jesus:

He loved the law . . .  
and yet He knew that some of the worst sins existed between the laws, the commandments; the sins of jealousy, pride, indifference. So He summarized the law and the prophets into two all-embracing commandments (including the wide areas in-between) by saying: "Thou shalt love the Lord thy God . . . [and] thou shalt love thy neighbour as thyself."

### Consider Jesus:

He worshiped God . . .  
and yet He never confused God with the Tower of Babel (a tower of words). He knew that to some religion had come to mean exclusive expression in just verbal forms, word-managing skills. The Tower of Babel (the tower of words) fell when "the Word . . . [became] flesh, and dwelt among us, . . . full of grace and truth."

### Consider Jesus:

He won individuals with utter simplicity . . .



and yet His mind was not like a hot rod delivering groceries, nor like a jet plane being used for house-to-house mail deliveries.

He "delivered" the way, the truth, and the life to the child and the man, so each could understand and know as a child and as a man.

Consider Jesus:

He saved us as a savior saves . . .

and yet He was not a "do it yourself for yourself savior." He was a "do it for others" Saviour who "came not to be ministered unto, but to minister," and to give His life (not His books) for us all.

Consider Jesus:

He wrote very little, He lived much . . .

and what He did write received a rejection slip from the sands of time; what He lived lives in the hearts of men and the minds of men forevermore.

Consider Jesus:

All this He was, and did:

Without a budget, without an every-member canvass.

Without the help of a foundation.

Without a committee.

Without social security.

Without a degree.

Without a church building.

Without representing a majority group.

Without the support of His contemporaries.

Consider Jesus:

But better still, follow Him . . .

follow Him *with* the crowds.

follow Him *beyond* the crowds.

follow Him by taking a step farther

—in prayer, in faith, in love

—by communicating the way, the truth, the life.

Consider Him . . . then follow Him.

Manlius, N.Y.

Manlius, N.Y.

## Our Readers Say—

Dear Home Church,

Let it be perfectly clear that no one asked me to write to you. No one sat at my shoulder dictating each move of my pen. No letter came from the board requesting a "fund-raising" appeal from the "field."

I simply feel compelled to ask if you know; if you know that two missionary requests—urgent ones—were recently answered with a no? If you know that now two missionary houses can't be purchased?

When I learned of the first refusal, I thought, "Perhaps the board is working on a new strategy. If missionaries rent instead of buying or building, they can move to new territory more easily. They will be more mobile than if they build. Besides, surely if the house were really necessary, the home

church would provide it." I learned later that renting is difficult in that area and that from all angles buying had seemed the only action to take.

Then came the second request and the second no. Here there was no question of a new policy of mobility. Here a house had been needed for some time, and still is. Earlier the missionaries had made an exhaustive search for a suitable house to rent. They found only the one they now occupy—available for only a few more short months. What will they do now? "Why," I asked, "was the answer no?" Lack of funds, came the jarring reply.

Why is there this lack of funds?

A letter to us missionaries last year gave one answer. "We find," the letter reported, "that those who are giving have been giving generously, as much as they can. These are the people who believe in the missionary task of the church." Among them is a family I know of who support a missionary child—

fully or partially—for each of their own live children. They do not accomplish this giving out of their abundance; they have no abundance. They manage by planning to the narrow edge—and missions are at the heart, not the margin, of their budget.

"Then," the letter continued, "there are members who don't find the missionary task important or who are, for some reason, opposed to it or to us and who give very little or nothing." The letter concluded that "the Mennonite Church had reached the tip of the peak of her giving for missions."

And the houses for two missionary families will be sold to someone else.

Dear Church-at-Home, I have something more to share with you. Here is the news from the pen of a fellow missionary: "We are much impressed with the way the church-kindergarten building debt is being handled. The leaders met the other evening to work out a plan for liquidating our ——— bank debt immediately. The interest is prohibitive. They went around the circle and each agreed to borrow so much personally (at less or perhaps no interest) until they had enough combined to pay off the bank! They will bear what interest there is themselves for the first year and will take back the principal as the church is able and in the order according to their own individual needs at the time by their mutual agreement. We were reminded of the spirit of brotherhood and sharing in the Book of Acts!"

This is a call to you at home—and to us here—to mobilize as a nation prepares for war. This is a call to you—and to us—to plan congregation by congregation to build, not fall out shelters, but missionary homes and churches. This is a call to give, not out of your abundance, but out of your need. To ration your sugar, and fuel, and gasoline. To plant "victory" gardens. To place the missionary task of the church, not at the rim, but at the heart of your life. To participate in "the spirit of brotherhood and sharing in the Book of Acts." To give for the sake of Christ.

If you so give, one thing is certain to happen. You will pray with new and vigorous compassion for the missionaries and new Christians and seekers and the building of the church both abroad and at home. You will pray, and God will act.

With faith,  
Nancy Lee, Obihiro, Japan.

\* \* \*

I appreciate your editorial, "Fifty-Fifty" (Feb. 6). Especially would I underscore the emphasis that many congregations should use more than 50 per cent of their total giving in needy fields beyond their home congregation. Economic advantages, Gospel opportunities, and mission board deficits, it seems to me, would suggest this ratio as the minimum rather than the average of our giving to mission needs abroad. It shouldn't take half of the water to prime the pump.

Yours for sanctified separation and consecrated giving.—Ervin N. Hershberger, Myersdale, Pa.

\* \* \*

The article, "Changing Emphases," by Amos W. Weaver (Feb. 6) gives a well-rounded emphasis and is timely for our day. Thanks to Bro. Weaver and the GOSPEL HERALD for this fine article.—John L. Glick, Boyertown, Pa.

### GOSPEL HERALD

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BOYD NELSON, MISSIONS EDITOR

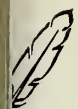
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## How Much Criticism Can We Stand?

Some years ago a well-informed brother said, "We Mennonites are very hard on one another." He meant in the way of criticism and judgment. His opportunities of observation in the church were very wide. He may have been right that we are more critical than other church groups. It was noted in a recent revival in one community that it was chiefly sins in personal relations that were confessed by the church members. It does seem that we have a hard time loving and approving each other as we should, and as we would like to.

Now our expressed disapproval may not be all bad. It may come partly from our strong convictions, our firm beliefs, and our high ethical standards. It is easy for a person who does not hold any position very deeply to be tolerant of others. But we have been strongly convinced that drinking and smoking and gambling and swearing and dishonesty and war and bodily adornment and sensuality and frivolous amusements are wrong. We have helped to build a positive position in the church against these sins and others. And so when we see any of our brethren or sisters tearing these standards down, we rise in desperate protests. In our eagerness to stand for what we think is God's will for His church, in trying to be prophetic against evil, it is easy to denunciate and condemn.

Now since on ethical matters there always are some differences of conscience, and since a changing cultural climate brings changes in convictions of what is right and wrong, there is bound to be a certain strain among us in matters of behavior, or even faith. We may be pretty sure of receiving criticism from those who think differently from us. Because those who disagree with us, or think they do, are so very much earnest, their words against us may become strong and vehement. It is natural that they shift their vehemence from the things they stand for to a personal, perhaps vindictive, attack on the one who seems to be against those positions.

At this stage, of course, criticism becomes bitter. Even non-Christians can see that. A pagan historian said concerning the controversies within the church, "The enmity of the Christians toward each other surpassed the fury of savage beasts against man." Such sin in others we will let the Lord judge. And we will pray the Lord deliver us from such evil.

Let us give our attention here to what criticism does to the one criticized. If he feels he is unjustly criticized, he may be

deeply hurt. It is very painful to be misinterpreted and wrongly judged. It may drive us in upon ourselves, so that we become silently moody and resentful. It may bring tension and tight lips where there ought to be freedom among brethren. If it accumulates and comes upon us from all sides, it may crush us in discouragement. We may begin to doubt the rightness of our position, and to wonder if our critics may be right after all. If our position becomes less tenable, and we are unwilling to yield, our frustration will burst out in anger.

If, however, the one criticized remains convinced that he is in the will of God, and is driven back more and more upon God as his defense, he may find in the experience rich blessing. He may be weaned from the opinions of men to partake more deeply of the truth of God. He may find deep peace in the midst of a raging storm. He may find the smile of God much sweeter because of the frown and snarls of those who are ranged against him. In fact, the more shallow one's experience with Christ

is, the sooner will he say of criticism, "I can't take any more."

One must recognize that criticism may be helpful. We all have our faults which need correction. Our thinking may go askew, and our actions and words become unchristian. Our critics should be thought of as our friends who help to purge our lives. It is childish to resent all criticism. It is alarming when an individual or a church group protests when its faults are pointed out. God is continually judging us, and we must all be conscious of the ultimate judgment that we must face at the end of the age. Perhaps it is the just judgment of God that, like Job, we cry out for as against the incompetent judgment of our fellows.

Humanly speaking, we reach our limits. When sleep and appetite forsake us, the nervous system soon goes to pieces. There may well be times when there is nothing but to retreat before the charge. However, the man of Christian faith has a recourse that others do not have. God is his refuge, a present help in time of trouble. Therefore he need not fear what man can do to him.

But what a pity that we need to fly from our brethren to God! What a pity that getting along with each other should be such a difficult test of our faith! What a pity that we should spend so much time and energy restoring our frayed fellowships!—E.

## Is This Our Best?

We have received only a very few responses to our fifty-fifty proposal (Feb. 6). None of these were in disagreement with our suggestion that at least half of a congregation's giving should go beyond the congregation's local program. There was only the further suggestion that at least half of the giving should go *outside the country*, to overseas missions and relief. One letter reported that four fifths of their giving goes outside the congregation, and we would suppose that at least half goes to foreign work.

Now it may be that this is the kind of question on which people do not write to the editor. For there must be a considerable number of our congregations which do not accept the fifty-fifty proportion, or at least they have not been able to practice it. Our latest report from Elkhart indicates that donations for the fiscal year, ending March 31, will be lower than last year, and the total financial condition of the Mission Board at the closing of the books will be considerably worse.

This has its consequences. The administrators of our missions have orders to reduce the program. The budget for the next year will have to be kept within the resources of the Board. In a day of opening doors we are telling our missionaries not to

enter them. The resulting heartbreak is seen in the letter on the second page of this issue. These people whom we have sent into difficult places know that we are buying homes and building churches, some very expensive ones, for ourselves. It is hard for them to understand why we cannot buy houses, very modest ones, for them. Knowing the affluence in which we live, they hear with incredulous looks on their faces that we have reached the peak of our mission giving. They just can't believe it.

Neither can we. Either our money is not on God's altar, or the mission boards are not carrying on the type of program that the church wants to support, or we don't know the needs, or our stewardship methods are faulty, or we are paying off our new churches too rapidly. Why don't we pile up the balances so that the mission administrators will be encouraged to take up new opportunities being thrown at us in many lands?

There is still time to rush year-end gifts to the mission board offices. Balances or deficits will determine what can be done on the next budget, which it has been announced must be held to strictly. Your checks will cast votes for going forward in missions. They will say, Our best is yet to be.—E.



## Aramaic Originals?

BY GERALD STUDER

Aramaic, a dialect of the Semitic language, was unquestionably the customary language spoken by Jesus, and it was likely that for Paul as well. We know that Paul employed it in his defense before the multitude at Jerusalem. Recent discoveries make it increasingly probable that Aramaic was the official language of diplomacy as early as the seventh century, B.C. Aramaic, it may be said, is a dialect of the Hebrew in much the same way that Pennsylvania Dutch is a dialect of the High German. The New Testament is a Greek document, but much of it reflects linguistic features that suggest an underlying Aramaic original.

The revolutionary claim for Aramaic originals instead of Greek has been made by two different scholars, both of which have also published translations of all or part of the New Testament. Charles Cutler Torrey, Professor of Semitic Languages at Yale University, has made a new translation of *The Four Gospels* (Harpers, 1933) and George M. Lamsa, a minister of the Episcopal Church, has produced *The Holy Bible from Ancient Eastern Manuscripts* (Holman, 1957), containing both Testaments translated from the Peshitta Syriac text, which is the Authorized Bible of the Church of the East. Lamsa had previously published just the Gospels, then the entire New Testament, and finally the Book of Psalms, before completing the Old Testament and publishing the entire Bible.

Dr. Torrey maintains that the Gospels were first written in Aramaic and then translated into Greek. If this be true, it means that they were written originally much earlier than has been supposed and that this original Aramaic may explain certain awkward spots in the Greek text from which it is difficult to get a clear meaning. Lamsa, judging from the language and explanation of his Preface, would seem to be in perfect accord with Dr. Torrey, but not so. Lamsa made his translation from the Syriac, which he strangely calls Aramaic. Dr. Torrey explicitly says that neither the Aramaic originals nor any copies of them—no, not even so much as a fragment—have survived to prove his contention. But Lamsa, on the other hand, had at his disposal a long-known, complete Syriac Peshitta text from which to translate his version, but he nowhere explains how he can possibly call Aramaic by the name Syriac Peshitta. Lamsa quotes from a letter received from the Patriarch and Head of the Church of the East in which it is said that “the Church of the East received the Scriptures from the hands of the blessed apostles themselves in

the Aramaic original, . . . and that the Peshitta is the text of the Church of the East which has come down from the Biblical times without any change or revision.” Here the same confusion is found where the transfer from the Aramaic original to the Peshitta is made without explanation, giving the impression that they are identical. It sounds, rather, like the authorization of a text by and for a given branch of Christendom such as the early Roman Catholic Church’s early decision to use the Vulgate Version of Jerome, but it does not say so. The nearest Lamsa comes to hinting an admission that they are not identical is to say that “The Peshitta is the only text through which we can ascertain the ancient Bible text.” This appears to be a veiled admission that Syriac and Aramaic are not identical, though generally he writes as though they were.

Dr. Torrey’s translation seems to smooth out the difficulties in about 250 passages of the New Testament. Two examples will suffice: Matt. 5:48 commonly reads: “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Although we have all kinds of interpretations of this seemingly impossible command, it has the further difficulty of not fitting the context any too well. Dr. Torrey renders it: “Be therefore all-including (in your good will), even as your heavenly Father includes all.” Or in Mark 9:49, the Authorized Version reads: “For every one shall be salted with fire . . .,” while Dr. Torrey translates it: “Whatever would spoil is salted.”

Lamsa’s translations of these same two passages offer little or no help. The Matthew passage is almost identical with the AV and the Mark 9 verse is clarified (or

confused?) only slightly: “For everything will be salted *on* the fire,” showing *where* the salting will be done and making it impersonal instead of giving any help as to what the salting means. Lamsa’s renderings do some interesting things to familiar passages, however. Matt. 27:46, “My God, my God, why hast thou forsaken me?” is rendered, “My God, my God, for this I was spared,” and Mark 10:25, “It is easier for a camel to go through the eye of a needle . . .,” is translated, “It is easier for a rope to pass through the eye of a needle.” The latter variation is interesting but very doubtful, since it appears that Christ deliberately chose an exaggerated statement (hyperbole) here as He often did in order to reinforce His thought. Such use of hyperbole was common in Jewish teaching.

Until further evidence comes to light, it would seem that we should take no exception to the usual practice of treating the Greek text of the New Testament as if it were the “original.” Even if Aramaic originals should be found, it is likely that they would alter few, if any, basic doctrines. They would probably supply only incidental clarifications. The experts must be left to settle the matter and at the moment the position for a Greek original is considerably in the lead.



An International Christian Writers’ Seminar at Green Lake, Wis. June 16 to Aug. 18, will attract from 50 to 100 people who have special responsibility in literacy and literature programs overseas. Following the Green Lake experience, some of these people will come to Scottdale to study the actual work of a religious publishing house.

## Our Mennonite Churches: Nigeria



One of the small churches in Nigeria that desire Mennonite affiliation. This one holds about fifty people. I. U. Nsagak, standing by the sign, is executive secretary of the Mennonite churches in Nigeria. He is a dependable lay leader. He serves as Edwin Weaver’s interpreter.



# Meeting God in His Sanctuary

By Shem Peachey

The infinite Creator created intelligent creatures "in his own image" for His glory. The Creator has made provision for these creatures on earth to be in constant communion with Him in heaven, and after this to live forever with Him in glory. How gloriously glorious!

Meeting God in His sanctuary in heaven is man's highest privilege—and most awful trial. If we could see God on His throne, we would become awfully reverent and serious before Him. We would thank Him for telling us how to pray to Him. Now if our faith in God can do for us what our eyes could do if we could see Him, meeting Him as we would a visible person, we will be happy to obey Him.

God said, "It is not good that the man should be alone; I will make him an helpmeet for him [correspondent to himself, counterpart]" (Gen. 2:18). So God made a woman from one of Adam's ribs. And Adam said, after he had seen all the animals, "This now at last is bone from my bones and flesh from my flesh [Heb.-Eng. transl.]: she shall be called Woman, because she was taken out of Man" (Gen. 2:23). This creational order—man given dominion over the earth, woman taken out of man to help him; man, strong, resourceful, resourceful, independent; woman, gentle, modest, dependent — established the man-woman relationship from the creation. Man did not need more ruggedness and strength, but he needed a companion with qualities of refinement and capacities for his functional needs, to complete what he lacked; one who would help him and look to him for provision and protection, in loving devotion to him. Man's endowment by the Creator made him the head of the race. Woman's endowment by the Creator, with her feminine gifts, made her subject to her head. The endowments and functions of each are again emphasized after the Fall, in Gen. 3.

## The First Corinthian Letter

This letter is addressed to the church at Corinth, then to "all that in every place call upon the name of Jesus Christ our Lord" (1 Cor. 1:2).

In 4:17, Paul writes, "Timothy . . . will bring you into remembrance of my words which be in Christ, as I teach every church in every church." In 14:37, he writes, ". . . the things that I write unto you are the commandments of the Lord." Paul here says that the teachings in First Corinthians are the Lord's commandments for all churches, for all time.

"The injunctions are neither Jewish, which required men to be veiled in prayer,

nor Greek, by which men and women were alike unveiled. The apostle's instructions were 'the commandments of the Lord' (14:37) and for all the churches" (Vine, Vol. 4, p. 176).

The entire teaching of 1 Cor. 11:3-16 is the Spirit's interpretation of the creational and constitutional relations of man and woman when in communion with God. Regarding grace and salvation, "There is neither Jew nor Greek, . . . male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). ". . . heirs together of the grace of life . . ." (1 Pet. 3:7).

## The Principle Stated

Apparently the occasion for the discussion in this passage was a local situation, for it is not mentioned in any other epistle. But the principle of the passage is drawn right out of the constitutive endowments of man and woman in the creation. The headship order of woman, man, Christ, God as here given, recognizes for each the place of natural propriety, suitable to the nature of each. And since the teachings here given are a setting forth of the manner of approach to God under such permanent relationships, it becomes evident that these teachings are meant for all time. Paul is here not dealing with a mere propriety in a passing Corinthian society, to avoid offense. He is explaining permanent principles, as they apply to men and women in communication with God. Verse 3 states the principle for everything that follows:

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."

Man's authority is in Christ, his Head. As Christ is "the brightness of his glory, and the express image of his person," so also man is the glory of God. Headship means executive responsibility by reason of priority and authority in natural endowment. Christ is subject to God; man is subject to Christ; woman is subject to man—and Christ.

## Meeting God in His Sanctuary

Verse 4—"Every man praying or prophesying, having his head covered, dishonour-eth his head." "Literally, having a veil down from the head" (Robertson).

Verse 7—"For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God." Moses' face shone, reflecting God's glory, after being in God's presence for forty days. He put a veil over his face when he spoke to the people. "But when Moses went in before the Lord to speak with him, he took the veil off, until

he came out" (Ex. 34:34). Since man is the image and glory of God, he shall therefore come into God's presence unveiled. It is just as wrong for a man to pray to God veiled as it is for a woman to pray to God unveiled. For a man is not a woman, and a woman is not a man.

"But every woman that prayeth or prophesieth with her head uncovered dishonour-eth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered." The Revised Version and the Revised Standard Version use "veiled" for covered, for the Greek word for covered means veiled.

The reason given why a woman should have her head veiled is as follows: "The woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels" (verses 7-10).

"For if a woman will not wear a veil, let her cut off her hair too. But if it is a disgrace for a woman to have her hair cut off or her head shaved, let her wear a veil. For a man ought not to wear anything on his head, for he is the image of God and reflects his glory; while woman is the reflection of man's glory. For man was not made from woman, but woman from man, and man was not created for woman, but woman was for man. That is why she ought to wear upon her head something to symbolize her subjection, out of respect to the angels . . ." (verses 6-10, Goodspeed).

"Woman was created to help man, not man to help woman. So as a sign of man's authority over her, a woman ought to cover her head, so the angels can see it" (verses 9, 10, Laubach).

To summarize: Man is the image and glory of God.

Woman is the glory of man, not of God, as here given.

The man is not of the woman. Man is not created for woman.

Woman is of the man; woman is created for the man.

Man is the head of the woman, her executive.

"This is why a woman ought to have on her head a symbol of subjection, because of the angels" (verse 10, Weymouth), when she is in communion with God, either in prayer, teaching, or holy conversation.

Here is stated the principle, the command, and the reason for the idea. The language is simple, and as plain as it can be positively stated. The Christian ordinances, so designated, are intended to symbolize and keep alive among God's children certain basic principles: baptism, the receiving of the Holy Spirit; the Lord's

(Continued on page 283)



# Of Faith

BY RAY GINGERICH

The bulk of our experiences rise out of the common events of life. Most of our spiritual understanding develops in the green pastures beside the still waters. But in the sudden and unexpected turn of events the strength of our character is tested—the sinews of our faith are tried. It is this testing that often gives us insight into our experiences and offers us opportunities to expand our faith in God.

So it was with the disciples of Christ. The long days with Jesus on the shores of the Sea of Galilee provided the experiences which they needed. But in the thundering wind, sweeping down from snow-capped Mt. Hermon into the hollowed-out sea below, their faith was tested. (See Matt. 14:22-33.) Here they gained spiritual insight and more than ever before came to know that Jesus is "of a truth . . . the Son of God."

What then, as we scan this restrained narrative, are some of the principles of Christian faith which the disciples, especially Peter, learned that night?

Their hope and strength were nearly gone. The night of labor had brought the disciples only three miles. The little crew was soaked by the spraying sea, while the tossing waves continued to pitch the craft about. Suddenly, through the deep darkness the weary oarsmen saw Jesus "walking on the sea." He seemed to be surrounded by calm water. As He came nearer to the ship, the calmness almost touched them. But the disciples took Him to be an unearthly form—a ghost, and cried out in fear. Sensing the reason of their fear, Jesus called out: "Be of good cheer; it is I; be not afraid."

Immediately the impulsive Peter seems to have grasped the truth of Christ's testimony. His terror-stricken heart leaped in faith. He believed that at Christ's command he too could walk on the water and could meet his Master. Calling out to Jesus, he said: "Lord, if it be thou [as indeed it is], bid me come unto thee on the water."

"Come," was the ready command of Jesus. And to that word Peter responded in faith. "He walked on the water. . . ."

Possibly Peter's first external move toward Jesus was a leap down from the ship onto the water. Perhaps some would term this "unreasonable" act a "leap of faith." But is it not strengthening to observe that for Peter this act was not a leap into the dark? Immediately he was in a vital proximity with Christ. He was momentarily sure-footed.

Suddenly Peter's thoughts turned inward. He saw the threatening storm all about him as though it were impending evil which he needed to combat in his own strength. All the former evidence for faith remained.

Jesus was only a few steps away. But in that moment of fear, unbelief crept into Peter's human heart. His momentary triumph lost its continuity. He began to sink.

Peter in his jeopardy cried, "Lord, save me." What nobler strain of faith could possibly have been uttered? For must faith not ultimately rest in a person? Peter found that person. He had an absolute confidence that Jesus was able to do that for him which he of himself was unable to do. And the Lord saved him.

We ought not to think that Peter had overestimated his ability to walk on the water, or that his initial faith was invalid. The winds and the waters were obedient to Christ. As long as Peter anchored his faith in Christ, his way was Christ's way; he walked as Christ walked. His faith was as valid as his Anchor. But when Peter's attention began to shift, his faith shifted. And he lost anchorage.

Finally, we should not suppose that Jesus was seeking to humble a presumptuous Peter by allowing him to sink. For faith, as we may gather from other Scriptures, is both a free gift of God and a volitional act of man. Jesus encourages faith; He never discourages it. In fact, even here Christ's command encouraged Peter's faith. The sinking was simply a warning to Peter that he had failed. Peter was thus a follower of Christ in a moment of crisis. In faith he cried for help.

We may summarize this miracle by calling it a sevenfold picture of faith.

1. Faith is belief springing from the testimony of another.

## I Found Him

BY DOROTHY R. SHARP

*(written the night I gave my life to Christ)*

I found the One  
That I had left behind  
Long, long ago.

I wonder now  
Just why I left Him  
Long, long ago.

But now because  
of trust and faith  
I found Him once again.

He lives around me  
And within,  
And I'll never let Him go.

I cannot do without Him  
As I did long, long ago.

Doylestown, Pa.

2. Faith is taking God at His word and acting accordingly.

3. Faith is not a blind leap; it is an enlightened walk with Christ.

4. Faith links the heart with Christ. When the heart is evil, the link is broken.

5. Faith is an absolute confidence resting in the saving power of Christ.

6. Faith is as valid as the person in whom it is anchored.

7. Faith is the believer's cry in the hour of crisis.

As God tests our faith in shifting forms today, does He not often find it wavering and wanting? How do we answer the question which Peter failed: "Wherefore didst thou doubt?"

Harrisonburg, Va.

## Titles Mean Something

BY NELSON E. KAUFFMAN

We profess to believe in a brotherhood church. We believe we should accept the teaching of Jesus when He said, "One is your Master, even Christ; and all ye are brethren." We profess not to have a clerical class among us, nor to believe in a "professional" ministry. This position is inherent in our understanding of the New Testament church. Paul always referred to the church members as brethren.

John the Revelator referred to himself as "I John, who also am your brother" (Rev. 1:9). Paul and Peter referred to themselves as the elder or aged. Philem. 9; 1 Pet. 5:1. Paul called the elders of Ephesus to meet him at Miletus. Acts 20:17. The use of these terms to refer to those carrying pastoral and oversight responsibility in the church cannot be without some significance.

There has always been a tendency among men to institutionalize the church and to break down the concept of the church as a brotherhood and replace it with a clerical class of professional religionists as church leaders. One of the evidences of this is to begin to use the clerical title of "Reverend" in referring to our ordained brethren. This may seem to some like an innocent use of a word necessary in our society, but it is just one step, and a significant one, in the breaking down of a brotherhood church.

We cannot use the title of "Reverend" in referring to our minister brethren without at the same time depreciating the brotherhood concept.

I cannot conceive of any occasion where we as members of a brotherhood church would need to use the title "Reverend" on our programs, in our literature, or in our conversation in referring to our ministers. There are surely other ways of designating our ministers when this is necessary. The New Testament uses the words "pastor," "evangelist," "bishop," "elder," "deacon." We should not reserve the use of



brother" for our ministers, for all of us brethren. The difference between our ordained brethren and unordained is not one of standing but function, for we are all brethren. We can never have a higher standing in Christ than a "brother."

The world may designate us as "Reverend," but we need not use this title among ourselves. Even in the society at large we refer to ourselves as "pastor." Paul said, "If we live in the Spirit, let us also walk in the Spirit." We could also say with the same logic, "If we live as a brotherhood, let us also talk as a brotherhood." For the truth is that if our brotherhood is not vital enough to influence our talk, it will no longer characterize our walk.

We as ministers can and must take the initiative in this matter if our congregations are to be clear. I have confidence in the Lord and in my brethren that we can maintain a true brotherhood church, which will be demonstrated in the smaller as well as in the greater principles and expression of true brotherhood. "If we live in the Spirit, let us also . . . [talk] in the Spirit."

Elkhart, Ind.

## Deep Regret in the Heart of God

BY J. W. SHANK

When the heart of God is overwhelmed with regret, then it is time for human beings to turn from their stubborn unconcern. Again and again in our Bibles we find heart-rending expression of that wounded love of the great Father of all mankind. How can sinful man continue to turn a deaf ear to those divine appeals? How can divine compassion continue to woo sinful society in spite of man's tragic failure to estimate the depth of his own fall from grace?

"How shall I give thee up, Ephraim? How shall I deliver thee, Israel? . . . mine heart is turned within me . . . for I am God, and not man" (Hos. 11:8, 9).

"Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I have earnestly remembered him still" (Jer. 31:20).

"Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33:11)?

"Oh that my people had hearkened unto me, and Israel had walked in my ways! I could soon have subdued their enemies, I should have fed them also with the finest of the wheat: and with honey out of the rock" (Psalm 81:13-16).

"But my people would not hearken to my voice; and Israel would none of me" (Psalm 81:11).

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23:37)!

How clearly the Bible reader can see in the above quotations the almost limitless long-suffering of God in favor of prodigal humanity! Was it not enough to have brought to human attention the appealing words expressed by Old Testament writers, the prophets and the psalmist? Were the Lord's compassionate acts of saving Israel from Egypt and later the remnant from Babylon not enough to call forth a more permanent loyalty to the divine plan of redemption for those whom He loved? Were not the words of our Master, weeping over Jerusalem as He contemplated the certain oncoming tragedy of her future destruction, enough to break down the disloyal and stubborn hearts of those of later centuries who have continued to participate in the great rejection?

How far into the future must time be projected before society in general will comprehend the significance of the regrets of our loving Lord?

\* \* \*

Our Lord of eternal compassion, we confess our dullness to understand the full meaning of our redemption. We know that even the most sincere believers in Thy work of grace to humanity fall short in estimating the depth of the riches of Thy wisdom and knowledge, as well as the pain of Thy regrets over our failures.

## Songs of Our Beloved to His Church At Thyatira

BY J. PAUL SAUDER

I who have piercing eyes like fire, swift feet like burnished brass,  
I see all men, I visit men, I know what comes to pass.

Your works I see, your charity, your service, how it grows,  
And yet, beloved, your church offends your Lord, who sees and knows.

Ah, gravest fault, you gave away my place as fount of truth;  
A prophetess usurped my place; you clean forgot your youth.  
She teaches men to love the world, its lust, its pride, its sin;  
I have prepared her bed of doom where I shall cast her in.

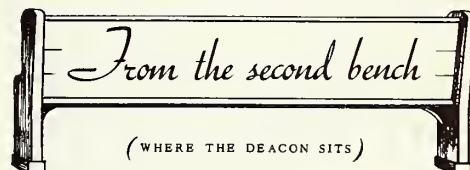
O church, repent, or I must cast to death misguided men,  
For I AM He who searches hearts—I say it once again.  
I, Lord of all the churches, AM; I come with my reward  
Which I prepare for every man whose life proclaims me Lord.

Oh, blest be they within your church, who crowd out lust and pride,  
Who take instruction from my Word, are deaf to all beside;  
Who trample down temptation's hour; they, they my workers are,  
They break the nations into bits; they get the Morning Star.

Give us, O Lord, a renewed sense of our unworthiness and a deep longing to give ourselves more fully to Thee so that Thou canst mold us into adequate vessels for service. Help us to participate humbly in Thy redemptive plan to save humanity.

In the name of Him who suffered for us, Amen.

Hesston, Kans.



## Be Flexible

Don't be so formal or set in your ways that the Spirit cannot use you His way. I believe that planning and preparation are good, but they can be overdone too. One of our well-known evangelists who used extensive notes was about to preach when the Spirit prompted him to change his text. His notes did him no good. He prayed to God and asked Him to come to his aid, as his fuel was running low. Just at that moment the lights went out. Now he knew why the Lord changed the text for that audience of five thousand, sitting there in the dark. He began preaching on the theme of the suddenness of Christ's coming, "when ye think not," and hundreds of souls accepted Christ that night.

Let us be flexible and let the Spirit direct our every walk of life, taking advantage of every circumstance He brings into our pathway.





# OUR SCHOOLS

## Purposes and Goals of Mennonite Student Fellowships

BY J. KENNETH HOOBER

Graduate training among Mennonites is increasing rapidly. Many reasons could be given for this increase, but our thinking should be directed toward: "Now that we as students are a part of this increased number attending universities, what will be the realization of our Christian calling? What form will our Christian discipleship take?"

The answers to these questions will be quite different in the present university community than they were on the spiritually and sociologically sheltered Christian campus. In particular, we want to discuss what form our student fellowships will take in relation to our Christian calling.

It is natural for like-minded people to gather together into some sort of group which expresses this particular like-mindedness. Christians seek fellowship with other Christians having similar beliefs. They seek to establish an intimate spiritual primary group, one they can feel a part of and a belonging to. They seek others with whom they can discuss problems, and with whom they can meet the force of the world and give back a testimony.

The reason given by each group for its present existence is undoubtedly related in most cases to its reasons for beginning. It must have originated to serve a basic need in order for its existence to be valid, whether that need be sociological or spiritual, or both. And it must continue meeting the needs of its members in order to maintain this validity. Therefore, should a group continue its existence if it is not fulfilling its purpose of being? Perhaps the situation has changed so that what were valid reasons for existence are no longer applicable.

But assuming that the group is meeting a basic need, and indeed, a Christian group should never be lacking in needs it has to fill, we might ask, What are some valid needs? Perhaps the first is to provide the sociological matrix of the primary group. But the nature it takes upon itself and the direction in which the group moves will be determined by other values. For the Christian group, the atmosphere and content of its meetings will reflect its spiritual reasons for existence. Furthermore, the group must be able to make some significant contribution to its members and to its surrounding society that the individual would not be able to achieve apart from the group.

Now let us consider some valid reasons

for a Mennonite student fellowship. Does it exist to maintain our Mennonite identity? to keep Mennonites within the "fold"? These are probably good reasons in their own right, but there are more basic reasons—these being evangelism and the proclamation of our Mennonite faith. Mennonites have a unique belief—one that is laid lip service by many, but taken seriously by few. We have a great challenge to proclaim the way of the cross as the Christian way of life, just as Christ, the early disciples, and the Anabaptists proclaimed it.

But, could not the individual Mennonite become associated with another group and fulfill his testimony just as well as with a Mennonite group? A sincere Christian will do this when he is in the presence of others, but he will also want to invite his friends to a worship group, a church, whose beliefs he is in full agreement with, a group that speaks consistently with his own personal witness. An individual Christian needs a "home base" a group he belongs to and one he can in all good conscience be a representative of.

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**I must have four whole things in my life—a whole cross for my salvation, a whole Bible for my staff, a whole church for my fellowship, a whole world for my parish.**

—Selected.

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I think most of our fellowships have originated primarily for spiritual fellowship and worship. Generally, most do not assume the character of a church. Exceptions to this are campuses with a nearby, established church or the few I am aware of who have set up their own church. We might ask ourselves the question: "How much like a church should our fellowships become?" The name "Mennonite fellowship" implies a Christian group of people. And it is only one step from a fellowship to a church. By "fellowship" I mean a group of people engaged in Christian fellowship with each other, and a "church" would be this group acting as the body of Christ, expressing the will and purpose of God.\*

Actually, each fellowship *implicitly* has

the characteristics of a church—it is a group of people meeting voluntarily for spiritual fellowship and worship around Christ. Therefore, the direction the fellowship should take is to *explicitly* take on the nature and responsibilities of a church. It must be a continuous challenge to the world which surrounds it—the visible "colony of heaven," as G. F. Hershberger describes the church.\* It must be visible; it must be evangelical; and therefore it must possess the power of the Holy Spirit. Also, it then becomes the spiritual center of the student's life to which he gives all his spiritual energies, and from which he obtains his spiritual food. In this context spiritual and theological knowledge will increase along with further training in sociology or chemistry. Evangelical reasons alone are sufficient to support our taking on the character of a church. We as Mennonite university students have as valid a reason for existing as a church as does the Mennonite Church as a whole.

The transition between the fellowship and the church cannot be minimized and assumed to be an easy step to take. It needs careful consideration and sincere dedication on our part, and guidance from the Lord. Perhaps some of our discussion could center around this area. When we take on the nature of a church, voluntary and spontaneous participation on the part of each member is a must. Our meetings should incorporate this kind of participation, but must also be guided away from randomness. Effective leadership is therefore important. Concerning the content, intense Bible study discussions can be more strengthening, especially if an invited friend is present, than listening to many sermons.

Size should not be a serious difficulty. A united group can have a great evangelical impact on its surrounding community, no matter what its size. It can grow by inviting others. Our student churches will continue only as long as they are evangelistic. And there is no place of greater need and opportunity than on the university campus. There can also be significant contacts with other student groups. In a time when little true love is shown, and in a political and sociological situation like ours today, Christ is calling us to speak with conviction to the world around us as to which way still leads upward.

In essence, the direction our Mennonite student fellowships should move in the future is to take on a more evangelical character. And this can be realized to a greater extent when the group takes on the nature of a church. The exact form will be determined by the environment and opportunities available to each group, as each is committed to the following of Christ.

\* G. F. Hershberger, *The Way of the Cross in Human Relations*, 1958, p. 43.





# STEWARDSHIP

## Stewardship in the Old Testament

BY IVAN R. LIND

Giving is an act of worship that is inherent in all systems of religion.

The basis for Christian giving, however, is not easily discovered. Some Christians give only as they may be moved at the moment, without regard to their income or past giving. Some believe they should give a tenth of their income. Others reject the idea as a principle and follow a sliding scale in meeting their obligations to God, holding that each man is called to give a larger per cent of his income as his earnings increase. A growing number of Christians regard the whole of life and of possessions as a trust from God. They are responsible to God for both life and possessions.

While the principle of giving is intricately woven into the fabric of the New Testament, it can be understood only as its roots are traced to their source in the Old Testament.

The English term "stewardship" has no exact equivalent in either Testament. It was used to convey the idea of the management of the domestic affairs of a household. Its meaning broadened to include the rule of the temple, the rule of kings, and even the management that God exercised over His people.

A steward was responsible for the administration of the material affairs that were committed to him by his master. Often this involved the entire estate. The position of steward was portrayed in the account of Abraham and his trusted servant, in Jacob's care for the flocks and herds of Laban, and in Joseph's service in the household of Pharaoh and later as ruler under the Pharaoh of Egypt.

The supreme ownership of God over all creation is basic in the concept of stewardship in the Old Testament. The Psalmist David said with depth of beauty and insight: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein."

God is owner by right of creation. "In the beginning God created the heaven and the earth." God entrusted the physical world to the only rational being of His entire creation. Man was to possess and have dominion over it. He was responsible to his Creator, who established the trust.

God established His ownership by demanding obedience from man. Man was to be subject to God in all his affairs and in all his decisions. Two tests for obedience

were the Sabbath day and the tree of the knowledge of good and evil. God reserved the seventh day and hallowed it, for on the seventh day He rested from His creative activity. He instructed man to "Remember the sabbath day, to keep it holy."

God withheld the fruit of the tree of knowledge of good and evil to prove man's obedience. To have dominion incurred subjection to God's ownership.

The election of and covenant with Abraham were conditional. Fulfillment required unqualified obedience. Abraham proved his fidelity to God's trust by offering the covenant son in unreserved obedience. His insight of relationship to God was mature.

The Israelites waited in Egypt for four centuries to possess the land of Canaan. The Amorites were not worthy of the trust God placed in them, but God did not wrest the land from them until they had thoroughly proved their unworthiness. "The iniquity of the Amorites is not yet full."

While God was working out His relationship with the Amorites, He was schooling the Israelites in Egypt. They experienced the meaning of "strangers and pilgrims." They were subjected to despair and abject serfdom. They paid the bitter price that the despotic kings of Egypt could exact.

God impressed His dominion upon the consciousness of the Israelites by great and mighty demonstrations. Plague after plague struck the Egyptians, but the Israelites were spared. They were led out of Egypt, through the Red Sea and through the wilderness, by a mighty hand.

At Sinai, God again taught them obedience. "Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation. . . . And all the people answered together and said, 'All that the Lord has spoken we will do'" (RSV).

Canaan was not given to the Israelites in outright ownership. The land was allotted to tribes and families as a free act of God. "The land is mine; for ye are strangers and . . . [foreigners] with me. . . ."

Since the land belonged to God, it was inalienable: "The land shall not be sold for ever: for the land is mine. . . ." If poverty forced the transfer of land, it was a shift of possession only. Ownership was not affected; for God was the owner. The

purchaser of land possessed the land in escrow. The hapless seller or his kinsman might redeem the land.

When land was redeemed, the holder of it was required to deduct from the redemption price a prescribed sum for the year-by-year use of the ground.

If there was no one to redeem the land, it continued in the hands of the purchaser until the Year of Jubilee. Every fiftieth year all land that had been transferred from a family must revert to them.

The sabbatical year provided that all Israelitish slaves be released. Liberated persons were to be provided with sufficient sustenance to give them a start in their new life of freedom.

The Passover, the sacrificial system, the redemption of the first-born, and the presentation of the first fruits of their increase were constant reminders of stewardship. The Israelites continued in their role of stewardship only while identified faithfully with the will and purpose of God.

Unfaithfulness always bore the threat that they would be uprooted and deprived of their stewardship. This lesson was driven home again and again in the history of the Israelites. God subjected them to invading armies, to famine, and to pestilence when they were disobedient. Finally they were displaced from their land and were taken into captivity. God was spelling out the lessons of stewardship.

These lessons became the concern of the prophets. They were concerned that the Israelites should yield to the plan of God. The Israelites were no exception to the selfish nature that characterizes man. They were constantly drawn by their fleshly nature.

The prophets presented the radical demands of God by calling for justice and ethical righteousness as a first requisite for continued stewardship. To be the covenant people of God involved more than privilege. It also carried the grave responsibility of yielding to the designs of God that were incorporated in His redemptive purpose.

The institution of the tithe dates from antiquity. The widespread practice of tithing among the primeval nations seems to have had the same purpose for which God prescribed the tithe for the Israelites.

The tithe was paid to the priests or laid aside for the poor. The priests stood before the Israelites as representatives of God. They received the tithe for God. Other provisions for the tithe sustained the civil order. The default of the priesthood and the subsequent establishment of kings did not change the basic concept of the tithe. The objective of the tithe was to keep alive the concept of responsibility to God. It was a token to impress upon the Israelites that all belonged to God.

The tithe always represented a tenth of one's income. The number ten represented



universality. It stood for wholeness. The presentation of the title was therefore more than the mere giving of a tenth of one's income. It was a tangible recognition that all of one's possessions belonged to God. The nine tenths also belonged to God and must be conserved in His service. The giver was only a steward of the total possession.

God's covenant with Abraham was that "in thee shall all families of the earth be blessed." His covenant with the Israelites was that they were to Him "a kingdom of priests, and an holy nation." His covenant with the church is, "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show

forth the excellencies of him who called you out of darkness into his marvellous light . . ." (ASV).

The covenants, although three in number, had but one purpose in successive eras of history. That purpose was to lead men to give themselves in the same kind of self-giving that characterized God's sacrifice to redeem man, and to commit themselves wholly to the redemptive work of Christ. Here is the crux of stewardship in the Old Testament, and it remains unchanged in the covenant era of the Christian Church today.

Milford, Nebr.



## PEACE AND WAR

### China's Hunger and America's Bulging Granaries

A decision of great moral, political, and economic significance is facing the U.S. government and the American people: Should American surplus food be made available to feed hungry Chinese? American surplus food stocks now amount to about \$5 billion. Here are a few reports of the increasingly grave food crisis on Mainland China:

"Thousands of people are expected to die in Communist China this winter from hunger and cold. This grim prediction has been made by specialists here. . . ."—*New York Times*, from Hong Kong, Dec. 17, 1961.

A report submitted to the Joint Economic Committee of Congress, Nov. 30, 1961, says: "Famine conditions in Communist China appear to be only at the beginning. . . . In China, famine now affects hundreds of millions. In the West, catastrophes of this dimension are hardly comprehensible."

A Swiss newsman who spent three months in China last summer reports that "People in the streets, many of them, appear listless, depressed. Some are hungry, and you can see it. Some of the smaller children had the distended potbellies of hunger. Other children had boils and sores. Doctors told me that such ailments were the product of malnutrition. In adults I saw the signs of malnutrition, primarily in their obvious weakness and their low resistance. Many people looked ill. I saw this in the cities of China from June through September . . . at a season when there was more food available to everyone than at any other season. The winter may well be a winter of great famine."—Fernand Gigon, *U.S. News and World Report*, Nov. 20, 1961.

The Chinese situation is due to a variety of factors: three years of floods and

droughts which have been more devastating than any since the 1940's, insect damage, lack of fertilizer, errors in communist planning, establishment of the commune system, overemphasis on development of heavy industry at the expense of agricultural needs, and rapid population growth.

In his first press conference, Jan. 25, 1961, President Kennedy said the United States would entertain a request for food from Communist China. But he noted that China was exporting food to other countries and had not asked for U.S. help.

Since then new factors have entered the picture:

In 1961, China is estimated to have imported around six million tons of cereal grain at a cost of some \$340 million. This is equivalent to the entire estimated wheat production of Australia in 1962. Canada and Australia have been the main suppliers. China has also bought French barley and flour, Burmese rice, Argentine corn, and British powdered milk.

Food exports to both the communist and noncommunist world have been declining rapidly. China's commitments to Cuba and Ceylon are being filled with rice grown in Burma.

Reports persist, despite denials, that Chinese communist officials approached American wheat growers last fall about selling wheat to China. U.S. officials in Hong Kong discouraged negotiations then.

A Gallup Poll released March 20, 1961, showed the American public favored an offer of surplus food to China—52 per cent for, 37 per cent opposed, 11 per cent no opinion.

#### What Role for the United States

The United States has traditionally shown a special concern for the world's hungry. To cut off help to the largest group of famine-stricken people in human history, when our agricultural abundance is at record heights, would be a moral disaster for our nation. The Administration now could:

1. Lift the embargo on sale of food to Communist China. Chinese foreign exchange reserves are apparently running low. The United States could also offer to sell food under the three-year Commodity Credit Corporation program which has more lenient terms than China is getting from Canada and Australia.

2. Offer assistance for famine relief under Title II of Public Law 480, which permits grants of food to "friendly people regardless of the friendliness of their government." For a number of reasons it might be advisable to offer such assistance through UN channels, perhaps the Food and Agriculture Organization's current Freedom from Hunger Campaign. The arrangement might provide that the Chinese government repay the UN. The amount so repaid could be used for future food emergencies in other parts of the world.

(*Washington Newsletter*, Friends Committee on National Legislation, January, 1962.)

#### What Price Survival?

"Possibly a system of shelters costing 100 billion dollars could protect Americans against 4,000 megatons of bombs to such an extent that only 20 million would die. But by the time that such a great system of shelters, far underground, had been constructed, the scale of the Russian attack could no doubt be far greater than 4,000 megatons.

"In fact, I think that 4,000 megatons is an unrealistically low estimate for an attack at the present time.

"I believe that we now have 100,000 megatons of bombs in our stockpile, and that the Soviet Union has 50,000 megatons in its stockpile."—Prof. Linus C. Pauling, in the November *Liberation*.

—*Fellowship*, Nov. 15, 1961.

The majority of Christian workers and evangelists in the strongly Moslem province of Sokoto in Northern Nigeria are former leprosy patients. In this area is Amanawa, one of seven leprosaria established by the American Leprosy Missions and Sudan Inland Mission in Nigeria since 1937. This leprosarium treats 3,000 resident patients and some 20,000 in outlying clinics, dispensaries, and villages. One former patient is doing a broadcast for the radio station of ELEA in Liberia.





# TO BE NEAR TO GOD

By Mrs. Loraine Burdick

## A Prayer

FOR THIS WEEK

Sunday, March 25

Fraternization

**Kings 16:1-5.**

By the time the kingdom passed from Jotham, the toleration of high places with their accompanying immorality and idolatry brought the sure result: Ahaz did evil. He used the high places himself, and low places, too. Jas. 4:7 puts this truth in careful formula: submit to God, then resist the evil. Jotham's forefathers had been submitting to God and ignoring the devil. It cannot be done. It leads only to submitting to the devil and ignoring God. Jehoash and Amaziah were on friendly terms with their greatest enemy, evil. As always happens, the enemy soon became taskmaster. Evil cannot be befriended or tolerated. God gives ample time for applying His formula, but man insists on carrying things too far. And, as always, God ultimately judges the man for precisely what it is: enmity against God. God cannot be merely tolerated or alternized with, either.

Monday, March 26

Not Thy Will but Mine

**Kings 16:11-15; II Chron. 28:5.**

Ahaz saw in Damascus an altar that fascinated him. Its pattern was clever and had ordered it copied for his own use. Upon it he burned the offerings prescribed by God for His altar; he ordered the priests to sacrifice upon it for the people. From the temple Ahaz took God's brass altar and set it beside his own. He remodeled God's altar and cut it down to a size that pleased him. Ahaz thought to remodel God's prescriptions for worship and obedience. His conceit was ignominious, as was his swift punishment. God's way is the only way for peace, happiness, and life. Let us take Him at His word, without any remodeling to suit our own preferences or intellects, and serve as He prescribes.

Tuesday, March 27

Pride

**Kings 20:12-19; II Chron. 32:31.**

Hezekiah's head was turned by the visitors from Babylon. In his pride, he showed them all of his treasures. Can he have been trying to impress them or simply to make them jealous? At least he is one conversant who isn't boring visitors with recounting his operation and treatment! But in his flattered state over their visit, Hezekiah forgot caution as the proud often do. The visitors admired his treasures so much they coveted them. Thus Hezekiah failed God's test and heard Isaiah pronounce God's judgment. Hezekiah neglected to treasure his only real treasure—the knowledge of God.

Wednesday, March 28

Possible with God

**II Kings 21:1-4; II Chron. 33:11-13, 15, 16.**

It is difficult to describe the countless sins of Manasseh. He was ruthless, extensive in his idolatry. Swift and severe, God sent judgment. Manasseh was bound and carried to Babylon. He was afflicted and mistreated. Out of the totality of his depravity, he humbled himself before God and was restored to his kingdom. Vile though Manasseh was, God searched his heart and accepted his humility. Such absolute changes are possible with God. Let us be loving in our dealings with others, wicked though those others may be. God may use a spark of our love to kindle the torch of repentance in a life we fail to value.

Thursday, March 29

The Way of War

**II Chron. 20:5, 6, 10-17, 30.**

Here is a lesson in battle strategy, be it physical or spiritual. We are afraid. Verse 12. It is not our fight but God's. Verse 15. God engages the enemy. Verse 17. God gives the rest. Verse 30. There is no enemy too strong when we follow this strategy. If we try to fight in our own wisdom and strength, failure is certain. As our troubles and battles come, let us remember, "for the battle is not yours. . . ."

O General of Christian soldiers, help me to follow Thy instructions and not depend on my own weapons or machines or strategy.

Friday, March 30

God's Preparation

**II Chron. 29:1-6, 31, 36.**

Here was a king who on his first day of rule determined to serve God—a great change from Ahaz who came before. He summoned the priests and Levites and stirred them to action according to the laws of worship God prescribed. The temple cleansing and sacrificing went smoothly and the people joined in heartily. It came as a surprise to Hezekiah that God had prepared the people. To the king, it had been an almost impulsive act. Yet no success, however sudden, is the result of accident. The less we prepare, the more God must pave the way and often this is precisely His choice. The Lord is our preparation and our joy. But then when success comes, we must remember to rejoice in Him.

Saturday, March 31

A Stiff-necked People

**II Chron. 30:1-9.**

Hezekiah commanded the observation of the Passover according to God's way. It (Continued on page 284)

Our Father, we rejoice that the springs of Thy grace never run dry; that the supply of Thy love is sufficient for all time.

We thank Thee for those who are obedient to Thy command in proclaiming the good news to a lost world, and are sharing the love to others by strengthening the stakes of their spiritual habitation through Thy Son Jesus Christ.

Give us grace to know, O Lord, that when the light of Thy forgiving love has shined into our hearts, it becomes our duty, as redeemed sinners, to share this truth to others.

Give us a forward look, in evangelizing the world, that the sight of new church buildings and expanding facilities may never become delusive that we are doing all we can.

Dear Lord, we pray to broaden our horizons, that we may envision the Saviour's outstretched arms waiting to receive the downtrodden and sin-sick of the world.

Lord, grant that Christian men and women everywhere heed God's command through personal testimony of time, treasure, and talent, trusting the promise, "I am with you always."—Aaron Mast.

## Prayer Requests

(Requests for this column must be signed)

Pray for the 16 recently baptized believers in the Araguacema, Brazil, area, that they may continue to grow in their Christian lives and that their testimony may remain strong and pure.

Pray for José Brito, lay pastor in Araguacema and Morro do Mato, Brazil, that he may have Holy Spirit guidance in his heavy responsibilities. Pray for his wife that she might become fully dedicated to the Lord and become a help to him in his ministry.

Pray for Pierre Sommermeyer, soon to leave for service with EIRENE (European voluntary service for conscientious objectors) in Morocco. Pray also for his home congregation at Chatenay-Malabry, France, that they may grow in understanding and application of the doctrine of nonresistance.

Pray for the MYF Cabinet as they discuss the strategy to follow in their ministry for the next five years.

Pray that our adult partners may be filled with hunger for personal spiritual reality and a strong desire to be fully pleasing unto Christ in their work.

Pray for the release of *Luz y Verdad* from radio station WMIE, Miami, Fla., which is beamed into western Cuba and southern Florida.

Pray for the vacation Bible school to be held during Easter vacation at the Foyer Fraternel, Chatenay-Malabry, France.



## Mennonites Help Indians Resettle

The Mennonite colonies in the Paraguayan Chaco, with the assistance of the Mennonite Central Committee, the church's overseas relief agency, this year will assume responsibility for the Indian resettlement program which the Mennonite mission boards have started in the Chaco. The program is initially planned for a three-year period, but it may be extended following further study.

It is hoped that 192 culturally uprooted Indian families will be resettled this year, or, if they are already settled, that they will be provided with sufficient material and equipment to get properly established. Some of the Indians are presently living in villages, but they do not have the basic items necessary to make a go of farming. The colony resettlement project, in effect, is a continuation of the resettlement program which the mission boards began as long as 13 years ago, but which grew too big for them.

Mennonite Central Committee became involved in this program at the 1961 annual meeting, when the Mennonite Brethren Board of Missions presented the following concern:

"The former nomadic pattern of life of the Lengua and Chilupi Indians has been changed through the influence of the Gospel and the opportunity for gainful employment in the Mennonite colonies. At this stage they have become a people without a cultural framework, and indefinite continuation of this status would lead to a social, moral, and spiritual disintegration."

The proposal from the Mennonite Brethren Board of Missions to have relief help with the resettlement was shelved temporarily in 1961 for further study, but it was approved at the 1962 annual meeting.

The resettlement project will be administered by a 17-member settlement board made up of colony, church, mission board, Indian, and relief representatives. Henry Duerksen of Fernheim has been elected "Siedlungsleiter" (settlement administrator) for a term of three years. An advisory committee, consisting of doctors, teachers, Mennonite and Indian church leaders, colony leaders, mission committee members, and relief workers, has also been named.

Nearly a hundred Indian families are already settled in four villages at Yalwe Sange near Fernheim colony as a result of mission and colony efforts. Two of these are fairly well established and will not need addi-



A typical Indian native in the Chaco who works for the Mennonites for a living.

tional help, but the other two villages have less than half of the items considered necessary for making an adequate living. The families in these two villages will be brought up to "100 per cent norm."

Additionally, several new villages, consisting of approximately 20 families each, will be started for about 100 new families. New settlements are being planned for Yalwe Sange near Fernheim and Nueve Esperanza, 70 miles southeast of Menno colony.

"One hundred per cent norm" for a village of 20 families consists of the following material and equipment: 40 rolls of barbed wire, 10 hand plows, five cultivators, three wagons, 10 teams with harnesses, and material for two wells. Each family will receive approximately five hectares (12½ acres) of land.

Each Indian family will be expected to clear one to two hectares of land (about 2½ to 5 acres) and to put up its own dwelling in order to qualify for settlement. It is estimated that it will cost the settlement board \$300 to resettle one new family and bring it up to "100 per cent norm." The colonies and Indians are expected to provide \$9,000 to the total \$27,000 budgeted by Mennonite Central Committee for the project.

The Indians, influenced by Christianity through the efforts of Mennonite missionaries, appear to be anxious to leave their

nomadic way of life and to settle down and begin farming.

Frank Wiens, relief director in South America and representative on the settlement board, wrote: "Increasingly during recent months the Indians have known that a major program to settle them was under way. They are constantly asking for land. They seemingly believe that by moving to the mission centers they will be taken care of. Although the missionaries have tried to keep them patient, quite suddenly the Indians have pulled up stakes and moved onto mission compounds."

J. Winfield Fretz, who has carried on several sociological studies in Paraguay, states that it is difficult to talk with exactness about Indians in the Chaco because they are basically nomadic in character. They wander over rather wide areas in search of food and shelter, and they do not regard existing political boundaries with reverence. Experts suggest that there may be as many as 20 different Indian tribes represented in Paraguay alone.

The Chaco Indians live in regions that are economically marginal or relatively unproductive, such as swamps, deserts, and bushland. They have avoided their more powerful and warlike neighbors who inhabit the arable land along the principal rivers. Because they live in unproductive environments, their simple food-getting techniques support only sparse populations. Thus, they have been segmented into small and scattered social groups.

Two tribes, the Chilupis and Lengua, are involved in the resettlement. It is thought that about 5,600 are living in the vicinity of the three Chaco colonies—2,500 at Fernheim, 1,800 at Menno, and 1,300 at Neu land. About a quarter of these are under 12 years of age.

The Lengua have always lived in the area now occupied by the Mennonites. Their colonization began in 1933 when the Mennonites began to teach them how to do common labor in the field. Later they were shown how to do more skilled work—carpentry, brickmaking, masonry, etc. The children are being taught to read and write. Presently three grades are being taught in the Lengua language to children between the ages of eight and twelve. Some Spanish is also taught. A few students have continued beyond the third grade in Spanish schools.

In 1949 a pilot colonization project was started by giving 15 Lengua families a half hectare of land each. A village was laid out for them. Slowly this group learned the art of farming. By 1953 it was felt that a larger project was in order. This time 20 families were given five hectares each. Two more villages, both somewhat larger than the first two, were established in 1957 and 1960. A total of 76 families were thus colonized.

The Chilupis migrated to the Mennonite colonies in 1946, and ten years later had





An Indian village in Paraguay.

grown to such an extent that full-time missionaries were appointed to minister to them and to help settle them. This tribe, because they had previously come in contact with the white man, found it easier to learn certain skills. Some of the Chilupis do excellent work at laying brick and floor tile. A school, similar to that of the Lengua, has been established for them.

The men in charge of the resettlement program are aware that resettlement is a delicate undertaking. The Paraguayans, nationally, are close to the Indian situation. Whatever will be done in the Chaco will be of considerable interest to the Paraguayans in Asunción in official and unofficial capacities.

One Mennonite worker in another South American country, when he heard about the Chaco resettlement plans, responded: "I need not remind you that this is a very delicate matter. I recommend that you get some briefing from an expert anthropologist who knows the situation in Paraguay. . . . You may be able to make a wholesale resettlement in Paraguay, I do not know. What I do know is that if you would try it in Brazil, the Indian Protective Service would be on your heels. . . . The Indians were in the Chaco before the Mennonites were and perhaps they do not like to be shoved around too much. What would happen if the Indians would start shoving the Mennonites around?"

The first Mennonites in the Chaco established in 1926-29 the colony which is now known as the Menno colony. Approximately 2,000 Russian Mennonites from Canada moved to Paraguay, since they did not want to adapt to the cultural ways in Canada, such as use the English language. In 1930 approximately 2,100 Russian Mennonites immigrated to Paraguay and founded the Fernheim colony, after leaving Russia, in order to maintain their nonresistance and leave the communist movement at that time. In 1947 and 1948 approximately 2,500 Russian Mennonite refugees from World War II founded the Neuland colony, rather than return to Iron Curtain Russia. The church, through its relief program, helped the Fernheim and Neuland colonies to get established. About 7,100 Mennonites are in the Chaco today.

Several concerns have been raised by a number of Mennonite leaders about the

proposed project. For example, they question the segregated settlements of Indians and Mennonites. They fear that this method too closely resembles the reservations which were unsuccessfully established for the Indians in the United States and Canada. In the light of efforts to ease racial tensions in their various projects, relief workers are concerned that they do not set a precedent for segregation in this undertaking.

A second concern which has been raised is that the Mennonites are attempting to impose their own way of doing things on a people who are happy with the way they are doing things now. For example, the Indian does recognize specific surface areas and respects use rights, but nothing in Indian practice or scale of values requires that land be divided up and parceled out under any system of titles and private ownership.

J. W. Fretz in a recent magazine article stated: "Settling Indians in Christian colonies is the first and natural solution that comes to a North American's mind. It is the method that has so often been established and repeatedly tried. It assumes that all converted Indians can, will, want to, or must become independent land-owning farmers. It implicitly assumes that they have the capacity to do this or can be trained to develop the necessary skills. . . . Are we disregarding totally the Indian's values? He has been taught for thousands of years that land is to be occupied and

used communally, but not owned in any sense that gives him the privilege of buying and selling it."

Several examples of settlement programs that have gone awry are cited by people who are dubious about the feasibility and rightness of the Indian resettlement now taking place in Paraguay.

Relief workers want to remain sensitive to problems involved in this project. Continuous reappraisals of the program will be undertaken. The men administering the resettlement are concerned that the project be carried on in a manner which will be consistent with the Mennonite peace testimony and their total understanding of the Scriptures.

The implementation of a broader five-year program will be considered following the visit of William T. Snyder, executive secretary of Mennonite Central Committee, to South America in March, 1962. He will give special attention to the possibility of working with the Mennonites of Paraguay on the larger problem of the Chaco Indians beyond those living adjacent to the Mennonite colonies. He will also attempt to acquire a better understanding of the colonies' longer term thinking on the Indian resettlement problem and to evaluate the interrelationship of the churches, colony, administrations, Indians, and Mennonite Central Committee to assure that the administrative arrangements will provide a channel that can be sensitive to the concerns of all.—MCC News Service.

## An Open Letter from Japan

Kamishihoro-cho  
Kato-gun, Hokkaido

Dear Ones,

"Give me your tired, your poor,  
Your huddled masses yearning to be free,  
The wretched refuse of your teeming  
shore.  
Send these, the homeless, tempest-tossed  
to me. . . ."

Perhaps that is the mission of the Christian Church in rural Japan today. At least, it often seems so here. "Church-building" in terms of added numbers to the Mennonite enrollment is negligible, yet there is always someone, it seems. . . .

The nervous housewife who is bored with small-town living and disgusted at her husband's carousing in which she is the maid who serves the drinks. . . .

The farmer lads who like the way we cook the chickens they bring, and wonder if there might perhaps be a way in which they could live better. . . .

The mother with a history of long hospitalization, now worried about her little

girl who has also suffered tuberculosis infection. Perhaps faith can help her face life stronger. . . .

The little farmer girls who want to run away from home into something more exciting, especially as springtime nears again. . . .

The drunken father who wanted from the church a few of the extra loaves he hoped might be forthcoming. . . .

The farm wives who come to sit beside our fire, on chairs they can occupy without paying admission, where they can look at our array of pans and kitchen tools, and think, "Maybe I could. . . ."

Boys wanting wives—those who are paying the toll of God's judgment in the "sins of the fathers being visited upon the children" and those who bear such heavy burdens of obligation to their numerous relatives that no sensible girl would dare to undertake marriage there. . . .

The farm family who butchered their first hog this Christmas time—and what a wealth of sausage and lard and bacon and panhaus that made!



That is about it. Nothing great and fine, and this winter it has been apt to be pretty dust-stained and grimy in the bargain. Tokachi snow did not reach this far north; so when the wind needed something to blow, it blew dust! The women call it "black snow." There is very little well water, only about thirty minutes every morning, perhaps until spring.

Thank you for standing by as you have. We have been told that "second time out, they'll forget you." But we don't believe you have. And we need your prayers more now than we did at first, for then there was

always the novelty, and the new things we learned kept us buoyed up. Now we know of the hopelessness underlying much of the living, due to tradition. Truly, they have no eyes to see spiritually that they are "wretched, pitiable, poverty-stricken, blind, and naked." And for them we covet your prayers especially.

We pray that our experiences may make us more willing to undergird you, too, with our prayers! Our best wishes to you for this coming year.

Yours in Christ,  
Ruth and Rhoda Ressler.

## Lancaster Conference Canner Has Record Year

The Eastern Mennonite mission board canning plant at Akron, Pa., expects to process about 45,000 to 50,000 two-pound cans of meat and vegetables during the current canning season, an increase of about 10 per cent over last year's output of 43,748 cans.

Lancaster Mennonite conference congregations as well as other Mennonite groups use the canner. The meat canning season begins in mid-January and continues until early March.

Mennonite Central Committee, the church's overseas relief agency, distributes through foreign relief and service 95 per cent of the food prepared at the canner. The Eastern Mennonite board distributes a small portion of the canned food to its service units and overseas missionaries.

Congregations take turns canning beef, donated or purchased from contributions. On an average day a group may process up



Cutting the beef into little pieces suitable for canning for relief at the Akron, Pa., canner.



Preparing quarters of beef for canning at the Lancaster Mennonite conference canning plant at Akron, Pa.

to 1,800 cans. About 60 volunteers help with the canning each day, but occasionally 90 have helped. Smaller congregations combine to operate the canner for a day.

The Eastern Mennonite board has operated the canning plant at Akron since January, 1957. Prior to this time Lancaster conference churches used the portable canner, provided for relief canning. Because of the continuing need for canned foods, the frequent availability of surplus foods, and the rare visits of the portable canner, the construction of a permanent canner was warranted.

The \$20,000 40' x 70' processing plant, located one mile west of Akron, dedicated Jan. 21, 1957, is used to can beef, chicken, tomatoes, peaches, pumpkin, and apple-sauce. It also has facilities to dehydrate apples and sweet corn. During the first five years of its operation the canner processed approximately 231,000 cans of food.

The philosophy behind the canner is perhaps best expressed in a statement made by Landis Hershey, supervisor of the canning operation since the plant was first opened. He said, "We here in Lancaster County have so much. It is our duty to do something with it."

# Missions Today

## Christian Responsibility

By J. D. GRABER

"Am I my brother's keeper?" This is the earliest recorded instance of a question that is still being asked by God's people. In fact, it is being asked more insistently today, especially in western Christendom than ever before. This is probably because so many Christians have so much of this world's good and also because of the ever-mounting world need and misery.

"The refugee will prove to be the symbol of the twentieth century," says Prof. Brewton Berry of Ohio State University, as quoted by Paul Peachey in his address to the Mennonite Hospital Association meeting recently in Chicago on the subject of "The Christian Responsibility in Social Welfare." Dr. Berry says further, "Can you find a better symbol for the instability of our times, for the anxieties and suspicions for the racial prejudice and rampant nationalism, for the power struggle, or the devastation of total war, even for the hope that springs eternal? . . . The refugee is indeed the perfect embodiment of all these."

"What are they among so many?" This is the question raised by the disciples when they considered the impossibility of doing anything to meet the hunger need of the multitudes with the five loaves and two dried fish. Yet Jesus said, "Bring them . . . to me." The sum total of world need is so great that only the government, and the association of governments through the United Nations, can meet it. But the church may not therefore say that since the government is taking care of the need we have nothing more to do with world need. This would be a terribly wrong conclusion to draw.

Is the church in competition with the welfare state? Is the church apt to feel that governments are here trying to push the church out of what she has historically considered her own peculiar preserve? Paul Peachey, in the address referred to above said in this connection, "It cannot be the task of the churches, or, more particularly of 'church' welfare agencies, to fight a rear-guard action to retain privilege and control."

There will always be pockets of unmet need, even after the welfare state has a fully developed program. Practically all state welfare programs are, moreover, not fully developed and so there will be, for a long time to come at least, many unprovided-for areas of need. It is constantly

(Continued on page 284)





# MISSION NEWS

## Overseas Missions

**India**—Peter Bhelwa, son of Mukut Bhelwa, former pastor in India, received his Ph.D. in plant pathology on March 16 at Ohio State University, Columbus, Ohio, where he has studied the past several years. Before coming to the United States he taught botany at Hislop College, Nagapur, India, to which position he will return in June.

**Japan**—The Don Rebers, missionaries in Tokyo, have begun inviting young married couples to their home for meals and fellowship. Problems confronting them in orienting these young folks into a nucleus or a church include differences of background and interest in the group and degrees of faith and understanding from a firm faith to no faith at all. Two couples attend in which the husband is a Christian; one or two couples attend where neither professes the faith. In others, both are sincere Christians.

Kaneko-san of the "Mennonite Hour" staff in Hokkaido was married in Tokyo on March 10. Iwata-san, organist, soloist, Sunday-school teacher, and an active Christian, will leave Tokyo soon to marry a young minister.

Uratomi-san, a veterinarian, his wife and two children left Nakashibetsu-cho for Tokyo on Feb. 23. His wife plans to return and become head teacher of children's education in Nakashibetsu-cho. She and the children will live with her parents. Missionary Lee Kanagy comments that good Christian teachers are needed, but few sacrifice like this family who voluntarily separate for two years for the cause of Christ. In another year Bro. Uratomi may drop his veterinary business and give full time to church work.

Missionaries Lee and Adella Kanagy met Mrs. Kano in her home in the sea coast village of Nemuro-shibetsu for Bible study on Feb. 25. Mrs. Kano shared with them that she has read through the New Testament, almost through with the Psalms, and can hardly wait to start over.

Three other women seek baptism by Easter. Bro. Kanagy comments that in Japan it is good to grant applicants six months to a year as a testing period before baptism.

The week of Feb. 18 a film, "Ten Commandments," was shown at the local theater. Bro. Kanagy passed out tracts explaining the Ten Commandments to people leaving the theater. When he explained his mission to the proprietor, to his surprise he said, "This is what we have been wanting. Leave them here and we will give them out to all who come and go."

**Germany**—About 110 registered for crafts activities provided in ten different groups at Neumühle this winter. Participants came from different groups, including one adult group, in a two-week period. Average at-



Herbert Minnich baptizes Dona Joana at Morro do Mato, Brazil, Feb. 6, 1962.

tendance was about eighty. A Bible story, flannelgraph lesson, devotional period, or some kind of religious instruction was given to every group.

**Honduras**—A growing amount of Spanish Christian literature is becoming available. James R. Hess, Trujillo, is serving as the Honduras editor of the new Mennonite Spanish publication, *El Discipulo Cristiano*.

**Tanganyika**—The Shirati hospital had a total of 2,685 inpatients during the year and 10,425 outpatients. Between 250 and 300 patients now receive treatment at the leprosarium. The church at the leper colony continues to be well attended.

**Puerto Rico**—One hundred and eighty-five students are enrolled in grades one through nine, taught by 15 teachers, at Bethany Mennonite School. Most students are Puerto Rican; however, a few missionary children also attend. Many children travel five or ten miles by bus each day to get to school. The government supplies free hot lunches daily, consisting of rice and beans (Puerto Rican style), canned vegetables, milk, and fruit. Classes are conducted in Spanish except for one period a day when English is taught as a second language.

## Health and Welfare

**Elkhart, Ind.**—Mountain View Nursing Home, Glenwood Springs, Colo.; Maple Lawn Homes, Eureka, Ill.; Mennonite Home for the Aged, Rittman, Ohio; and Beth-Haven Home, Hannibal, Mo., are

## Witness Enlarges in Chicago

BY LAURENCE M. HORST

Victor Ovando and family moved to 2709 South Tripp Street, Chicago, Ill., recently to give leadership to Spanish-speaking people in the Mennonite Community Chapel area. After working for several weeks in the community, a number of families are asking for membership in the church. Bro. Ovando, who trained for the Catholic priesthood and served in this capacity before conversion, has good background to work with Catholics.

Witness in the area includes Bible classes in several homes, Wednesday evening Bible study, Sunday-school classes in Spanish, and public worship services in Spanish Sunday evenings. Earlier the church made contact with Spanish families but was unable to lead them forward because of the language barrier.

Bro. Ovando, born in Nicaragua, Central America, became a member of another Protestant denomination and later moved to the United States where he pastored a church in Robstown, Texas. While there he related to Weldon Martin, Mennonite pastor, and discovered his convictions concerning the Scriptures were similar to Mennonite teachings.

Later he accepted a call to pastor the Spanish work at Defiance, Ohio, where he served five years. In addition to pastoral work he has served as evangelist for both English- and Spanish-speaking churches. He visited Chicago on numerous occasions to serve at Second Mennonite Church, and other Spanish-language churches.

Presently 24 Latin homes have invited

him to minister to them. The work is not without resistance, however. The Catholic church currently is preparing a man to give full time to minister to the Latins in the same district. Another group is also attempting to open services for the Latins.

In other news from Chicago, a singspiration for all Chicago churches was held at Bethel Mennonite Church on March 11.

The Illinois state MYF will meet at the YMCA Hotel in Chicago for a college night meeting on March 24. Representatives from Goshen College plan to be present.

John Friesen and his wife presented the work in India at Mennonite Community Chapel, March 3, 4. Sunday morning Bro. Friesen preached, and later showed slides of the work at the Shantipur leper colony, after a fellowship dinner.

Families from in and around Evanston, students, I-W's, representatives from the general mission board, and Chicago area pastors met again on Feb. 27 to review the possible purchase of a Nazarene church building. At the Feb. 27 meeting the group acted favorably to purchase the property for use as the Evanston Mennonite Church and a I-W activity center. Further discussion included a financial survey of the Evanston church to determine approximate financial resources. The group plans to raise \$2,000 to make a total of \$5,000 available for the down payment. Representatives plan to meet with the various boards, the I-W's, and the church to work out long-range details relative to financing.



urgently looking for licensed practical nurses to fill positions vacant in the near future. Persons interested in filling these vacancies should contact Personnel Office, P.O. Box 316, Elkhart, Ind.

## Home Missions

**New York**—Attorney Shepherd Cole, chairman of the Speakers' Bureau of the Anti-Defamation League, spoke at Mennonite House of Friendship, March 2, on the problem of narcotics. Prior to the meeting a men's fellowship was held. A newspaper in New York recently reported that 4,000 teen-agers between the ages of 13 and 17 are using dope in New York City.

**Oregon**—At the Pacific Coast mission board meetings held Jan. 29 at Albany Mennonite Church and Feb. 19 at Zion Mennonite Church, business included the recommendation that Bro. and Sister Ray Mishler be approved as workers to pastor the group at Northside Chapel, Vanderhoof, British Columbia, Canada, for a period of six months to a year, beginning as soon as possible. The board encouraged a close, cordial relationship between the newly formed fellowship and other Christian groups.

Joe Yoder, Albuquerque, N. Mex., was appointed as a worker of the district board at the rescue mission and Jewish witness in Portland.

**Iowa**—The Iowa-Nebraska mission board met the evening of March 5 and all day March 6 at Sugar Creek, Wayland, Iowa. Theme of the meeting centered on enlistment and outreach at home. Fred Gingerich, Alpha, Minn., president of the board, presided. Treasurer Harry Wenger, Wellman, Iowa, reported that contributions in the Iowa-Nebraska district are down for all causes this year. Both general and district mission board contributions, missions week, and year-round giving were affected.

The board received reports on several mission churches. Clarence R. Sutter, pastor of the Des Moines, Iowa, church, reported growing attendance and a broad cultural background among attendants. Roman Hershberger, pastor of the Evangelical Mennonite Church, Fort Dodge, and Herman J. Smucker, pastor of Pleasant Valley congregation at Iowa City, also reported.

Eugene Garber, secretary for literature for the district board, reported on the use of the bookmobile in Iowa City. The board acted favorably to send the bookmobile to the state fair for literature distribution. Groups are also distributing literature through tracts in Benner supermarkets. Although the tracts are distributed now in only one store, church officials have agreed with the store management that they can expand into other stores. This distribution supplements literature racks in restaurants, train stations, bus depots, and churches.

**Colorado**—The Rocky Mountain conference met in Denver, March 2, 3, to discuss relationships with the general mission board and the Mennonite Commission for Christian Education. Conference officials reviewed their general idea of a constitution and extension plans at the meeting.

**South Texas**—Ministers of South Texas voted unanimously to request the South Central conference to appoint Earl Buckwalter as conference overseer for one year. Bro. Buckwalter has been in South Texas since the first week in January representing the South Central conference and the general mission board. The ministers met at Alice, Texas, March 2, 3, to review present program and project five-year plans.

The ministers felt the next development in extension would be at Lubbock in west Texas, where many people from Mathis go for seasonal employment. Sam Hernandez, associate pastor of the Mathis church, will go to Lubbock as roving pastor to serve the workers.

Immediate plans call for erecting a church building at Corpus Christi. Paul Conrad, pastor at Mathis, is working on the plans. Orlo Fisher will supervise the construction of the building. Weldon Martin, pastor at Corpus Christi, announced plans to organize the congregation at Easter time.

At the conclusion of the six weeks of Bible Institute at Mathis, all eleven students asked for an extension of two weeks. John Ventura, Denver, Colo., director of the Bible Institute, however, who returned home, was replaced by Paul Conrad and Sam Hernandez, who continued the teaching. The school closed after the extended two-week session March 9.

**Quebec**—Harold Reesor and Mennonite

Brethren Missionary Ernest Dyck were in Montreal, Quebec, Feb. 6, 7, and met with the Private Bills Committee, which approved the Mennonite Church charter bill.

At a recent meeting workers decided to organize a Sunday school at Montreal North. Since Sunday morning meetings at Joliette are canceled temporarily, the Sunday-school effort is possible. The workers are continuing the Thursday evening French Bible study and may soon add a Sunday evening meeting.

**Atlanta, Ga.**—A woman who has been taking a Bible correspondence course recently asked Elvin Martin, mission superintendent, what it means to place your faith in the Lord Jesus Christ for salvation and eternal life. Although she had been a member of a church for several years, she had never known that she must be born again. During this discussion she became a Christian. Her husband is unsaved.

## Broadcasting

**Harrisonburg, Va.**—Almost 200 radio stations in 32 states and 3 provinces in Canada received gift 12" LP records during the past several months. About half were donated and paid by listeners in the area who requested that a record be sent to their local station. The other half were gift from "The Mennonite Hour" to station

## Voluntary Service Workers at Record High



Standing: John Lehman, director of voluntary service, who taught the orientation class on "Living the Peace Testimony." Seated front row (left to right): Lydia Zehr, Irvin and Grace Martin, Mary Ann Beachy, Judy Daniels, Saloma Peachey, Anna Stoltzfus, Trilla Godfrey, James Brenneman, and Janet Stutzman. Back row: Weldon Long, Howard Amstutz, Kenneth Hilty, C. Frank Shoup, and Ivan Schlabach. Not on picture: Stanley and Agnes Rediger.

Seventeen attended the second orientation period in 1962, Feb. 27 to March 9, at Elkhart, Ind. As of March 1, this made a total of 196 in the long-term VS program, the highest since its inception in 1948. Earl Sears, student at Goshen College Biblical Seminary, was guest instructor for the class in "Bible Doctrines."

From the group of 17 prospective VS-ers the following assignments were made:

Saloma Peachey, Milroy, Pa., and Weldon Long, Sterling, Ill., will work as nurse aide and orderly respectively in the Colorado General Hospital, Denver, Colo.

James Brenneman, Kalona, Iowa, will work as a counselor at Frontier Boys' Camp, Divide, Colo.

Janet Stutzman, Wauseon, Ohio, Agnes and Stanley Rediger, Milford, Nebr., accepted assignments at Maple Lawn Homes,

Eureka, Ill., as practical nurse, aide, and farmer respectively.

Going to Hannibal, Mo., are Mrs. Lydia Zehr, Croghan, N.Y., and Ivan Schlabach, Sugarcreek, Ohio. Sister Zehr will work as aide in Beth-Haven Nursing Home and Bro. Schlabach will serve as an orderly in the Levering Hospital.

Nurse aides going to Portland, Oreg., to serve at Good Samaritan Hospital are Mary Ann Beachy, Shanesville, Ohio, and Judith Daniels, Lima, Ohio. Kenneth Hilty, Apple Creek, Ohio, and Frank Shoup, Beach City, Ohio, will serve as orderlies in the hospital.

Anna Stoltzfus, West Chester, Pa., will serve as relief worker, Grace and Irvin Martin, Zurich, Ont., will serve as nurse aide and orderly, and Howard Amstutz, Dalton, Ohio, will serve as farmer at Froh Brothers Homestead, Sturgis, Mich.



leasing "The Mennonite Hour" or "The Day to Life."

Although the church has no control over the playing of these records, a report such as this in Alberta is welcomed: "CFCW was heard giving 14 songs from 'Mennonite Hour' records on New Year's Day and evening. They gave one continuous side at the time."

The Russian broadcast, produced by Dr. Ivan Magal, is now released from FEBC in the Philippines at 1:15 a.m., Thursday, which is 8:15 p.m., Wednesday, Moscow time. It is carried on these frequencies—73 mc (31m), 11.85 mc (25m), 17.8 mc (6m). From HCJB, Quito, Ecuador, it is released at 11:30 p.m. (EST), Wednesday, which is 7:30 a.m., Thursday, Moscow time, on these two frequencies: 15.1 mc (19m), 1.9 mc (25m).

**Liberia—ELWA, Liberia,** every Tuesday night beams several English programs to North America from 7:00 to 10:00 p.m. Short-wave radio listeners are invited to tune in. The signal is picked up clearly in Virginia at 11.85 mc on the 25-meter band.

## Voluntary Services

**Honduras—David Livengood and Elam Stauffer** set up a woodworking shop and gardening clubs in February at Sava. They have hired a national Christian boy to assist them. This boy has been sleeping at the voluntary service center ever since he was turned out of his own home for attending the Christmas service.

Elam Stauffer recently led teen-age Antonio Hernandez to Christ. Antonio, a long-time friend of the VS-ers, promptly decided to accompany Elam on the 20-mile walk to Tocoa for Bible institute at the Mennonite church.

**Florida—Geneva Rufenacht** began working as a secretary at a developmental evaluation clinic for retarded children in Miami.

**Oregon—Bro. and Sister Milo Schultz's** services to help at the rescue mission, Portland, Oreg., for a period of two months on a voluntary service basis were accepted during the business sessions of the Pacific Coast Mission board meeting Feb. 19.

**Glenwood Springs, Colo.—Unit Hostess Jeanette Baum, Doylestown, Pa.,** was recently elected secretary-treasurer of the local church's WMSA. Other unit members assist in teaching Wednesday evening Bible study classes or in leading singing, along with others of the church, unit members have taken their normal turns in janitorial services.

**Denver, Colo.—Unit leaders Dan and Jeanne Kurtz, Greentown, Ohio,** have agreed to retain their positions and responsibilities past March until the May orientation school in order to help relieve a critical shortage of unit leaders and other qualified personnel. Such a shortage threatens to hamper the ongoing program of voluntary service.

**Albuquerque, N. Mex.—VS-ers** continue to play a vital part in the life of the local church. During the month of February, Merlin Stoltzfus, Corry, Pa., served in young people's Bible meetings and Lucie

Nofziger, Wauseon, Ohio, served as song leader. Lowell Nofziger, Wauseon, Ohio, served as song leader for an eight-day period of revival meetings.

**Atlanta, Ga.—A young man,** a member of the Mennonite church in Anderson, S.C., is working in Atlanta and wants to attend college in the fall. He is planning to attend the fellowship meetings of the Atlanta VS unit.

**New York City, N.Y.—Four sailors** from the U.S. Navy visited the New York VS center several times when their ship came into the New York harbor. One of them had lived in a Mennonite home as a boy. They also attended two Sunday morning worship services at Glad Tidings.

**Immokalee, Fla.—In reply to a letter** commenting on the sacrifice a VS-er must make, one VS-er countered, "But it isn't sacrifice really; I feel just as if I were at home here. I like my work. I don't have to work terribly hard. I don't feel as if I am really doing without anything." And an ex-VS-er now in full-time mission work added, "She is right. Life is no more sacrifice for the VS-er than it is for any Christian. Anyone at home can be just as sacrificial (if we must use that word) by deliberately planning to use some of his own time to plow a neighbor's field without charge, visit an elderly person, or carry a meal to a sick mother's family."

## I-W Services

**Colorado—An article** in a February issue of "The Denver Post" featured I-W's service as guinea pigs in nutritional experiments at Fitzsimons General Hospital, Denver, administered by the United States Army.

Eight Mennonite men are attached to the metabolic unit of the United States Army Medical Research and Nutritional Laboratory. Lieutenant Colonel John Canham, head of the division, explained that the unit is now undertaking a study designed to determine the digestibility of cellulose by humans. Canham pointed out that if some way could be found to make pure cellulose digestive, it would have a great use among underfed and starving peoples. In addition, the production of cellulose could become a by-product of the lumber industry, providing an excellent source of inexpensive food supplement.

The eight young men eat a basic formula diet consisting of a soybean mixture, vitamins, dextrose, minerals, corn oil, and certain amounts of crystallized cellulose produced by a private manufacturer. By measuring the various components of waste materials research officials can gain an idea of whether the cellulose is being digested and if not, whether it interferes with the digestion of other foodstuffs.

The eight young men in the study, DeWayne Carpenter and Lester Bontrager, both of Goshen, Ind.; Fred Eicher, Ron Frey, and Tom Yoder, all of Archbold, Ohio; Stan Swartzendruber, Limon, Colo.; Rodney Byers, Salem, Oreg.; and Warren Kennell, Strang, Nebr., eat four times a day and at each time the meal consist of the

same thing—a glass of white liquid that looks somewhat like a milkshake. The men get away from the monotony of their diet by freezing the liquid mixture, which gives it the semblance of ice cream. They may also add artificial food flavoring such as strawberry, vanilla, and lemon.

The men volunteered for the program through the Denver office of E. M. Yost, bishop of Rocky Mountain Mennonite Conference. Bro. Yost and a state selective service authority set up in 1954 this form of alternate service, which allows the youth to serve two years in some significant service other than being soldiers.

**Lebanon, Oreg.—Ten young men** participated in the I-W orientation held at Lebanon, March 2-4. Included in the program were discussions, presentations, informal sharing, visual aids, and a service tour of Good Samaritan Hospital, Portland. Colonel Nealson, Deputy Director of Selective Service in Oregon, spoke to the men on "What Selective Service Expects of a I-W."

## Your Treasurer Reports

I'd like to share a recent news release from the Mennonite Central Committee with you. It says, "Giving for relief, according to *Interchurch News*, is increasing in American Protestant churches. Denominations participating in Church World Service's United Appeal, for example, expect to increase their giving in 1962 by more than three per cent over last year. Mennonite Central Committee has a relief budget calling for an increase in giving of about 10 per cent.

"Protestant and Eastern Orthodox churches participating in the United Appeal are seeking to raise \$15,250,000—\$500,000 more than in 1961—this year. One of the United Appeal's biggest campaigns is the 'One Great Hour of Sharing,' which will be held this year on April 1. The 'One Great Hour' is widely advertised by press, radio, television, and even by billboards.

"Mennonite Central Committee, although it does not participate directly in the United Appeal, is urging members of Mennonite congregations to do their giving through regular channels during the 'One Great Hour' campaign. The foreign relief and services department's 1962 budget calls for \$827,785 in cash contributions.

"MCC receives its financial support from member conferences and relief organizations. Gifts, therefore, should be given in the congregation's regular relief and service offerings or sent directly to the general mission board or district board treasurer."

The general board makes regular remittances from relief and service funds to MCC under these arrangements. I would like to encourage congregations to use the opportunities presented by the "One Great Hour of Sharing" promotion to support and strengthen their relief and service support.—H. Ernest Bennett.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Union Biblical Seminary at Yeotmal, India, in which our church participates, is graduating fourteen students this month. The Seminary recently moved the library into a new wing and added about 900 volumes, partly as a gift from the Theological Education Fund.

The Shekinah Bible School, Sarasota, Fla., reported an attendance of 93.

The men's chorus of West Clinton, Pettisville, Ohio, sang the evening of March 4 at the Evangelical Mennonite Church in Archbold.

Harlan Steffen, Apple Creek, Ohio, addressed an interdenominational youth rally at Central Mennonite Church, Archbold, Ohio, March 10, 11.

David Groh, Baden, Ont., fills the new position of service and personnel secretary for the Ontario Mission Board.

The Goshen College Peace Society is sponsoring a series of weekly radio broadcasts over station WCMR, financed by the Schowalter Foundation.

Milo Kauffman, Hesston, Kans., spoke in a stewardship conference at Mt. Joy, Pa., March 10, 11.

Paul M. Miller, Goshen, Ind., spoke to the Western Ohio Ministers' Fellowship at Spencer Chapel, Swanton, Ohio, March 8.

A. J. Metzler reported at College Mennonite Church, Goshen, Ind. on Feb. 25 his observations of the World Council of Churches Assembly in India.

C. L. Graber, who is conducting a tour of South America, will spend some time in Paraguay after the tour group returns to North America on April 1.

The A Cappella Choraleers, directed by Arnold Moshier, gave a program at Groffdale, New Holland, Pa., the evening of March 4.

Bethany congregation, Bridgewater Corners, Vt., was host to the other Vermont congregations in a song service on Feb. 25. Each church contributed special music, and Ivan Rohrer was guest speaker.

The Columbus Ohio, Mennonite Fellowship met for the first time in their new quarters on March 4, with one hundred people present. The average attendance here is seventy.

Elmer Neufeld and family left on Feb. 28 for Leopoldville, where he will serve as director of MCC in the Congo. He carries a special assignment in the ministry of Christian peace and reconciliation. He will

## Coming Next Week

An article by Bob Detweiler, "Drowning in Drink," one by Lorenzo Schlabach, "One Little Cigarette," and C. F. Bishop's "An Eastern Nigerian Report."

be available as requested by groups affiliated with Mennonite and Brethren in Christ missions. He will be one of the resource persons in a conference of Mennonite and Brethren in Christ churches at Nairobi, Kenya, March 28 to April 1.

A Modern Martyr, the editorial story which appeared in the GOSPEL HERALD on Sept. 26, was published in a French translation in Christ Seul, February, 1962.

One pastor of an outreach congregation sent his list for the Every-Home-Plan. All were new except his own subscription. We appreciate his conviction that the GOSPEL HERALD will be an aid in the homes of his church, and will give our best in making it serve that purpose.

World Day of Prayer speakers: Christmas Carol Kauffman, Elkhart, Ind., at North Clinton, Pettisville, Ohio. Mary Herr, Scottsdale, Pa., at First Mennonite, Johnstown, Pa. Elizabeth Showalter, Goshen, Ind., with ladies of the Olive, Holdeman, and South Bend congregations, Northern Indiana.

Winifred Beechy, Goshen, Ind., at Tedrow, Wauseon, Ohio. Minnie Graber, Elkhart, Ind., at First Mennonite, Fort Wayne, Ind. Mrs. Daniel Johns, Centerville, Pa., at Meadville, Pa. Helen Alderfer, Scottsdale, Pa., at Allensville, Pa. Awilda Rohrer, Brazil, at Wooster, Ohio.

Thomas Syl Banguara, Sierra Leone, West Africa, at Stoner Heights, Louisville, Ohio. Helen Brenneman, Goshen, Ind., at Shore, Shipshewana, Ind. Esther Eby Glass, Lancaster, Pa., at Zion, Birdsboro, Pa.

Missionary Day speakers: Clyde Fulmer, Morton, Ill., at Roanoke, Ill. Lloyd Miller, Gould City, Mich., at Midland, Mich. Don McCammon, Goshen, Ind., at Des Moines, Iowa, and at Pennsylvania, Hesston, Kans. Eril J. Leinbach, Three Rivers, Mich., at Plato, Lagrange, Ind. Clarence Sutter, Des Moines, Iowa, at Wellman, Iowa.

President Cattell of Malone College, former missionary to India, at Beech and Stoner Heights, Louisville, Ohio. John Friesen, India, at Martins, Orrville, Ohio. James Christophel, pastor at Fish Lake, Walkerton, Ind., at Bon Air, Kokomo, Ind. Ivan Kauffmann, Hopedale, Ill., at Morton, Ill.

Howard Charles, recently returned from Japan, at Clinton Frame, Goshen, Ind. Clayton Sommers, Kokomo, Ind., at Moorepark, Mich. Robert Harnish, East Peoria, Ill., at Hopedale, Ill. Hubert Swartzen-truber, St. Louis, Mo., at Leonard, Mo.

Abner Stoltzfus, Atglen, Pa., at Sandy Hill, Sadsburyville, Pa. Ira Kurtz, Morgantown, Pa., and Maynard Kurtz, former Pax teacher in Tanganyika, at Worcester, Pa. Paul J. Lehman, former director for European Mennonite Broadcasts, at Orrville, Ohio. Miller Stayrook, formerly of Algeria, and Frank Bishop, Goshen, Ind., at Yellow Creek, Elkhart, Ind.

Visiting speakers: P. T. Yoder, on furlough from Ethiopia, and now at Blue

Ridge Sanatorium, Charlottesville, Va., and Frazer, Pa., March 18. Noah Landis, Wellman, Iowa, and Mervin Nafziger, Aibonito, Puerto Rico, at Clarence Center, N.Y. March 4. Eugene Witmer, Atglen, Pa., and Oak Hill, Millersburg, Ohio, March 4.

John D. Zehr, Goshen, Ind., at Pigeon Mich., the weekend of March 11. Be Stoltzfus, former VS worker in Honduras now at Ontario Mennonite Bible Institute to First Mennonite MYF, Kitchener, Ont. March 5. David Hostetler, Campinas, Brazil, at New Carlisle, Ohio, March 4. Harold Housman, and wife, Tanganyika, to Parents' Teachers' at Kraybill Mennonite School Mt. Joy, Pa., March 19.

Joseph Bayley, on Christian Day School at Doylestown, Deep Run, and Groveland in the Franconia District, March 11. Eun Sun Noh, a Christian refugee from North Korea, at Los Angeles, Calif., March 1. Cornelius Krahn, North Newton, Kans. speaking on Menno Simons at Hesston College Mennonite, March 4.

Roman Hershberger, Fort Dodge, Iowa, at Beth-El, Milford, Nebr., March 11. Mildard Osborne, Lebanon, Oreg., at Bon Air, Kokomo, Ind., Feb. 25.

New members: two by baptism at Martins, Orrville, Ohio, Feb. 25; one by baptism at Weaver's, Johnstown, Pa., March 11; one by baptism at Cambridge, Hone Brook, Pa., Feb. 4; three by baptism at Pennsylvania, Hesston, Kans., Feb. 11.

Congregations joining the Every-Home Plan for the GOSPEL HERALD this week at Berea, Birch Tree, Mo.; York's Corner N.Y.; Plainview, Shedd, Oreg.; Miller S. Dak.; Riverdale, Millbank, Ont.; Hudson Lake, New Carlisle, Ind.; Bethel, Big Lake, Pa., and West Union, Parnell, Iowa.

## Calendar

Eastern Mennonite Board of Missions and Charities, Mellinger's, Lancaster, Pa., March 20-22.  
Commission for Christian Education, Scottsdale, Pa. March 22, 23.  
Mennonite Publication Board annual meeting, Scottsdale, Pa., March 23, 24.  
General Council of General Conference, Chicago, March 29, 30.  
Summer Bible School Conference, Archbold, Ohio, March 31 and April 1.  
Open conference on education on alcohol and tobacco, sponsored by Committee on Economic and Social Relations and other church agencies, Goshen College, Goshen, Ind., April 5-7.  
South Central Church Extension Convention, Pryor, Okla., April 6-8.  
Summer Bible School Conference, Antrim Area High School, Greencastle, Pa., April 7, 8.  
Ohio Mission Board and WMSA, North Lima, Ohio, April 13-15.  
Illinois Mission Board, Dewey, Ill., April 27, 28.  
Summer Bible School Conference, Denver, Colo., May 5, 6.  
Ontario Mission Board meeting, May 20, 21.  
Ohio MYF Convention at Beaverdam, Corry, Pa. June 29 to July 1.  
Ontario Conference, June 5-7.  
Indiana-Michigan Conference, with Shore congregation as host, June 5-7.  
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
Allegheny Conference at Thomas, Hollsopple, Pa. July 27, 28.  
Mennonite World Conference, Kitchener, Ont. Aug. 1-7.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 12-14.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Rocky Mountain Mennonite Conference, place undecided, Aug. 31 to Sept. 2.



**God's Great Salvation**, one of the Mission Board's Home Study courses, has been translated into Amharic, the language of Ethiopia. They are published by the Mennonite Publishing House and are printed at the Baptist Mission print shop in Ethiopia. On the day of publication one hundred sets were ordered by one mission for distribution through a country bookstore.

**The Sunshine Children's Home**, Maumee, Ohio, has ordered a reprint of 2,700 copies of the *March Christian Living*, which contains an article on their work.

**Rosanna of the Amish**, a recent reprint, is the main selection of the Pathway Book Club for March, and the alternate selection of the Pinebrook Book Club for April.

**Boyd Nelson**, Elkhart, Ind., **Arnold Cressman**, Scottsdale, Pa., and **J. J. Hostetler**, Peoria, Ill., were speakers at the Ministers' and Delegates' meeting of the Rocky Mountain Conference, March 2, 3, at First Mennonite, Denver, Colo.

**Merrill Swartley**, who teaches music in the Topeka, Ind., schools, spoke on "Music in the Old Testament Worship" at Plato, Lagrange, Ind., March 18.

## Announcements

**Bible Conference** with John C. Wenger and Edward Stoltzfus as speakers, Doylestown, Pa., March 31 to April 1.

**John Koppenhaver**, Hesston, Kans., at Leonard, Mo., March 30 and April 1.

**Carl Beck**, Japan, at Bethel, Gettysburg, Pa., April 1, and at Martins, Orrville, Ohio, April 15.

**Peace Conference**, sponsored by Ontario Peace and Social Relations Committee, with Paul Peachey, Washington, D.C., as speaker, March 23-25.

**Conference of International Students**, sponsored by Affiliated Mennonite Colleges, at Hesston College, April 27-29.

**B. Charles Hostetter**, Mennonite Hour pastor, at Salem E.U.B. Church, Chambersburg, Pa., March 25 to April 1; at Luray, Va., April 8; at Pleasant Hill, East Peoria, Ill., April 20-22.

**Menno Travel Service** will conduct a summer European tour from July 12 to Aug. 28. The tour is planned to accommodate Canadian teachers and others who cannot leave in early June. Departure from Montreal on the ship, *Empress of Canada*, and return by jet aircraft. Countries visited include England, the Netherlands, Germany, Austria, Italy, Switzerland, Luxembourg, Belgium, France, Portugal.

A letter addressed to J. Paul Sauder via the GOSPEL HERALD office was unsigned. Bro. Sauder would like to reply but must have a name and address. Will this person please write to him at 107 W. Woodlawn, Tampa 3, Fla.?

**Richard C. Detweiler**, Perkasio, Pa., at Bethel, Gettysburg, Pa., April 8.

**Non-Mennonite speakers** on the Conference on Education on Alcohol and Tobacco are Lall G. Montgomery, Director of Pathology, Ball Memorial Hospital, Muncie, Ind.; Robert F. Borkenstein, Department of Police Administrator, Indiana University; Lloyd O. Rittenhouse, President of An-

draws University, Berrien Springs, Mich.; Albion Roy King, Professor of Philosophy, Cornell College, Mt. Vernon, Iowa. The conference is sponsored by the Committee on Economic and Social Relations, Mennonite Community Association, Commission for Christian Education, Mennonite Publishing House, Mennonite Medical Association, Goshen College, Hesston College, and other schools and interested individuals. It will be held in the Goshen College Church Chapel, April 5-7. For advance registration and requests for lodging send your name, address, and occupation to College Relations Office, Goshen College, Goshen, Ind.

**John Drescher**, Marshallville, Ohio, in Christian Life Week at Perkasio, Pa., March 25 to April 1.

**Change of address:** Allen Martin from Campinas, Brazil, to Caixa Postal 560, Brasilia, DF, Brazil, South America.

**Correction:** In the issue of March 6, page 231, the credit line under the picture belongs to the picture at the bottom of page 229.

**Vicky Bryan**, who was recently elected vice-president of the YPCA at Goshen College, and whose chapel talk appeared in the issue of March 6, writes to say that she should have given credit to Billy Graham for some ideas, particularly for the first sentence.

**Samuel and Ella May Miller**, Harrisonburg, Va., in Home Conference at Hollowell Brethren in Christ Church, Waynesboro, Pa., morning and afternoon of April 29.

## Evangelistic Meetings

**Herman N. Glick**, Atglen, Pa., at Sandy Hill, Sadsburyville, Pa., April 5-15. **Paul M. Miller**, Goshen, Ind., at Beech, Louisville, Ohio, April 22-29. **Wilmer Eby**, Sheridan, Pa., at Groffdale, New Holland, Pa., April 1-8. **Sidney B. Gingrich**, Myerstown, Pa., at Welsh Mountain Samaritan Home, New Holland, Pa., March 25 to April 1.

**William Weaver**, Reading, Pa., at Lincoln University, Pa., April 7-15. **Willard Mayer**, Pigeon, Mich., at Park View, Harrisonburg, Va., the week of March 11. **John Lederach**, Hubbard, Oreg., at Lebanon, Oreg., March 7-11. **Lloyd Eby**, Ronks, Pa., at Ephrata, Pa., March 28 to April 8. **Martin Kraybill**, Elizabethtown, Pa., at Pensacola, Fla., April 8-15.

**The Augsburg campaign**, July 7-22, will be held on the Christopher Dock School grounds, Lausdale, Pa.

## MEETING GOD

(Continued from page 269)

Supper, the person and price of our redemption; the washing of the saints' feet, the spirit of brotherhood, and humble Christian service among brethren; and the Christian woman's veiling, her creational and functional relationship to man, her head.

## Because of the Angels

Angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14).

"The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalm 34:7). "Angels came and ministered unto him [Jesus]" in the temptation in the wilderness. "There appeared an angel unto him . . . , strengthening him" in Gethsemane. An angel led Peter out of prison. Throughout the Bible, angels ministered to the needs of men, physically and spiritually: Elijah, Daniel, Mary, Zacharias. Angels know who is saved and who is not. "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). Angels are evidently bodyguards, and serve the redeemed: children (Matt. 18:10); those who pray (Dan. 10:10-21); between praying women with heads veiled and God. Two hundred and ninety-four references to angels in the Bible tell us *why* a Christian woman ought to have her head veiled, "because of the angels." Angels know the Scriptures. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity" (Matt. 13:41).

Verses 11, 12 tell us that in the procreational process, man and woman are dependent upon each other, "but all things [are] of God."

## Nature's Testimony

"Judge in yourselves: is it comely that a woman pray unto God uncovered [unveiled]?" In the light of the above principles and relationships, which Paul by inspiration declares to be true, how can a sister who has been taught this with confidence and assurance kneel before God, or prophesy, "[speak] unto men to edification, and exhortation, and comfort," without a veil, or with her hair bobbed? "Does not nature itself teach you that if a man has long hair, it is a dishonour to him; but that if a woman has long hair, it is her glory, because her hair was given her for a covering" (Weymouth)? "For the long hair instead of a covering [*anti peribolaion*] is given to her" (Gr.-Eng. Int.). The meaning here is, the long hair "as a permanent endowment" (Robertson) "is given to her" in contrast to the veil with which she is to cover herself.

## No Contention

"But if any man seem to be contentious [about a woman wearing a veil], we have no such custom [of contention], neither the churches of God" (verse 16).

"But if any one is inclined to be contentious on the point, we have no such custom, nor have the churches of God" (Weymouth).

"Now if anyone is disposed to be argu-



mentative and contentious about this, we hold to and recognize no other custom [in worship] than this, nor do the churches of God generally" (Amplified).

### Some Observations

To wear a veil or not to wear a veil when in communication with the Lord is significant for man. Man is commanded not to "wear a veil."

To wear long or short hair is significant for man. Long, nature's length, hair is a dishonor to him. A proper posture before God is just as important for men as for women.

To wear a veil or not to wear a veil when in communication with God is significant for woman. She is commanded to "wear a veil."

To wear long or "shorn" hair is significant for woman. She is commanded to wear long, nature's length, hair. A proper posture before God is just as important for women as for men.

The teachings of this passage in the Greek, and in a dozen translations examined in English and German, all speak of long, nature's length, hair, and a veil to cover it, for woman. This will immediately become apparent to anyone who can read intelligently. Every reference to cut hair in this passage is hair cut short, "shorn or shaven." If the above is true, have we a right to raise the question, "When is hair long?" When a woman's hair is cut off at the neck or shoulders, would not the declaration, "It is still long," be untrue to the sense of this Scripture?

"KOMA O signifies to let the hair grow long, to wear long hair, a glory to a woman, a dishonor to a man (as taught by nature), I Cor. 11:14, 15" (*Expository Dictionary of the N.T.*, Vine).

God's principles of truth adapt themselves to all cultures of all time, but their adaptations never violate His own written Word.

Prayer and prophesying are acts of faith. We must be men and women of faith in God to appreciate directions from God regarding our acts of faith. If God is a consciously present person to us when we speak to Him, or for Him (Heb. 11:27), then directions from Him, about our approach to Him, will seem to us just as natural and proper as direction about human conduct is concerning human relationships. And we will be just as able to see the propriety of them.

Should the veiling be worn only in public worship, or also in private devotions, or constantly? The active Christian woman "prophesies" more in her home and with individuals than in public worship. "Every man that prays or prophesies." "Every woman that prays or prophesies." No qualifications. Perhaps it will help to look at man. Shall a man be unveiled only in public

worship, and veiled in private worship, in the home or elsewhere? Does a man bear the image of God in relation to place, or occasion, or in his relationship to God? Or, is a man to worship unveiled, because he is in a public gathering, or because he "is the image and glory of God," wherever he worships? The woman is commanded to wear a veil when she worships: no qualifications. To be true to the text, public and private worship is meant.

Neither the grammar nor exegesis permits only public worship in this passage. To assume that only public worship is meant because this passage immediately precedes the public worship section of the book, is after all an assumption, and not an exposition. The principles of this passage are not drawn out of a public worship context, but rather out of a creational context. Commentators agree that a woman in worship shall wear a veiling, but they say it means public worship. But they give no evidence for this—only their own assumption. They write for a people who neither believe nor practice the wearing of the veil.

Wearing it only during formal devotions may make the wearing of it formal. Also, a constant wearing of it has become a mere conscientious formality on the part of many, and a conscienceless formality on the part of others. But restricting it to stated periods will do one of two things for the praying woman. Either she will pray less, and stifle the Spirit's promptings in her daily walk, or she will pray without it. So, in her devotion to God, she will begin to violate the command of God to whom she is devoted, to keep up her devotions to God. Too many of our people do not have an enlightened understanding of this Scripture, and it has little meaning to them. Here we in the ministry must ask ourselves, "Who is to blame?"

*Type of covering.* Verses 5 and 10 speak of the woman's head covered—not a part of it. Verse 6 speaks of "the woman . . . covered." The Greek word for "covered" means "Let her cover up herself with the veil (down, *kara*, the Greek says, the veil hanging down from the head)" (*Word Pictures in the N.T.*, Robertson). The text does not say how the hair was worn, whether taken back and falling down the back, or put up on the head—possibly both ways. Our present type doubtless developed from "the veil hanging down," for convenience sake. But the veiling worn by some of our foreign Mennonite sisters seems more Scriptural than our own.

Cutting a woman's hair removes her creational glory and is called "a shame." Is not the wearing of a covering on bobbed hair a presumption, a twofold violation of this Scripture? a step in the process of assimilation into our surrounding culture? A Scriptural veiling has meaning, however, only when one's whole personal appearance be-

speaks Christian discipleship and holiness. An unholy person wearing a devotional veil is a contradiction. For Paul is speaking only to holy women. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints . . ." (1:2). Such women will find ways of wearing their hair befitting a veil.

Does this Scripture enjoin a veiling distinct from one's headwear? One can judge from the language. ". . . power on her head . . .," ". . . authority . . .," "wear on her head something to symbolize her subjection. . . ." Women's headwear of whatever design is neither worn for this purpose nor recognized as such.

The language in this passage is not hard to understand. The confusion arises from the many voices. It calls upon all Christian men and women to count it their highest privilege to call upon God, and serve Him in His own appointed way. He offers a whole heaven full of grace to each, and "the Holy Ghost . . . to them that obey him."

Quarryville, Pa.

### MISSIONS TODAY

(Continued from page 278)

into such areas of need that the church will need to move. If the government or the community is meeting a need, the church should retreat from this area. We dare have no sense of previous right or vested interest. As Christians we must carefully use our severely limited resources for meeting real need.

By word and by deed. This is the way we bear witness. There is no other way of loving Christ than by loving needy people. If I say I love Christ and am not concerned as Christ is concerned for needy people, my profession is hollow and insincere. I am my brother's keeper. This is more true now than in the day of Cain, but it was true already then. We are responsible for appalling need and we must find ways of making our response effective.

### NEAR TO GOD

(Continued from page 275)

had not been properly observed for a long time. The reason given by the king is that the people had been too stiff-necked to yield themselves to the Lord. Hezekiah set the example of yielding to God's ways, neither trying to sort out what failed to please nor trying to change what had been established. He only sought God's will without any holding back. And with bowed neck, he found God's divine laws and had the joy of doing them. Later, when he had a special plea to make of God, gracious, miraculous answers resulted. God rewards unusual service with unusual blessing.



# Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Breckbill, Willis and Ina Ruth (Krabill),** anton, Ohio, fourth child, first daughter, nee Leslie, Feb. 25, 1962.

**Erb, Vernon and Viola (Lauver),** Wellesley, nt., second child, first son, Wendell James, n. 1, 1962.

**Ford, Everett and Helen (Sanders),** Elkhart, d., fifth child, second son, John Paul, Jan. 3, 1962.

**Graber, David and Elaine (Short),** Denver, olo., first child, Mark Steven, Feb. 28, 1962.

**Helmuth, Roy and Mary (Troyer),** Kansas ity, Kans., seventh child, third son, Nov. 16, 1961.

**Hershey, Martin H. and Verna (Stauffer),** homasville, Pa., second daughter, Lois Ann, n. 9, 1962.

**Horst, Earl W. and Elizabeth (Kuhns),** aynesboro, Pa., third child, first son, Ray ester, Feb. 17, 1962.

**Hostetler, Benjamin S. and Ada (Byler),** a ughter, Arlene Marie, Dec. 28, 1961.

**Hostetler, Elam K. and Savilla (Yoder),** a ughter, Lena Mae, Nov. 17, 1961.

**Hostetter, G. Hershey and Evelyn (Neff),** ap, Pa., third child, first daughter, Kathy ie, Jan. 22, 1962.

**Kauffman, Kore E. and Lizzie (Hostetler),** a n, Raymond Jay, Sept. 10, 1961.

**Kauffman, Steven K. and Rhoda (Peachey),** daughter, Freda, Sept. 12, 1961.

**Kindy, David and Alta (Beitzel),** Midland, ich., first child, Rhoda Marie, Jan. 22, 1962.

**Landis, Elias A. and Glenda (Godshall),** entereach, L.I., N.Y., second child, first aughter, Sally Anne, Jan. 25, 1962.

**Martin, Chester and Pauline (Martin),** Nar-on, Pa., sixth child, fifth son, Bruce, Feb. 21, 1962.

**Martin, Daniel E. and Elva (Petre),** Smiths-urg, Md., second child, first daughter, Anna race, Feb. 25, 1962.

**Miller, John Henry and Susanna (Miller),** rst child, Carolyn, Sept. 8, 1961.

**Miller, Melvin and Barbara (Blough),** Go-en, Ind., second son, David Ray, Jan. 22, 1962.

**Moser, Donald and Arletha (Mayer),** Cro-an, N.Y., fourth child, third son, Steven onald, March 2, 1962.

**Nesselrodt, Vernon and Reha (Martin),** Day-n, Va., second daughter, Wanda Sue, Feb. - 1962.

**Peachy, Samuel P. and Emma (Miller),** first ild, Mervin, Dec. 28, 1961.

**Peachey, Urbane and Gwendolyn (Wenger),** aradise, Pa., second child, first daughter, irsten Jonelle, Feb. 12, 1962.

**Schrader, Ronald and Marianna (Grayhill),** reeport, Ill., fifth child, first son, Daniel Paul, n. 30, 1962.

**Schweitzer, Sterling W. and Dorothea (swartzendruber),** Wellman, Iowa, third child, rst daughter, Barbara Ann, Feb. 24, 1962.

**Stutzman, Leon and Treva (Swartzendruber),** enver, Colo., first child, Rodney Lee, March - 1962.

**Warye, Duane and Shirley (Motz),** Molalla, rg., second child, first daughter, Linda Gail, eb. 23, 1962.

**Weaver, Irvin C. and Alma (Eberly),** East arl, Pa., second child, first son, Rickey La-lar, Jan. 2, 1962.

**Yoder, Freeman and Frances (Chupp),** Nap-ance, Ind., third child, first son, Myron F., eb. 19, 1962.

**Yoder, Samuel L. and Ruth (Peachey),** Belle-

ville, Pa., first child, Elwood Lynn, Dec. 4, 1961.

**Zook, Al and Anna Margaret (Kreider),** Evanston, Ill., third child, second daughter, Paula Jane, Feb. 24, 1962.

# Anniversaries

**Doutrich.** Jason Doutrich and Lena Lahr were married March 2, 1912, by Amos Hoover at his home. They observed their fiftieth wedding anniversary quietly at their home near Paradise, Pa., March 2, 1962. They are members of the Paradise Mennonite Church. They have 6 children (Alta—Mrs. Wilbur Smoker, Denbigh, Va.; Lloyd, Vero Beach, Fla.; Elva, at home; Ruth—Mrs. William Suydam, Lancaster; Esther—Mrs. Glenn Stoltzfus, Gap; and Reba—Mrs. George Rissler, Kinzers), 17 grandchildren, and 3 great-grandchildren.

**Graber.** Menno and Leah (Yoder) Graber observed their fiftieth wedding anniversary Feb. 18, 1962, with open house in the basement of the First Mennonite Church of Fort Wayne. Included in this reception was a devotional period, with a ladies' trio and a meditation by Pastor John R. Smucker. The Grabers were married at the home of an uncle of the bride, Dan Lederman, Grabill, Ind., by Bishop Eli Frey, Archbold, Ohio. They have 4 children (Milo, Fort Wayne; Roy, Grabill, Ind.; Mrs. Ruth Evans, Bardwell, Ky.; and Mrs. Dorcas Schrock, Elkhart, Ind.); 13 grandchildren, and 3 great-grandchildren. (One daughter is deceased.) They lived in North Dakota until 1925, and in Daviess Co., Ind., until 1946, when they moved to 2622 S. Anthony Blvd., Fort Wayne. They are members of the First Mennonite Church and faithful participants in church activities.

**Jantz.** Ezra and Ruth (Hawkey) Jantz observed their golden wedding anniversary the afternoon of Feb. 11, 1962, at an open house for friends and relatives at the Pennsylvania Mennonite Church. They were married at Walton, Kans., Feb. 7, 1912, and have farmed near Hesston all their married life. They are regular attendants and members of the Pennsylvania Mennonite Church. Their children are: Nina—deceased; Earl, Newton; Melvin, McPherson; Irwin W., Newton; Paul, Rapid City, S. Dak.; Neva Lou—Mrs. Bernard Hershberger, Wellman, Iowa; Nona—Mrs. John Snyder, Newton; and Ruth—Mrs. Clarence Orpin, Walton. There are 22 grandchildren.

**Overholt.** Wilson Overholt and Anna Leatherman were married Nov. 30, 1911, by an uncle of the bride. In 1922, he was ordained to the ministry at the Deep Run Mennonite Church. On Nov. 23, 1961, Thanksgiving Day, they were congratulated by their many friends and relatives at open house given in their honor by Mr. and Mrs. Howard Leatherman at their old homestead.

They had no children of their own, but took into their home a nephew (Howard Leatherman), a niece (Esther Leatherman), and another girl (Kathleen Walker, from a mission in Bristol, which Wilson organized around the year 1942). Since then he also started doing mission work in Levittown, where he now preaches every Sunday except the first Sunday of the month, when he preaches at Deep Run. Both are enjoying good health.

**Weaver.** Mr. and Mrs. Levi A. Weaver, New Holland, Pa., were married on Feb. 22, 1912, by Bishop Benjamin Weaver. On Feb. 18, 1962, they were entertained at a drop-in party at their home, when about 100 relatives and friends congratulated them on their golden wedding anniversary. Among these were their attendants, John N. and Cora Sander. Their

children are Blanche—Mrs. Daniel Sensenig, Addis Ababa, Ethiopia, who sent a cable home to congratulate them; Elsie—Mrs. John H. Hess and John J., of New Holland. They have nine grandchildren, two of these living in Ethiopia.

# Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Correction:** In the obituary of Gideon S. Eberly (Feb. 20 issue) it was mistakenly reported that his wife survives him.

**Bakner, Harry A.,** son of Benjamin and Nettie (Stauffer) Bakner, was born at Fairview, Pa., July 29, 1892; died at the Waynesboro (Pa.) Hospital, Jan. 22, 1962; aged 69 y. 5 m. 24 d. On March 17, 1916, he was married to Flossie May McFerren, who survives. Also surviving are 4 sons and one daughter (Huber, Huntington, Ind.; Lester and Junior, Waynesboro, Pa.; Rennis, Marion, Pa.; and Mrs. Orville Bakner, Waynesboro). He was a faithful attendant at the Fox Hill Mission. Funeral services were held at the Poe Funeral Home, Waynesboro, Pa., Jan. 24, in charge of Lester Misner and Harvey E. Shank.

**Brubacher, Benjamin S.,** son of John M. and Barbara (Steiner) Brubacher, was born in Ontario, Aug. 9, 1879; died at Hawkesville, Ont., Feb. 20, 1962; aged 82 y. 6 m. 11 d. On Dec. 26, 1906, he was married to Anna Magdalena Diefenbaker, who died Nov. 7, 1957. Surviving are 4 daughters (Emma—Mrs. Noah F. Martin, Ada—Mrs. Ezra H. Frey, Melissa—Mrs. John F. Martin, and Viola—Mrs. Samuel G. Martin), one brother (Henry), and one sister (Mrs. Christian R. Frey). He was a member of the Elmira Church, where funeral services were held Feb. 24, in charge of Howard S. Bauman, assisted by John Rea; interment in St. Jacobs Mennonite Church Cemetery.

**Burkhalter, Anna,** daughter of John A. and Anna (Tschantz) Lehman, was born in Wayne Co., Ohio, Jan. 5, 1878; died at her home near Kidron, Ohio (the same home in which she was born and lived all her life), Feb. 23, 1962; aged 84 y. 1 m. 18 d. In Nov. 1, 1906, she was married to Louis Burkhalter, who died Nov. 14, 1954. She is the only surviving member in a family of 10 children. Surviving are 2 sons (Wilson, Massillon, Ohio; and Lester, Apple Creek, Ohio), 2 daughters (Emma, at home; and Sarah—Mrs. Jacob S. Miller, Smithville, Ohio), 14 grandchildren, 2 great-grandchildren, 2 stepgrandchildren, and 8 step-great-grandchildren. One daughter, one infant son, and twin sons who were dead at birth preceded her in death. She was a member of the Kidron Church, where funeral services were held Feb. 27, in charge of Reuben Hofstetter, Isaac Zuercher, and Bill Detweiler.

**Burr, Florence (Cox),** was born at London, Ont., June 16, 1892; died at Alpena, Mich., Jan. 27, 1962; aged 69 y. 7 m. 11 d. On Nov. 28, 1912, she was married to Stanley Burr. Surviving are 3 children (Richard and Margaret, Lachine, Mich.; and Cecil, Hillman, Mich.) and 11 grandchildren. She was a member of the Wellington Mennonite Church. Funeral services were held at the Bannock Funeral Home, Jan. 30, in charge of Harvey Handrich and Harold Sharp; interment in King Settlement Cemetery.

**Good, Ivy E.,** daughter of David and Mary (Schneider) Bender, was born in Brecknock Twp., Pa.; died at the General Hospital, Lancaster, Pa., Feb. 17, 1962; aged 70 y. She was married to Joseph A. Good, who preceded her in death. Surviving are 10 children (Lester, East Earl; Howard, Akron; Marvin, Blue Ball;



Warren, Barville; Earl, Terre Hill; Harry, New Holland; Grace—Mrs. Clayton Horning, Terre Hill; Anna—Mrs. Earl Hoover, New Holland; Beatrice—Mrs. Wayne Brubaker, East Earl; and Jennie—Mrs. Arthur Weaver, with whom she resided, Reinholds), 27 grandchildren, one great-grandchild, one sister (Katie—Mrs. Elmer Good, Denver), and one brother (Charles, New Holland). She was a member of the Bowmansville Church, where funeral services were held Feb. 20, with Moses G. Gehman and Benjamin F. Weaver officiating.

**Kaufman, Lynn Douglas**, son of Marvin and Ruth (Hershberger) Kaufman, was born at Hollsopple, Pa., Oct. 5, 1955; died at the Memorial Hospital, Johnstown, Pa., Jan. 17, 1962; aged 6 y. 3 m. 7 d. In addition to his parents, he is survived by 2 sisters (La Vann and Lori Jean) and his grandparents (Mr. and Mrs. Calvin Kaufman and Mrs. Norman Hershberger). Funeral services were held at the Stahl Church, Jan. 20, with Sanford Shetler, David Alwine, and Melvin Nussbaum officiating.

**Kreider, Anna L.**, daughter of Henry D. and Elizabeth Heller, was born Aug. 15, 1868; died Sept. 28, 1961; aged 93 y. 1 m. 13 d. She was married to John H. Kreider, who died in December, 1935. Surviving are one son (Amos, Lititz), 11 grandchildren, and one brother (Enos L., Lancaster). One daughter preceded her in death. She was a member of the East Petersburg Church, where services were held Oct. 1, in charge of Emory Herr, Christian Frank, and Irvin Kreider.

**Kreider, Isaac S.**, son of Benj. H. and Ella Nora (Stoner) Kreider, was born Jan. 24, 1895; died Feb. 22, 1962, at the Lancaster County Home, after an illness of several weeks; aged 67 y. 29 d. Surviving are his stepmother (Liz-zie R. Kreider) and 3 brothers and 2 sisters (Elmer S., Abram S., Jacob S., Bertha S. Harnish, and Nora—Mrs. H. Blair Otto). One brother preceded him in death. He was a member of the Mountville Church. Funeral services were held at the Koser Funeral Home, Feb. 24, in charge of Christ Frank.

**Kuepfer, Esther Marie**, infant daughter of Ivan and Susan (Jantzi) Kuepfer, Peffers, Ont., was born at the Listowel Memorial Hospital, Oct. 21, 1961; died at the Listowel Memorial Hospital after a few days' illness of pneumonia, Feb. 20, 1962; aged 3 m. 30 d. Surviving are her parents, 3 sisters (Laurene, Beatrice, and Elizabeth), and her grandparents (Mr. and Mrs. Ezra Kuepfer). One sister preceded her in death. Funeral services were held at the Riverdale Church, Millbank, conducted by Menno Zehr and David K. Jantzi.

**Nofzinger, Emma E.**, daughter of Jephtha and Mary (King) Wyse, was born near Archbold, Ohio, Oct. 13, 1870; died at the Blosser Nursing Home, Wauseon, Ohio, Feb. 20, 1962; aged 91 y. 4 m. 7 d. On March 22, 1892, she was married to Albert Nofzinger, who died Jan. 5, 1946. An infant daughter also preceded her in death. In 1908, they took an orphan child, Laura M. Wyse, and cared for her until she married. Laura also preceded them in death, leaving two sons, who also were cared for in Emma's home. Four brothers, 3 sisters, and a foster grandson also preceded her in death. Surviving are one sister (Mrs. Elizabeth Short), one foster grandson, and 3 foster great-grandchildren. She was a member of the Central Church, where funeral services were held Feb. 23, in charge of Charles Gautsche, Dale Wyse, and P. L. Frey; interment in Pettisville Cemetery.

**Plank, Oliver Joy**, son of Christian C. and Lydia A. Plank, was born near Garden City, Mo., Sept. 12, 1878; died at Garden City, Feb. 26, 1962; aged 83 y. 5 m. 14 d. On Jan. 11, 1905, he was married to Ida Teresa Schrock, who died in 1932. This union was blessed with 5 sons and 3 daughters. After her death,

an aunt, Mrs. Ida Morrell, helped him in the responsibility of caring for the family still at home. On April 29, 1950, he was married to Clara Neuschwander, who survives. Also surviving are 7 children (Clayton, Glada, Roy, Stanley, Albert, Robert, and Gerald), 3 brothers (Christy, Marion, and Orlic), one sister (Sylvia Hostetler), 13 grandchildren, and 20 great-grandchildren. One daughter, 5 brothers, and 2 sisters also preceded him in death. He was a faithful member of the Mennonite Church.

**Schmucker, Mary**, daughter of Daniel and Jacobina Lantz, was born at West Unity, Ohio, Dec. 14, 1881; died at the Vernier Nursing Home, Archbold, Ohio, after a long illness, Feb. 5, 1962; aged 80 y. 1 m. 22 d. On June 8, 1913, she was married to Melvin Schmucker, who died in 1945. Her husband had been in poor health for a number of years, and her brother Peter had come to help care for him. After her husband died, she and her brother lived in her home north of Pettisville, Ohio, until she had to go to the nursing home when complications from a stroke and a broken hip developed. Surviving are her brother and 14 nieces and nephews. She was a member of the Central Church, where funeral services were held Feb. 8, in charge of Henry Wyse, Charles Gautsche, and Dale Wyse.

**Schrock, Eldora Grace**, daughter of Elhanan and Naoma Emma (Hostetler) Byler, was born near Garden City, Mo., March 8, 1891; died at the Harrisonville (Mo.) Memorial Hospital, Feb. 21, 1962; aged 70 y. 11 m. 13 d. On Dec. 24, 1909, she was married to Daniel Ora Schrock, who survives. Also surviving are 7 sons (Clifford, Washington, Ill.; Leonard, Latour, Mo.; Daniel, Eaton Rapids, Mich.; Eldon, Lexington, Ill.; Maurice, Pontiac, Ill.; Coburn and John, of Garden City, Mo.), 3 daughters (Bernice—Mrs. Chester Yoder, Creighton, Mo.; Zana—Mrs. Ralph Smith, Henry, Ill.; and Rosalee—Mrs. Eli Gingerich, Goshen, Ind.), 29 grandchildren, one great-grandchild, 2 sisters (Mrs. W. L. Geiger, Topeka, Kans.; and Mrs. Florence Reed, Garden City, Kans.), and 2 brothers (Leonard, Wilmette, Ill.; and Ross, Liberty, Kans.). Two brothers and 4 grandchildren preceded her in death. She was a member of the Sycamore Grove congregation.

**Strite, Annie G.**, daughter of John E. and Anna (Good) Horst, was born near Maugansville, Md., Dec. 12, 1869; died at her home near Leitersburg, Md., Jan. 27, 1962; aged 92 y. 1 m. 15 d. On Nov. 28, 1893, she was married to Daniel M. Strite, who was ordained to the ministry on June 6, 1901. He preceded her in death just 6 years to the day, having died Jan. 27, 1956. She spent her entire married life in the same house. Her youngest daughter, Martha, and her husband moved in with her after the death of her husband. Surviving are 6 children (Amos W., Cora M.—Mrs. Fred Albin, Rhoda H.—Mrs. Harry Weber, Ruth N.—Mrs. Amos E. Martin, Martha G.—Mrs. Aden Strite, and John Menno, all of near Hagers-town), one brother and one sister (Michael and Fannie Horst, both of Maugansville), 26 grandchildren, and 55 great-grandchildren. One infant son, one grandson, and one great-grandson preceded her in death. She was a member of Miller's Church, where funeral services were held Jan. 31, in charge of Samuel Martin and Irvin Shank.

**Thomas, Jacob Earl**, son of Samuel and Amenda (Horner) Thomas, was born at Hollsopple, Pa., Aug. 14, 1886; died at Johnstown, Pa., Dec. 10, 1961; aged 75 y. 3 m. 27 d. On Oct. 24, 1909, he was married to Barbara Yoder, who survives. Also surviving are 5 children (Beula—Mrs. Fred Sakon, Jr., and Twila—Mrs. William J. Hill, Haines City, Fla.; Lester Earl, Geistown, Pa.; Delmar Carl, Davidsville; and Zona Marie—Mrs. Glenn Berkshire, Pettisville,

Ohio), 16 grandchildren, 4 brothers and one sister (Harry, Owen, and John, all of Thomas Mills, Pa.; Robert S., Alum Bank, Bedford, Pa. and Stella—Mrs. Harry Shetler, Hollsopple). Preceding him in death were one daughter, one grandson, 2 brothers, and one sister. He was a member of the Kaufman Church. Funeral services were held at the Thomas Church Dec. 13, in charge of Harold E. Thomas, Charles Shetler, and Aldus Wingard.

**Tyson, Abram M.**, son of Jacob and Sarah (Moyer) Tyson, was born in Bucks Co., Pa., June 18, 1869; died at the Zohman Convalescent Home, Richlandtown, Pa., Jan. 23, 1962; aged 92 y. 7 m. 5 d. On Sept. 10, 1892, he was married to Clara Hockman, who died in 1937. Surviving are 4 sons (William, Perkasio; Raymond, Fountainville; Howard, Perkasio; and Lloyd, Springfield), 13 grandchildren, and 22 great-grandchildren. He was a member of the Deep Run Church, where funeral services were held Jan. 27, in charge of Wilson Overholt, Abram Yothers, and Erwin Nace.

**Wade, Grace (Hauger)**, was born at Chicago, Ill., June 1, 1898; died at the Community General Hospital, Sterling, Ill., Feb. 13, 1962; aged 63 y. 8 m. 12 d. In 1916 she was married to Glen Wade, who survives. Also surviving are 2 sons (Paul and Orville, of Sterling), one daughter (Lois Ann Wade Olson, Moline, Ill.) and 3 brothers (Will, Lemul, and Charles). She was a member of the Science Ridge Church, where funeral services were held Feb. 15, in charge of A. C. Good and J. Frederick Erb.

**Weaver, Mary Elizabeth**, daughter of Eli and Sarah (Yoder) Blosser, was born at North Lima, Ohio, May 15, 1892; died at the Sarasota (Fla.) Memorial Hospital, after a long illness, Feb. 28, 1962; aged 69 y. 9 m. 13 d. On March 4, 1915, she was married to Clarence C. Weaver, who survives. Also surviving are 2 sons (Arthur L., Elkhart, Ind.; and Paul E., North Lima, Ohio), one daughter (Helen—Mrs. Carl Lehman, Jr., Bradenton, Fla.), 2 brothers (William, Chicago; and Noble, North Lima), and 6 grandchildren. One son and one daughter preceded her in death. She was a member of the North Lima Church for many years, but recently transferred her membership to the Bay Shore Church, Sarasota. Funeral services were held at the Robert's Funeral Home, Sarasota, March 1, and at the Midway Church, Columbiana, Ohio, March 5, in charge of David Steiner, assisted by Paul Yoder.

**Whetzel, Silas Benjamin**, son of Noah and Nancy (Jenkins) Whetzel, was born in Hardy Co., W. Va., Nov. 12, 1882; died near Petersburg, W. Va., Feb. 16, 1962; aged 79 y. 3 m. 4 d. He was married to Dora Mongold. Surviving are 10 daughters, 3 sons, 2 brothers, 58 grandchildren, and 51 great-grandchildren. He was a member of the Pleasant Grove Mennonite Church. Funeral services were held at the Sycamore Brethren Church, Feb. 18, in charge of Lloyd Hartzler and Gordon Wenger.

**Wyse, Myrtie Marie**, daughter of Wm. B. and Clara (Beck) Nofziger, was born at Wauseon, Ohio, Dec. 9, 1926; died of acute virus pneumonia at the Wauseon Hospital, Feb. 27, 1962; aged 35 y. 2 m. 18 d. On Oct. 6, 1946, she was married to Orval D. Wyse, who survives. Also surviving are 2 daughters and 2 sons (Suzette, Joan, William, and James), her parents, 3 brothers and 5 sisters (LaVern and Olen, Wauseon; Lawrence, Archbold; Orpha, at home; Berneda—Mrs. Joe Stuckey and Ada—Mrs. Earl Stuckey, both of West Unity; Marjorie—Mrs. Cal Short, Archbold; and Virginia—Mrs. Herbert Nofziger, Morenci, Mich.). She was a charter member of the North Clinton congregation and active in the work of the church. Funeral services were held at North Clinton, in charge of E. B. Frey and Olen Nofziger.



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## Summary

Total

## Rules of Sale

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# Gospel Herald

*At least one million Americans are chronic alcoholics.  
More than fifty million others are potential alcoholics.  
What has the church to say to them?*

TUESDAY, MARCH 27, 1962  
VOLUME LV, NUMBER 13

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## Drowning in Drink

By Bob Detweiler

Times have changed. Back in the old saloon days and during prohibition, drinking had somewhat of a social stigma attached to it. Today that situation is reversed. The drinking of alcoholic beverages is not only accepted; it is almost socially demanded. In some of our small towns the drinker may still be frowned upon, but in most of our big cities drinking is considered smart.

This whole change in attitude is reflected in the fact that just a few years ago there were quite a number of nationally prominent magazines and newspapers which would not permit alcoholic advertisements. But today that number is very, very small. There is not one industry which has done a better job of infiltrating our communication avenues than the liquor industry.

Drinking has become the popular thing and the army of drinkers is marching upon those who don't drink. It is becoming increasingly difficult for a nondrinker to justify his principles in a society where drinking has become so widely accepted. Social pressure becomes awfully strong, particularly during the high-school and college days. I can well understand how many of our youth who would really prefer not to drink become convinced that they must for social reasons.

Let me quote a few paragraphs from Dr. Peter Eldersveld:

"You go into many American restaurants these days, and before you can get a chance to look at the menu the waitress asks: 'What would you like to have from the bar?' If you say you don't want anything, you are a little odd, and a big disappointment. Most of the people around you drink before they eat. And that's good for business. There's more profit in selling beverages than in selling food. . . .

"You take a bus or a plane or a train, and there's always a good chance that you'll run into someone who had too much to drink. You take a walk at night in many sections of our big cities, and you have to get out of the way for drunkards. You go to the parks, and there they are again. And no wonder, for there are saloons on every conspicuous corner, and on many others that are not so conspicuous. Beggars on the street ask you for money, and you can tell by the smell of their breath that they are not hungry, but thirsty.

"And then, of course, there are the cocktail parties which the so-called respectable people put on to demonstrate their social status and to satisfy the thirst of their sophisticated friends. Their houses would not be fit to live in without a bar. You just can't get into this bracket of society if you don't participate in social drinking these days. And if you happen to be in a group where drinks are served, and you express a preference for something nonalcoholic, you have to do it with polite courtesy, respectfully, almost apologetically, with some ridiculous excuse, lest you insult all these fine people and offend your host. Yes, this has been rightly called the cocktail age—very smart, very modern, but the beginning of the end for millions of people



## Conversation

BY LORIE C. GOODING

And was it red as fire,  
or was it gold?  
Eve, why such great desire?  
Eve, why so bold?

"Oh, it was lovely fruit,  
and sweetest food.  
I thought: From such a root  
springs nought but good.  
And from it light did sift  
to glad the eyes;  
and then, it had the gift  
to make one wise.  
The serpent said again,  
Ye shall not die.  
And I believed him then.  
I can't think why."

Eve, that was little gain  
at awful cost—  
death, sickness, sin, and pain,  
and Eden lost.

who go from cocktails to alcoholism, from social drinking to social disgrace, from dissipation to disease and death and doom."

Is there no reaction which we can take to such a situation which may at least show that there is another side, which will show that drinking, be it social or otherwise, is not the epitome of good and gracious living? Let me quote what Glenn D. Everett, Washington Correspondent for the Religious News Service, says in his leaflet, "You Don't Have to Drink":

"I wish our churches would be franker with young people. I wish they would tell any young man entering a profession calling for social contacts that he's going to face the problem, that many of his associates will drink, and that drinking will be expected of him—unless he makes up his mind that he's going to refuse flatly. I wish they'd tell the girl who's going to marry a young man entering the business world that as the wife of an aspiring professional man she's going to have to face the problem of liquor and help her husband meet it. I wish our pastors and youth counselors would deal with this problem more realistically because unless we really let young people know what they're going to face in the way of social pressure and give them good, concrete reasons for resisting it, we're going to leave our youth unprepared."

Let's look at some of the figures which help us to get a clear picture of the situation as we face it in our country today. I believe that these statistics in themselves give plenty of good reason to believe America will never drown her problems in drink, but may drown herself. In the United States there are now over 5,000,000 alcoholics. That is a conservative figure. Some say there are 6,000,000 and at least one authority estimates the number at 7,000,000.

Of this number, at least 1,000,000 are suffering from severe chronic alcoholism. The United States Department of Health calls alcoholism the fourth most prevalent disease in the nation. Only three are more common: heart trouble, cancer, and mental illness. Of our adult population, one out of twelve is an alcoholic. We have the largest army of alcoholics in the world. France has just about as many proportionately.

Most recent estimates indicate that over 60 million adults in America are users of alcoholic beverages. It should be clearly kept in mind that the majority of these people partake of alcohol for the sake of the emotional lift they receive. The drinker is enabled to pull about him curtains which shut out reality. It gives him a feeling of well-being, supports his ego, enables him to overlook his failures and forget his loneliness.

But is the end result one which should be classified as contributing to the well-being of the individual and the society in which he lives? That's the real question. Listen to a few more figures. Our nation spends three times as much for liquor as for religion. The liquor industry spends \$250 million a year on advertising—not a small amount of that figure going for billboard advertising along our highways.

But it is on these very roads, where healthy men and women represent liquor and lighthearted happy living as going hand in hand, that 60 per cent of all deaths and injuries due to highway accidents are directly traceable to drinking. That's about 25,000 people a year who either lose their lives or are injured because of drunkenness on the part of drivers.

Think of the ire and indignation which would be ours if a city of 25,000 was demolished by an enemy bomb. Even the drinkers would then cry out, "This means war!" But since it comes through drinking, we think nothing of it—even call it "gracious living." I can see nothing gracious about it.

(Continued on page 302)

## Our Readers Say—

I should like to add a word of testimony to the article, "Are Mennonites an Ethnic People?" (Jan. 30), by Roy Koch. I think that many of our people are not aware of the way they contribute to the feeling so common among those of us who were once "outsiders" that in many ways this is still our status.

About two years ago, the Lord gave me what I believe was very decidedly an answer to prayer in leading me to the Mennonite Church. Little did I know, however, that in a way could never really "belong" to the group with which I shared so deeply in matters of spiritual conviction.

It soon became apparent that it was impossible for me to be introduced to any group of Mennonites without hearing the shocked response: "Parsons? That isn't any Mennonite name, is it?" or "That's an unusual name; are you a convert?" Well, yes, in a sense, I guess I was—but what in the world were the rest of you, who have the proper pedigree? Did we not all need conversion to faith in the Saviour? But one is never quite a member of the "in" group unless he can compare third cousins with at least somebody in the group he is entering. Such curiosity is, I know, certainly not intended to show a feeling of exclusiveness, but I know just as clearly that, had I not been so certain of the Lord's leading to this group, I would not have stayed in it very long. It is a hard thing to search for fellowship, and find that likeness of faith seems to mean little if one's name happens to have the wrong sound.

When our engagement was announced, I took a lot of good-natured teasing about getting a "proper Mennonite name." This was rather enjoyable—and I partly believed that maybe at last the startled questions would stop. But this, of course, did not happen. My husband and I have done considerable traveling since our marriage, and now the question has simply changed to, "What was your name?" Another change is in the response, which is simply a curt "Oh," accompanied by a look that says, "I guess he married an outsider and persuaded her to join the church." It is a temptation to include in the introduction the information that I was a Mennonite, by choice, before we met.

Why is it so strange that someone should want to come into our fellowship? Why are we in it? Is this all a case of mere inertia, or do we believe that our principles are dictated by the Word of God? If this is true, surely others can find agreement with them on their own, with His guidance.

Yes, as Bro. Koch has said, there have been a few outstanding "converts." But there are quite a few more, who have come into your number out of conviction that this is how God would have them live and serve, who are not outstanding. You will likely never hear our names, or see them in print, except when one of us screws up the courage to try to speak for the benefit of the others. But please, Christian brother and sister, if you should meet a Mennonite whose name sounds a bit unfamiliar, don't scare him off by challenging his right to be among you. He is likely quite sensitive

(Continued on next page)

### GOSPEL HERALD

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## *The Worthy Worshiper*

Whom would you invite to live with you in your house? It would have to be someone who would fit into and contribute to the atmosphere of your home. It would be someone whose presence would be no embarrassment to you.

In Psalm 15 we have a discussion of qualifications for living with God. God is the host; who can be the guests? He has the right to set the moral and ethical requirements for entrance to His dwelling.

Not that we need to be afraid to enter. He wants us to come. He gives a hearty welcome to His bountiful provisions. It is a marvelous boon to be admitted into His presence.

Who can come? The qualifications given here are not in terms of ceremonies, ritual, robes, posture, or offerings. They are ethical: integrity, justice, and truthfulness are emphasized. Integrity speaks of the righteous walk; justice of the righteous work; and truthfulness of the righteous word.

Integrity must be the rule of life for one who would dwell in God's tabernacle. It is an integrity which is perfect and complete, without blemish, blameless, sincere, and whole. There must be no shady spots in the life, no sham, no hypocrisy. Such a person will be representative of God in his community, contributing thus to the needs of others. There must be no question of where he stands on moral matters. He must not be influenced by popular favor. He must set his heart on truth and integrity at any cost. "Blessed are the pure in heart: for they shall see God."

There are negatives here too. The dweller with God charts his course by certain restraints. He will not let his tongue get out of control. He will not pass on some news that can do no good. He refuses to be a sewer pipe of filth and scandal. He will not approve a scoundrel, not whitewash iniquity.

Such a person honors those who are of true metal. And such discernment brings glory to the heart of the Great Examiner.

Those whom God can approve consider a sacred thing. Their inner honesty of soul makes dishonest conduct impossible. What does God's X ray show that we really are?

God's righteous companion will not enrich himself at the expense of an unfortunate neighbor. He has no compelling desire for a lot of money. He holds it wrong to take advantage of another's necessity.

The ideal worshiper has clean hands because his heart hates injustice.

All of us want our lives to be soundly based. Such a firm foundation is found in God's house.

God can make high demands because He makes possible all that He asks. He has high purposes for us. Let us seek them.

"One thing I of the Lord desire,  
Though all my path has mire been;  
Be it by water or by fire,  
Oh, make me clean.  
Oh, make me clean!"

—E.

## *The Servant Dollar*

Several weeks ago we wrote of people who want to be affiliated with the church and to enjoy its benefits, but are unwilling to pay their fair share of the expenses. We likened these people to the hitchhikers who go along for the ride, but buy no gasoline or tires.

Another form of hitchhiking is a selection of the part of the expenses of the church which we will help to pay. There are people who are attracted to the more striking causes which call for support. They go for the new and the spectacular. The new mission field, the relief need caused by some sudden hurricane, tornado, or flood, the once-for-a-lifetime building project—these seize the imagination and trigger the liberality. But the ongoing things—pastoral support, coal or gas bills, travel and postage bills, rent and utilities, the refugees that are stuck in their misfortune year after year, the overseas missions that give their witness through many years—these needs have lost their appeal for the spasmodic giver to the spectacular causes. To keep him giving the church must keep turning up new needs with strong emotional appeal.

Now there are these new and sudden causes. And it may be fortunate in a way that there is this reservoir of resources that can be appealed to for the extraordinary or the new. But it is still more fortunate that there are those who can be counted on in the long pull. Their regular giving keeps the missions going that the others start. Their deeply motivated giving to the Lord pays the chore expenses that make it possible to carry on a day-by-day program, that maintain the structure which is ready for the emergency situations.

And so this specified giving only to the most striking causes can be a selfish thing. Such a giver is saying to the church, "Let the other members do the ordinary so that the extraordinary can fall to me. Let the others take care of the daily-run expenses so that I can hold my giving for the new or the more interesting causes. I will lead the way on the frontiers, and when my interest lags, the others can inherit my burden while I wait to be stirred again."

God bless the spasmodic giver, for the Lord's cause can use his unpledged and unexpected dollars. But may He bless also the less emotional giver, who can gladly give to the Lord without telling Him how to use it, who can give to a board or institution in full confidence that faithful and able brethren will wisely administer the gift.

The Christian is called to be a servant, a slave. He is the servant of the Lord, redeemed from the service of sin to take up the service of this divine Master. He is the servant of the brethren in the church, as is symbolized when he washes his brother's feet. He is also the servant of the whole world of men, giving himself and all that he has for the world's need.

Likewise the money of the Christian is servant money. It serves the Lord, to whom it really belongs. It serves the church, consecrated by the individual member to brotherhood needs. And it serves the world, devoted to the salvation and the welfare of men, women, and children of every country, supplying the proclamation of the Gospel and the requirements for happy living.

The Christian's dollar, therefore, is a servant dollar. It does not put on magisterial airs, disdaining one type of labor to choose a preferable one. It goes where it is sent, asking no questions. It knows that most servant work is chores. It shuns rather than seeks the limelight. It is glad to lose its identity in the generality of getting the Master's work done. It is not ambitious of credit or honor or specified mention. Like its master's Master, it takes upon itself the form and the function of a servant. It does not give orders; it takes them. It does not specify tasks for itself; it is ready for anything.

Lord, make me Thy servant indeed, and use my dollars for whatever need Thou through Thy church dost decide.—E.

### OUR READERS SAY

(Continued from preceding page)

about not quite belonging anyway, and may well decide that he has made a mistake. Hold off on the curiosity until the hospitality that does come so naturally to you has made him feel welcome and accepted—then he will be glad to share the story of his coming to our church, and, more important, to our Lord.—Mrs. Aaron Martin (formerly Ruth Parsons), Hesston, Kans.



## Where Do We Read It?

BY ORRIE D. YODER

How often do we read, or hear repeated, the expression or one similar to it, "Christ paid the full penalty for our sins."

Where, either in Old Testament types, or in New Testament teaching, is this "penalty" view held forth?

When the people of Israel were born into a nation for God by the redeeming "blood" of the slain "lamb," they were told that "the blood" shall be to them a "token" of their safety, but does the Scripture imply that the slain "lamb" paid the *penalty* for their sins?

On the Day of Atonement the high priest was to take the blood of the sacrifice and "make an atonement" for his own sins, and for the sins of all the congregation. Does this idea of atonement mean the same as *paying the penalty* for sins?

When the psalmist as a sinner praises God for His love and mercy, does he say, "Thou payest the penalty for my sin"? Says he not rather, "Thou *forgavest* the iniquity of my sin" (Psalm 32:5)?

When the Lord said to the penitent prophet, "Lo, . . . thine iniquity is taken away, and thy sin purged," could the idea of paying the "penalty" have been the same? Isa. 6.

When the final restoration of Israel is brought into the view of the prophets, will the Lord have paid the *penalty* for their millenniums of disobedience and wanderings, or will the Lord really "forgive their iniquity, and . . . remember their sin no more," according to His Word? (Cf. Jer. 31:34; Mic. 7:18-20.)

Coming to the New Testament parable used by our Lord Himself concerning forgiveness, did the rich king *pay* the terrible debt owed to him by his unfortunate servant, or did he *forgive* him the debt he could not pay? Matt. 18.

Turn to the New Testament command enjoining us to be "tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). Should this signify that we "pay the penalty" of each other's wrongs, or *forgive* in love, as God has done to us?

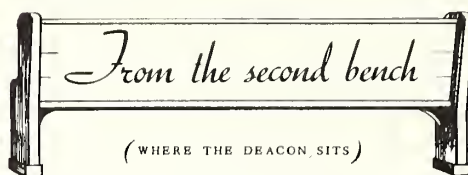
Furthermore, we are told that Christ "is the propitiation for our sins . . . also for the sins of the whole world" (I John 2:2). Can the word "penalty" be harmonized with the word "propitiation" (atoning sacrifice, mercy seat, covering)? God sent His Son "to be the *propitiation* for our sins" (I John 4:10).

In the last book of Scripture, we have the refrain, "Unto him that loved us, and washed us from our sins [freed us from our sins] in his own blood" (Rev. 1:5).

Did a just God make His Son pay the penalty for all our sins and for all the

sins of the whole world, or does our God of love for Christ's sake *forgive* sin because "Mercy and truth are met together; righteousness [justice] and peace have kissed each other" (Psalm 85:10)?

Belleville, Pa.



## Be Your Own True Self

I believe in improving ourselves in every way we can, including learning from others. But in doing so we do not want to lose our own personal way of doing and saying things.

When Paul said, "Be ye followers of me, even as I also am of Christ," I am sure that he was talking mainly about doctrine, because if the people would have "mimeographed" him in everything, no one would have married. So as we learn from others, and study, and read, and thus improve ourselves in the Master's work, let us try to retain our true self and the good part of our own manner in which we do and say things. An imitation often spoils performance because the one you may be imitating has his talent naturally and can use it so. So be your own true self. Speak your own true thoughts, and the Lord will bless you abundantly. He made you too.

## Prayer Requests

(Requests for this column must be signed)

The two projects among the mentally retarded, the NICHEE, a re-educational program for small children, and the ATELIER, giving work to retarded youth (15-30 years), are making excellent progress. Pray for the Chatenay-Malabry France, congregation in its contacts with the parents of these persons as well as with the medical, social, and administrative authorities that a positive Christian witness may be given.

Pray for these Japanese Christians who are in responsible positions: at Nishibetsu Okamura Sensei; at Nakashibetsu, Uratomi-san and Ota Sensei, the head teacher.

Pray for the literature program in India and especially for the VBS workshop that are being conducted at this time. Pray also for the Mennonite Literature Committee as it plans for this work.

Pray that the MYF Cabinet meeting March 30, 31, and April 1 may be focused on the concerns of Jesus Christ for the youth of the church.

Pray that God will call forth adult partners for our youth programs that will be effective reapers of the great harvest.

Pray for God's direction as the general mission board closes its fiscal year March 31 and as missionaries and administrators plan next year's program. The financial picture is approximately \$55,000 worse off this year than last year.

## Our Mennonite Churches: Alsace Manor



The Alsace Manor Church is located northeast of Reading, Pa. It was built in 1954, as an outstation of the Bowmansville congregation. Warren W. Martin is the pastor. The membership is 33.



# One Little Cigarette

By Lorenzo Schlabach

One little cigarette. There it was. The lock inspector had gone through the laying house, checked everything, and after a brief hat had gone to his car. He had drawn a cigarette from his shirt pocket and had driven away.

On my next trip to the henhouse I noticed one brand-new cigarette lying there. At last I had just what I wanted. With great care I took the measurements, length and diameter, and jotted it on a feed tag. Conveying the cigarette into the wood stove began wondering where I had put the other information which I had stowed away months before. I could almost remember the figures, but I wanted to be sure.

This is the way it started. In a report on the production and utilization of various farm products there were some startling figures about the size of the U.S. tobacco crop. Most staggering was the number of cigarettes manufactured annually. . . .

Among other things the report had commented that the old-time spittoon had given way to the ash tray. Plug tobacco had, in 20 years, fallen from 230 million pounds to 80 million; still a sizable *chaw*. Cigarette manufacturing, however, runs around 410 billions annually.

Those 410 billion cigarettes laid end to end would make 1,939,938 miles, plus 4,160 feet. This would reach 775 times around the earth, making a belt of cigarettes 21 feet wide. . . .

Who has despised the day of little things? One little cigarette with so many brothers is just the beginning. The task of burning all these, one at a time, as incense to the old Nicotine became too much for men. So the women pitched in and are making quite a showing.

Is everybody happy? Well, the growers are well pleased if they can get an acreage allotment. Federal and state governments are getting quite a sum in taxes. I see here something about the states getting 445 millions in taxes as well as something about the federal government getting 10 cents a pack, which had formerly been only 7 cents.

Advertising mediums seem to be getting long well. Ask someone who knows what a big billboard "splash" costs. Yes, and then the ads in the popular magazines! One of the most popular, whose circulation runs into millions, carries a number of full-page color cigarette ads in every issue and advertising rates for one time, four-color, full-page, are over \$39,000; backcover over 50,000. (No, not fifty dollars; it is fifty thousand dollars!) It is quite common to see trucks painted to indicate that they haul exclusively manufactured tobacco, proving that the smaller middleman gets enough

out of it to stay in business. The retailer tells me that there is not much profit in selling tobacco, but that he has to carry it to bring the customers in.

I hear someone in the back part of the audience protest that tobacco also has its beneficial uses. Yes, that is true. Tobacco powder has been found helpful in destroying intestinal parasites, exterior parasites such as lice and mites, and in sprays for plant lice. Perhaps there are other uses of which we know nothing. But these uses require so small a portion of the entire crop that I have never even seen it mentioned in a utilization report. Should the time ever come when it will be used only for beneficial purposes, not a great many acres would be needed to grow the needed supply.

It is reported that this country has 96 million smokers. I cannot vouch for this figure. It seemed to me this was impossible, since this would be well over half the population. Be that as it may, we know that we take note of the man who does not smoke, and a smoking woman is no longer uncommon. At least there is ample help to inhale and puff a lot of nicotine.

But who pays this enormous bill, advertising and all? The consumer, of course! What does it cost him? It seems to be right in the neighborhood of five billion one hundred and twenty-five million dollars (\$5,125,000,000). H-m-m-m-m! Looks as though he could make a better investment.

What does he get for this stupendous price? SMOKE! What a pity! Is it right that the god Nicotine should be so demanding and that men should obey him to that extent? I make a motion that we throw him out!

But some say it gives them a "lift." That term was coined by the tobacco promoters. The human body does not receive the invader nicotine kindly at first, but will react more or less violently to the insult. It is only after continued dosing that nature will submit and adjust to its debasing effect. After this is fully established the body may call for another dose and get a "lift."

The smoke mentioned above is not the only smoke that comes from this expensive investment. Authorities tell us that fully half of the fires in our country are caused by smokers. In dollars our annual loss by fire is \$1,275,000,000. Half of this sum would give an additional \$637,500,000 to add to the cost of nicotine smoke. Eleven thousand three hundred people perish in the flames. Smoking then is responsible for 5,650 lives lost, not mentioning the suffering of injured survivors. There is no scale of measurement to calculate the value of lives lost or the cost of pain and suffering.

Another big item that has to be taken into account is lung cancer. Medical science has been pointing a very stiff finger at cigarette smoking as a causative agent. Lung cancer has been steadily increasing for some years. As could be expected, tobacco interests challenged such findings with a blunt, "Prove it." Then they began fixing up filter tips. Some of these tips are mere *dummies*. Others are more or less effective. But it was found that if they filtered out too great a percentage of the harmful ingredients, the smoker's crave was left unsatisfied.

Medical men will need more time and money to convince the public of the startling facts. But they have evidence enough to boldly say the cigarette smoker's chances to become the victim of lung cancer are twenty to one greater than the nonsmoker's.

*Proof* of this is somewhat similar to a man falling to his death from a fifty-foot silo. Someone might assert that he died from heart failure brought on by fright, and not from the impact of falling to the ground. And proving these facts to tobacco fans is like proving an eclipse to a blind man.

United States health statistics indicate that in 1956 there were 247,357 deaths due to cancer, and of these, 32,197 were of the respiratory system. While everyone knows he will die sometime, few would choose to pass out by the cancer route. But there is strong evidence that the smoker is inviting just that. The heavier he smokes, the stronger are his chances of death by cancer.

It was found that the rate of death from lung cancer was 70 times as high among heavy smokers (two packs or more per day) as among nonsmokers. The death rate from heart disease is several times as high among two-pack-and-up men as among nonsmokers. It is a safe estimate that 100,000 die yearly as a result of this "pleasant" habit.

"Be not deceived; God is not mocked. . . . He that soweth with his flesh shall of the flesh reap corruption." Play safe. Do not smoke that first little cigarette!—Tract.

## Shelters or Souls

By DAVID L. BURKHOLDER

Today the world is near the point of mass hysteria over the threat of nuclear war. As international tension heightens, individuals grope for security. Some find at least a token, psychological security by jumping on the fallout shelter band wagon.

Just what is all of this shelter talk we've been hearing from all sides? Is there anything that gives validity to the fad of building shelters? How effective would these "burrows" be in the event of an all-out war? These are questions to which we



hear many answers, different ones every day, in fact.

It is not my intention here to attempt a technical answer to these questions as such, since most of us have already satisfied our minds on these basic facts. Rather, the intention here is to look at the ethical implications involved from the Christian viewpoint.

Each of us as Christians does, or at least should, realize our position in today's world society. We are pilgrims with a message. We are to seek here no continuing city but carry out the command of Christ to go preach, and to teach all nations. A literal fulfillment of this limitless undertaking will leave the Christian little time to engage in mass secular fads.

Millions around the world are seeking that which will give tranquillity and stability to life. We as Christians have, in Christ, that which gives soul-satisfaction and peace. Dare we do less than our example has commanded in disseminating this message of peace? We have a tremendous responsibility to needy, suffering humanity on the physical as well as the spiritual level. Do we, then, have the liberty to dig ourselves in when we should be going forth?

Just what are some of the ethical principles involved in building fallout shelters? One of the foremost questions is that of stewardship. Can the Christian conscientiously use upwards of \$1,000 of entrusted money for that which will provide only relative security from the aftereffects of a bomb and none whatsoever from the blast itself? The comparative cost of a bomb-proof shelter would be likewise prohibitive. Dare we even go along with the Civil Defense program when even the government is confused and uncertain as to the best course of action? As Christians our commands and directives are unmistakable.

Certainly we look with horror on statements made by some who say they would gun down their neighbors if their shelters were threatened with overcrowding. In crisis situations like this where the animal instinct is brought out in man, the Christian can have absolutely no participation. We have been called to something higher than self-preservation at all costs. Our best preservation lies in an aggressive declaration of the Gospel of peace.

However, we should not necessarily take an apathetic, fatalistic attitude toward this situation. Some basic preparation may well be in place for the Christian. But should we not rather be expending our primary efforts for that which has eternal rewards, the building of Christ's kingdom? In this age of anxiety and fear we as Christians dare not be guilty of hiding our light under a fallout shelter.

Harrisonburg, Va.

## Nehru Calls Us to Our Senses

By JAN GLEYSTEN, SR.

Many of us have been shocked by the recent military action of Nehru in taking over Portuguese Goa. I can understand this feeling. Yet we must realize that the cause for being shocked and the feeling of disappointment must be found within ourselves, and not in Nehru.

It is not probable that someone has undergone drastic inner changes when he or she comes to an action we didn't in the least expect. It is even less probable when such a deed is carefully premeditated. Nehru did not change; he even denied having changed. And Nehru did not betray Gandhi's teachings of nonviolence. He said he did not know what Gandhi would have done in this case, and he is honest in saying this.

The mistake is made by us.

We have, in our tendency to place our hopes and expectations in human beings, ascribed to Gandhi and Nehru a peace-mindedness equal to, or at least related to, that which Jesus of Nazareth expressed in His Sermon on the Mount, instead of praying for this spirit for ourselves—a spirit of absolute nonresistance. And now it becomes clear to us that they did not share this spirit.

We could have known this, but we rather closed our eyes to it, because we ourselves were not truly nonresistant, truly peace-minded in the spirit of Christ.

It was such an attractive ideal for us as power-wielders, incorrigible strivers—for us as eternally impatient ones on whom God showers so infinitely much patience. It was so comfortable to be able to say, "I don't use violence," and yet being able to force others to do what we want them to do. (After all, we know what is good and right!) It is so good not to find ourselves led like a sheep to the slaughter, like Christ and the softhearted martyrs of old. We did not want to become nonresistant in the way our Anabaptist forefathers meant to imitate Christ, but rather to achieve our ends with nonviolent coercion and power without violence.

It was a practical pacifism; it showed results. Much more so than the passionate self-offering in which Jesus at the cross tried to make us understand and accept His peace in nonresistant suffering, in non-resistant dying as the only way which leads to peace.

Once more, Nehru was truthful when he said that he didn't know what Gandhi would have done in the case of Goa. Rightly so. Gandhi fought for India's independence, and he found, except for his co-opera-

tion with Great Britain during World War II in the hope to make it serve his cause no reason to use other means than non-violent resistance. It was simply the effective strategy.

This view of Gandhi and Nehru does not sprout out of enmity, for among all politicians I know of none I respect more than Gandhi and Nehru. But I know that in their nonviolence there is violence, and that the peace of Jesus Christ, which the Mennonites who confess Him consider our unique spiritual heritage, is not the peace of Gandhi and Nehru. And we could not reasonably expect it to be, because even we, in our best moments, and by God's grace humbly pleading for the spirit which was in Jesus of Nazareth, may find ourselves only partly true to it.

Amsterdam, Holland.

## He Was Not

By MIRIAM B. NOLT

It would have been an inspiration to have known Enoch, of whom it is written "[He] walked with God: and he was not. . . ."

He had found a glorious truth of life that led to the blessedness of abundant living. This experience was realized, because Enoch walked with God. As he daily walked with God in this close companionship, he was not, but GOD WAS! As this walk continued, there was less and less of Enoch and more and more of God.

He must have been entirely filled with the consciousness of God, and as others observed him, they were aware of God. They saw God in the plans Enoch had for life, in his conversation, in his business dealings, in his home relations, in his reactions to the trying circumstances of life. It is probable that when the people of that day thought about Enoch, they thought about God; when they met him, they felt the touch of God. Why? Because he walked with God.

Have we, like Enoch, ceased to be, because the Lord has become the great "AM" of our lives? Are others aware of us or do they recognize God as we walk with them along the path of life, or work with them in the common tasks of earth? As they leave our presence, do they remember our personality, our ability, our cleverness and brilliance, or do they carry with them the touch of God?

This is only possible as we walk in the light with the Lord, for "the excellency of the power . . . [is] of God, and not of us.

Mt. Joy, Pa.



# † GENERAL CONFERENCE

## The Laborer Is Worthy of His Hire

Through the years our brotherhood has come to more clearly recognize the Scriptural teaching regarding the church's responsibility in supporting its workers and their families. Christ was quite clear on this by such passages as "the labourer is worthy of his hire" and "even so . . . they which preach the gospel should live of the gospel."

The Apostle Paul both by his teaching and by his example also made this quite clear. He recognized, however, that there may be some very exceptional circumstances that would make it difficult to observe this principle of our Lord which was intended for both Old and New Testament times. He was careful to make sure that the circumstances which would warrant setting aside this rule of Christ would be valid.

For at least two reasons Paul made exceptions. One was in the case of a church where there were lazy gadabouts. And in order to show these derelicts how the Christian should labor with his hands, Paul set aside the Lord's rule of support by the church, and worked with his hands. Another justifiable ground for exception was when a missionary went into new territory. His reasons were quite obvious for not first of all asking them to support him in preaching the Gospel; therefore, in such cases Paul sometimes labored with his hands. Unfortunately for many years, and in some instances today the exceptions determined the rule in this matter rather than the clear rule which the Lord has laid down.

Our church has generally recognized this throughout the years when it came to workers in institutions, including missions at home and abroad. However, the support was not always adequate, but it is gratifying to see the church's recognition of more fair support for those who are giving full time to the church's work.

However, it is only in recent years that there is coming to be a fair and fuller understanding of the implications of this Biblical principle. This leads those who are responsible for applying it to realize the need to take into account proper support during times of prolonged illness and retirement. During those later years one may not be in a position to be engaged in productive services for which there is normal support.

Many of our working brethren and sisters in nonchurch employment are now under social security, and therefore, in their cases, there will be some income during their years of retirement. Most church workers employed in institutions are now, likewise, covered by social security since the

1950 revisions made this possible. Many of our ordained brethren serving in local congregations likewise have employment which includes social security provisions or, in some cases, as with schoolteachers or those in certain industries, there are other retirement plans which will provide them some income.

Since there may be some lay or ordained church workers not included in social security, and since those who are included may not be sufficiently provided for through the social security provisions, the church has recognized her responsibility for this. Accordingly, a plan for retirement of Mennonite Church workers was proposed to General Conference in the August, 1961, session. This proposal has been referred to Mennonite Mutual Aid for further study and implementation. MMA has a competent committee working on this and it is hoped that such a plan will become available within the next year.

However, a very important thing which our ministers need to note is that the social security law was changed several years ago to permit ministers to be covered as self-employed persons. Coverage is obtained by filing waiver, Form 2031. There have been a number of extensions of the deadline for choosing coverage under these provisions. The final extension is through April 15, 1962. It is quite probable that this will be the last extension. This means that it would be open thereafter only to those who are newly ordained or whose status has changed. Change of status would mean that one would *begin* to have "earnings from self-employment of \$400.00 or more, some part of which was derived from the performance of service in the exercise of his ministry."

In other words, those formerly ordained who do not choose to avail themselves of these provisions by proper application to their local social security office on or before April 15, 1962, may thereby make it permanently impossible for themselves, their dependents, or their survivors to secure these advantages. This is only to emphasize that any of our ordained brethren, who for any reason may not yet be in social security as self-employed ordained ministers of the Gospel, would do well to reconsider this and decide whether or not they may yet choose to do so before the expiration date.

Any ordained minister not presently covered by social security as a minister, regardless of his own interest in or attitude toward social security, would do well to check immediately with his local social security office. As usual, these laws are quite involved. Ignorance may result in an unin-

tended injustice to one's dependents or survivors at some future date.

The involvement—and in this case, the generosity of the social security provision—is illustrated by the following provision:

"The survivors of ministers who die on or after September 13, 1960, and before April 16, 1962, would be eligible to take advantage of this extension. Such a survivor, as in the case of the minister himself had he lived, would have the opportunity through April 15, 1962, to file a certificate electing coverage of services performed by the minister before his death. A certificate filed by the survivor would be effective generally to cover the minister's services retroactively for one year just as if the certificate had been filed by the minister himself on the date of his death."

In such a case congregational or conference officers should be alert to assist a minister's survivor or survivors.

All of this is not to speak to the merits or weaknesses of social security nor to advise ministers on their personal attitudes or actions regarding the same. It is only an attempt to point out the provisions of the law for those who wish to know.

—A. J. Metzler, Executive Secretary  
Mennonite General Conference.

## The Will of God

BY STANLEY C. SHENK

The will of the Father for the Son was that He accept the terrible ordeal of the cross. And so Jesus went to the cross. He had prayed in agony that He might be spared that final indignity and loneliness, and the bearing of that awful load of sin, but He had also prayed, "Not what I will, but what thou wilt."

What is the will of God for us? It is to accept our cross, just as Jesus accepted His. "The cross is laid on every Christian. It begins with the call to abandon the attachments of this world. It is that dying of the old man which is the result of his encounter with Christ. As we embark upon discipleship, we surrender ourselves to Christ in union with His death—we give over our lives to death. Since this happens at the beginning of the Christian life, the cross can never be merely a tragic ending to an otherwise happy religious life. When Christ calls a man, He bids him come and die. It may be a death like that of the first disciples who had to leave home and work to follow Him, or it may be a death like Luther's, who had to leave the monastery and go out into the world. But it is the same death every time—death in Jesus Christ, the death of the old man at His call. That is why the rich young man was so loath to follow Jesus, for the cost of following was the death of his will" (Bonhoeffer).—*Herald Youth Bible Studies*.



## An Eastern Nigerian Report

By C. F. Bishop

(Note: Eastern Nigeria is engaged in a massive sociological, economic, and technological revolution. If time was not highly important, adjustments which must take place in the socio-economic structure of East Nigeria could occur in a painless manner. However, this country is in a hurry; therefore the country cannot wait for the populace to pass through the learning processes of trial and error. Bold steps must be taken to place the "chess pieces" on the board at "checkmate" before the player has had an opportunity to go through the moves necessary to get there.)

For a number of years the primary emphasis has been on education. However, additional emphasis is now to be placed on agricultural development and all of the industry necessary for the support of an agricultural economy. Instead of the present situation where education receives 40 per cent of the budget and agriculture less than 10 per cent, it is planned to increase the share received by agriculture and reduce somewhat the share received by education.

As I traveled throughout the central and southern portions of East Nigeria last summer, it was evident that radical changes must occur in land ownership before much can be accomplished toward a sound agricultural economy. The people of Eastern Nigeria predominantly live in rural villages. These villages, as a rule, are situated in farmland which is differentiated into two parts, the one around the homestead called "compound land" and the other remote from the village and referred to as "distant farmland." The compound land is more intensively cultivated with food crops which, as a rule, grow intermixed with tree crops, such as oil palms, citrus, coconuts, and other valuable tree crops. The distant farmland, on the other hand, is almost always devoted to the cultivation of food crops.

In any event, the size of any individual tract of land is too small to permit even the simplest type of mechanical equipment. In addition, there is no guarantee that, after a person develops a piece of land by careful fertilization and other management techniques, he will have free access to it in the future. Such uncertainty of ownership is forcing the continuation of the "cut and

burn" and "bush fallow" techniques of primitive agriculture.

It is evident that, if the economy of a nation is to grow so that the costs of government and services to citizens be paid for, the population must have an income which can be taxed without oppressiveness. Therefore it seems to me that our small efforts in agricultural mission work in Eastern Nigeria must be directed primarily toward helping the government to achieve the degree of productivity it deems necessary in a healthy economy. To concentrate our efforts at the "bush" level (as important as this is) will hardly make an impact, considering the few workers we would have.

Bold and even shocking measures will be necessary to get accomplished what needs to be done. Only the government is in a position to undertake such shocking and revolutionary procedures, but we must be there to help the government with every worth-while step it takes. The job will take many people and, especially, people with understanding and technical ability. Hence I am convinced that we should be in a position to move along in the main current of the stream and not relegate ourselves to a few unimportant eddies where our contributions will be little felt.

### Land Settlement Plans

The area of activity which seems to offer the greatest potential for meaningful Christian work is the plan of the Ministry of Agriculture for land settlement. It is a bold effort to provide alternative livelihood to those young men who are truly desirous of taking up farming as a career and a way of life.

I quote from Agricultural Bulletin No. 2, published by the Ministry of Agriculture: "It is the declared policy of the government of Eastern Nigeria to diversify its agriculture with a view to increasing the wealth of the region and, consequently, the standard of living of its people. Pursuant to this policy as part of its general economic development program, the government of Eastern Nigeria has decided to establish farm settlements which will serve the following purposes:

"(1) Attempt to reverse the trend of migration from the rural to urban areas by making rural life more attractive and congenial than it has been hitherto.

- "(2) Provide some employment and livelihood for primary school leavers who cannot be absorbed in industry, public services, and commercial houses at the present level of the region's development.
- "(3) Make better and fuller use of land where it is sparsely populated or after fragmented holdings have been consolidated.
- "(4) Increase and maintain the output of food and agricultural products by making rural areas more productive.
- "(5) Demonstrate to and educate the people of this region in the possibilities of large-scale farming. Very few of our people know the possibilities of plantation system farming."

In brief, it is planned to establish six land settlement sites in Eastern Nigeria. Perhaps four of these sites will be located in such a way as to be accessible to the present work we are doing. These should be considered in the church's planning.

Each site will cover from 8,000 to 18,000 acres, divided into three to six villages more or less as each Eastern Nigerian town is divided into a number of villages. Each village will be settled by up to 120 farm families with each family holding from 16 to 18 acres. Each holding will be provided with a house for the farmer and his family as well as three acres of compound land. One-half acre of this is reserved for the homestead and two and one-half acres will be devoted to food crops. Further away will be plantations of permanent crops, such as oil palms, cocoa, rubber, and citrus.

Equidistant from all the villages and about one mile from each of them will be the administrative center, or "settlement nucleus." Here all the community services, such as schools, rural health center, post office, churches, machinery pool, co-operative shops, markets, processing mills, and houses for the technical staff operating the settlement, will be situated.

The major source of income is expected to come from the tree crops. These are to be supplemented with subsidiary livestock enterprises such as beef, poultry, and fish in order to increase the availability of the scarce animal proteins. In addition, the availability of animal manures is a very desirable by-product of the animal industry.

The government plans to acquire the land, build the houses for the occupants, lay out the compounds and villages, plant the fields and plant the trees, and provide all food and other needs for the settler until he becomes economically strong enough to start paying back his debt to the government. The government expects to have invested as much as \$3,000 in each settler by the time he is financially able to start repayment. Repayment in full is expected to take from 10 to 15 years. After



# Missionary Addresses

MARCH 1, 1962

Twice each year—in the last **Gospel Herald** of March and September—foreign missionary addresses are printed. This spring they are again printed here for your convenience. Lift them off the staples and insert them in your **Family Worship** magazine or devotional materials, or put them in your correspondence folder. The postage rates are listed on page four of this folder. Discard the old (green) copy from last fall which is now out of date.

Write to your missionaries, and above all, pray for them. The numerous names make it difficult to pray meaningfully for them, but if you keep the list handy as you read "Mission News" or the weekly prayer requests in **Gospel Herald**, you will be able to pray for those in the country and circumstances you are reading about. You can thus pray for them by name. Perhaps more than anything else, those whom we have sent out as a church appreciate our prayer support.

Additional copies are available free from Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana.

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 Leatherman, John and Catharine, Box 7, Musoma, Tan-  
 ganyika  
 Lehman, Cora, Box 50, Tarime, Tanganyika  
 Landis, Clara, Box 76, Tarime, Tanganyika  
 Martin, Anna, Box 50, Tarime, Tanganyika  
 Metzler, Mary, Box 7, Tarime, Tanganyika  
 Mohler, James and Martha, Box 7, Musoma, Tanganyika  
 Myer, Martha M., Box 7, Musoma, Tanganyika  
 Petersheim, LeRoy K. and Betty, Box 76, Tarime, Tanganyika  
 Jon Robert and Beth Ann Petersheim

Reber, Alice, Box 50, Tarime, Tanganyika  
 Shenk, J. Clyde and Alta B., Box 7, Musoma, Tanganyika  
 Daniel Shenk  
 Smoker, George and Dorothy, Box 7, Musoma Tanganyika  
 Stauffer, Elam and Grace, P.O. Box 108, Musoma, To-  
 ganyika  
 Philip, Kenneth, and Bruce Stauffer  
 Stoltzfus, Dorcas L., Box 50, Tarime, Tanganyika  
 Weaver, Alta, Box 50, Tarime, Tanganyika  
 Wenger, Rhoda E., Box 7, Musoma, Tanganyika  
 Yoder, Phebe, Box 7, Musoma, Tanganyika

#### Short-term Workers

Brubaker, J. Mark, Secondary School, Musoma, Tanganyika  
 Lutz, Martha Jane, Box 76, Tarime, Tanganyika  
 Shelly, James, Box 50, Tarime, Tanganyika  
 Wenger, Daniel, Box 50, Tarime, Tanganyika

#### On Furlough

Buckwalter, Miriam, 2352 Old Phila. Pike, Lancaster, Pa.  
 Harnish, Mary, 1918 Willow St. Pike, Lancaster, Pa.  
 Housman, J. Harold and Miriam, R. 6, Hagerstown, Md.  
 Pierre and Ina Sue Housman  
 Hess, Mahlon and Mabel, 2541 Marietta Ave., Lancaster, Pa.  
 Alice, Henry, Carl, Dale, and Glen Hess  
 Landis, Elva, 775 Valley Rd., Lancaster, Pa.  
 Smoker, Naomi, Scottsdale, Pa.

### URUGUAY

Byler, B. Frank and Anna, Camino Raiz 875, Montevideo,  
 Uruguay  
 Marjory, Dennis, Carol, and Mark Byler  
 Litwiller, Nelson and Ada, Avenue Millán 4392, Montevideo,  
 Uruguay  
 Martin, H. James and Ann, Casilla de Correo 2130, Distr.  
 A-5, Montevideo, Uruguay  
 Judith, Janet, Elaine, David, and Daniel Martin  
 Miller, Daniel and Eunice, Avenue Millán 4392, Montevideo,  
 Uruguay  
 John Gregory, Marisa Elta and Robert Kent Miller

### VIETNAM

Metzler, Everett and Margaret, 336 Phan-Thanh Gian, S.  
 gon, Vietnam  
 Eric Eugene, Gretchen Louise, and Malcolm Dean Metz  
 On Furlough:  
 Stauffer, James and Arlene, Harrisonburg, Va.  
 John Lowell and Rosemarie Stauffer

## To Write Your Missionaries

### LETTER RATES: CANADA

#### Regular Mail

To Alaska, Argentina, Brazil, Costa Rica, Cuba, England,  
 France, Ghana, Honduras, India, Jamaica, Mexico, Nepal,  
 Nigeria, Puerto Rico, Tanganyika, and Uruguay—5¢ first  
 oz.; 3¢ each additional oz.  
 To Algeria, Belgium, Ethiopia, Israel, Italy, Japan, Luxem-  
 bourg, Somalia, and Vietnam—6¢ first oz.; 4¢ each addi-  
 tional oz.

#### Air Mail

To Alaska—7¢ first oz.; 5¢ each additional oz.  
 To Argentina, Brazil, Costa Rica, Cuba, Honduras, Jamaica,  
 Mexico, Puerto Rico, and Uruguay—10¢ each ½ oz.; air  
 letter form, 10¢.  
 To Belgium, England, France, Italy, and Luxembourg—15¢  
 each ½ oz.; air letter form, 10¢.  
 To Algeria, Ethiopia, Ghana, India, Israel, Japan, Nepal,  
 Nigeria, Somalia, Tanganyika, and Vietnam—25¢ each ½  
 oz.; air letter form, 10¢.

### LETTER RATES: UNITED STATES

#### Regular Mail

To Alaska, Canada, Mexico, and Puerto Rico—4¢ for eo  
 oz.  
 To all other countries—11¢ first oz.; 7¢ for each addition  
 oz.

#### Air Mail

To Alaska, Mexico, and Puerto Rico—7¢ each oz.  
 To Argentina, Brazil, Uruguay, Algeria, Belgium, Englan  
 France, Italy, and Luxembourg—15¢ each ½ oz.;  
 letter form, 11¢.  
 To Ethiopia, Ghana, India, Israel, Japan, Nepal, Niger  
 Somalia, Tanganyika, and Vietnam—25¢ each ½ oz.;  
 letter form, 11¢.  
 To Costa Rica, Cuba, Honduras, and Jamaica—13¢ ec  
 ½ oz.; air letter form, 11¢.

For more information see your local postmaster or the  
 official postal guide for Canada and the United States.



this time the settler is expected to be a good, and productive, citizen of the village.

### Co-operation with Government and University

I see three places where the church might fit into this general plan. It is evident that there will be need of men with high technical skills to help in the organization of these settlements. It will also be necessary to train the settlers in farm institutes. They are required to spend two years in such an institute before they are eligible to become settlers. But perhaps the greatest needs and opportunities are evident in the development of village life and farm and home techniques in these sites.

Mr. Okeke, Minister of Agriculture, pointed out the great need for good and continuing extension work in each of the sites. People with practical and technical training in nutrition and home economics, community and personal health, library (literature) services, animal and plant specialists, soil specialists, pest control specialists, etc., will be needed here.

In addition, our central concern should be that of the developing church. These settlers will be coming from a background of numerous Protestant denominations. The task of determining the proper approach to this situation will require much wisdom. However, it is hoped that precedents set by our co-operation with other denominations in Nigeria for the furtherance of the kingdom will help us to fit into a workable plan.

There will be need for a select few highly trained specialists to work with the government. Mr. Okeke assured us of his interest in people of this type. At present there is only one qualified veterinarian in Eastern Nigeria. I was not able to determine whether or not there was a trained plant pathologist. My observations indicated a severe need for such persons. It is apparent that progress needs to be made immediately in the task of seed certification. Certain seed-borne diseases are widespread in the Regional Gardens at Enugu, and yet this is supposed to serve as a source of seeds and plants for gardeners and farmers in the region. In addition, there is a need for the careful selection and development of disease-resistant vegetable and field crop varieties.

Dr. Kirkpatrick Lawton, agricultural adviser at the University of Nigeria at Nsukka, seemed interested in the possible addition of properly qualified persons for the staff, in agriculture or in any of the other colleges of the university. Dr. E. C. Martin, dean of the College of Science, expressed interest in one or more botanists.

It seems to me that such persons on the campus of the University of Nigeria would be in an especially strategic position to supply an evangelical witness and provide a spiritual dimension to the instructional



Missionary Edwin Weaver holds a small Nigerian boy. Can the church today infiltrate the schools and government institutions and train the nationals and leaders of tomorrow and also impart the Christian ethic?

program. In addition there will be a Protestant church on the campus and such persons should certainly be of value in the teaching ministry of the church.

Whether or not we could supply any personnel with technologist qualifications remains to be determined. However, VS personnel with the baccalaureate degree could handle the technician work with ease. At present there are no Nigerians available for this kind of work because those with a college education are hesitant to do work below the administrative level. We can possibly do much good by demonstrating that educational advancement and physical labor are not incompatible!

### Additional Possibilities

It is possible that the activities of Charles Hutchison, Presbyterian agricultural missionary working in a region east of Abakiliki, may be expanded. The work on the village and family level would be a wonderful opportunity for VS personnel of many different abilities.

A meeting with the senior agricultural officer, Mr. Ekaette, of the Uyo, Calabar, and Inyang provinces, revealed a need for extension workers in any of these provinces. We discussed the possibility of 4-H club work and emphasized the value of starting agricultural and homemaking interests in young people. He was receptive to these suggestions and would gladly receive any workers the church could provide.

Of course, wherever I went I found that the church could place agricultural workers at will. The villagers have a high respect for missionaries and will co-operate as well as they can to provide the necessary land

and buildings for anyone who will come in and put up a school, church, hospital, and do some agricultural work. However, I believe that following such a program can have the effect of tying our personnel and money so tightly to administrative work that we "hamstring" the Gospel.

Therefore I would recommend that we go slowly in trying to set up a complete village project on our own. If, however, we do decide to do something of this sort in the future, I would strongly recommend the area around the church at Ikot Ada Idem or at Ikot Inyang. There is still much paganism here, but the people are receptive. They have been fooled by some earlier "fly-by-night" independent missionaries, but they are finding that they can trust us and I should hope that we do nothing to violate that confidence.

### General Impressions

I found the uneducated masses in Eastern Nigeria to be very hard-working, friendly, capable, and extremely naive. Another group, the "school leavers," were represented by the lorry drivers, cab drivers, and other minor jobholders. They exhibited a bit of brashness from time to time, but they are also very friendly. They seem to enjoy having the advantage of a little higher position in society and they are sometimes rather cruel in their attitudes toward the masses. The educated stratum is further stratified and the acquisition of a desk job seems to be an important goal. I found, however, many well-educated and fine Christian gentlemen in positions of responsibility.



This leads me to the conviction that the secondary school and the university need to be staffed by persons who are thoroughly Christian and who can convince the students of the dignity of all mankind. Every boy of some ability and much ambition is in quest of an education. The motivation for an education is, however, often open to question. (Of course, this fact is not uniquely Nigerian.)

Obviously, the entire educational experience of every child should embody all the virtues and values of a Christian society. Up until Standard VI, however, there is much "weeding out" and the efforts of missionaries directly cannot be expected to be felt in this group very long, for the government wants only nationals as teachers here. Beginning at the secondary level, however, one is dealing with those who will have the potential of filling positions of responsibility in the developing Nigeria. Hopefully, a sizable number of these will ultimately become the Christian Protestant clergy.

It is here then, at the secondary school level, that we should be making a continuing effort to place teachers. I was greatly impressed by my visit to the Hope Waddell School at Calabar. The potential there was tremendous. I spoke to two different classes

of students and their receptivity and scholarship were stimulating indeed.

There is evidence of feelings of animosity between the Roman Catholics and the non-Catholics of the eastern region. I believe, at the last count, there are over 2,000,000 Catholics in the region. There is good evidence that many of these are only nominal Catholics, but one observes a large number of Catholic schools even in the dense bush.

I am saddened to see the Protestant testimony weakened and shamed by the senseless multiplicity and fragmentation caused by denominationalism! Every effort the Mennonites of Nigeria can put forth to weld together a strong, evangelical, deeply spiritual church will bring honor and glory to God and the cause of Christ. Strong evangelicals can build a vital church in Nigeria!

Right now there are golden opportunities for meaningful missionary work to be done in Eastern Nigeria. In the secondary schools and the universities are to be found the future leaders of this potentially great nation in Africa. These who are now getting education should receive as much contact by Christians as possible. The church is deeply concerned that these future leaders be guided by the Christian ethic.



## MISSION NEWS

### Overseas Missions

**England**—A fellowship communion service was held at London Mennonite Centre on March 11.

Dr. Martin, an Indian Mennonite doctor who will return to serve in Dhamtari, India, next January, passed his primary examination for the F.R.C.S. (Fellow of Royal College of Surgeons) at Dublin.

John Howard Yoder, who visited the London Mennonite Centre the weekend of Feb. 18-21, met with the workers' prayer group and also presented the Biblical teaching on peace to a group at Landon. On Feb. 21, 28 students and friends heard him present "Peace Problems amid Rising Nationalism."

On March 2 Clayton Nichols, an American seaman from Lewistown, Pa., was baptized in the chapel. Bro. Nichols requested baptism in a letter that Missionary Quintus Leatherman received before his ship arrived in London. He found his faith in Christ after hearing a broadcast of "The Mennonite Hour." Since then he completed three Bible correspondence courses while cruising at sea.

Karel Kulik, who recently addressed an inter-varsity fellowship student group in Birmingham, England, gives lectures on "Religious Conditions in Eastern Europe" to London Bible College students.

John Coffman conducts a Bible study in Genesis at Free Gospel Hall, London, each Thursday.

**Japan**—Ralph and Genevieve Buckwalter plan to sail on the Himalaya from Yokohama on June 11 and arrive in San Francisco on June 25.

During February were several first events at Shiroamu, the hospital of Dr. Kunio Takaoka in Kushiro. The first baby was delivered early Sunday morning, Feb. 11, and the first Caesarean section the following week. At the time Bro. Buckwalter reported the hospital census was eight; Dr. Takaoka visits between 30 and 40 outpatients daily. Each discharged hospital patient receives a Gospel of Luke.

**Harrisonburg, Va.**—A missions institute will be held at Eastern Mennonite College beginning June 21 and ending July 7. The annual meeting of the general mission board will comprise the half week of the institute, June 21-24. Classes in Christianity and Islam, taught by J. D. Graber; Ephesians and Philippians, Chester K. Lehman; pastoral counseling, A. Don Augsburg; the Christian Church, John R. Mumaw; and a seminar on the Christian in world mission, Linden Wenger, J. D. Graber, and Paul N. Kraybill, will be held June 25 through July 7. Speakers at evening lectures during the two weeks include John H. Mosemann, Orie O. Miller, Raymond

Charles, along with the teachers of the institute. A weekend conference, June 30, July 1, is being planned with Eugene Nida. College or seminary credit may be earned, if desired. Additional information may be requested from Ira E. Miller, Dean, Director of Summer School, Eastern Mennonite College, Harrisonburg, Va.

**Puerto Rico**—In recent weeks 20 students professed their faith in Jesus Christ at Betania Mennonite School.

Mario Bustos, pastor of the Spanish-speaking Mennonite congregation in Milwaukee, Wis., went to Puerto Rico, March 10-25, for evangelistic work and for the annual Puerto Rico Mennonite Conference. He visited, among others, John Drivers, E. V. Snyders, Moses Beachys, Don Heisers, Gerald Wilsons, Royal Snyders, Ray Landis, Lester Hersheys, and José Delgado.

On March 15 workers spent a day in Bible study and prayer at Guavate Park, two miles from Guavate church. Studies were devoted to Eph. 3:14-4:32 by J. A. Santiago, E. V. Snyder, and Moses Beachy.

Theme for the annual Puerto Rico conference held March 16-18 was "Christian Maturity." Guest speakers this year were Gildo Sanchez, general secretary of the American Bible Society for the Caribbean area, and Mario Bustos. José A. Santiago, E. V. Snyder, Melquiades Santiago, Don Heiser, Lester T. Hershey, and John Driver also spoke. Sunday morning messages by all pastors in all the congregations centered around "Maturity in the Challenge of the Lost World."

**Argentina**—Earl Schwartzentruber reports that currently at Bragado are 75 active members. Along with the small Pentecostal group, the Mennonite congregation is the only evangelical witness in the town of about 30,000 people. The church, established for at least 35 years, grows slowly, evidence that the task of discipling is not easy.

**India**—Students at the Dhamtari Christian Hospital Nursing School took examinations during March. Third-year students took practical exams March 5 and 7. Midwifery students took practical exams March 17. Written exams began the last week of March and will continue until April 10.

Mr. Lorenzo, and two other team members, from the Bible society in Allahabad, spoke to the hospital's morning chapel group recently and to the group which teaches the Gospel on the wards each morning, and introduced techniques for selling Gospel portions. During their two-day stay in Dhamtari over 850 pieces of literature were sold or distributed.

Sim Kushal and some nursing students accompanied Mr. and Mrs. Ralph Smucker,

### Sunday Evening Resources

Persons preparing for the April 8 Sunday evening program, "To Plow with Hope," will find helpful information in the area of their assignments in this issue. Note especially the article on "An Eastern Nigerian Report," by C. F. Bishop, on page 296.



Goshen, Ind., to two religious fairs recently where they held short preaching services. In addition, they sold and distributed Gospel portions.

Paul Kraybill and Raymond Charles visited the Dhamtari area Feb. 22, 23, during their round-the-world trip. Naomi Smoker from Tanganyika and Miss Annice Carters from a neighboring field in Africa also visited Dhamtari missionaries the latter part of February.

Mrs. S. N. Solomon has been chosen as delegate to Mennonite World Conference, to be held this August in Canada. Her trip is sponsored conjointly by the WMSA in America and the India church.

Teams from the combined Mennonite Literature Committee will assist in vacation Bible school workshops to be held at strategic places in North India. The first one will be held in Jhansi, March 30 to April 1, and following that, probably in Allahabad, and other places.

## District Mission Boards

**Ontario**—In 1961 the Ontario mission board created the position of service and personnel secretary. David Groh, Baden, Ont., was elected to serve in this capacity.

The secretary advises prospective persons on church-related service. Those interested in short-term as well as long-term assignments, self-supporting as well as voluntary service, counsel with the secretary. The secretary promotes interest and works with people of the Ontario conference who may relate to the Ontario mission board, and also serves as contact man for Mennonite Central Committee and Mennonite Relief and Service Committee. He encourages qualified people in the skills or professions to locate where the mission board has begun or anticipates new work. He may also direct special voluntary service projects.

## Home Missions

**Chicago, Ill.**—At a meeting on March 8 Ivan Kauffmann and Russell Massanari, representing the Illinois mission board, Don Brenneman and Joe Ventura, the Second Mennonite Church, Nelson Kauffman, and H. Ernest Bennett, the general mission board, and Laurence Horst, the other Chicago area churches, agreed that the future program of Second Mennonite Church should be congregational-centered rather than developed as an institution. The congregation will continue to raise funds and plan a program to serve the community. Steps were taken to secure an architect's counsel to plan a facility for a congregational program, with space for possible future institutional development.

On March 10 the Home Missions and Evangelism Committee met to review and adjust the home missions and evangelism budget. They decreased the budget on several projects to make funds available for some new and continuing commitments. Their budget for the 1962-63 fiscal year is \$159,000.

Since Alaska is now in the area of home missions and in view of the budget situa-

tion, the committee invites interested laymen to make observational tours at their own expense in Alaska and bring back findings.

The committee encouraged Nelson Kauffman, secretary for home missions and evangelism, to continue witness workshops for districts. Workshops have been held in Indianapolis and Columbus. A workshop in Pittsburgh, Pa., will be conducted April 4-8 in co-operation with the Allegheny and Virginia district boards.

In other Chicago news, seven persons were baptized and received into church membership at Bethel Mennonite Church in the last four months. A number of new persons recently decided for Christ.

Bethel canceled its midweek service and organized a number of smaller prayer groups which meet in different homes for Bible study, discussions on the Christian faith, and prayer fellowship.

An organized Bible memory program finds good interest with a number of persons memorizing Bible verses. Six persons have received awards for outstanding achievement.

Ruth Roth, Morton, Ill., spent the week-end of March 11 at Bethel in the interest of the church library. On Friday evening she spoke to the monthly nursery parents' fellowship meeting. On Sunday she spoke

## Hesston Couple Tours South Central Churches

Since Jan. 3 Earl Buckwalter and his wife, Hesston, Kans., have visited churches in South Texas, Louisiana, Mississippi, and one in Mexico, under an assignment from South Central conference. Their return itinerary includes a short visit in Arkansas. Purpose of the trip was to meet with leaders to analyze the church situation and to help spell out objectives in planning for the future.

In Corpus Christi Bro. Buckwalter and Pastor J. Weldon Martin helped the believers to set an organizational pattern for the congregation and to help establish a place for meeting. Historically, they first met in a residence, then rented a public school cafeteria room, and now they are preparing to build a new church.

The Mathis, Texas, church has vision to train young people as Christian workers for service to Latins. The church is thinking of extending as far as Lubbock in west Texas. Paul Conrad, pastor, and Samuel Hernandez, assistant pastor, serve this Spanish church with a membership of 120. Bro. Conrad endeavors to involve all his members in their personal responsibility in their Christian witness. One way he does this is to go into homes of new believers and teach them how to set up and conduct family worship.

Bro. Buckwalter also visited Mario Munoz, Reynosa, Mexico, who has been received into conference. Bro. Buckwalter and the conference continue to encourage Bro. Munoz in his initiative in his evangelistic approach and to co-ordinate this with the extension work of the conference. Bro. Munoz now preaches at six preaching

to the Sunday school and met with the library committee.

Bethel members are participating in the coming Chicago Billy Graham campaign by attending special counselor training classes, and volunteering for singing, service as ushers, and prayer meeting leaders.

Eugene Herr, Scottdale, Pa., and a youth team will be in charge of special spiritual life meetings directed especially to youth and young adults on April 18-22. The Bethel WMSA sponsors for ladies a home nursing course, eight classes on caring for the sick and helping those in need.

**Los Angeles, Calif.**—Trustees of Calvary Mennonite Church, which LeRoy Bechler pastors, approved action to have the ceiling and walls of the auditorium plastered. This is the first step in their church improvement program, which will include additional work.

## Health and Welfare

**Chicago, Ill.**—At the health and welfare committee meeting, Feb. 27, Clayton and Elsie Sutter, new administrators at Rittman, Ohio, home for the aging, announced their three-bedroom bungalow, with basement rooms for workers, was completed for approximately \$17,000. Other recent de-

points alternately in and near Reynosa. About 40 to 50 attend Sunday services in Reynosa.

Three young couples at Alice, Texas, in a small church building are endeavoring to carry on the work in a noble attempt on a self-supported basis. They work in an area of 350 to 400 Latin families where no other church attempts to reach them. At Robstown, the Buckwalters visited Ken and Kathryn Seitz, Jr., who serve in voluntary service and help Latin children with their English. At Premont they visited Richard Fahndrichs who also serve the Latins.

The Buckwalters find their assignment engrossing and were not able to make the rounds in the three months they originally allotted. They planned to be in Mississippi on March 25 and to proceed to Arkansas by April 1 on their way home. While in South Texas, the South Texas committee asked the conference that Bro. Buckwalter serve in South Texas one year as overseer.

Bro. Buckwalter feels he should retrace his steps to visit some of the churches in the South with more time. Soon after the extension convention at Pryor, Okla., April 6-8, he and his wife plan to return to South Texas. His service to the conference in this capacity was possible when he retired from the active ministry last fall, and asked to be relieved of pastoral duties at the Pennsylvania Mennonite Church near Hesston. He had served this church for 32 years, ever since he was ordained to the ministry in 1929 and to the office of bishop in 1947. He resigned Jan. 1, 1962, as auto mechanic at a local motor company where he had worked for 38 years.



velopments include employment of a licensed practical nurse, establishment of a nurses' station, progress on a redecorating schedule, and replacement of depleted furnishings and equipment. The committee encouraged the local board and the superintendent to study the area to ascertain whether the housing needs for the aging would warrant enlarging present facilities.

The Sunshine Children's Home building program is nearing completion; the 58' x 98' two-floor fireproof wing is almost completed. Donated labor, materials, and equipment were used in the construction. Cash contributions for the building amounted to approximately \$24,000. Money borrowed, to be amortized over a period of ten years, amounted to \$30,000. This new wing will increase the capacity by about 75 over the former capacity of 50.

Allen Erb presented a request from the Lebanon, Oreg., community that the committee send personnel to assist in preliminary planning for a retirement community.

Ezra C. Bender, secretary for health and welfare, presented the proposed agreement for the operation of the Huerfano County Hospital at Walsenburg, Colo. The committee recommended the signing of the agreement, to administer the institution for the community, as is done through similar agreements with communities at Lebanon, Oreg., and Glenwood Springs and Rocky Ford, Colo. The community is beginning now to construct the hospital.

**Bluffton, Ohio**—The annual meeting of the Association of Mennonite Social Workers will be held here May 4, 5. Theme of the conference is "Religion and Social Work." Members and interested friends are invited to attend the meeting. Members of the executive committee are Paul Diller, Toledo, Ohio, president; Wilson Hunsberger, Kitchener, Ont., vice-president; Margaret Jahnke, Elkhart, Ind., secretary-treasurer.

**Kansas City, Kans.**—The Kansas City Mennonite Children's Home recently received bequests from two wills. In November, 1961, Mrs. Rose E. Graham of Florence, Kans., died; her will designated the home and eight other agencies to receive a share in her estate. The following month the final settlement of the estate of the late Urvin Kenagy, Garden City, Mo., a faithful supporter of the home, was made.

In December a central Kansas couple donated a 400-pound beef to the home, which provided meat for about 40 meals. In February the Wood River, Nebr., congregation furnished 425 pounds of frozen beef to the home.

## Relief Service

**Korea**—Mrs. Lee Sung Paik of Taegu is the new instructor for the Korean widows' project. She is the mother of the present instructor, Anna (Mrs. Harry Harms). Mrs. Paik is presently attending a sewing institute and will assume her duties this summer.

The widows' project gives training in sewing and the use of a sewing machine to

needy widows with no livelihood and who have children of school age. After one year the widows graduate and Mennonite Central Committee, the church's overseas relief agency, provides them with new sewing machines and helps them set up their own business.

**Germany**—Mennonite Central Committee sent material assistance to north Germany, where large areas were flooded recently. Aid, which included a small financial contribution toward flood relief, approximately 300 pieces of bedding (blankets and comforters), and 40 cases of canned meat and lard, was distributed through German welfare agencies to needy areas in Hamburg and Bremen.

**Akron, Pa.**—Mr. and Mrs. Elmer Neufeld and family left Feb. 28 for Leopoldville, Congo Republic, where they will serve in a dual relief and peace section assignment under Mennonite Central Committee. Bro. Neufeld, who succeeds Ernest Lehman as relief director in the Congo, will be responsible for relief personnel, mostly medical doctors and Pax men loaned to mission hospitals and other institutions.

The second major area of Bro. Neufeld's work will include a ministry of Christian peace and reconciliation in sub-Sahara Africa. The assignment embraces discussion of the peace principle with persons outside the Mennonite and Brethren in Christ churches, study of issues related to Christian peace principles, and development of peace literature.

He will also be available for service affiliated with Mennonite Church missions in Tanganyika, Ethiopia, Somalia, Nigeria, and Ghana.

## Brethren, Friends, and Mennonites Meet

Eighty representatives of the three historic peace churches met in Germantown, Ohio, March 9-11, to consider ways in which the peace testimony might find more vigorous expression in Christian evangelism.

The conference, entitled "The Peace Witnesses in Christian Missions," gave particular attention to the African scene, and was sponsored by a joint committee which for more than twenty years has served as a link between Brethren, Friends, and Mennonites in discussion of their common concerns. Delegates were drawn equally from those who have served in missionary capacities and those identified closely with the peace witness.

Discussion at the conference centered on the changing scene in Africa and Asia, and the problems faced by Christian missions all too often identified with institutions and patterns of thought belonging to an older and vanishing era.

Spokesmen for the churches' missionary activities made clear that the peace testimony had not been omitted from their work in the past, but had largely been limited to a personal interpretation that seemed appropriate to the tribal or village cultures in which they served. Now, with

## Broadcasting

**Nigeria**—A police officer recently wrote and requested, "Put my name down in your register. . . I am a police officer and I am confronted with temptations every minute."

**Puerto Rico**—Lester Hershey reports that the Spanish broadcast on WGCB, Red Lion, Pa., on Saturday at 12:15 can be heard in Columbia, Lancaster, New Holland, Blue Ball, Morgantown, Strasburg, Ephrata, and Reading.

## Your Treasurer Reports

The general board is most grateful for the substantial financial help given by the church during February. The Feb. 28 report indicates that contributions were \$35,000 higher than last year for the same month. This has meant much toward meeting our year-end closing needs. During February, 1961, contributions were \$61,898 and this year, \$97,592.

This now makes total gifts received so far this year \$32,000 higher than last year. Should contributions in March also exceed last year's giving, we are hopeful of meeting most of this year's operating costs since the board has also been effective in reducing costs during the past six months.

We appreciate the way the brotherhood and our missionaries have worked together in helping to complete the mission program this year.

—H. Ernest Bennett.

the emergence of these cultures into statehood with all the implications of international involvement that this brings, the peace churches have a peculiar opportunity to lift up and proclaim the great message of Christian reconciliation.

The peace testimony has new relevance in these areas. The challenge facing the Christian missions is to give it life and meaning. Major attention was given to how this might be done without involving the witness of the Gospel in partisan politics.

Messages presented at the conference will be made available in several weeks. Persons interested in receiving copies may write to Mennonite Central Committee, Akron, Pa.

Speakers included Dr. R. Pierce Beaver, Divinity School, University of Chicago; Dr. George Carpenter, Secretary of the Division of World Missions and Evangelism, World Council of Churches; Dr. Winburn Thomas, Secretary of the Commission on Ecumenical Mission and Relations, United Presbyterian Church; Dr. Theodore Tucker, Secretary, Africa Committee, National Council of Churches; and Rev. Sinoia Nkowane, Principal, Overtown Institution, Overtown, Nyasaland.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Floyd Sieber was installed as pastor at Trenque Lauquen, Argentina, on Feb. 18. He continues in residence at América and as pastor there, but is assisted at América by Lucio Casas.

Truman Brunk and Mahlon Blosser, of the Virginia Mission Board, have made another visit to the Jamaican mission field. They participated in the annual Jamaican Conference Feb. 25 and 26. The conference was held at the new Alpine Church at Red Hills, which was dedicated on Feb. 25, with Bro. Brunk preaching the dedication sermon.

David Shank, missionary in Belgium, participated, the weekend of March 4, in a conference of Dutch Mennonites held in Amsterdam, in preparation for the Mennonite World Conference in Kitchener this summer.

Eighty delegates from thirty-one Mennonite Aid societies in Canada and the United States participated in the annual meeting of the Association of Mennonite Aid Societies held in Chicago March 1, 2. J. Winfield Fretz, North Newton, Kans., and Harry Wenger, Wellman, Iowa, were elected to the Association's Board of Directors.

Dr. E. P. Mininger is the new president of the Oaklawn Psychiatric Center Board of Directors at Elkhart, Ind.

William Flory, pastor of the Good Shepherd Mennonite Church at Archbold, Ohio, has been appointed by the Fulton County Migrant Association to head the growing ministry of migrant workers there.

David Alderfer, Aspen, Colo., has been appointed editor of the as yet unnamed news organ of the Rocky Mountain Mennonite Conference. There are fourteen congregations in this new conference.

Aunt Nan and the Miller Five, by Esther Eby Glass, is the main selection for the Pathway Book Club for April. Quench Not the Spirit, by Myron S. Augsburg, is the main selection for the Pinebrook Book Club, Study Book Division, for May.

Elvin L. Martin, pastor of the Mennonite Fellowship in Atlanta, Ga., reports two recent conversions, one through Home Bible Studies and one through contact with a VS hospital worker. The Fellowship holds meetings in a downtown YMCA. Four Negroes worshiped with them their first Sunday there. This is a home mission project of the Eastern Board.

Jesse L. Yoder, Bay Port, Mich., con-

ducted weekly meetings at Maple View, Burton, Ohio, in connection with the proposed opening of a mission Sunday school nearby.

Virgil Vogt, Spencerville, Ind., substituted for George R. Brunk in the Iowa-Nebraska mission meeting held at Wayland.

Harlan Steffen, Apple Creek, Ohio, was guest speaker in a youth rally held at Central, Archbold, Ohio, the weekend of March 11.

J. Winfield Fretz, North Newton, Kans., spoke in the first two midweek discussions on Family Life at the Hesston, Kans., Mennonite Church.

South Central Conference congregations contributed on Spring Missionary Day to a church building project at Corpus Christi, Texas.

The Little Choir, made up of members of various northern Indiana churches, and directed by Lamar Hollaway, gave a program at Prairie Street, Elkhart, Ind., on March 11.

John M. Lederach conducted a summer Bible school workshop at the Bible Book House in Salem, Oreg., on March 20.

E. M. Yost, Denver, Colo., is giving in each congregation of his area a series of five messages on "What Kind of Church Do We Want?"

Myron Augsburg was speaker of the day at the noon Lenten Service, March 9, at St. Andrews Episcopal Church, Wilmington, Del. There were 502 persons in attendance at this service, which is sponsored by the Council of Churches of Wilmington and New Castle County.

New Every-Home-Plan congregations: Shantz, Baden, Ont.; Waldo, Flanagan, Ill.; Morning View, Linville, Va.; Maple View, Middlefield, Ohio; Canan Station, Altoona, Pa.; Glad Tidings, Bronx, N.Y.; Belmont, Elkhart, Ind.; Millport, Bareville, Pa.; Providence, Yerkes, Pa.; Calvary, Brewton, Ala.; East Union, Kalona, Iowa. The total circulation of the GOSPEL HERALD as of March 19 is 19,381, the first time in our history we have gone over 19,000. Just a year ago the circulation was 2,000 less. One member who had not been receiving the GOSPEL HERALD said, "We didn't know we were missing so much." The list from Glad Tidings has such names as Suydan, Morales, Rivera, Anza, and Lopez.

Henry Crossgrove, formerly of Archbold, Ohio, died at Aibonito, Puerto Rico, on March 16. He was formerly with the Ulrich Foundation and more recently on the maintenance staff of the Mennonite Hospital at Aibonito.

## Announcements

Personal Evangelism workshop sponsored by Virginia and Allegheny mission boards, with Nelson E. Kauffman as director, at Pittsburgh, Pa., April 4-8.

Norman Derstine, Elkhart, Ind., in

Spring Bible Conference at Elmira, Ont., April 19-22.

Abner Stoltzfus, Atglen, Pa., at Plains, Lansdale, Pa., April 8.

Bible Conference with Lester Miller, Turbotville, Pa., and Omar Showalter, Pipersville, Pa., as instructors, at Union Valley Community Church, Rome, Pa., March 31 and April 1.

John Friesen, India, at Yoder, Kans., April 13.

Lena Graber, Nepal, in vesper service at Science Ridge, Sterling, Ill., April 1.

Summer school operated by Hesston College at Rocky Mountain Mennonite Camp. First term July 17 to Aug. 3 with Maurice A. Yoder, Glenn R. Miller, and Calvin Redekop as instructors. Second term: Aug. 6-23, S. W. Witmer instructor.

Laurence Horst, Chicago, Ill., in Spring Bible Conference at Bethel, Elora, Ont., March 30 to April 1.

Bible Conference at Doylestown, Pa., with Edward Stoltzfus and John C. Wenger as instructors, March 31 and April 1.

1962 Conference on Christian Community Relations on "Education on Alcohol and Tobacco." Date: April 5-7. Place: Goshen College Church Chapel. This is a church-wide conference sponsored by the Committee on Economic and Social Relations in co-operation with the Commission for Christian Education, the Mennonite Publishing House, Mennonite Medical Association, Mennonite Community Association, Goshen College, and other church agencies. The conference is open to the public. All pastors, Sunday-school workers, nurses, social workers, physicians, youth leaders, and MYF representatives are urgently invited to attend. The conference is designed: (1) to provide scientific information concerning alcohol and tobacco; (2) to direct thinking on the moral and ethical aspects of the use of alcohol and tobacco; (3) to examine the present educational program of our brotherhood and other Christian groups; (4) to plan an educational program for the future. For information write or call Mrs. Orville Yoder, College Relations Office Secretary, Goshen College, Goshen, Ind.

## Evangelistic Meetings

John Drescher, Marshallville, Ohio, at Orrville, Ohio, April 17-22. Linford Hackman, Carstairs, Alta., at North Clinton, Wauson, Ohio, March 14-17. Stanley Freed, Schwenksville, Pa., at Salem, Shelly, Pa., March 11-18. Alvin Kanagy, Wymer, W. Va., at Stuarts Draft, Va., April 29 to May 6. Norman Bechtel, Spring City, Pa., at Millwood, Gap, Pa., March 31 to April 8. Melvin Delp, Baltimore, Md., at Kauffman's, Manheim, Pa., closing March 11. Elias Kulp, Bally, Pa., at East Petersburg, Pa., May 13-20.

## Calendar

General Council of General Conference, Chicago, March 29, 30.  
Summer Bible School Conference, Archbold, Ohio, March 31 and April 1.  
Open conference on education on alcohol and tobacco, sponsored by Committee on Economic and Social Relations and other church agencies, Goshen College, Goshen, Ind., April 5-7.

## Coming Next Week

"Evangelists of Materialism," by David Lutzweiler; the "Peace Action Movement at Goshen," by Stan Reedy; and "Effective Personal Witnessing," by Lester Hershey.



We ministers are the ones who often have to deal with the pitiful victims of this tragic disease. We see them at the end of the road, physically and spiritually bankrupt, completely disgraced and unhappy. Have you ever seen a man strapped to a bed in some institution, sweating it out in fearful agony of both body and soul, trying to find a cure from the alcohol habit? Have you ever gazed into the eyes of a man the morning after he murdered his wife in a drunken brawl, and then for the first time in soberness realized what he had done to the one who in faith had entrusted her life to him at the marriage altar? Have you ever been to a hospital where ambulance after ambulance came with the innocent victims involved in an accident where the driver had been drinking? I have experienced this sort of thing more than once. And I tell you, when you see it happen, you want to write the word "lie" on every liquor advertisement you have ever seen.

Not everyone gets the sort of "indoctrination" that preachers are forced to receive. It might be good for you to go to a drunkard's home and see just how happy that home is. Then you might listen a bit more sympathetically to the next sermon you hear condemning the evils of liquor.

Now I'm sure that some of you are saying that this is an overdrawn picture, one that is too negative and shows only the worst side of drinking. To a certain extent I admit this to be true. Not all drinkers are alcoholics. But no one has ever become an alcoholic without first becoming a drinker. The man who seriously prays the Lord's Prayer and asks to be delivered from evil will always look upon the first drink as a first step on the road of temptation. Many a man has taken his first drink with the glib words, "I can quit whenever I want to." But you see, the real problem comes later when it gets such a hold upon him that he can't want to stop.

The Bible makes it clear that drunkenness and Christianity do not mix. In I Cor. 6:10 we are plainly told that drunkards shall not inherit the kingdom of God. Nowhere does the Bible condone drinking. Its message is always against the evils of drinking and drunkenness. It reminds us that the body is to be the temple of the Holy Spirit.

There are those, of course, who point to Paul's words to Timothy that he should drink a little wine for his stomach's sake and also to the wedding in Cana of Galilee where Christ turned the water to wine. Let me point out only that in the case of Timothy it was suggested for medical reasons and that the wine of the marriage feast certainly was not the fortified alcoholic beverage which is produced today. The whole tone of the Bible calls for a sober life which is

one of joy and victory through Jesus Christ.

The true church of Jesus Christ has a word of hope for all of those who are bound by the cords of drink and are trying to find their way out of their alcoholic misery. Christ is willing and able to deliver. For He has conquered all sin for the sinner who will put his trust in Christ and thereby experience both His forgiveness and His victory. In His day Christ cured those who were possessed of demons. There was the woman, for example, who had seven devils and the man who had a legion of them. But Christ drove them out and restored them to a new life of sober righteousness. He can do the same yet today for those who are possessed by the devil that drives them to drink.

If you are one of these, or are troubled by another sinful habit, Christ calls for you to come to Him. He is the Deliverer, who by His atoning death can set men free of themselves and enable them to live as the children of God.—*The Calvary Hour*.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**Flame of Fire**, by Jane Oliver; G. P. Putnam & Sons, 1961; 288 pp.; \$3.95.

It is indeed fitting, as the book jacket suggests, that in this year of the publication of the New English New Testament and the year of the 350th anniversary of the King James Version, this biographical novel of William Tyndale should appear. It is an inspiring story capturing the courage and idealism, the devotion and nobility that so prominently characterized the man Tyndale. The story causes the reader's heart and mind to burn with something like the flame that finally consumed Tyndale's body.

Although a novel, it adheres closely to the known facts concerning Tyndale's life. The bibliography of books consulted by the author betrays the seriousness and the reliability of the author's attempt to be as historically accurate as possible. His narrow escape from the authorities in Cologne with the few already printed sheets of his first edition New Testament is an unforgettable story.

It is unfortunate that the story of this man's life is not more widely known, for the King James Version of the New Testament and Pentateuch is substantially the work and words of William Tyndale. His final Judas-like betrayal by a supposed friend into the hands of his enemies is another chapter hardly expected in real life, but which is as historically reliable as the fact of his translation of the Scriptures.

Across the pages of this novel move such great men of church history as Melancthon, Erasmus, Colet, Luther, and the like. Here the young Christian as well as the seasoned believer will find a tonic for his

soul that will go far in preventing him from ever again taking his English Bible for granted. This would make excellent family reading where the youngest child is at least of junior-high age or older.

**Flame of Fire** would make an excellent gift to a reading friend, Christian or not. Church librarians will do well to add this type of novel to the many less worthy ones that vie for the attention of the Christian reading public.—Gerald C. Studer.

(Note: This is the book that was mentioned at the close of "From My Bible Collection" in the March 6 issue.)

**Quench Not the Spirit**, by Myron Augsburger; Herald Press, 1961; 113 pp.; \$2.50.

This is a very helpful discussion on how the Christian may avoid failure in the Christian life as a result of wrong relations with God's Holy Spirit. Eight of the eleven chapters describe the results of wrong relations to the Holy Spirit. It is a book on how not to treat the Holy Spirit, but is far from being negative.

The author writes in the simple language of the ordinary Christian. He is practical in his treatment, Biblical and inspiring. He gives a balanced and fair discussion of some attitudes toward the Holy Spirit, as, for example, the blasphemy against the Holy Spirit (p. 92) and insulting the Holy Spirit (p. 74). The chapters on quenching the Spirit (p. 32 ff.) and the damage of lying to the Spirit (p. 55 ff.) are especially helpful to the young Christian.

This volume also shows good insight and interpretation on gifts of the Spirit, and excesses which lead to fanaticism (pp. 36, 37), as well as those that can lead to barren coldness. He also gives good help on the security of the Christian in Christ by the Holy Spirit (p. 76).

It is refreshing to have this type of book come from authors in our brotherhood which will speak to the total Christian world. This volume should be a real blessing to many persons seeking the fullness of the Holy Spirit in their lives.

—Nelson E. Kauffman.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Dayton**, Robert T. and Doris (Kratz), Doyles-town, Pa., first child, Phyllis, Feb. 27, 1962.

**De La Garza**, Rogelio and Teresa (Quintanilla), Premont, Texas, second child, first daughter, Gloria, March 1, 1962.

**Derstine**, James L. and Fern (Moyer), Lansdale, Pa., first child, Jodi Patrice, Jan. 21, 1962.

**Erisman**, Harry and June (Showalter), Los Angeles, Calif., fourth son, Larry Lee, Feb. 11, 1962.

**Felpel**, S. Martin and Dorothy R. (Hershey), Lancaster, Pa., sixth living child, fourth daughter, Norma Faye, Jan. 24, 1962.

**Gehman**, David and Louise (Miller), Sterling, Ohio, fourth son, Wayne Timmothy, Feb. 2, 1962.

**Gehman**, Glenn E. and June (Herr), Lampeter, Pa., fourth son, Kent Allan, March 1, 1962.

**Graybill**, Chester W. and Ruth (Kolb), Mif-



linton, Pa., second daughter, Lois Diane, Feb. 27, 1962.

**Hooley, David and Lois (Yoder), Sturgis, Mich.,** second child, first son, David Scott, Feb. 0, 1962.

**Horst, Mr. and Mrs. Byard, Dalton, Ohio,** third child, second daughter, Donnabell June, March 13, 1962.

**Kauffman, Charles and Ardice (Yoder), Dayton, Ohio,** third child, second son, Michael Dean, Feb. 1, 1962.

**Litwiler, Ammon Dale and Rosina (Kauffman), Armington, Ill.,** second child, first daughter, Beth Ann, Feb. 23, 1962.

**Litwiler, Lloyd and Sara (Mast), Delavan, Ill.,** sixth child, fifth son, Roger Dale, Feb. 22, 1962.

**Longmire, Gordon and Marion (Martin), Vallenstein, Ont.,** third son, Donald James, March 5, 1962.

**Martin, Lorne and Katie (Brubacher), Elmira, Ont.,** third child, first son, Arnold James, Feb. 22, 1962.

**Mast, Wayne and Orpha (Yoder), Amelia, Va.,** second child, first daughter, Karen Joy, Feb. 16, 1962.

**Miller, Jack and Martha (Roth), Wooster, Ohio,** fourth child, second daughter, Brenda Lou, March 11, 1962.

**Miller, James and Grace (Ogburn), New Oxford, Pa.,** first child, Mark Edwin, March 2, 1962.

**Miller, Jonas and Alma (Miller), Kokomo, Ind.,** third child, first daughter, Janet Sue, Feb. 22, 1962.

**Peachey, Ezra and Nannie (Peachey), Red Lake, Ont.,** third son, Ezra Timothy, Jan. 28, 1962.

**Ramsey, Charles C. and Martha (Bridge), Souderton, Pa.,** second child, first daughter, Cynthia Diana, March 2, 1962.

**Roth, Melvin D. and Alice (Leichty), Iowa City, Iowa,** third child, second son, Daniel Wayne, Dec. 19, 1961.

**Rutt, Dr. Clarence and Helen (Althouse), Hoboken, Indonesia,** third child, first son, Richard Douglass, March 12, 1962.

**Schrock, Truman William and Nettie Marie (Miller), Kalona, Iowa,** fifth child, second daughter, Lucille Cora.

**Schwartzentruber, Willard and Dorothy (Steinmann), Milverton, Ont.,** third child, second son, Murray John, Feb. 18, 1962.

**Swartley, Henry, Jr., and Ida (Mast), Phillipsburg, N.J.,** third son, James David, Feb. 23, 1962.

**Troyer, Daniel, Jr., and Betty (Gingerich), Wooster, Ohio,** fifth child, second daughter, Miriam Louise, March 2, 1962.

**Ulrich, Earl R. and Mattie (Miller), Roanoke, Ill.,** second daughter, Lyn Marie, March 4, 1962.

**Witmer, E. Luke and Dorothy (Boll), Columbia, Pa.,** fourth child, second daughter, Sharon Elaine, March 12, 1962.

**Yoder, Darrell and Marcile (Smeltzer), Dayton, Ohio,** second child, first daughter, Rhonda Kay, March 11, 1962.

**Yoder, Don and Hazel (Leidig), Sarasota, Fla.,** third child, second son, Keith Edward, Feb. 10, 1962.

**Yoder, Donald and Ruth (Voegtlin), Tofield, Alta.,** fourth daughter, Donna Lou, March 2, 1962.

**Yoder, Norman and Carolyn (Johnston), Asuria, Kans.,** first child, Steven Layne, Feb. 8, 1962.

## Anniversaries

**Jantz, Emil Jantz and Sarah Holdeman** were married at Newton, Kans., Feb. 21, 1912. They observed their fiftieth wedding anniversary on Sunday, Feb. 25, 1962, with open house

in the Sunday-school wing of the Hesston Mennonite Church. Although the weather was disagreeable, approximately 200 guests were present. They have been engaged in farming in the Hesston and Walton communities since their marriage. They have 5 children (Milferd, Walton; Winston, Hesston; Kerwin, Newton; Floris—Mrs. Ivan Miller, Goessel; and Beryl—Mrs. Paul Isaak, Henderson, Nebr.) and 8 grandchildren. All were present for the occasion.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Brubaker—Herr.**—Paul K. Brubaker, Lancaster, Pa., Landis Valley cong., and Dora E. Herr, Lititz (Pa.), cong., by Mahlon Zimmerman at the Lititz Church, March 10, 1962.

**Diller—Martin.**—Harold H. Diller and Gail Louise Martin, both of Hagerstown, Md., Miller cong., by Moses K. Horst at the home of the bride, March 8, 1962.

**Herr—Wanamaker.**—Glen Herr, Lancaster, Pa., and Edith Wanamaker, Bareville, Pa., both of the Willow Street cong., by Jacob T. Harnish at the home of the groom, Feb. 24, 1962.

**Leverknight—Zimmerman.**—Ralph Leverknight, Johnstown, Pa., Trinity Lutheran cong., and Ruth Zimmerman, Hollsopple, Pa., Blough cong., by Donald Speigle at the Blough Church, Dec. —, 1961.

**Schwartz—Crossgrove.**—William Schwartz, Geneva, Ind., Christian Mission, Berne, Ind., and Judith Darlene Crossgrove, Yoder, Ind., New Bethel cong., by Orvil Crossgrove, father of the bride, at the home of the bride, Feb. 17, 1962.

**Slaubaugh—Maust.**—Edward H. Slaubaugh, Wolford, N. Dak., Lakeview cong., and Marilyn Fern Maust, Montgomery, Ind., Berea cong., by Cledus Slaubaugh at Berea, Nov. 11, 1961.

**Snyder—Jantzie.**—Lorne Snyder, Kitchener, Ont., Evangelical Brethren cong., and Ellen Jantzie, Waterloo, Ont., Erb Street Mennonite, by J. B. Martin at Waterloo, Dec. 23, 1961.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Clark, J. Howard,** son of John and Susanna (Weiler) Clark, was born in Lancaster Co., Pa., Aug. 18, 1876; died at Columbiana, Ohio, March 5, 1962; aged 85 y. 7 m. 14 d. In 1899 he was married to Emma Metzler, who died in 1924. In 1925 he was married to Minerva (Martin) Yoder, who died in 1952. Surviving are 3 daughters (Ruth—Mrs. Joe Wilson, Lexington, Ohio; Gladys—Mrs. Stelvin Blosser, Columbiana; and Margaret—Mrs. Melvin Schlenger, Sarasota, Fla.), 2 sons (Paul, Salem, Ohio; and Walter, Hubbard, Ohio), 17 grandchildren, 40 great-grandchildren, 2 great-great-grandchildren, 2 half brothers (Maurice Clark, Birdsboro, Pa.; and Edward Clark, Terre Hill, Pa.), and 2 stepdaughters (Mrs. Paul Martin, Youngstown, Ohio; and Mrs. Thomas Dews, Canton, Ohio). He was a member of the Leontonia Church, where funeral services were held March 7, in charge of S. A. Yoder and Allen Ebersole; interment in Midway Mennonite Cemetery.

**Cullen, Harold Wallace,** son of Ernest A. and Mattie (Thompson) Cullen, was born at Ellard, Va., Aug. 29, 1909; died of cancer at

Waynesboro, Va., Feb. 24, 1962; aged 52 y. 5 m. 26 d. On July 5, 1934, he was married to Catharine Amanda Davis, who survives. Also surviving are 3 sons and 2 daughters (Raymond H., Larry Lee, Don Edwin, Patsy Catharine, and Betsy Kay, all of Lynchburg, Va.), 2 brothers (Stuart O., Vesuvius, Va.; and Phillip C., Newport News, Va.), and 2 sisters (Mrs. Marion Doms and Mrs. Louise Conner, both of Greenville, Va.). He was a member of the Stuarts Draft Church, where funeral services were held Feb. 26, in charge of Paul R. Barnhart, assisted by B. Frank Hatter and Perry A. Burkholder.

**Detweiler, Charles B.,** son of Reuben and Martha (Rickert) Detweiler, was born in Bucks Co., Pa., June 14, 1892; died at Souderton, Pa., after surgery for stomach cancer, Jan. 30, 1962; aged 69 y. 7 m. 16 d. On June 3, 1911, he was married to Rachel Derstine, who survives. Also surviving are 4 sons and 6 daughters (Norman, Dublin, Pa.; Paul D., Ottsville; Grace—Mrs. Vernon Detweiler, Sellersville; Edith—Mrs. Raymond Ott, Plumsteadville; Clyde, White Haven, Rachel—Mrs. Leroy Godshall, Franconia; Lovina—Mrs. Howard Atkinson, Jr., Telford; Dorothy—Mrs. Vernon Swartley, Kellers Church, Pa.; Lydia—Mrs. Clyde Yoder, Perkaspie; and Durrell, Hickory, N.C.). 34 grandchildren, 4 great-grandchildren, 3 brothers and 3 sisters (Mrs. Lizzie Kulp, Souderton; Valentine, Plumsteadville; Clayton R., Perkaspie; Mrs. Joseph Meyers, Souderton; Harvey R., Dublin, Pa.; and Mrs. Jesse Mack, Skippack). He was a member of the Deep Run Church, where funeral services were held Feb. 3, in charge of Wilson Overholt, Abram Yothers, and Erwin Nace.

**Gromling, Dora May,** daughter of Joseph and Mary (Young) Steiner, was born at Washington Boro, Pa., May 6, 1898; died of complications at her home near Mt. Joy, Pa., Jan. 18, 1962; aged 63 y. 8 m. 12 d. She was married to Edward Gromling, who survives. Also surviving are 8 children (Mary—Mrs. Ralph Forry, Mt. Joy; Mrs. Frances Steudler, Lancaster; Daisy—Mrs. Harrison Henry, Quarryville; Joseph, Emma—Mrs. Norman Kolp, and Edward, all of Mt. Joy, Pa.; Rhoda—Mrs. Guy Bellon, Lykens; and Anna May, at home), 30 grandchildren, 7 great-grandchildren, one sister (Emma—Mrs. Elvin Wissler, Mt. Joy), and one brother (Howard, Columbia). Two children preceded her in death. She was a member of the Chestnut Hill Church, but attended the Mt. Joy Church. Funeral services were held at the Sheetz Funeral Home, Jan. 21, in charge of Henry W. Frank.

**Halteman, Claude L.,** son of Joseph and the late Katie (Landis) Halteman, was born at Telford, Pa., May 14, 1896; met instant death while delivering feed with a bulk feed truck on a farm near Harleysville, Pa., Feb. 10, 1962; aged 25 y. 9 m. 27 d. On Dec. 6, 1958, he was married to Ellen Moyer, who survives. Also surviving are one son and one daughter (David and Janet), his father, 4 brothers (Linford and Elvin, both of Telford; Ralph, Red Lake, Ont.; and Floyd, Souderton), and 4 sisters (Mrs. Edith Schmidt, Gilbertsville; Mrs. Sarah Geisinger and Mrs. Irene Hackman, both of Quakertown; and Alma Halteman, Red Lake, Ont.). His mother and one brother preceded him in death. He was a member of the Franconia Church until his marriage, after which he became a member of the Perkiomenville Church. Funeral services were held at the Franconia Church, Feb. 17, in charge of Abram Metz, Isaiah Alderfer, and Curtis Bergey.

**Schultz,** stillborn daughter of William and Jean (Steuman) Schultz, Milverton, Ont., was born March 2, 1962. Surviving besides the parents are 2 brothers. Graveside services were held at the Poole Mennonite Church Cemetery, with Herbert Schultz in charge.



A leprosy study has been approved by the United States government for a grant. It will be conducted under the new International Rehabilitation Research Program. The research will be conducted at the Christian Medical College and Hospital at Vellore in South India. Its purpose is to investigate methods for rehabilitation of the leprosy disabled. Included in the project are the study of surgical reconstruction, development of special prosthetic aids, experimentation and low cost rural treatment methods, and investigation in vocational training and job placement.

\* \* \*

A recent study of leprosy incidence among Protestant missionaries in West Africa reports 12 cases among 907 missionaries in Northern Nigeria. This is a prevalence rate of 13.2 per thousand as compared to 35 per thousand in the indigenous population of the same year. All of the leprosy cases found were born in the United States or Canada and were missionaries who had had the widest contact with the local population. Most have mild forms of the disease. In two schools for missionary children in Northern Nigeria only one early mild case was discovered among a total of 223 children.

\* \* \*

Babies born in Ecuador have less than a 50-50 chance to live beyond the age of five, with malnutrition a major cause of death.

\* \* \*

A total of 23,484,000 people in the United States, or one out of eight persons, get farm surpluses through welfare and school lunch programs.

\* \* \*

One of every nine babies born in London last year was illegitimate. Illegitimate births in London almost doubled in the last ten years. In the crowded Paddington area of London the illegitimacy rate was 21.9 per cent. An official gave three reasons for the rise: (1) proportionately more single women in London; (2) the continuous influx of unmarried women, many of whom are already pregnant; and (3) the facilities London offers for "anonymous" prenatal care support from moral welfare organizations.

\* \* \*

Jomo Kenyatta, leader of the Kenya African National Union, charges that parts of the Bible and many illustrations in religious books are "anti-Negro." He said, "When our party comes into power in Kenya, we shall rewrite these Christian falsehoods." In justification of his complaint, Kenyatta noted that in the Christian illustrations "the angels are always painted white, while the devil is always black, with horns and tail."

\* \* \*

Myron F. Boyd, director and speaker of the Light and Life Hour, international broadcast of the Free Methodist Church, received a citation at the Annual Convention of the National Religious Broadcasters on Jan. 25. The other two citations were presented to J. Edgar Hoover and to Newton N. Minow, Chairman of the Federal Communications Commission. Dr. Boyd has been engaged in Gospel broadcasting



## ITEMS AND COMMENTS

### BY THE EDITOR

for 27 years. He received the citation on the eve of his departure for a survey trip which will take him into more than 15 countries, where he will be making arrangements for the possible enlargement of foreign language broadcasting over available radio stations.

\* \* \*

The Division of Foreign Missions of the National Council of Churches has been changed to the Division of World Missions. One officer said the change signified that "foreign missions reflects an outdated concept while today's needs call for concern with a total mission of the whole church in all the world."

\* \* \*

A new Soviet Zone conscription law in East Germany is expected to bring church authorities into a new conflict with the communist regime, because the law makes no provisions for conscientious objectors. Prior to its passage, the management of the Evangelical Church had urged all of its pastors to stand up for conscientious objectors in the Soviet Zone. Communist propagandists have declared that refusal to serve in the Soviet Zone army would be a refusal to protect peace and thus "tantamount to supporting the enemies of peace."

\* \* \*

After 37 years of broadcasting, Charles E. Fuller has retired from the Old-Fashioned Revival Hour. Ross Rhoads is the new speaker on this broadcast.

\* \* \*

The Post Office Department in Washington has warned that it is just as much a violation of the law to order obscene pictures through the mail as it is to sell them. In a new crackdown on filth in the mails, a prominent businessman in Oklahoma City, Okla., was convicted in a Federal Court and fined \$1,000 for "willfully receiving obscene pictures through the mail." Postal inspectors discovered his name on the mailing lists of a dealer in pornogra-

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phy. His arrest and prosecution followed. The conviction is believed to be the first of its kind to be obtained under the statute.

\* \* \*

A husband and wife from Southern Rhodesia are the first Negroes to be enrolled in a church-supported or private college in the state of Arkansas. Michael Makoshole and his wife are teachers in Rhodesia and were recommended for admission to Ouachita Baptist College by two missionaries who are graduates of this school. The president of the college said the couple's enrollment "is in keeping with the policy adopted by Ouachita trustees in April, 1960."

\* \* \*

A recommendation calling on churches to stay out of contractual relationships with the Peace Corps was approved by the National Lutheran Council. At the same time however, the Council adopted a resolution which expressed "general endorsement of the objectives of the Peace Corps," commended the president and the Congress for inaugurating the program, and encouraged qualified Lutherans to participate in the Corps.

\* \* \*

Robert Gill, of Johnstown, Pa., who refused to carry a firearm because of religious convictions, lost his job with the Johnstown Fire Department because he refused to accept a transfer to the city's police force. A member of the Church of the Brethren, he said it was a church ruling and a personal conviction not to bear firearms in police work and military service. City officials had transferred Gill and three other firemen to the police force as special officers because of a new administrative policy.

—The Reporter.

\* \* \*

The Gideons of the United States have adopted the Scripture goal of 2,035,000 copies of Bibles and Testaments throughout the states for the coming year.



# Gospel Herald



*In America we worship a god called  
"Standard of Living,"  
and many of God's people are as guilty  
as the pagans around them.*

TUESDAY, APRIL 3, 1962  
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## Evangelists of Materialism

By David Lutzweiler

Not content with the conventional merchandising weapons of beer ballads, billboards, and animated cartoons, the men in the gray flannel suits on Madison Avenue have added the soul-probing techniques of modern psychology to their advertising arsenal.

Businessmen, like the psychologists and politicians, understand very well that knowledge of what causes behavior is the first step toward changing it or controlling it, and they have been having very good success lately with certain techniques devised for cashing in on that strange cause of much of our behavior, that source of unrecognized fears and motives which the psychologists call the subconscious.

For instance, research in marketing has shown that people were not buying a particular product because of the color of the package—not that the package was unattractive, mind you, but because of some unpleasant but unrecognized reactions to that particular color. The color was changed and sales soared.

Again, if these probers of the public mind find that a great many people possess a certain frustration or aspiration, products will be offered as the very things that will fulfill those deep psychological needs. Home freezers, it was discovered, while often very uneconomical, actually give some persons a feeling of security because unconsciously they are reminded of their secure youth when Mother's refrigerator always was full. The stress on buying home freezers, then, became not the economy of them but the comfortable feeling of knowing you have one in the house.

Contrary to some popular fears, however, this "depth approach" to advertising, the use of these "hidden persuaders," is still used less than the old-line straight psychology stuff, such as sex to attract attention to the ad, or outright lying with faith in the gullibility of the public.

A good example of the way advertisers go about conditioning our likes and dislikes is the cigarette campaign of the last generation. In the early twenties the only woman seen smoking a cigarette in public was a prostitute. Among respectable people it was strictly a man's habit. But with millions of women around as a potential for doubling the cigarette market, the manufacturers came out first with a billboard showing a lady *holding the match* for her male companion. Then she was shown *holding the package* and getting the cigarette out for him. Then it became acceptable, if one were to believe the advertisers for a lady to *light* the cigarette for her husband or friend, and *give* it to him. From there it was easy to slide into full-time smoking.

Of course this is pure brainwashing, for brainwashing, as the communists practice it, is the psychological reconditioning of a person's set of values. The more deeply ingrained the values are, such as nationalism, freedom, love of home and friends, the more difficult it is, of course, to change them and the stronger the methods that must be used. The difference between communist brainwashing techniques and modern



# Organize Me, Lord

BY VERNON ZEHR, JR.

Clean out the disorderly shelves;  
Rearrange them according to your plan.  
Throw out the trash.  
Burn it, so it will never clutter  
My life or any other.

Wipe me clear of grime and dust;  
Disinfect me with your effective love.  
Paint me with heaven's dew  
And start a new collection  
Ordered by you.

File refreshing bits of worth away  
For further use.  
Examine each item  
I choose or refuse;  
Then I will say:  
"Lord, Thou hast searched  
My heart today."

Wilmington, Del.

advertising techniques is not one of kind, but merely of degree. Advertising has been one of the most influential conditioners of American values for the past two generations.

Any legitimate business, if it is to survive, must advertise. There is nothing wrong with advertising in itself, and fortunately not all advertising is of the unscrupulous kind. But the point I wish to make is that businessmen are using people's sins—even making them to appear as virtues, if necessary—to achieve business ends (i.e., profits). The most significant thing for Christian leaders to notice is, that while we might expect such a program to work in the world, *almost every Christian these days is falling for it too.*

For instance, a little more than a year ago the fathers of fashion brought forth on this continent the "new" sack dress. As with all other fashion changes, this made everything else obsolete. If you wanted to be up with the times, you had to buy the sack. There were many professing Christian women in the crowds that flocked to the clothing stores, but very few of them bought the dress because they actually needed it; they bought it because they, like their unsaved counterparts, were slaves to society.

The foundation of a large part of our economy is this "planned obsolescence,"

but the foundation of planned obsolescence is, in turn, the sin of human pride. Planned obsolescence means that the manufacturer counts on the unwillingness of the individual to be satisfied with what he has if his neighbor has something which he can be convinced is better. The dissatisfaction is simply the fruit of lust and pride, and is directly contrary to the apostle's injunction to be content with food and raiment. 1 Tim. 6:8.

Yet how many Christians bought a new car this year because they actually needed one? How many used the economic myth that "it is cheaper to buy a new one every year or two" to justify themselves? Or how many justified it with the logic, "If God prospers you to the extent that you can afford it, go ahead"? Who said God prospers a Christian in order that he may wallow in luxury? The teaching of the New Testament is that prosperity is a stewardship from God, to be used for His service and not to satisfy one's own lusts.

Then there are the "upward climbers." Market researchers know that many products are purchased largely by certain classes only. Such products are purchased, not because of their better quality or because of their price, but because of the class they symbolize. How many Christians buy expensive cars and ranch homes in the suburbs in spite of the fact that they could give more to God's work and serve Him just as well or better with what they have and where they are?

It is obvious to me that the reaction of Christians to modern advertising, a reaction identical with that of the unregenerate materialists, is only one more proof of the widespread spiritual poverty of American evangelicals. They are too weak to resist the evangelists of materialism.

We need people and long for their affection. This is, of course, a legitimate and normal need which God built into us. But people can be wrong in their customs, and if a Christian must part company with the crowd on moral grounds, he is able to do so because he has a source of comfort and strength which the unsaved person does not. He has God. However, the Christian who is not walking with God, and hence finds no joy in Him, must look elsewhere, and the first thing he sees is the world. But we cannot be a member of the crowd unless we have that ticket so necessary for admission, *conformity*. If we do not conform, we are told, we are maladjusted and

(Continued on page 325)

# Our Readers Say—

I read the article, "Are Mennonites an Ethnic People?" (Jan. 30), with great interest, since I carry a "non-Mennonite" name

I am not surprised that Mennonites are to a large extent ethnic. Aren't most religious groups? One is a Buddhist because he is born into a Buddhist family, a Hindu because he is born into a Hindu family, a Protestant because he is born into a Protestant family, and, yes, one is a Mennonite because he is born into a Mennonite family. This might "hurt" when one realizes the fact that Mennonites are an ethnic people; but so are others. Yet when one feels that the Mennonite faith is truth, this makes it "hurt" all the more when the final outcome of the other groups is realized. An "ethnic" Mennonite should be humble and thank God for being born into a Mennonite family. And he should want to pass this blessing on to his children and leave a testimony in his life that will draw others to the Mennonite faith and glorify God. I would like to suggest several dangers that the Mennonites will face when they realize that the church is all too much an ethnic group.

One often hears the question asked, "Has our culture so molded and solidified us that we are a closed corporation?" There is a danger in answering this question in such a way as to suggest that the Mennonite culture has hindered and is hindering the Mennonite outreach. But one must ask, What is the Mennonite culture? I hope that the church I have joined has a faith that is producing an "earnest Christian life" and not just a "Mennonite culture." I don't like the term "Mennonite culture," for it is often used in contrast with Mennonite faith. But one must realize that faith and life are inseparable. And "life" changes culture. H. S. Bender says, "... the Anabaptists were concerned most of all about 'a true Christian life,' and that the new concept of the church was created by the central principle of newness of life and applied Christianity." And applied Christianity changes culture.

Now is the Mennonite faith today a faith that changes a pagan culture to a Christian culture as the Anabaptist-Mennonite forefathers' faith did? Has the church today lost its power to direct the patterns of life? Does the church keep going on as an organization even after life has left? Where is the power of the Holy Spirit to change life today, or was the Mennonite Church in the past misled in expecting "newness of life" in its members?

The second contemporary danger is "dull conformity." In order to gain members many advocate widening the gate by throwing off the so-called Mennonite culture and have a "dull conformity" to the Protestant churches. The Anabaptist-Mennonite Church is a third movement in Christendom. The Anabaptist-Mennonite Church emphasis has been on a transformation of life through discipleship in contrast to the Roman Catholic merit of good works and Protestant justification by "faith alone." If the Anabaptist-Mennonite forefathers had truth, the church today must be falling into apostasy. At this point in history

(Continued on page 325)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

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## Publication Board Looks at Its Task

A frank look at policies and purposes of church publishing marked the closing session of the annual Publication Board program. Publishing Agent Ben Cutrell, in his first annual report to the Board, had given a good deal of attention to policies, and asked the Board for a critical appraisal of these policies and how the Publishing House is carrying them out.

Members expressed concern that the Board continue to be directly involved in overseas literature work, although in co-operation, not in competition with mission boards. Some felt that our publications have not been treating the crucial and controversial questions that are facing the publishing must be Mennonite-oriented and that since ours is a spiritual task, projects cannot be judged by statements of profit or loss.

For the first time a representative of the new Rocky Mountain Conference was present. The Publication Board continues to be actively supported by all of our Mennonite conferences.

The Annual Report had a four-color cover, the first four-color printing job of our Publishing House. It was attractively illustrated.

It was reported that the new relationship between the Board and the Commission for Christian Education is working very well. The Commission gives the underlying philosophy and policies for curriculum building. But the new Curriculum Development and Service Department of the Publishing House does the planning and producing of the materials, and also services their use by the congregations of the denomination.

This fall the last of our graded Sunday-school materials will go into use. The production of this series will stay within the budget.

It was reported that *Family Worship* in its first year won good acceptance.

A committee brought a report with recommendations concerning the use of versions in our educational materials. However, the Board could not agree on the wisdom of all the recommendations, and the committee was asked to do further study.

Commission officers who have recently contacted Christian education officers in most of our conferences reported that our educational materials are generally well accepted.

The Every-Home-Plan for GOSPEL HERALD subscriptions is making very good

progress. A total of 252 congregations is on the plan. This has pushed total subscriptions to 19,803, and by June 1 we should pass the 20,000 mark, and in the next year may reach 22,000.

Total sales of the House were \$1,123,966 and the sales of the bookstores were \$1,092,840, making a new record total of \$2,216,806. This is \$169,931 more than in 1960. However, failure of some of the bookstores to operate at a profit kept the net profit of the total publishing operation to \$17,281. Projects requiring considerable subsidy are GOSPEL HERALD, wholesale books, and the Scottsdale store and mail order.

Financial Agent C. L. Graber pointed out that the Publishing House is under-capitalized. Securing and paying loans for current operations requires too much attention. He said the business is in good position to receive from members of the church about \$100,000 in annuities. Here is a good opportunity for people to secure regular interest on their money while they live, but to be assured that this money will work for the church after they are gone.

*Amish Life*, *Mennonite Life*, *Mennonite Community Cookbook*, and *Meditations for the New Mother*, our perennial best sellers, were again in the top ten in 1961. *Light from Heaven*, a reprint, *How God Heals*, and *As You Go* were other titles in the top ten.

Tract circulation dropped from 5,511,300 in 1960 to 3,628,250 in 1961.

Ownership of the bookstore at Addis Ababa has been turned over to the Eastern Board of Missions.

About a dozen books and pamphlets are listed for 1962 production, of which two are already off the press.

There is no change in the officers of the Board. Harvey Bauman is a new member at large.

The Publishing Agent's report closed with these words:

"The effectiveness of our work can be measured only in terms of personal action toward Christ. But our message is a communication of our spiritual vitality. The literature of the church can be no greater than the spiritual dynamic of the persons in the church. As the Holy Spirit has His way with the people who write and edit, as He has His way with the reader, then will our literature continue to communicate the Gospel. *Ours is a spiritual mission.*"—E.

## "Some to Honour"

BY HAROLD SHENK

Old Reuben had left home at dawn with his little brown donkey nearly hidden beneath a huge load of fine pottery. Before the sun became hot he had arrived at the market place, and had his wares spread out on the ground.

Each jar and pot was marked by a single thin line of red that ran around the outside near the top. Each basin and bowl was marked inside. The simple design was attractive, but most important, it identified each piece as coming from the wheel of Reuben.

Rich and poor, master and slave—all came to bargain and buy; each found some vessel to fit his particular need.

Satisfaction mingled with weariness as Old Reuben passed out through the gate, and rode over the hills into the night.

\* \* \*

John Mark stood for a moment surveying the new guest room. He had learned only at noon that the room would be needed that night. There had been couches to bring up, and extra lamps. The last of the cuttings from the spice bushes had been fastened at each window when there came the sound of footsteps on the stairs.

The night wind blew cool against John Mark's face as he opened the door to welcome his friends.

The thirteen men filed into the room, and quietly surrounded the table. They too looked over the room, noting each thoughtful provision—the fragrant spice cuttings, the extra pots of water, the new basin with the simple red line near the top.

The Master was pleased—He would be needing just such a basin after supper.

\* \* \*

The servant hurried out of the judgment hall, and the governor turned back to the unruly crowd in the courtyard. The high priest was speaking now, fairly shrieking to be heard above the hoarse cries of the mob. Pilate sighed heavily, and gave his attention to the priests. He had heard them patiently, and he knew in his heart they were wrong.

The servant selected a new basin, walked swiftly over to the row of waterpots and began to pour. He stopped when the water came just to the thin line of red near the top.

\* \* \*

Nicodemus folded the note from Joseph of Arimathea, and stepped out into the fading light of late afternoon. Hurrying down the dusty street he entered Joseph's estate from the rear, taking the path that led up through the garden.

Joseph opened the door to the room where the body lay waiting. Nicodemus

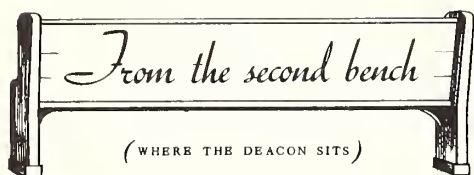


went in first with the graveclothes and spices, and Joseph followed with a pitcher of water and a red-lined new basin he had bought at the market place only the morning before.

\* \* \*

"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour" (II Tim. 2:20).

Refton, Pa.



## Let It Die with You

I am convinced that some of our well-meaning Christians, including some of our ordained brethren, are not fully aware of the terrible sin of gossip.

No one really knows, but the Lord alone, the untold damage done to people's reputation through the sin of gossip. One tells another, and so the story goes and grows until we wonder whether someone has almost committed an unpardonable sin, unless repentance occurs. Say, brother, if you are thoughtful of your fellow Christians and want to help them, then let's not see how many of their faults we can confess for them.

The Bible says, "Let him that thinketh he standeth take heed lest he fall." That may be for you, sooner than you think. You, too, may stand in need of the charity of the brotherhood. If we truly want to help our brethren, we cannot help them by committing that sin of ungodly gossip.

No, I am not pleading for the covering of sin, unconfessed. But even that is not a subject for gossip, ever. When you hear something unpleasant about a brother or sister, you can help the cause of Christ and that person too by simply letting the gossip die with you.

## A New Service to the Church

The Department of Stewardship of Scottsdale and the Mennonite Foundation of Goshen are working co-operatively on a congregational emphasis for estate planning. One's stewardship does not stop at death. A steward is also responsible for the distribution of his estate so that God is honored after death as He was before death. The estate planning conferences are to assist Christian stewards to arrange and

employ their God-given possessions so that the maximum amount is available for the church and family needs. The conference will give guidance in vital areas, such as wills, taxes, investments, trusts, gift annuities, and lifetime giving.

The first two areas of the church requesting this type of service are Millford, Neb., and the churches of southeast Iowa. Conferences will be held at each of these places April 12, 13 and April 16, 17 respectively.

Stewardship Secretary, Daniel Kauffman, and the Mennonite Foundation estate planner, John H. Rudy, will be the resource persons at each conference.

## A Priscilla's Concern

(taken from a letter to a missionary)

I meant to write to you ever since last spring when I read your article in the *Ohio Evangel*. I was deeply impressed. Yes, I read it again now and I can hardly stand it when I see such a need for workers and here we have so many young couples that have come back from their I-W service, now comfortably settling down in nice homes.

Here we hear the Gospel over and over and receive challenges to go out and witness and I know these people would say, "I'm willing to do anything God calls me to do." Yet they do not go, I guess, because they feel no special call. I'm just now

thinking of the passage in Rom. 10:15, "How shall they preach, except they be sent?" I believe if someone would present the need, then call them, that there are those who would be capable and willing. When you see these open fields, I believe it is your duty to go into the churches and call for laborers.

I was deeply impressed the other Sunday when we heard a young married man give his testimony of how he was called to serve God. A man came to his house and asked him and his wife to go. He said it was not easy to quit his job and sell their new home, but they did.

Unless someone knocks at their door and calls them directly to go to a certain place, they know not where, even though they might have a desire. (It is still a belief among many of us that to be asked to go is more of an evidence of the call of God than for us to go to a board and offer our services.)

I know our community is a good place to live, and no one really relishes moving out and I do not want to get rid of anyone either. But I feel God could use some of our number when there is such a tremendous need for more laborers.

—A concerned mother.



If we try to walk in God's way, as Isaiah said it, then our conscience will be arresting our attention when we stray into the by-paths.—C. L. Keener.

## Our Mennonite Churches: Bluesky



The Bluesky Mennonite Church is in the Peace River country of northern Alberta. Work was started here by the Alberta-Saskatchewan Mission Board in 1948, with first services in the pastor's home. The church building was dedicated in 1956. The present membership of 21 is shepherded by Pastor Paul Burkholder.



# Peace Action Movement at Goshen

By Stan Reedy

Nuclear tests—fallout—spiraling arms race communist threat in Latin America—U.S. wealth and surplus shadowing world poverty and hunger—cold war tensions—armament vs. disarmament—man against man, and against nature. Current books outline and reflect the daily expression in newspapers and magazines of man and his many-sided dilemma; swept along in a century of unprecedented material and technological progress, yet in so doing finding himself dangerously near disaster; reaching now for the stars, but on earth still divided into armed camps by high walls of misunderstanding made thick by selfish interests. The situation in America seems paradoxical; we have proposed a Peace Race—a war in disease, illiteracy, and poverty throughout the world, yet 68.9 per cent of the tax we pay goes for the preservation of only ourselves by violent force. But how does this relate to the Christian?

Numerous articles and books, most notably in Mennonite circles those of Guy F. Hershberger, have been written concerning the relation of church and state, and Christian responsibility in this area. Leaders of our church have kept the government informed as to the Mennonite position on issues of concern. In 1925 the Peace Problems Committee was formed, partly from conviction that there is more to witness about than just war. Furthermore, criticism has come because Mennonite witnessing to the government had been done only when the position of nonresistance was threatened.

More recently, the 1951 statement, *A Declaration of Christian Faith and Commitment with Respect to Peace, War, and Non-resistance*, was reaffirmed by the Mennonite General Conference at Johnstown, Pa., in August, 1961. The reaffirmation is actually the first section in a carefully prepared and officially adopted statement devoted to a fuller understanding of the "obligation to witness to the power-that-be" set forth in the 1951 declaration. Beginning with the biblical foundation of the Christian witness to the state, it covers sections on Evangelism and Witness, The Example of the Apostles and the Fathers, The Task for Today, followed by an examination of the means of witness, and a final statement of commitment to witness. The General Conference also adopted a resolution on communism and anti-communism and a statement on relief food for China, and sent a letter to President Kennedy.

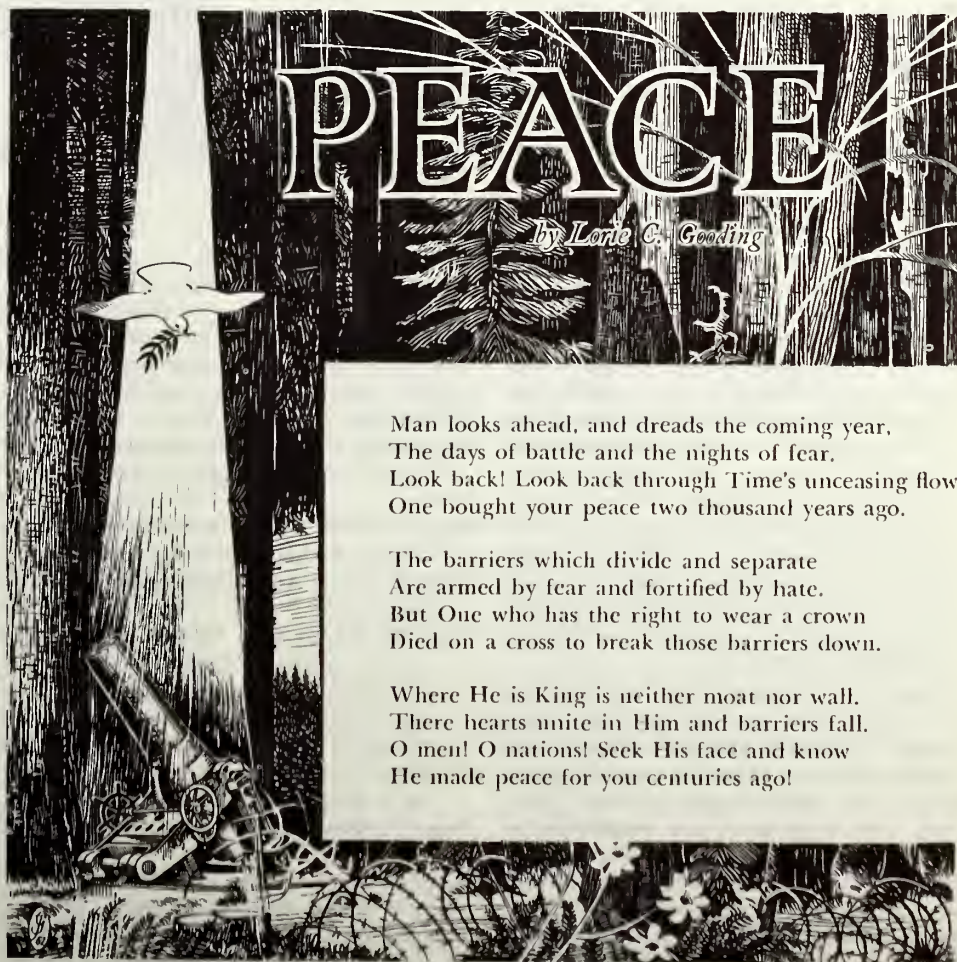
The Peace Action Movement which has taken place on the Goshen College campus, culminating in a trip to Washington, must be considered with the above example and background in mind.

Shortly after Thanksgiving a group of Bluffton College students traveled to Washington to deliver a petition to President Kennedy, and to picket and fast in front of the White House in protest of the resumption of atmospheric nuclear testing. During December a group from Bethel College in Kansas took part in similar action. Upon hearing of these actions, a number of students at Goshen College, already concerned with the worsening trend in international relations, met to discuss whether similar action on our part was necessary. A steering committee was elected, and as meetings continued, interest and participation grew. Efforts were made to give everyone an opportunity to express personal opinions. The earlier discussions centered around the necessity and reasons for action; by the middle of January the goals and methods were solidified. The proposed plan of action was presented to the student body in a chapel service, together with the motivating ideals of the group.

The underlying principles of the Peace Action Movement may be summarized as

follows. Because Jesus Christ Himself entered human life and history, Christians cannot be indifferent to the needs and welfare of all men, nor to the challenges of the dilemmas of a world divided by hate and misunderstanding. As citizens of a democracy, it is our privilege and responsibility to make known to the government our feeling and convictions about its policies, especially if those policies be ones which are threatening the lives of millions for the sake of "security" for a few, and are based only on self-interest. Finally, God has not placed us on earth to merely be spectators of a segment of its history, but to be salt and leavening and a light by participating fully under His guidance.

During the three weeks prior to the trip of a voluntary delegation to Washington, these students and others carefully prepared a letter to be given to President Kennedy, and petitions to be delivered to the Russian, French, and British embassies. Included in the letter to President Kennedy were statements on the arms, race, shelter programs, foreign aid, the Peace Corps, U.S. support of and role in the UN, Red China and the UN, the policy of the U.S. in Latin America, and civil rights, closing with the declaration that "These statements represent not only our firm convictions but



Man looks ahead, and dreads the coming year,  
The days of battle and the nights of fear.  
Look back! Look back through Time's unceasing flow.  
One bought your peace two thousand years ago.

The barriers which divide and separate  
Are armed by fear and fortified by hate.  
But One who has the right to wear a crown  
Died on a cross to break those barriers down.

Where He is King is neither moat nor wall.  
There hearts unite in Him and barriers fall.  
O men! O nations! Seek His face and know  
He made peace for you centuries ago!



also our intention to act in the interests of world peace and understanding through our Christian witness and vocation."

All students were asked to help by writing letters to their home state Congressmen. It was also suggested that they might inform their home churches of their own concern and of the peace action. Concurrent with the trip to Washington, over 1,300 meals were being missed by students on campus, as a means of emphasizing their concern for and identification with the hungering and suffering people of the world. The money refunded by the business office is being given to victims of the atom bombs still confined to Hiroshima Municipal Hospital, to help pay for costly blood transfusions.

On Wednesday, Feb. 21, seventeen students and C. Norman Kraus, altogether representing seven states, traveled to Washington, returning on Saturday after 48 hours of concentrated activity. Thanks to J. Harold Sherk, Executive Secretary of the NSBRO, who had arranged appointments, contacts were made with two Senators, five Representatives, and nine executive assistants to Congressmen. By speaking directly to Congressmen we were able to present more than one concern, and made possible an enlightening exchange of views. In all cases the reception was warm; however, degree of agreement or opposition to convictions and suggestions varied widely. In addition to speaking with Congressmen for periods of up to an hour and a half, we left copies of the letter to President Kennedy and the General Conference statements.

A question and answer meeting was held with a member of the President's special Arms Control and Disarmament Agency, followed by a most interesting visit to the Russian Embassy to present the petition and listen to an official react.

In retrospect, a number of observations may be made, both of the action and witness in Washington, and of attitudes and opinions on the campus. Every official contacted was thankful for student interest and urged continued and deepened awareness of political problems. The delegation in turn gained a new respect for the democratic process, and all were impressed by the tremendous complexities of international problems and decision-making. A representative from Illinois expressed hope that we would grow up someday. In spite of implications of our naivete, we remain convinced that Christians must call attention to certain other realities that are being ignored. Probably most disturbing is the complete reliance placed by most Congressmen in the "military power security" equation. The constructive and broad-minded realism of several was shadowed by the narrow and belligerent isolationism of others. "We've got to be tough"; "I believe we have things to fight for"; "I'm not for a big shelter program, but. . . ." Some think

that the horror of nuclear war will prevent its precipitation. One can only guess the results of any Christian following the advice of the Representative who said, "We can't act by Christian principles because they don't."

Generalizations about student attitudes are dangerous. The fact in this instance is

that students saw the relevance between belief and action. As one professor said, "What is so incongruous about doing something about the things you pray for?"

Copies of the letter to President Kennedy may be requested of Stan Reedy, Goshen College, Goshen Ind. The General Conference statements are in the 1961 *Proceedings*, available on request from Mennonite General Conference, Scottdale, Pa.—Ed

## We Shall Be Hosts to 350 European Mennonites in August, 1962

It is now clear that at and following the Seventh Mennonite World Conference at Kitchener, Ont., next Aug. 1-7, North American Mennonites will be hosts to some 350 European Mennonites. From Holland will come about 100, from Germany 170, from Switzerland 50, and from France 30. A few of these will travel by boat or regular plane, but some 340 will travel by three special planes which will be chartered by the World Conference office. These planes will deliver the groups at Toronto and pick them up four weeks later at New York. All our European brethren and sisters will be guests in the homes of Mennonite families in the Kitchener-Waterloo area during the conference. One plane carrying 114 persons will arrive five days early. Plans are being made to entertain them in the Vineyard-St. Catharines area for several days and the remaining time in Waterloo County.

Many of the European guests are looking forward eagerly to visiting a large number of the Mennonite communities in the three weeks following the conference, before their planes depart from New York for Europe on Aug. 31. Over 100, however, are planning to visit relatives and friends and do not plan to take the tour. In order to serve the 200 who wish to take the tour, the World Conference office is planning to charter five buses on a 3,500-mile tour which will reach from Kitchener to Newton, Kans., and back to New York, and will include the cities of Detroit, Washington, Philadelphia, and New York in addition to fifteen major Mennonite communities.

The proposed itinerary for the tour is as follows:

- Aug. 8, Wed. Kitchener-Detroit-Archbold, Ohio. Archbold overnight.
- Aug. 9, Thurs. Archbold-Bluffton. Bluffton overnight.
- Aug. 10, Fri, to Aug. 12, Sun. Bluffton to Goshen-Elkhart, Ind. In this large northern Indiana community two days and two nights. Sunday morning in churches here. Sunday evening in Chicago Mennonite churches. Overnight at a college campus near Chicago.
- Aug. 13, Mon. Chicago-Kalona, Iowa. Here overnight.
- Aug. 14, Tues. Kalona to Beatrice-Henderson, Nebr. Here overnight.
- Aug. 15, Wed. Beatrice-Henderson to Hillsboro, Kans. Here overnight.

- Aug. 16, Thurs. Hillsboro to Newton. Here overnight.
- Aug. 17, Fri. In Newton-Hesston area and overnight.
- Aug. 18, Sat. Newton to Eureka, Ill. Here overnight.
- Aug. 19, Sun. Forenoon at churches in Eureka-Washington area. Afternoon to Berne, Ind. Evening in Berne church. Here overnight.
- Aug. 20, Mon. Berne to Orrville-Smithville. Here overnight.
- Aug. 21, Tues. Smithville to Scottdale and Springs. Springs overnight.
- Aug. 22, Wed. Springs to Harrisonburg, Va. Here overnight.
- Aug. 23, Thurs. Harrisonburg to Washington, D.C. At Washington overnight.
- Aug. 24, Fri. In Washington all day and overnight.
- Aug. 25, Sat. Washington via Grantham, Pa., to Lancaster. Here overnight.
- Aug. 26, Sun., to Aug. 27, Mon. -In Lancaster County area two days, three nights.
- Aug. 28, Tues. Via Philadelphia to Lansdale-Souderton. Here overnight.
- Aug. 29, Wed. In Franconia area and overnight.
- Aug. 30, Thurs. Souderton-New York. All day in New York and overnight.
- Aug. 31, Fri. All day in New York. Leave 6:00 p.m. for Europe.

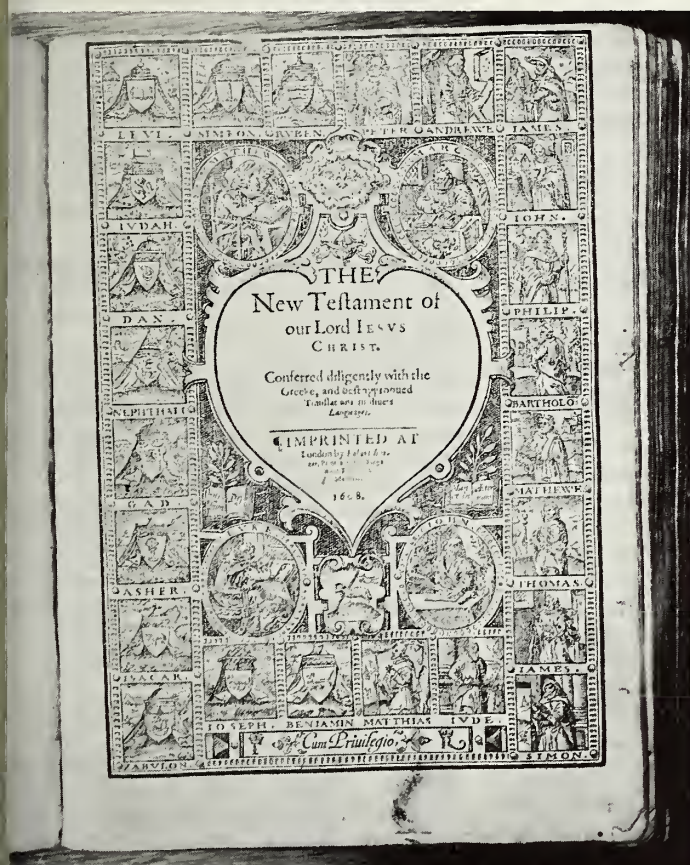
This plan will bring our European guests into fifteen major Mennonite communities, and five of our largest American cities. About two thousand Mennonite families will have the privilege of entertaining at least two European Mennonites in their homes. The fifteen Mennonite communities could each arrange for at least one large joint meeting with a carry-in dinner and joint program in which both Europeans and Americans would take part. In each of these communities the plan to entertain the 200 visitors should be arranged by a local committee representing all conference groups. Tour leaders and guides who are thoroughly familiar with the geography and history of the Mennonite communities on the route will accompany the buses.

The World Conference office invites and welcomes suggestions for the improvement of the tour, particularly the itinerary. In due time invitations will be sent to leaders in the local communities concerning the proposed visits.—Harold S. Bender.



## The Breeches Bible

BY GERALD STUDER



This famous old English version of the Bible received its popular nickname from the use of the word "breeches" in Gen. 3:7. The more formal name of this version is the Geneva Bible. It was the most scholarly and critical version yet produced. It first appeared in 1560 and was originally printed in Geneva, Switzerland, since this was where one of the colonies of religious refugees lived who fled from the cruel persecutions and martyrdoms inflicted by those who were in power in England.

As you can see from the picture of the elaborate title page, the particular copy in my collection was printed in England in 1608. This version was more than two years in preparation and it had scarcely been begun when "bloody Mary" died and her more tolerant half sister, Elizabeth, assumed the queenship. One of the group of scholars named Whittingham with a couple others remained in Geneva and completed the revision and publication, while the other members returned to England as soon as Elizabeth had assumed the throne. The work was completed and published in 1560 and dedicated to Queen Elizabeth in simple dignified language.

The size of this Bible was considerably smaller than the preceding versions, and besides this innovation there was also the abandonment of black letter for the plain simple roman type. This was also the first Bible to have the chapters divided into verses. Also, the margins carried explanatory notes that smacked considerably of Calvinism and were in places, as, for example, in Revelation, strongly anti-Catholic.

This Bible immediately sprang into popularity. Its superiority to every preceding version, plus the silent assent of the queen

to its distribution and use, gave it a tremendous impetus as an instrument of popular religious reform. It did not replace the Great Bible for church use, but its popular use everywhere by the common people soon brought about comparisons that were detrimental to the long established Bible of the church. So persistently did it grow in popularity that by 1644 not less than 140 editions had appeared—this, you will recognize, was true even though the King James Version appeared in 1611.

It is strange that the use of one quaint word like "breeches" should have come to mark a Bible notable for so many more worthy and important characteristics. Especially is this so in light of the fact that the word "breeches" in the same verse had been used by Caxton in the fragmentary versions he introduced into his *Golden Legend* published already in 1483.

This 1608 edition of the Geneva Bible contains much additional material, such as the Apocrypha (printed separately except for the prayer of Manasseh, printed between II Chronicles and Ezra), concordances, the Book of Common Prayer, the translation of the Psalms commonly used in the churches, and the "Whole Book of Psalms collected into English Meeter by Thomas Sternehold, John Hopkins, and others conferred with the Hebrew, with apt notes to sing them withall."

My particular copy has the further distinction of having been slightly revised in pen by an owner along the way who objected, Mennonite and Quaker-like, to swearing oaths. In the Book of Common Prayer, wherever the word "swear" is used this earlier possessor struck the word out and penned "affirm" in the margin. Furthermore, already in 1765 some owner figured the age of this volume on the title page to the Old Testament. Little did he imagine that I would be doing the same thing (on a separate paper, however!) almost 200 years later. If old books could talk, what tales they might tell!

## Songs of Our Beloved to His Church

### A Chant to Sardis

BY J. PAUL SAUDER

The word of men would say you live, but thou art dead.  
Be watchful now and strengthen things so soon to die.  
Such work as you began God sees unfinished yet.  
Remember now the former days and to repentance fly.  
Or, silent as the midnight thief, I shall come nigh.

But e'en in Sardis there are some with garments clean,  
And, walking in my company above, they shall be seen.  
Lo, with my blood I've purchased all who conquer sin.  
My key unlocks the door of heaven so that they enter in.  
How worthy they, the Sardis saints who keep their  
garments whiter  
For now and in the great beyond they walk in light.  
In heaven I name these conquerors o'er sin and strife;  
Their names are never blotted from the Book of Life.  
Tampa, Fla.





# OUR SCHOOLS

## Ambition Has No Rest

*(Valedictorian Address at Tony, Wis.,  
Public High School, 1961)*

BY ELWOOD SCHROCK

The motto which our class has chosen might well have been the motto of George Washington, Benjamin Franklin, all the men who have made great achievements. Indeed, our nation was made great by people who knew that "Ambition Has No Rest."

The prospector ignores discouragements and confidently continues his search for the precious yellow metal. The doctor experiments time and again, trying to perfect a cure for cancer. The mountain climber defies the icy blasts and rocky crags, striving ever to attain the summit.

It is ambition which gives man the drive to overcome obstacles and continue working toward a goal. True ambition does not rest when it reaches one aim, for ahead it sees another, more challenging goal which must yet be conquered. Tennyson illustrates this in his poem "Ulysses": "All experience is an arch wherethrough gleams that untraveled world whose margin fades forever and forever when I move. How dull it is to pause, to make an end, to rust unburnished, not to shine in use!"

What gives man his ambition? Every normal person craves, besides the material necessities of life, three things: security, happiness, and love. To fill these desires man gladly gives everything he has to attain his aims in life. The man whose aim is to become a millionaire is not so interested in the coins and bills themselves; he longs for the security, the prestige, and the satisfaction he believes will be his because of the money. The hot rodder believes real satisfaction will be his if only he can get his car "souped up" enough to win every time he "drags." Another young person feels sure that love and happiness will be his if he can win that certain someone. But none of these things can, in themselves, bring true and lasting satisfaction.

We often think of the millionaire as a symbol of one who has had lofty ambitions and whose life is a wonderful success; but statistics shock us with the fact that in all the world the suicide rate is far higher among millionaires than among any other class of people. What good does their wealth bring them?

Think of Solomon, the great king of Israel. He was not only the wisest man of all time, but his wealth far exceeded that of any other king of his day. His position was

secure, for he was highly honored by all his own subjects as well as by the kings of other countries. Besides, he had the love of all his one thousand wives. Could any man want more? Yet, as Solomon grew older, he became despondent. In his book, Ecclesiastes, he tells how he sought after wisdom and riches, joy and pleasure, and hard work; but, he says, "All is vanity and vexation of spirit."

Ambition has no rest. But how shall we direct our ambition to achieve the greatest rewards? Since we sail the voyage of life only once, we need a pilot to help us plan our course. None is better qualified than God who made us. So great is our Creator that He holds the universe in His control; and so loving is He that He is concerned for each one of us individually. The only way we can find true security, happiness, and love is to dedicate our lives to follow His leading. This doesn't mean that we lose our ambition. No! It sharpens our initiative and ambition and gives definite direction to our lives—gives life real purpose. No obstacle is too great—for "Ambition Has No Rest."

Glen Flora, Wis.

## Goshen College

Goshen College's Board of Overseers met March 9 and 10 with members of the college administration. They discussed the forthcoming needs and changes in personnel and staff at Goshen and approved several appointments and leave requests.

A large portion of time was spent in discussion of the college's proposed plan of finance and budgeting. The projected plan was based upon assumptions agreed upon by the administration in order to assess probable income and expenditures to be encountered by the college for a ten-year period. It is planned to revise the ten-year budget year by year as new factors become apparent in order to guide the Board of Overseers and college administration as they plan ahead.

The administration felt that the exercise of making these calculated predictions revealed with accuracy the factors that will influence the college as it grows. It was felt by the board and the administration that this instrument will give them valuable assistance in focusing the long-range plans of Goshen.

Each time the board holds meetings a report on some aspect of campus life is included on the agenda. This time they met with the Religious Life Committee to learn where students are in their spiritual pilgrimage. The overseers commended the committee and the college on their sensitivity to the spiritual needs of students and to the effective methods with which those needs are being met.

Among the other major items of business, the board evaluated the co-operative effort in the closer association between Hesston and Goshen colleges. The program received favorable evaluation and the board recommended its continuance.

## Rocky Mountain Summer School

Mennonite colleges are this summer jointly participating in a six-week summer school at the Rocky Mountain Mennonite Camp near Divide, Colo. The camp is providing the living and classroom facilities. The summer school is being operated for the participating colleges by Hesston College. Mennonite college faculty members are teaching the courses.

Science courses in Nature Study, Botany and Mineralogy will make use of the rich field materials of the Rocky Mountain region, both in plant and animal life, and in rocks and minerals. A course in Juvenile Delinquency will make use of the well-known work with juveniles from Denver carried on by the Rocky Mountain Mennonite Camp and by the Frontier Boys' Camp of the Barnabas Club.

A student will spend full time for three weeks in one course. The two terms are from July 17 to Aug. 3, and from Aug. 6 to 23. Registration is with any one of the participating colleges on an extension basis. To ensure operation of any course, advance registration is required by April 30.

## Hesston College

Over the weekend, March 16-18, the Hesston College faculty entertained the teachers of the Iowa Mennonite School located at Kalona, Iowa. The guests arrived late Friday evening and were assigned to faculty homes. In the morning and afternoon on Saturday the two groups met to share in a devotional Bible study led by Dr. Clayton Beyler, to become acquainted with each other's programs, and to discuss common problems. One feature of the program was an "Information Hour" regarding Hesston College and Iowa Mennonite School" in charge of the leaders of the schools—Paul Guengerich, Principal of I.M.S., and President Smith.

The two guest speakers were Orval Shoemaker, who spoke in the morning on "How We Can Communicate to Attain Mutual Understanding," and Walter Drudge in the afternoon on "Detecting Behavior Patterns Which Are Symptoms of Later Difficulties." Both speakers are qualified social workers—Orval Shoemaker in Wichita, with the Wichita Family Service, and Walter Drudge is employed by Adams-Newsom-Morrow, also in Wichita.

At noon the guests lunched in the college dining room and in the evening the two groups of teachers, with wives and husbands, dined together at the "Guest House" in Newton. Both faculty groups felt the meetings had been unifying and very much worth while.

March 12-15 was Service Emphasis Week at Hesston College. Don McCammon and

(Continued on page 313)





# CHURCH MUSIC

## Information Wanted

Listed herewith is a check list of hymnbooks with shaped notes from the beginning of the nineteenth century to the close of the Civil War. I am anxious to know of any other hymnbooks in which a form of the shaped notes is used, for there surely must be others, possibly quite a few. May I hear from anyone who has such information? Please give the title of the book, its author, place of publication, and the date.

If you have positive proof of the existence of such an item, even though you do not know its location, please so inform. Anyone giving additional information will receive an immediate reply. Thank you.

Since Mennonite people have made large use of shaped notes, one could expect considerable knowledge in this line. The majority of these books before 1846 used the fa-so-la notes, and hence only four shapes were needed, the majority of which were

## A Check List of American Collections of Church Music Using Shaped Notes

1798 Easy Instructor	Wm. Smith & Wm. Little	Albany
1803 Musical Primer	Andrew Law	Cambridge
1807 Ecclesia Harmonia	Charles Woodward	Philadelphia
1808 The Musical Instructor	Nathan Chapin & Dickerson	Philadelphia
1810 Respository of Sacred Music	John Wyeth	Harrisburg
1810 Leichter Unterricht	Joseph Doll	Harrisburg
1815 In Der Vocal Music	Joseph Doll	Harrisburg
1816 Choral-Music	Joseph Funk	Harrisburg
1816 Columbian Harmonist	Timothy Flint	Cincinnati
1817 Kentucky Harmonist	Samuel L. Metcalf	Cincinnati
1820 Suppl. to Kentucky Harmonist	Ananias Davison	Harrisburg
1820 Missouri Harmony	Allen D. Carden	Cincinnati
1820 Songs of Zion	James P. Carrell	Harrisburg
1821 The American Harmonist	Stephen St. John	Harrisburg
1821 Die Franklin Harmonie	Johannes Rothbaust	Harrisburg
1821 Methodist Harmonist	Printed by Waugh & Mason	New York
1822 Sacred Music	Seth Ely	?
1824 Western Harmony	Allen D. Carden & Rogers	Nashville
1825 Columbian Harmony	William Moore	Cincinnati
1826 Western Harmonic Companion	James W. Palmer	Cincinnati
1827 The Pennsylvania Harmonist	John P. Hutson	Pittsburgh
1829 New Brunswick Coll. of Mus.	Corn. VanDeventer	Baltimore
1829 Union Harmony	John Cole	Chambersburg
1831 Am. or Union Harmonist	Wm. R. Rhinehart	Winchester
1831 Virginia Harmony	James P. Carrell & Clayton	New York
1831 Western Lyre	Snyder & W. B. Chappell	Winchester
1832 The Christian Lyre	Joshua Leavitt	
1832 Genuine Church Music	Joseph Funk	
1832 Lexington Cabinet	Robert Willis	
1832 Norristown New & Mus. Teach	Printer, D. Sower	
1832 Sacred Harp	James H. Hickok	
1834 Sacred Harmony	(Asso. Reformed Synod)	
1834 Evangelical Musick	J. H. Hickok & Fleming	
1834 Ohio Sacred Harp	Lowell & Timothy Mason	
1834 Church Harmony	Henry Smith	Chambersburg
1835 The Beauties of Harmony	Freeman Lewis	
1835 Intro. to Sacred Music	Amos S. Hayden	Pittsburgh
1835 Mason's Sacred Harp	T. B. & Lowell Mason	Cincinnati
1835 Southern Harmony	William Walker	New Haven
1836 The Valley Harmonist	J. W. Steffey	Winchester
1837 The Christian Harp	Samuel Wakefield	Pittsburgh
1837 The Harmonist	Printed, Mason & Lane	New York
1837 Union Harmony	William Caldwell	Maryville
1838 Knoxville Harmony	John B. Jackson	Madisonville
1839 Die Union Choral Harmonie	Henry C. Eyer	Philadelphia
1840 Penn. Coll. Sacred Music	Pub. by F. Wyeth	Harrisburg
1842 Sacred Songs	Am. Tract Society	
1844 Sacred Harp	B. F. White & E. J. King	Philadelphia
1844 Western Harp	Samuel Wakefield	Pittsburgh
1845 Southern & Western Harmonist	William Walker	
1846 Christian Minstrel	Jesse B. Aikin	Philadelphia
1846 Southern Melodist	George Hood	
1847 Ohio Harmonist	Alexander Auld	Cincinnati
1848 Harp of Columbia	W. H. & M. L. Swan	Knoxville
1848 Hesperian Harp	William Hauser	Philadelphia
1848 Sacred Harmony	Samuel Jackson	New York
1848 Sacred Melodeon	Amos S. Hayden	Cincinnati
1851 Harmonia Sacra	Joseph Funk & Sons	Winchester
1853 Choral Harmonic	T. R. Weber	
1853 Western Psalmist	Andrew W. Johnson	Nashville
1854 Aeolian Lyrist	Wm. B. Gillham	Cincinnati
1855 Timbrel of Zion	T. K. Collins, Jr.	Philadelphia
1855 Social Harp	John G. McCurry	Philadelphia
1863 Golden Trumpet	Alexander Auld	Cincinnati
1866 Christian Harmony	William Walker	Philadelphia
1867 New Harp of Zion	M. L. Swan	Nashville

quite uniform. Later when the do-ra-mi syllables were used, it was necessary to use three additional shapes, and these were far from uniform.

J. D. Hartzler,  
Wellman, Iowa.

## OUR SCHOOLS

(Continued from page 312)

David Brunner represented the Mennonite Board of Missions and Charities from Elkhart. Mrs. Betty Pauls, from Newton, represented MCC of Akron, Pa. Students and persons from the community who are interested in I-W or Voluntary Service were invited to counsel with these representatives.

The Social Science Department, under the leadership of Sol Yoder, conducted a campus conference on "Christian Race Relations" the weekend beginning March 30. The need for the discussion, the department feels, arose from a conflict in belief and practice. Christians avow that they believe the Gospel applies to all men and that all men are equal. The statement implies complete, unqualified acceptance, the department believes.

The program began on March 30, during the chapel period at 10:15 a.m., when Vincent Harding gave an "Introduction to the Problem of Race Relations." Again on Saturday evening, at 7:30 p.m., Vincent Harding spoke on "The Universal Mission of the Church." Sunday forenoon his topic was "The Church and Race Relations." In the afternoon there was a panel discussion on "Interracial Dating and Marriage." Vincent Harding is a minister, has a Ph.D. degree in the History of Christianity from the Divinity School of the University of Chicago, and is now on an MCC assignment in Atlanta, Ga., to give a Christian peace witness concerning race relations and to aid in reconciliation. Hubert Swartzenruber, a minister in charge of a church in St. Louis, is a graduate of E.M.C., at Harrisonburg, Va., and a native of Canada. Others who participated in the meetings were Peter Wiebe, pastor of the college congregation, and members of the social science classes.

The YPCA Team chosen to represent the college at the Intercollegiate Peace Fellowship Meeting held at Tabor College on March 23, 24 consisted of Janet Yoder, Treva Bontrager, Arlene Sauder, Sam Eicher, and Paul Nisly. Sol E. Yoder represented the faculty from Hesston College.

The YPCA officers for the 1962-63 school year will be: president, Roger Glick, Eureka, Ill.; vice-president, Carol Nafziger, Salem, Ore.; secretary, Kathy Swartzenruber, Manson, Iowa; treasurer, Farrel Zehr, Hesston, Kans.

The College Chorus, directed by Orlando Schmidt, spent the weekend of March 23-26 on a Colorado trip where programs were given at a number of the churches in that area. Mr. and Mrs. Leland Bachman accompanied the chorus on the trip.





# FOR OUR SHUT-INS

## "Activities for Pausers"

(Before her decease—Dec. 24, 1960—Sister Geraldine Bennington wrote a paper about the activities which could be carried on by Christians who were confined to their homes. This paper was in the form of a letter. It has seemed suitable for publication, with only slight modifications. If some of the expressions sound as though they came from a letter to a specific person, such assumption will be correct. This is a letter, shared with you. —J. Paul Sauder.)

You want a list of all manner of activities that restricted ones could carry on. These points you have mentioned are all very much interrelated. The harnessing of the prayer potential of the "house-bound" portion of the church is the most important. It must be the goal, the central aim toward which the other goals, especially the other "usefulnesses" I am about to list, are only contributory.

### Home Life Activities

A diary can be a most useful reference book. The restricted member of the family will have time to record the family activities, day by day, for the benefit of all the household.

Likewise some "pausers" (I don't want the word "invalid") may be capable of keeping the family records. Everyone knows that this takes some time and care—let the one with available time handle it. In this plan everyone would report his expenses and income to the bookkeeper. Budget figuring, income tax—all are possibilities, provided the necessary confidence could be given. And, as Christians, why not?

Then, too, the cook may appreciate suggestions as to menus, and the housekeeper suggestions about housekeeping. Other val-

uable activities are: timely reminders of things to be done that otherwise would be forgotten, taking dictation for the grocery list, as the active one thinks about it and keeps bustling about her work, making and taking telephone calls, making appointments with the doctor, checking with the store as to whether they have a certain product, thus eliminating fruitless trips and wasted time and energy. There are many ways in which the imaginative "pauser" may make himself or herself useful for one's loved ones, and thus for the Lord.

Furthermore, many can help with the "little" jobs, preparing fruits and vegetables for meals or for canning. I once read of a man with his leg in a large cast who peeled pumpkins for his wife's pie-making project. Sisters can do the family mending (the men might even try). Letters may be written which others may not have the time to write. A praying "pauser" who writes a letter may turn out a better letter than an up-and-around rusher-around may turn out. And the written letter and uttered prayer are infinitely better than the *intended* letter and its twin, the *intended prayer*. Think of the relatives, the missionaries, the *fresh* thank-you notes—all these riches await the "pauser" who exploits his possibilities.

I read just recently of a grandpa who was a major help to his daughter (or daughter-in-law) with whom he lived. It was the young woman who wrote to the paper for advice on her problem that had arisen because *Grandpa was too helpful with the children*. The young father became concerned lest the children might be giving too much love to Grandpa and not enough to him, and the young mother wondered

what to do about it! It seems that Grandpa entertained the children, hours on end, keeping them happy and interested with stories and teaching them constructive skills, suitable to their abilities and interests. The point here is not the answer to the young woman's problem, but that grandpas can become valuable.

This list of "usefulnesses for pausers" would be endless. These ideas should be enough, with the others my co-recruits think of, to trigger the imaginations of our "useless" victims of discouragement and despondency. Once the spark of belief that the "pauser" can do something that is a real Christian contribution is ignited by the match of suggestion, the fire will burn brightly, I am confident. All Christians, "pausers" or no, want to be a reflected glory of God and a testimony for Him, unless they are not spiritually minded. Some of them are not spiritually minded only because of the emotional struggles which sap their spiritual and even their physical strength. To rescue them is not an impossible task, I believe, under the blessing of God, whose ear is open to their cry.



Not long ago a Hindu woman was converted, chiefly by hearing the Word of God read. She suffered much persecution from her husband. One day a missionary asked her, "When your husband is angry and persecutes you, what do you do?" She replied: "Well, sir, I cook his food better; when he complains, I sweep the floor cleaner; and when he speaks unkindly, I answer him mildly. I try, sir, to show him that when I became a Christian I became a better wife and a better mother."

The consequence of this was that, while the husband could withstand all the preaching of the missionary, he could not stand the practical preaching of his wife, and became a Christian with her.

## Balance

BY ENOLA CHAMBERLIN

God has not meant that we should go  
Through days and weeks, through months  
and years,  
Through all our life and never know  
The griefs that drown our hearts in tears.

Nor has He meant that we be choked  
Continuously by sorrow's hand;  
Forever and a day be yoked  
To woes we do not understand.

God has not said these things be done—  
Unending peace, unending pain;  
December has her days of sun,  
And June time knows the feel of rain.  
Los Alamitos, Calif.

## Incident in Ohio

BY J. PAUL SAUDER

We saw a lass in Beaverdam. A smile was on her face.  
Each hand held tight a metal crutch: on each leg was a brace.

This smiling lass in Beaverdam went on her cheerful way;  
Her radiance, like the morning's sun, enriched the entire day.

For those who sauntered with her smiled, and talked as young folks do.  
They geared their footsteps to her pace, for these were friends, and true.

This grandpa has his aches and pains, in flesh and spirit too;  
His broken leg and broken arm can ache, clear through and through.

And yet, our lass of Beaverdam, you spoke unknowingly;  
For, while our mem'ries stay intact, you'll smile, and glowingly.

Tampa, Fla.





# TO BE NEAR TO GOD

## Lessons from Israel

By MRS. LORAIN BURDICK

Sunday, April 8

Wrought of God

Neh. 6:13-16.

As the small band of Jews attacked the great task of rebuilding Jerusalem's walls, many enemies came to taunt them. They were accused of rebellion against the king and attempts were made to hinder the work from without and from within. Shemaiah emptied Nehemiah to flee to God's temple lest he be killed—and thus he would dishearten the builders. But the work continued and was completed. The testimony of solid walls was raised so that the enemies were embarrassed and saw it was wrought of God. Our task may be gigantic; we may be followed by temptation and bad report. But if we are faithful to God's commands to us, He will work through us and raise His testimony by us. Our work or Him will be wrought of God.

Monday, April 9

Armed Watch

Neh. 4:6-9, 13, 17, 18.

As the enemies of the returned Jews beset them to hinder the rebuilding, God encouraged His people. Nehemiah prayed, and set a watch for the enemies; he backed the workers with armed families. The small band worked with one mind. God today provides us with an armor to protect while we work for Him. He bids us to keep watch and be ready for the defense against the enemy. We are not told that the Jews ever had to fight. The enemy saw their readiness and steadfastness and was afraid. We may not have to do battle if we are armed and ready. If we are not ready, we cannot make any defense. Let us work together with one mind, armed solidly to repel any attacks of the enemy.

Tuesday, April 10

The Necks of Nobles

Neh. 2:17, 18; 3:1, 5.

Nehemiah was sent by God to lead in the rebuilding. The walls and ten gates were divided among the families of the people or setting up beams, stones, doors, locks, and bars. The high priest and priests led the rebuilding by restoring the sheep gate. Out of the Tekoites, Nehemiah says, "Their nobles put not their necks to the work of their Lord." We do not know if they were conceited, proud, or just plain lazy. They were, at any rate, a ball and chain upon the citizens in a time of great danger and severe work. How many "nobles" are resting inside the walls of our churches putting not their necks to the work of the Lord? Let us not judge others. Could this be you?

Wednesday, April 11

The Joy of the Lord

Neh. 8:8-10.

The Jews had gathered together in a partly rebuilt Jerusalem to hear Ezra read the book of the law. What they heard was condemning. They understood what God meant by His laws and judgments; therefore, they wept. They had been oppressed and derided by surrounding nations and this seemed the final discouragement from God Himself. But Nehemiah said, "The joy of the Lord is your strength." God's joy would uphold them despite discouragement and temporary disobedience. If we belong to God, His joy is our joy and never-failing strength. Could this be you?

Thursday, April 12

A Promise to Walk

Neh. 10:29-31.

In establishing Jerusalem, the Israelites made a covenant with God that they would keep all His commandments, judgments, and statutes. Specifically, they would not permit their children to marry outside God's chosen people; they would not buy merchandise on the Sabbath; they would observe the seventh-year rest faithfully and administer debts honestly. It was not enough to promise obedience in general; they set up specific means. If we would serve God fully, we must study His Word as Israel did and then accept specific commandments we will keep. We must establish for ourselves and our families certain standards and habits for walking in the loving obedience of God.

Friday, April 13

The Joy of Jerusalem

Neh. 12:43.

The walls of Jerusalem were finished and the Jews gathered for the dedication. After much song and praise, they made great sacrifices. The joy of the Lord filled these people so that all rejoiced so greatly the joy of Jerusalem was heard far away. What is our pattern of sacrifice to God? The greater the sacrifice, the greater our joy should be: a joy in the Lord that others may see and hear. Sacrifice should not entail long faces and heavy hearts. Israel had worked hard for long months even before the sacrifices. How great our joy should be if we have anything that God can use! How glad our sacrifice should be!

Saturday, April 14

Omnipresent

I looked to the sky and saw Thee there:  
In the bright blaze of sunlight,

## A Prayer

FOR THIS WEEK

Lord Jesus, we confess Thy name above all names.

Thou hast created us to be Thine,  
But we have rejected Thee, Thy goodness, and Thy love.

Thy forgiveness is our hope and stay;  
Thy mercy is our salvation.

Teach us to be penitent at all times—  
our sins are ever before us.

Teach us to accept Thy forgiveness without  
doubt or hesitation,

To live in the joy and freedom of forgiveness,

To forgive others as Thou hast forgiven  
us—remembering trespasses no more,

To know the fellowship of all saints, of  
all nations and races throughout the  
world, and especially in our home community.

Teach us to give,

And teach us to receive.

Teach us to pray, "Thy will be done."

We praise Thee for everlasting life which  
is ours now.

Fill us with its joy, now and always, even  
when we forget.

Glorify Thy name through Thy body, the  
church, and through us who are baptized  
in union with Thee.

Amen.

—Jess Yoder.

## Prayer Requests

(Requests for this column must be signed)

Pray that adult MYF partners may be filled with hunger for personal spiritual reality and a strong desire to be fully pleasing unto Christ in their work.

Pray for Marie Moyer in India, who has a busy schedule of summer Bible school workshops before she returns on furlough.

Three MYF teams from Goshen College will be touring in Illinois, Ohio, and Pennsylvania during Easter vacation. Pray that they may be free in the Spirit to share Jesus Christ.

Pray for VS administrators and workers as they attempt to follow the Lord's leading in planning for a school and hostel at Anzac, Alta., for children who do not now have school.

In cottony cloud formations,  
In dark clouds that bring refreshing rain,  
I looked to earth and saw Thee there:  
In a crystal drop of dew,  
In a golden field of wheat,  
In a baby's tender smile,  
Thou art everywhere, Lord,  
And I am glad. —Carole Moldovanyi.



## Effective Personal Witnessing

By Lester Hershey

The Apostle Paul, in I Cor. 9:19, uses the phrase, "I made myself servant unto all." He has been speaking about his being free from all men. In other words, he wasn't tied down to men at all. The context points out the thought that he wouldn't be a burden to others in a financial way. In this specific situation he felt that he needed to make his own living. But I think he is also suggesting in this verse that each man is responsible for his own salvation.

Yet the Christian has a certain responsibility to help others come to a knowledge of the Lord Jesus Christ as their Saviour. Paul felt this responsibility when he said, "I made myself servant unto all." Why? "That I might gain the more," he said. He knew that if he would not become servant to his fellow men, he could not win them for Christ. Therefore, he said, to the Jew he became a Jew, to those under the law, as under the law, to those without the law, and to those who were weak he would not be a stumbling block; and thus he goes on to say how he had endeavored by every means possible to bring souls to Christ.

Why did he do all this? He said later on, in the following verse, "this I do for the gospel's sake." Dear Christian brother and sister, if we are to be effective in our personal witnessing, we will need to get down next to that needy soul and be a servant to him.

### Witnessing Is Our Vocation

Witnessing is our vocation. I hope that no one will challenge me on that point; to do so is challenging the Word of God. You may be earning your living as a farmer, or as a mechanic, or as a teacher in a public school, or as an insurance agent, or as a driver of a truck. But if you are a disciple of Christ, your vocation is witnessing. I think we find that very clearly pointed out in the Scripture.

In 1924 R. A. Torrey wrote a book, *The Power of Prayer and the Prayer Power*. In the introduction he says: "The great need of a church today and our human society as a whole is a genuine God-sent revival. It is either revival or revolution, and the revolution that will plunge human society and civilization into chaos and utter confusion, a time of widespread apostasy." Our sorest need today is a deep, thoroughgoing, Spirit-wrought, God-sent revival.

Someone will say, "Well, we are seeing

that today, 36 years later, are we not?" You may point out evangelists such as Billy Graham, or men in our denomination such as George Brunk, Myron Augsburg, and others, who apparently in their preaching and in their campaigns are bringing about the salvation of many souls. And you may say that what Torrey said back in 1924 was necessary then, but today we are experiencing and today we are seeing.

Someone has suggested the following: "Soul-winning is, however, rarely accomplished by a general appeal from the pulpit. It is only preliminary to individual soul-winning." And I think he is right. I think in the majority of cases, individuals who come down the aisles in these meetings, these revival and evangelistic campaigns, are people who have been dealt with and have been prayed for—that others have sought, have had a burden for. And even then, when souls come to Christ they sometimes need some individual to help them come to a complete understanding of what they are doing, or what it means to accept Christ as their personal Saviour.

For example, I have an uncle whom I have appreciated for many years. Every time I go to visit him I come away spiritually refreshed. He is a man who found the Lord as his personal Saviour many years ago. He has told me of his experience of coming to know the Lord as his personal Saviour: he loves to tell of what happened back there as a young man in Lancaster County.

There was a revival meeting going on at the United Brethren Church half a mile from the farm where he lived. He attended there quite often with his brothers and sisters because the Mennonite Church was quite a distance away, and they didn't have preaching every Sunday, nor did they have it twice a day as they did at the United Brethren Church. Individuals had worked with him personally, and tried to lead him to Christ, and on several occasions he was on the verge of accepting Christ. Then came these evangelistic meetings—meetings to be held every night for a week or two in this church.

After several nights of attending and listening to the message preached, he felt within himself a desire to go down front with the rest. He went and knelt with the others, but nothing seemed to happen. He was trying to accept Christ and something

wasn't quite working the way it was supposed to; all of a sudden he felt a hand, and then an arm around his shoulder.

A man began to pray with him—began to speak to him in kindly tones, with compassion in his voice. He turned to see who the man was, and recognized him as the night watchman at the lime kiln—a man they knew was a Christian, a man they knew had been praying night after night for a revival. And as this man dealt with him personally, he said immediately he felt within himself that something had happened, and from that day on he knew the Lord saved him from his sins.

### Christ as Witness

As I look into the life of Christ, I see that Christ's vocation in life was that of witnessing to others of the mercy of God, of what God can do for individuals. It is true that Christ came into the world to die for sinners—He accomplished that on the cross—but before He went to the cross Jesus was interested in individuals, and Jesus went about witnessing to the grace of God.

You remember the disciples He won for Himself. Six of those twelve He dealt with personally. We aren't told how the other six were won; we are only told their names. But six of them we know were brought by personal invitation of Christ. Andrew brought Peter to Christ; Christ said, "Your name is no longer Simon. It is now a rock; it is now Peter." Philip brought Nathanael, and Jesus told him where He saw Nathanael first. Then He saw James and John. He said, "Come and follow me."

Jesus didn't wait until He was a man to begin witnessing. At the age of twelve He stood in the midst of the Sanhedrin—men who were supposed to know all the law, and yet He confounded them. They didn't understand everything He was asking because He showed Himself to know much more than they. Yes, at the tender age of twelve He was about His Father's business. Would to God that 12-year-old children today would take heed to this example of Jesus if they know Christ as their personal Saviour.

Dear Christian friend, are you witnessing? What are you doing? How are you using your time? M. W. Downey, in the preface of his book, *The Art of Soul Winning*, says: "Every Christian should shudder at the thought of meeting the Lord of harvest with no soul, no seeds to lay at His blessed feet. The Great Commission is a command. It is not something we take or leave. It is a command of Christ; it is a charge to keep. To live in daily obedience to the Captain of our salvation puts a bold question mark after the profession some make of being a child of God."

Downey estimates that one out of every 500 makes an honest effort to win a soul to Christ. In 1959 it took 325 members of



the Mennonite Church to bring one soul into the kingdom. Remember, Christian friends, Christ promised His power and His presence to those who participate in this great task of winning souls for Him.

### Results of Witnessing

Now if we are sincere in witnessing, and if we consider it really our vocation, certain results will follow. Let us list just five. First of all, if you witness for the Lord, it will help you personally to grow in spiritual depth. A barren tree is good for nothing; so is a barren Christian. A Christian, someone said, is like a tree that is planted in the earth to reproduce its own kind. As Christians, may our vocation be reproducing other Christians here upon earth.

Second, it will help the church. A church without its lamp lit in this dark world is running the risk of having its lamp removed.

Third, it will help the community. Someone has said that corruption in our communities to a great measure is due to the fact that our churches have lost their salt flavor.

Fourth, it will help our country. It was not Babylon that destroyed Judah in 588 B.C. It was Judah's backsliding. It was not Assyria that destroyed Israel in 701 B.C., but it was Israel's sin. It was Nineveh's repentance that saved its citizens that day, and Nineveh repented because the man whom God had called to be a witness to them also had to repent first and turn about. And may I say that if America is destroyed, the fault will not be Russia or any other enemy it may have upon the earth, but it will be the church's indifference to the sinners about it.

Fifth, it will help all classes of people—the rich, the poor, the young, the old, the educated, the illiterate, the moral, and the immoral—whoever he is, he will be helped if we take our vocation of witnessing seriously.

### Personal Witnessing

Our subject also speaks about witnessing that is personal. Our witnessing should be personal. Otis Gatewood in his book, *You Can Do Personal Work*, says that all business and social life recognizes the effectiveness of personal work. In a store, a filling station, a drugstore, or even if you buy a newspaper from a newsboy, you get personal attention. And so he suggests that all of us must personally be interested in those about us, and go about in a personal way, not an impersonal one, to win souls for Christ.

We have Christ's example again. Jesus dealt with the woman of Samaria personally. Jesus spied Zacchaeus up in the tree and said, "Come down; I'm going to your home." Nicodemus searched out Christ and found Him at a time when He had to sit down and talk to him. We find that Nico-

demus, when all the other disciples forsook Him, came and took care of the body of Christ after He hung on the cross. The woman taken in sin, condemned and criticized by others—Jesus dealt with her personally and said, "Don't sin any more; go in peace." You know the story of the widow-mother bearing her son on a bier out the gates of Nain to the cemetery. Jesus had a word of compassion for her, dealt with her personally, and solved her problem. The worst thing that the enemies of Jesus could say was that He was a Friend of sinners. Sometimes we're afraid to be called a friend of sinners.

The early Christians also give us the example of personal witnessing. You remember the day of Pentecost. The Scripture tells us that every man heard them speak in his own language wherein he was born. As I think of that whole story, I see the purpose of the speaking in tongues that day.

There were people from different countries, who understood their own tongue better than the Aramaic that was spoken there in Jerusalem. And so the Spirit gave the disciples, the 120, ability to speak in tongues—gave them a language to speak. And they went and did personal work with the Medes, with the Persians, with the Elamites, and with the Arabians, dealing personally with them and speaking to them about Christ in a personal way.

Then Peter came along with his great message on that day, and he was just what was needed to cap the whole works that the Holy Spirit was doing through those individuals. And three thousand of them accepted Christ as their personal Saviour because the Holy Spirit worked individually, and also through the evangelist, that day.

I am always fascinated with Peter and John witnessing to the lame man. Because they were interested in that lame man, they could have given him a coin. They went daily to the temple, and no doubt they saw him there daily. On this occasion they were thinking of the man's needs which were not material, and the man began to glorify God because of what was done in his behalf. Peter and John were taken before the Council for doing this terrible thing—for helping a man. And before the Council they witnessed personally. They said, "We cannot do what you say we must do. We cannot but speak." They couldn't keep still.

And the deacons provide another interesting story. Those men who were ordained deacons were sent out to serve the tables, clear the tables, serve the food. That was their job: they were selected for that kind of work. But Stephen and Philip could not refrain from doing personal work.

It pleased the Lord that in Stephen's case he should be stoned to death. In Philip's case the impact of his personal work was so great that in Samaria a great revival broke out. And then the Holy Spirit saw

a man whom He could use, and took him away to a desert road where He led him again to work with an individual. An Ethiopian was converted.

We are told in Acts 3 and 4 that there was a great persecution that developed about that time against the church; and this came about as a result of the witnessing of the Christians. And even after they were persecuted and had to leave and were scattered everywhere, everywhere they went preaching. Even when they were persecuted they couldn't keep still; they had to tell what had happened to them.

When we see the worth of the individual soul and we hear the command of Christ to go, seek all nations; when we hear Him say, "Ye are the salt of the earth, and the light of the world"; when we hear these commands of Christ and then think of the worth of individual souls, certainly we must be out and in our Master's business. I like the way Gerald Kennedy presents it in his book, *With Singleness of Heart*. Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth \$6,000: that is genius. Rockefeller could sign his name to a piece of paper and make it worth millions: that is capital. Uncle Sam can take gold, stamp an eagle on it, and make it worth \$20.00: that is money. A mechanic can take material that is worth \$5.00 and make an article worth \$20.00: that is skill. An artist can take a 50-cent piece of canvas, paint a picture on it, and make it worth thousands of dollars: that is art. But only God can take a worthless, sinful life, wash it in the blood of Christ, put His Spirit into it, and make it a blessing to humanity: that is salvation. And, Christian friends, you and I can have a part in seeing that happen in the lives of individuals by bringing them to the Lord Jesus Christ.

### Effective Witnessing

Our witnessing is to be personal; it is also to be effective, and if it is to be effective we must meet the conditions. Gerald Kennedy, in the book already referred to, quotes Phil. 3:13 where Paul says, "This one thing I do." Kennedy speaks to the need for singleness of purpose, and he suggests that our entanglement and our frustrations are not caused because we are confused by complicated directions which we are not wise enough to learn. They are due, rather, to our careless disregard for plain, sensible directions which a wayfaring man can comprehend. The single rule is, be single-minded.

The Bible says no one can give himself heart and soul to one thing where in the back of his mind he cherishes and desires something else, a secret thought or hope for something that is different. Jesus says, "No man can serve two masters"; "where your treasure is, there will your heart be



also." We refer once more to the words of Paul in 1 Cor. 9:19: "I made myself servant unto all"—not that all were his masters, for one was his Master and Lord, and that was Christ. But in serving all he had singleness of purpose, singleness of heart, and that was that souls might be found for Christ. The church today has many competitors, it is true, but its chief obstacle is its own fearfulness and its lack of concern.

I want to list five conditions for effective witnessing. First, the need for a clean heart. It is more important to be clean than to be clever. If we are to be fit for the Master's use, we must confess, forsake every form of evil, make our heart a happy home for God and the Holy Spirit, and He will woo and win the lost. Second, the need for a consecrated heart. A consecrated heart will mean consecrated bodies as well.

If . . .

If you were responsible for planning a Missionary Bible Conference with church-wide interest, how would you plan it?

Would you locate it in an attractive setting in the mountains where nature gives you a generous welcome, where you can say "good-by" to telephone calls and rigid schedules, where you can relax in a cozy cabin or motel?

Would you invite speakers with excellent training for their job as well as actual experience on a mission field? If you could arrange it, would you have them come from places such as India, Africa, Japan, Israel, South America, and Europe?

Would you assign the daily Bible study hour to a teacher who has challenged many people as they prepared for service; who also has had some experience in serving abroad?

Would you plan to have supervised activities for children of all ages? Would you schedule craft activities, Bible stories, nature films, and play periods so that parents

Third, the need for a compassionate heart. The love for souls is not a natural impulse, but it is a love for Christ that constrains us and must constrain us to love souls. Fourth, the need for a heart in communion with God. The prayerless Christian will be a powerless Christian. And fifth, the need for hearts that are Spirit-endued. The supreme condition for success in soul-winning is specific endowment of power from on high.

"If you cannot cross the ocean,  
And the heathen lands explore,  
You can find the heathen nearer,  
You can help them at your door;  
If you cannot speak like angels,  
If you cannot preach like Paul,  
You can tell the love of Jesus,  
You can say, He died for all."



J. D. Graber, secretary for overseas missions at the general mission board, and Norman Derstine, administrative assistant for overseas missions, are co-directors of the conference.

could get maximum benefit from the challenging talks?

Would you provide attractive meals and lodging at reasonable rates?

Would you arrange the schedule to include recreation: shuffleboard, miniature golf, swimming, and hikes to complete a well-rounded vacation with a Christian emphasis?

Would you expect people of all ages, interests, and occupations to attend?

Would you offer a big welcome to everyone?

Naturally!

You would plan for as many of these attractive benefits as possible. And that is what has been done. Not as many as possible. But all of these and more!

Where?

At the Missionary Bible Conference to be held at Laurelville, Aug. 11-18, 1962. J. D. Graber, Secretary of Overseas Missions for the general mission board, and I as his assistant know you will not want to miss this time of spiritual refreshment and challenge.

# Missions Today

## Overseas Mission Associates

By J. D. GRABER

"Self-supporting lay missionaries are needed as a new, an added, dimension to the conventional type of missionary work. If the missionary outreach of the church is limited to what can be done through appointed and fully supported missionaries, the task will never be accomplished. It is when 'they that were scattered abroad went every where preaching the word' that saturation evangelism was and is being done. Short of this, all we can do will be 'too little too late.'"

A New Dimension in Missionary Outreach is what we were calling this method of world-wide evangelism in 1960, when the above paragraph was written for this column. We have now chosen the name "Overseas Mission Associates" (OMA). There are opportunities in abundance for technically trained persons to serve abroad. Nearly all the new countries, and there are many of them, are in need of teachers, doctors, dentists, nurses, health workers, agriculturists, engineers, and other specialists.

These technically trained employees can be effective missionaries. Witness by word is not more than half the task. The impact of life that is truly Christian, showing forth the character and the beauty of Jesus in everyday work, is fully as important to effective witness. The deed and life demonstrate what our word means, and the word explains the deed. It is for this reason that we are eager to commission such lay persons, with a sense of call to world-wide witness, as missionaries. To distinguish them from the fully supported life-term missionaries we have chosen to call them "Associates" in the world-wide mission enterprises, but it is the word "mission" on which the emphasis falls.

Many full-time church-supported missionaries are needed. OMA does not replace the conventional missionary program; it supplements it. We need both dimensions, the old and the new. So-called "professional" missionaries function as leaders and directors in the total outreach. They furnish the elements of stability and continuity and are always the symbol of the church's world-wide task. There is a diversity of gifts but one Spirit.

Elkhart, Ind.

In addition to inviting missionaries who will be home on furlough and others under appointment, we have asked Howard

(Continued on page 324)



Howard H. Charles, Bible study hour speaker at Missionary Bible Conference.





## Overseas Missions

**Algeria**—Because of the turbulent situation, Daniel Beachey and Robert Schmucker, overseas VS-ers destined for Algeria, have not been able to enter Algeria. In the meantime, medical and literacy work continued as usual in Algeria.

In late March Annie Haldemann moved to a new location on Rue Paul Bert, the neighborhood where she does much medical work and is well known. The new house provides room space for a dispensary and Bible classes. The literacy school, now located in a rented room on Rue Paul Bert, will move to a vacant room of the apartment Sister Haldemann shared with Marian Hostetler, and will be more convenient for pupils and teachers Robert and Lila Rae Stetter and Marian Hostetler.

Jean Claude Muller, French Mennonite soldier shot Dec. 3 en route to visit missionaries whom he had aided in the literacy school, was still hospitalized as of March 12. He progresses slowly since his second operation in late January.

**Argentina**—Floyd Sieber was installed as nonresident pastor at Trenque Lauquen on Feb. 18. Raul Garcia, conference president, preached the sermon and A. F. Darino was in charge of the installation. Bro. Sieber travels to Trenque Lauquen every week and preaches every two weeks.

Lawrence Brunk was director of the young married couples' retreat of the Argentine conference, which met on the Montevideo seminary campus Feb. 20 to March 2. Eight families from Argentina participated, together with the seminary faculty.

Delbert Erb and Agustin F. Darino held special meetings March 20-25 at Villa Adeline. Special Friday and Saturday night meetings for the remaining summer weeks will continue. Sunday-school attendance is in the twenties; four applicants will be ready for baptism soon.

Forty-five youth attended a retreat directed by Juan Carlos Acosta. Pastor Garabaya of the Constitution Baptist Church was guest speaker; Delbert Erb and Heriberto Palomeque were campground administrators.

The new Christian education committee in Argentina consists of Clyde Mosemann, Lawrence Brunk, and Barbara Snyder. The stewardship committee is Frank Byler and Bro. Darino. Agustin F. Darino (president), Lawrence Brunk (secretary), Mario Snyder, and zone representatives Nestor Conas, Enrique Perez, and Rogelio Perugorria are the evangelism committee.

Junta Directiva of the Argentine Mennonite Church met Jan. 23 at Pehuajo. A report revealed that two or three laymen from Trenque Lauquen had been working in Pelligrini, a town where the work had almost been abandoned. Now six converts are ready for baptism.

Other discussion included the proper organization of the "Association of Argentine Mennonite Churches," which was then established with eight laymen on the executive committee to form the **Personeria Juridica**, to be officially recognized by the government as a property-holding agency.

The conference accepted with gratitude a property in Ramos Mejia, donated by a lady member.

A five-year extension program of the extension committee was reviewed and approved.

A mutual aid committee was formed by Delbert Erb, Agustin F. Darino, and J. Quiroga, to help workers.

A committee of Agustin F. Darino (president), Delbert Erb, E. Abat, and Heriberto Palomeque was formed to study the constitution and the problem of transfer of a pastor and the voice of the congregation, as well as the inclusion of more lay delegates to the conference proper.

The new conference committee or Junta Directiva is Raul O. Garcia (president), Lawrence Brunk (vice-president), Eduardo Alvarez (secretary), Agustin F. Darino (treasurer), Floyd Sieber, Heriberto Palomeque, and Mario Snyder. Lawrence Brunk (president), Ross Goldfus (vice-president), Clyde Mosemann (secretary), and Delbert Erb (treasurer) are the mission committee.

**Brazil**—On March 6 the church councils of Valinhos, Sertaozinho, and Sao Paulo spent the day at Valinhos in the first meeting of its kind. Missionaries and national leaders plan to meet again and work further on the constitution to form a church conference.

The morning session of the meeting was devoted to Bible study and prayer, personal introductions, and testimonies. Brazilian brethren told of their conversion and fel-

lowship within the Mennonite church. They expressed gratitude for spiritual and financial help from North America. Glenn Musselman led the morning session, in which Jonas Oliveria, Sao Paulo; Joaquim Lugio, lay pastor at Valinhos; Antonio de Souza, Valinhos; and Cecil Ashley, among others, participated.

In addition to Bible study and prayer in the afternoon service, the group acted to form the legal statutes necessary to make the Mennonite church in Brazil a legal entity. Allen Martin led in the afternoon session, in which Joaquim Mendes and Joaquim Dias, both of Sertaozinho, Peter Sawatsky, and Herbert Minnich participated.

In other news, progress on the Sertaozinho church building may bring it to completion in May. The cornerstone laying ceremony was held Jan. 14.

**Italy**—Elio Milazzo completed a 12-day missionary tour in February to southern Italy villages. Bob Jones, who participated in the evangelistic campaign last summer, and Bill Gust, who has helped in distributing coupons for Bible correspondence courses, accompanied him.

In Vasto he found results from the Gospel van open-air meetings last summer. In Foggia he met Mose Baldari, a colporteur whose work the mission encourages with a monthly supply of Bibles and New Testaments. In spite of his monthly supply, he cannot answer the many requests he receives for Bibles. He preached in Caserta to a group, the result of evangelistic work in that town. Bro. Milazzo accepted an invitation to return to Caserta for ten days in April to preach every day.

In Rome Bro. Milazzo interviewed the Waldensian lawyer, Dott. Peyrot, on mission business, and afterward on the subject of conscientious objectors, and related the Mennonite position.

For two days in Ailano he preached the Gospel to two groups of people which Bro. Ciarlo had congregated on two different farms. In an earlier visit to Ailano, Aug. 19, 1961, when he took the Gospel van, he and the police discussed the matter for a

## Executive Committee Meets

Meeting in Elkhart, Ind., March 13, the general mission board executive committee reviewed the treasurer's report as of Feb. 28, which reflected a strong increase in contributions amounting to \$35,000 during February as compared to February, 1961. This improves the possibility of the board completing this year's operations without an operating deficit. Expenditures have continued on a restricted basis. This is helping to improve this year's financial situation.

Among other items on the agenda, the executive committee:

- appointed the broadcasts committee for the new year;

- approved a lease agreement for the new convalescent wing being built there by the La Junta Hospital Development Authority;

- approved, on recommendation of the

Health and Welfare Committee, a contract to administer the Huerfano County, Colo., Hospital at Walsenburg. The community is beginning construction now;

- authorized fund transfers, auditor appointment, and account closings to prepare the close of the fiscal year on March 31;

- heard a report from the Student Services Committee by Virgil Brenneman, committee secretary;

- appointed Paul Bender, educational coordinator of the Mennonite Board of Education, to the Student Services Committee;

- heard reports from the home missions and information services offices;

- asked for a study and recommendations for adjustments in missionary and worker allowances; and

- received a report on administrative planning for next year's budgeting.



couple of hours and the police almost arrested him. Unfortunately, Bro. Milazzo did not stay, but spiritually, he feels he impressed the villagers. Later, in an October visit, he was discouraged because the Catholic priest had scared the people who attended his first meetings. In October Bro. Carlo was obliged to hold meetings in the outskirts of the village.

**Japan—On March 9** Christian women of the Nakashibetsu area met at the church for the World Day of Prayer. Twelve, counting the kindergarten teachers, met in the afternoon. Along with the program, the church women requested studying the Book of Genesis.

Lee Kanagys meet in Japanese army personnel homes and witness. An army general meets with them occasionally. On March 11 they met in another army man's home, whose wife is under conviction.

**Uruguay—March 11** was the last day of a youth retreat, held 20 minutes up the coast from Montevideo, Uruguay. On this last day a general church rally of all the congregations in Montevideo was held.

Dan W. Miller reports that 33 boarding students were expected to enroll the week of March 26 at Montevideo Mennonite Biblical Seminary for the winter semester.

**Salunga, Pa.—The following new missionaries** were appointed by the Eastern mission board at its forty-eighth annual meeting at Mellinger Mennonite Church March 20:

Alma H. Longenecker, Route 2, Mt. Joy, Pa., four-year missionary nurse service in Honduras, outgoing to Costa Rica, September, 1962, for four months of language study;

Dorothy P. Showalter, Route 2, Waynesboro, Va., four-year general missionary service in Honduras, outgoing to Costa Rica, September, 1962, for four months of language study;

Lena W. Horning, Route 1, Denver, Pa., overseas missionary teaching service in Somalia, outgoing summer of 1962;

Naomi Weaver, Ephrata, Pa., overseas missionary nurse service in Africa, outgoing summer of 1962;

Joseph and Edith (Newswanger) Shenk, Hatfield, Pa., overseas missionary teacher service in Tanganyika (or Somalia), outgoing summer of 1962.

The Eastern mission board also recognized the appointment of two men to the staff of the headquarters at Salunga. John W. Eby, Sheridan, Pa., who will graduate from Eastern Mennonite College in June, will serve as assistant in the voluntary service and I-W office. Chester Stelly, Millersville, Pa., has already begun working at the Salunga office in the areas of purchasing, shipping, and home building maintenance.

**Elkhart, Ind.—Marie Moyer and Blanche Sell**, missionaries to Dhamtari, M.P., India, are expected home around June 12 for a one-year furlough.

## Voluntary Services

**Stanfield, Ariz.—Paul Landes, Bally, Pa.**, teaches the teen-age Sunday-school class, a fifth class added here.

Clubs for children (ages 7-14) had been held in the Anderson Migrant Camp one day a week. Due to the small group, VS-ers combined with club groups from another camp, which enabled them to begin clubs in the small village of El Centro, where a number of migrants live. About twenty children participate.

Recently, a minister from Phoenix donated a ton of grapefruit, which VS-ers distributed to various farm labor camps.

**Culp, Ark.—The clubs, begun by VS-ers** who are teaching in the Bethel Springs School, have increased in attendance until 24 boys and girls now participate. After club period, Helen Brenneman, Scarborough, Ont., invites pupils from her schoolroom to her home, to learn to know them better.

**Sandy Lake, Alta.—VS-er Paul Landis** has been elected vice-president of the Northland Teachers' Association.

**Glenwood Springs, Colo.—Twelve members** of the local Torchbearer's Club have been meeting at the VS center twice a month in a program sponsored jointly by VS-ers and church personnel.

**Texas—Extension programs** for south Texas call for three volunteers to continue serving in Mathis maternity hospital and kindergarten. The kindergarten work in Corpus Christi will expand into the Molina district of the city. The Robstown com-

munity service project will continue with remedial English classes, kindergarten, and expanded club activities.

VS-ers may also begin a hospitality center in Lubbock, in west Texas, to serve those working in the cotton fields. Social services, literature, Sunday school, and summer Bible school would be part of the Christian ministry.

Ruth Keeler, Quakertown, Pa., who serves as kindergarten teacher at Mathis, is MYF sponsor of a large, active MYF in Mathis. Joe Lerma is president of the group.

**Hesston, Kans.—An older couple** desiring to serve on a VS basis is urgently needed at Hesston College. The man would engage in general custodial and maintenance duties while his wife would work according to her abilities, in either secretarial, kitchen, or housekeeping duties at the college. For more details, write Secretary of VS Personnel, P.O. Box 316, Elkhart, Ind.

## I-W Services

**Kidron, Ohio—A I-W orientation** will be held April 27 to May 2 at Central Christian High School, Kidron. Programs of the orientation are available from service counselors or the I-W Services Office, P.O. Box 316, Elkhart, Ind. Since this is the last orientation until August, all men planning to enter I-W service this spring or early summer should plan to attend this orientation.

**Chicago, Ill.—The I-W Council** met in Chicago March 9 at its semiannual meeting.

By action, the I-W office was asked to work with the Franconia conference in exploring I-W orientation on a local level through an extended orientation. After experimenting the Franconia conference will share results with the I-W Council.

The I-W Council plans to study suggestions for making the earning I-W program more meaningful by providing more structure for the men. The Council asked Lancaster conference to share in detail their experience in Boston, Mass., and Portland, Maine, where a structured earning I-W unit program has been set up.

Council members previewed a I-W slide set currently being produced by the I-W services office for distribution to churches. Release date will be announced later.

The I-W Council asked the director of I-W services to arrange for a study conference on Christian stewardship, as it relates to I-W men, with Daniel Kauffman, secretary of stewardship, and representatives from the I-W program.

The Council approved the six-lesson Peace and Service Study Kit and encouraged the I-W office to proceed with plans for a I-W team to visit I-W locations.

**Salunga, Pa.—A peace conference** is scheduled for May 4, 5, and 6, at Lancaster (Pa.) Mennonite School. Richard Deweiler, Perkasio, Pa., will speak at three evening sessions. Themes will be: "Obedience Under Grace," "The Nature of Christian Separation," and "A New Commandment." The conference, planned by Lancaster conference peace committee in the interest of the application of nonresistance and peace

## New Selective Service Classification: I-Y

In accord with a Presidential order of Jan. 5, 1962, a new classification has been added to those previously listed by the Selective Service System. Classification I-Y is now the proper classification for any registrant who would have been classified in I-A or I-A-O as being currently available for service in the armed forces, but for the fact that he has been found to be physically, mentally, and morally qualified for Selective Service only in time of war or national emergency declared by Congress.

Conscientious objector registrants who hold the I-O classification are clearly not affected by this new classification, since I-O registrants cannot be considered available for service in the armed forces under any

condition. It is equally true that registrants who are eligible to Class I-O (but who may be in a deferred or exempt classification) are not eligible for the Class I-Y under any circumstances. As stated above, Class I-Y indicates that the registrant is eligible for service in the armed forces under certain conditions. Consequently, any registrant who claims eligibility for Class I-O should never accept a I-Y classification. Should such a registrant receive a I-Y classification he should take steps at once to request a personal appearance and/or an appeal just as he should upon receiving any other unacceptable classification.

For more information fellows of draft age may contact their service counselor or the I-W Office, P.O. Box 316, Elkhart, Ind.



to I-W service and practical Christian living, is open for everyone, but especially for young men approaching draft age and their friends, pastors, and relatives.

The Salunga I-W office has had a 100 per cent response from Lancaster conference churches in their annual I-W census. This year in Lancaster conference 227 fellows and 231 girls born in 1945 will begin receiving the peace mailings.

## Health and Welfare

**Rittman, Ohio**—The primary and junior boys and girls of the Bethel Sunday school at Wadsworth, Ohio, bought towel rods for each room at the Mennonite Old People's Home, Rittman, Ohio.

Five aides are attending a nurse aide class in Wooster, Ohio, for eight weeks. The class, sponsored by the department of health, is taught by an occupational therapist, a physical therapist, and a registered nurse. The class meets each Monday and Wednesday for three hours.

**Lebanon, Oreg.**—The apparent low bid of \$46,314 submitted by Claude Buerge, Albany, Oreg., for the construction and remodeling projects slated for the Lebanon Community Hospital was accepted by the hospital board of directors March 12 at a special meeting. The project is scheduled for 60 working days. Work started on the project March 13.

Actual approval for the project came on Feb. 1 when the board approved plans for the additional recovery room plus the remodeling of the surgery wing. Plans call for the addition of a 48 x 25 foot area on the west side of the present surgery wing of the hospital. Part of the remodeling project will include installation of the ventilation system in the recovery room. Other additions include a doctors' lounge and storage space.

## Broadcasting

**State Farm, Va.**—A prisoner enrolled as a non-Christian now says, "I have learned to have faith. I have believed in Christ. . . . I want to thank you for your help in finding God and learning that He is real." Another prisoner who was shot in the head and who later enrolled in the Bible courses says, "During my confinement here I have come to know Him as my personal Saviour."

**Harrisonburg, Va.**—In appreciation for receiving "The Mennonite Hour" sermons as a gift subscription from a friend, a listener in Florida wrote, "This is to tell you I have sincerely appreciated the literature you have been sending me as a gift from some very kind person interested in me. . . . If I had only stayed true to my convictions, I would never have had to face many of the heartbreaking problems I have had to endure. I do thank you and hope this dollar may send the same benefit to someone else, in the name of the friend who sent it to me."

During April listeners are invited to give gift subscriptions of "Mennonite Hour" sermons to people who would be helped by them. By giving five gift subscriptions the

donor's subscription is free—a total of six one-year subscriptions for \$5. A listener may write to "The Mennonite Hour," Harrisonburg, Va., or Kitchener, Ont., and may indicate how he wants his name to appear on the gift card, or if he wants to subscribe only for himself.

Robert Kreider, Dean of Bluffton College, on March 20 spoke to the radio staff at Harrisonburg telling of his recent trip to Africa. Bro. Kreider pointed out the importance of broadcasts in Africa. One British headmaster of a school told him of his hearing "The Way to Life" program; in fact, he even mentioned what Pastor Hostetter had preached about on the programs for several weeks previous.

Final tabulations on "The Mennonite Hour" and "The Way to Life" listener survey reveal 8,035 cards and letters received, a 22.3 per cent increase over last year's survey. In fact, this survey topped all previous records. Over 9,000 pamphlets, "Introducing the Mennonite Church," were given to those who wrote during the month.

Stations receiving the greatest number of votes were: WDAC-FM, Lancaster, Pa.; WLAN, Lancaster, Pa.; WRVA, Richmond, Va.; WNAR, Norristown, Pa.; CFAM, Altona, Man.; WBYO-FM, Boyertown, Pa.; CHML, Hamilton, Ont.; WIRL, Peoria, Ill.; WCMR, Elkhart, Ind.; WVSC, Somerset, Pa.; WWST, Wooster, Ohio; WHVR, Hanover, Pa.; WHLO, Akron, Ohio; WKVA, Lewistown, Pa.; CHAB, Moose Jaw, Sask.; KJRG, Newton, Kans.; KGNO, Dodge City, Kans.; WWNY, Watertown, N.Y.; KWMT, Fort Dodge, Iowa; WHBG, Harrisonburg, Va.

**Chicago, Ill.**—Moody Press sold 7,336 copies of "Drinking—Distinction or Delusion," during the last few months of 1961. The booklet, released by Moody last September, is available free this month from "The Mennonite Hour." Extra copies for distribution are available at 10¢ each or 12 for \$1. The messages in the booklet were given over the air March 11 to April 1.

## Relief Service

**Congo**—The Congo Inland Mission, a co-operative group of Evangelical and General Conference Mennonites, and Mennonite Central Committee are jointly undertaking an agricultural assistance project for the Lulua and Baluba people of Congo Republic. Immediate aim of the project, based on a 175-acre farm ten miles from Tshikapa, is to supplement the people's diet which lacks sufficient protein.

**Elkhart, Ind.**—The Mennonite Relief and Service Committee met March 14 conjointly with the executive committee of the general mission board. Action at the meeting included adoption of the 1962-63 net budget of \$212,000.

Other business included acceptance with appreciation of the Loren Glick memorial fund of over \$600 to be used for some project for voluntary service units. Loren Glick, serving at West Liberty, Ohio, was killed while on vacation at home during his voluntary service term.

Ray Horst, secretary for relief and service, reported that the Alberta-Saskatchewan conference designated Stanley Shantz to work with the relief and service committee pertaining to church expansion in Alberta and Saskatchewan. Bro. Shantz will co-ordinate projects between the conference and general board until the conference meets. Similar patterns of co-ordination between conferences and the general board have evolved with the Franconia, South Central, and Ontario conferences.

Concerning the program in British Guiana, the relief and service committee acted to provide voluntary service personnel for the project, if the overseas and broadcasting committees accept the program for the summer. The program continues to be studied by mission board administrators.

**Java**—The food situation on the Indonesian island of Java is getting steadily worse according to reports received from relief workers. Communiqués indicate that famine is widespread on the island, which has a population density of 315 per square mile—one of the most heavily populated areas in the world.

Dr. Andrew Nachtigal, medical worker at Pakis/Taju, Java, states that recently symptoms have appeared in their patients which they have not seen before: edema (abnormal accumulations of fluid) caused by starvation. Inhabitants of the area claim the food shortage has never before been as severe.

This year's rice crop, planted in February, cannot be harvested for several months yet. Most families cannot even afford to purchase the limited amount of food which is available. In many cases, farmers did not have financial resources to plant this year's crop.

Indonesia, potentially wealthy, has not yet begun to exploit its resources. The lower class frequently suffers from hunger, but the present crisis is affecting even the middle class. The famine is so widespread that relief workers do not know where to begin lending aid.

Mennonite Central Committee is sending 500 cartons (11 tons) of meat and is studying the possibility of rendering further assistance. The meat will serve as a supplement to the rice. Mennonites in Germany have also expressed eagerness to help.

**Akron, Pa.**—Persons interested in entertaining overseas trainees for short periods of time may send in their names for the Trainee Hospitality List. This list enables people to open their homes to vacationing trainees for an evening meal, a night's lodging, and breakfast.

Each trainee receives the list of names and addresses and when he is planning his vacation he can readily see whether there are any "stopping places" on his route. They, of course, let the hosts know in advance when they are coming. This year 50 trainees in American homes and institutions under the Mennonite Central Committee program will receive two week's vacation during each of their six-month terms.

(Continued on page 324)





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

**Paul Kraybill**, secretary of the Eastern Board of Missions and Charities, announced at the Publication Board meeting at Scottdale, March 24, word just received that missionary work has been suspended by the Somali government. The prayers of the church are solicited in this crisis.

**Abram Kaufman**, Plain City, Ohio, spoke in a Youth for Christ rally at the Free Methodist Church in Urbana, Ohio, on March 24.

An Inter-Varsity group from Wooster College gave the program at the Wooster, Ohio, Mennonite Church on March 18.

**Media Chapel**, Oxford, Pa., broke ground on March 11 for a new church building. A Bible instruction meeting there, March 31 and April 1, featured Henry Ruth, Harleysville, Pa., and Lester Hoover, Pottsville, Pa., as speakers.

Speakers in a district Christian Life Conference, held at the mission in Marietta, Pa., March 24, 25, were Russel J. Baer, Steelton, Pa., and Christian Frank, Salunga, Pa.

**J. Ward Shank**, moderator of the Virginia Conference, preached the conference sermon in the semiannual session held by the Lancaster Conference at East Petersburg, Pa.

**D. D. Miller**, Millersburg, Ohio, substituted for a little over two weeks as a teacher in the Sharon Mission School at Tampa, Fla. His address is now Box 7276, Pinecraft, Sarasota, Fla.

**Edgar Miller** was licensed on March 4 to serve in the ministry at Meadow Mountain, Swanton, Md.

**Nathan Nussbaum**, New Wilmington, Pa., spoke in a Christian Life Conference at Johnstown, Pa., Mennonite School, March 21-23.

**John E. Lapp**, Lansdale, Pa., spoke at the Philhaven Mennonite Hospital Educational meeting held at Kauffman's, Manheim, Pa., on March 30.

## Sold Out!

Thanks to all of you who made our Inventory Reduction Sale (March 20) such a success.

We weren't certain what would happen and were almost overwhelmed by your response. Practically all of the books are sold out. We had the largest stocks in the children's books but these were the first to go. We are sorry that some of you were disappointed.

Only a number of Bibles are left in any quantity. We still have plenty of Harper #2414XRL, National #6050, #1000X, and #1050X, and World #652. Also still available is the 14-volume **Complete Works of John Wesley**. Otherwise we are sold out.

**J. Irvin Lehman**, Chambersburg, Pa., attended the Eastern Mission Board meeting, March 20-22. It was the first such meeting that he has attended during his long convalescence.

Church services at Lindale, Linville, Va., are being broadcast during April on WSVA.

**Norman E. Yutzy**, pastor at Trissels, Broadway, Va., taught a course in Personal Evangelism at the neighboring Zion Church during the closing weeks of March.

**Richard Birky**, Adair, Okla., conducted a Bible Conference at Versailles, Mo., March 15-18.

Alumni of Goshen Biblical Seminary recently elected the following officers: president, Richard Yordy; vice-president, Victor Stoltzfus; secretary, Virgil Vogt.

Teachers of Iowa Mennonite School spent the weekend of March 18 in a fellowship workshop at Hesston College.

**Marvin Ewert**, administrator of Bethel Deaconess Hospital at Newton, Kans., presented the needs of the hospital at Hesston, Kans., on March 18.

**Robert Lantz**, of Western Mennonite School, taught a music class at Albany, Oreg., the last two weekends of March.

**Keith M. Esch**, secretary of Young People's Activities of the Allegheny Conference, recently accompanied Virgil Vogt, Spencerville, Ind., in visiting a number of congregations in the Allegheny Conference.

A chapel in Dudelange, Luxembourg, was dedicated on March 19. In Thionville, France, a lot has been purchased for building a chapel.

**John E. Lapp** is conducting a series of Tuesday night studies at Rocky Ridge, Quakertown, Pa., using **The Challenge of Christian Stewardship**, by Milo Kauffman, as a text.

**Conrad Jensen**, a police inspector of New York City, spoke on his work in helping youth to find meaning in life at a youth meeting held at Christopher Dock School on March 24.

A church has been purchased and work opened by the Franconia Mission Board at Frederickville, in Berks County, Pa.

The Franconia Mission Board has recommended that the Franconia congregations consider sponsoring the settlement of Cuban refugees.

**Ellrose Zook**, executive editor at Mennonite Publishing House, is on the staff of a Writers' Workshop and Conference to be held at Moody Bible Institute, Chicago, Ill., April 26-28.

**Willard Roth**, editor of youth publications at Scottdale, was at Buck Hill Falls, Pa., March 25-29, helping to outline cooperative mission studies materials of the Friendship Press.

**Harold E. Bauman**, Goshen, Ind., spoke on Pastoral Counseling at the North Central Conference ministers' meeting, Minot, N. Dak., March 20-22.

Visiting speakers: **Marcus Bishop**, Den-

ver, Colo., at Scottdale, Pa., March 25. **W. Randolph Thornton**, National Council of Churches, N.Y., at Scottdale, Pa., April 1. **Irvin B. Horst**, Harrisonburg, Va., at Rocky Ridge, Quakertown, Pa., March 25. **Harlan Steffen**, Apple Creek, Ohio, at Fairpoint, Ohio, March 18.

**Kermit Derstine**, Akron, Pa., at Salford, Harleysville, Pa., March 18. **Ed Manning**, London Rescue Mission, at First Mennonite, Kitchener, Ont., March 25. **Don Wyse**, appointed for medical service in Indonesia, at South Union, West Liberty, Ohio, March 18.

**David Hostetler**, Brazil, at First Mennonite, Fort Wayne, Ind., March 29. **Paul Schrock**, editor of Sunday Evening Service Guides, at Barrville, Belleville, Pa., sponsored by Boyer, Manbeck, Millheim, Maple Grove, and Barrville congregations, March 18.

**Elvin Martin**, Atlanta, Ga., at Melling-er's, Lancaster, Pa., March 18. **Paul T. Yoder**, Ethiopia, at Frazer, Pa., March 18. **Lena Graber**, Nepal, at Sugar Creek, Wayland, Iowa, March 21, at Iowa City, Iowa, March 20, and at West Sterling, Ill., April 1. **Murray Krabill**, Fredericktown, Ohio, in Christian Life Conference at Johnstown, Pa., March 11.

**Eric Haden**, Central Baptist Seminary, at Mission, Kans., March 18. **Noah Hershey**, Parkersburg, Pa., and **Henry Shreiner**, Lititz, Pa., in all-day meeting at Salem Ridge, Greencastle, Pa., March 18. **Victor Fast**, student at Mennonite Biblical Seminary, Elkhart, Ind., at Indianapolis, Ind., March 25. **James Stauffer**, Vietnam, at Landisville, Pa., March 25.

**Abner Stoltzfus**, Atglen, Pa., at Congregational Mennonite, Marietta, Pa., March 25. **Dan Leatherman**, Chicago, Ill., at Blenheim, New Dundee, Ont., March 18. **Max Yoder**, Grants Pass, Oreg., at Sunnyslope, Phoenix, Ariz., March 4. **C. Frank Bishop**, Goshen, Ind., at Iowa City, Iowa, March 18.

## Calendar

Open conference on education on alcohol and tobacco, sponsored by Committee on Economic and Social Relations and other church agencies, Goshen College, Goshen, Ind., April 5-7.  
South Central Church Extension Convention, Pryor, Okla., April 6-8.  
Summer Bible School Conference, Antrim Area High School, Greencastle, Pa., April 7, 8.  
Ohio Mission Board and WMSA, North Lima, Ohio, April 13-15.  
Illinois Mission Board, Dewey, Ill., April 27, 28.  
Church College Day, April 29.  
Allegheny WMSA, Thomas, Johnstown, Pa., May 5.  
Summer Bible School Conference, Denver, Colo., May 5, 6.  
Ontario Mission Board meeting, May 20, 21.  
World-Wide Missionary Conference, Lancaster Mennonite School Campus, June 6-10.  
Ohio MYF Convention at Beaverdam, Corry, Pa., June 29 to July 1.  
Ontario Conference, June 5-7.  
Indiana-Michigan Conference, with Shore congregation as host, June 5-7.  
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 21-23.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Rocky Mountain Mennonite Conference, place undecided, Aug. 31 to Sept. 2.



Ivan E. Yoder, Belleville, Pa., at father-son banquet Pine Glen Church of the Brethren, McVeytown, Pa. Earl Buckwalter, Hesston, Kans., at Olive, Elkhart, Ind., March 18. Eugene Herr in Youth Conference, Prairie St., Elkhart, Ind., weekend of March 18. Isaac Frederick, Tampa, Fla., at Spanish Center, Lancaster, Pa., March 24.

**Missionary Day speakers:** Ray Showalter, formerly of Puerto Rico, at Eureka Gardens, Wichita, Kans. John Koppenhaver, Hesston, Kans., at Perryton, Texas. Milton and Esther Vogt, Bihar, India, at Yoder, Kans. Addona Nissley, Puerto Rico, at Flanagan, Ill. Nelson Kanagy, Oak Grove, West Liberty, Ohio, at West Clinton, Pettisville, Ohio. John Hostetler, Beaver, Ohio, at Martins, Orrville, Ohio. J. D. Graber, Elkhart, Ind., at Lombard, Ill. J. W. Shank, Hesston, Kans., at Argentine, Kansas City, Kans.

**New members:** twenty-five by baptism at Souderton, Pa., April 8; five by baptism at Wadsworth, Ohio, March 18; fourteen by baptism at Oak Grove, West Liberty, Ohio, March 11; sixteen by baptism at Waterloo, Ont., March 11; two by baptism and two on confession at Scottdale, Pa., March 25; one by baptism at Plains, Lansdale, Pa., March 18; two by baptism at Rockhill, Telford, Pa., April 8; three by baptism at Worcester, Pa., March 18; six by baptism at Hopedale, Ill., March 18; three by baptism at East Goshen, Ind., March 18; four by baptism at Clinton Frame, Goshen, Ind., March 18; two by confession of faith and eight by baptism at Denver, Colo.

**New Every-Home-Plan churches:** Emma, Topeka, Ind.; Elmira, Ont.; Hopewell, Kouts, Ind.; First Mennonite, Denver, Colo.; Ebenezer, South Boston, Va.

## Announcements

**Bible Conference** with Harvey Shank as speaker, at Fairview, Reading, Pa., April 7, 8.

**Orval Shoemaker**, Hesston, Kans., in Home Conference at Hopedale, Ill., May 11-13.

**Carl Beck**, Japan, at Martins, Orrville, Ohio, April 15.

**Mennonite Lexikon**, the German Encyclopedia, brought out fascicle 45/46 in 1961, and fascicle 47/48 will come out this spring. Three double fascicles are left to be printed. Gerhard Hein, editor, and his co-workers are working hard to bring this encyclopedia to its conclusion. Interested persons should check to see if the Lexikon is available to those who can read German. The price will rise in 1962, but by ordering immediately, one can still receive these books at the old price, Volumes 1 and 2 (cloth), \$7.50; Volume 3, \$8.50; double fascicles beginning with 43/44, stapled, \$2.50 each. All separate fascicles, 1 through 46, and one-volume covers in cloth and half leather are available. Send orders and requests for information to Mennonite Publishing House, Scottdale, Pa.

**The Menno Singers**, directed by Abner Martin, will render V. S. Bach's "Mass in B Minor" at the Waterloo, Ont., Collegiate Auditorium, on April 28.

**Stewardship Conference** at Groveland, Wismer, Pa., with Paul Landis, Salunga,

Pa., and Fred S. Brenneman, Souderton, Pa., as speakers, May 12, 13.

**World Wide Gospel Fellowship** at East Chestnut St., Lancaster, Pa., April 14. All invited to this Easter program and semi-annual song fest.

**Speakers** at the annual Ohio Mission Board meeting at North Lima, April 13-15, include Carl Beck, Japan; Virgil Vogt, Spencerville, Ind.; Nelson Kauffman and Robert Hartzler, Elkhart, Ind.; Virgil Brenneman, Goshen, Ind.; Maynard Rohrer, Araguacema, Brazil; Don Augsburg, Harrisonburg, Va.; David Hostetler, Southern Brazil.

**David Augsburg**, associate pastor of Mennonite Hour, at Neffsville, Pa., April 8.

**Bill Pannell**, Detroit, Mich., in Spiritual Life Conference at Kidron, Ohio, April 22-27.

**Raymond Cramer** in Family Conference at Zion, Hubbard, Oreg., May 11-13.

## ATTENTION! ATTENTION

Free lodging will be provided by the local community in each area for all attending the summer Bible school conferences, except in Denver where the Mennonite community is small. There it may be necessary for some to use hotel and motel facilities.

Meals will be furnished by local congregations at a nominal fee.

Check for arrangements at the registration desk when you arrive.

**For family Week in May**, inspiring Family Life Posters are available for distribution to every family in the congregation. Request free samples from Grant and Ruth Stoltzfus, Route 2, Harrisonburg, Va.

**Used copies of Life Songs No. 2**, or the **Church Hymnal**, are desired for use of the Mt. Jackson congregation in Virginia. Address Herman R. Reitz, Eastern Mennonite College, Harrisonburg, Va.

A **Mexico-Central America tour** is being sponsored again this summer by Menno Travel Service. Date June 29 to July 27. Persons may participate in either the Mexican or the Central American parts of the tour, or both. Central American countries to be visited are Guatemala, El Salvador, Honduras, British Honduras, Costa Rica, and Panama. Special features of the tour are visits to Mennonite communities in Mexico and British Honduras, to mission work in the various countries, and to the hurricane disaster area of British Honduras. A course of study with college credit will be arranged in connection with the tour if there is enough interest. Address Menno Travel Service, Akron, Pa.

**Five Mennonite high schools** in the East are sending their choruses to Belleville, Pa., for a spring music festival. Those participating are Central Christian, Christopher Dock, Eastern Mennonite, Johnstown, and Belleville. The program, open to the public, will be given at 8:00 p.m., April 7, in the Lewistown High School Auditorium. The combined chorus, with J. Mark Stauffer as guest conductor, will total approximately 200 voices.

**Weekend voluntary service units**, sponsored by the Eastern Board, will go to New York City, April 7, 8; to Black Rock Retreat, April 14, 15; and to Diamond Street, Philadelphia, April 28, 29.

**Correction:** In the issue of March 13, page 256, our Home Mission News read "Approximately \$600 was needed for building purposes at Lee Heights." It should read "Only \$600 is left for building purposes at Lee Heights. Approximately \$6,000 will be needed before the new educational wing is completed."

**Passion Week speakers:** Norman E. Yutzy, Broadway, Va., at Pleasant View, Chambersburg, Pa. C. F. Derstine, Kitchener, Ont., at Fairview, Mich. Bob Detweiler, Goshen, Ind., at Metamora, Ill. John Heistand, Maytown, Pa., at North Goshen, Ind. Orland Gingerich, Baden, Ont., at Baden. Urie Bender, Elkhart, Ind., at Waterford, Goshen, Ind. Lloyd O. Hartzler, Broadway, Va., at Bossler's, Elizabethtown, Pa. Mahlon Blosser, Harrisonburg, Va., at Park View, Harrisonburg. O. O. Wolf, Jamaica and British Honduras, at Los Angeles, Calif. Paul Erb, Scottdale, Pa., at Mt. Vernon, Oxford, Pa.

## Evangelistic Meetings

**Harvey Shank**, Chambersburg, Pa., at Fairview, Reading, Pa., April 9-15. **Richard Yordy**, Arthur, Ill., at Argentine, Kansas City, Kans., April 15-22. **Ivan E. Yoder**, Belleville, Pa., at Flint, Mich., April 17-22. **C. F. Derstine**, Kitchener, Ont., at Longenecker, Winesburg, Ohio, March 25 to April 1, and at Canan Station, Altoona, Pa., May 13-20.

**Ivan Steinhauer**, Bridgeport, Pa., at Pond Bank, Chambersburg, Pa., March 18 to April 1. **Norman E. Yutzy**, Broadway, Va., at Cross Roads, Broadway, Va., April 11-22. **Henry Ruth**, Harleysville, Pa., at Media Chapel, Oxford, Pa., March 25 to April 1.

**Milton Brackbill**, Paoli, Pa., at Thomas, Hollsopple, Pa., May 13-20. **Sanford G. Shetler**, Hollsopple, Pa., at Deep Run, Pa., April 1-8. **George R. Brunk**, Harrisonburg, Va., at Pinto, Md., March 18-25, and at Walnut Creek, Ohio, April 22-29. **Bill Detweiler**, Kidron, Ohio, at Denver, Colo., April 1-6.

**Glen M. Sell**, Gaithersburg, Md., at Palo Alto, Pottsville, Pa., April 7-15. **Harry Y. Shetler**, Davidsville, Pa., at Masontown, Pa., April 8-15. **Dale Barnett**, Flippin, Ark., at Lone Rock, Ark., beginning March 18. **William Miller**, North Liberty, Ind., at Bethel Springs, Culp, Ark., beginning March 29.

## Church Camps

**Camp Hebron:** Special camps—The Susquehannocks, June 8-15; Trail Blazers, June 23-26; Explorers, July 4-7; Adventurers, July 21-24; Youth Retreat, June 30 to July 1. **Weekly camps**—Pioneer, June 16-23; Comrade, June 23-30; Family, July 2-7; Frontier, July 7-14; Teen Camp, July 14-21; Mission Camping weeks, July 21 to



Sept. 1; Indian Village, July 28 to Aug. 4; Ruff-a-Week Camp, Aug. 4-11. For information, write to Camp Hebron, Ind., Norman G. Shenk, Secretary, Route 2, Mt. Joy, Pa.

## MISSION NEWS

(Continued from page 321)

Those who would like their names placed on the Trainee Hospitality List should write to Mennonite Central Committee, Trainee Program, Akron, Pa.

## Mennonite Disaster Service

**Delaware—**Delaware Mennonite Disaster Service is now helping the Red Cross distribute clothing to the people evacuated from Chincoteague Island to Wallop Island during the March 7-9 floods on the eastern seaboard. When these people are able to return to their homes on Chincoteague, Mennonite Disaster Service may be able to assist in rebuilding, reported L. L. Swartzentruber, chairman of the Delaware chapter.

Mennonite Disaster Service will not go to New Jersey, however. Red Cross officials in Atlantic City said unemployed people in the area will help so that outside help will not be needed. In some places the salt water damage was so great that rebuilding will not be done; rather, the land will be cleared and new building begun.

## Mennonite Mental Health

**Hagerstown, Md.—**Dr. Paul Saraduke, of Norristown (Pa.) State Hospital is serving part time as acting medical director in the vacancy created by Dr. Gilles Morin, who resigned and left the hospital March 2. Dr. Saraduke will join the staff as a full-time psychiatrist May 1.

**Elkhart, Ind.—**Dr. E. P. Mininger has been elected president of the board of directors of Oaklawn Psychiatric Center, now in development at Elkhart. Dr. Mininger succeeds Robert W. Hartzler, Goshen, who resigned from the board to accept appointment as administrator of Oaklawn. Erland Waltner was elected vice-president of the board succeeding Dr. Mininger. Re-elected as secretary and treasurer respectively were M. E. Miller and Paul Hoover, both of Goshen.

Larry Yoder, Topeka, Ind., who served two years of voluntary service as activities co-ordinator at Kings View Hospital, Reedley, Calif., has been named business manager of Oaklawn.

## Home Missions

**Illinois—**The Illinois Mennonite Mission Board executive committee issued a special "telegram" to members of the Illinois Mennonite conference for Spring Missionary Day and inserted it inside the front cover of the March issue of *Mission-Service Newsletter*. Contents of the "telegram" included news that the Evanston Mennonite Church had purchased a building for worship, and

that the board granted a \$3,000 loan from the church building fund to help with the down payment. Other news included a report from the Milwaukee, Wis., Mennonite Church, which now has 20 baptized members.

**Goshen, Ind.—**A spring missionary program was held March 25-28 at Waterford Mennonite Church on the theme, "The Church in Christ's Mission." Special speakers included Howard Charles, Goshen College seminary professor who spent last year in Japan; David Hostetlers, missionaries on furlough from Brazil; Mahlon Stoltzfuses, formerly self-supporting missionaries in Alaska; Frank Bishop, Goshen College professor who spent summer, 1961, in Nigeria; Samuel Rolon, Puerto Rican pastor studying at Goshen College; and Warner Jackson, Cleveland, Ohio, student at Mennonite Biblical Seminary, Elkhart.

**Pittsburgh, Pa. —**A witness workshop, sponsored by the general and Allegheny and Virginia mission boards, will be held in Pittsburgh April 4-8. The group will go out individually to meet people, listen to society in stores, on streets in parks, in depots, with minority groups, lower-class areas, and students in university areas. A professor from the Pittsburgh Theological Seminary, editors and writers from the Mennonite Publishing House, and guest pastors from other denominations will talk to participants.

**Quebec—**Private Bill 121, an act respecting the Mennonite Church and Canadian conference of the Mennonite Brethren Church of North America, was passed by the Quebec legislative assembly Feb. 7. The bill states that a minister or missionary, ordained according to the customs of the Mennonite Church, may perform acts of civil status and keep registers duly authenticated according to the laws of the province, of all births, marriage, burials, etc., in line with legal restrictions.

## IF

(Continued from page 318)

Charles, professor of New Testament History at Goshen College Biblical Seminary, to teach the daily Bible study hour. He, with his family, spent the past year in Japan helping to train national leaders. And we're asking the overseas committee and some staff personnel, dedicated men in their field of service, to help share in the program as well.

Now, if you haven't already marked the date of Aug. 11-18, 1962, to attend Laurelville Missionary Bible Conference, you should do it now. It's not too early to write for a reservation if you want to be sure of accommodations! And if you have doubts or unanswered questions, you can get more information by writing to Laurelville Camp, R.R. 2, Mt. Pleasant, Pa., or to Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

If the Lord doesn't return before the above date, we expect to see many of you

at this Missionary Bible Conference. If perchance you can't attend, will you pray for this conference?

Norman Derstine,  
Elkhart, Ind.

# Your Treasurer Reports

Our missionaries continually look to the church for help which they need. Many problems arising out of political unrest, forces of evil, financial difficulties, and other needs result in many appeals for guidance and support from home. These appeals often include:

1. Many requests for prayer intercession.
2. Appeals for more personal contacts and counsel through administrative visits by leaders from the home office and church.
3. Additional funds to meet rising costs due to inflation of prices.
4. Requests for teachers who can help guide the new churches in building on a sound Biblical basis.
5. Requests for associate workers, including VS-ers, who can give a helping hand in meeting needs and building the brotherhood.

In today's world these are real and critical needs. The mission board administration continues to strive to meet these requests as promptly as possible. Your understanding of these problems will also help.

Continued prayer support to know the leading of our Lord is of prime importance. Assisting others in your local fellowship to realize the very hard task our missionaries have in doing their task will help. Stimulating others to support the work financially, assisting workers by letter and personal contacts, encouraging others to find a place of service in the program of the church, will do much to continue the church's witness and service in today's world of need.

—H. Ernest Bennett.



It is unlawful in Pennsylvania for the owner, manager, or employee of any place of public accommodation, such as restaurants, hotels, hospitals, and schools, to deny to any person, because of his race, color, religion, or national origin, the facilities and privileges of his business. If our readers know of violations of this law, they may wish to try to persuade the businessman to change his policy. Or violations may be reported to the Pennsylvania Human Relations Commission, 1401 Labor and Industry Building, Harrisburg, Pennsylvania. Complaints are investigated and every effort is made to eliminate unlawful discriminatory practices by conference and persuasion. Failure to obey an order of the commission may result in a fine or an imprisonment.



## MATERIALISM

(Continued from page 306)

in danger of being ostracized by society, which in turn may make us neurotic. It is better to conform.

If a Christian is living as he should, he will have the constant scorn of the crowd. This is not the opinion of the "how-to-win-friends" school of Christian thought. We must not make ourselves obnoxious, they say. And they are right up to a point: we must not make ourselves *unnecessarily* obnoxious, but let us not forget that righteousness to the world is always obnoxious. Therefore, wherever righteous living is obnoxious, let us live right and take the consequences.

Paul speaks of being "fools for Christ's sake," but the majority of Christians lack the independence to be fools when it becomes necessary. They justify their weakness by saying that "if we antagonize the crowds, we cannot win them," which is another way of saying that we must become like the world to show the world that they should become like us. But have we considered that it is just this disagreement with the crowd that might be necessary to win them? Some of the members of that crowd are themselves sick of its ways. They would need only your example to give them courage, for they are followers, too—that is why they are in the crowd—and they need only a different leader, you, if you have the courage. The ones who are "sold" on the ways of the crowd, however, would not be won even if you joined them; your joining them would only lend support to their unsound philosophy of life.

In this country we worship a god called "Standard of Living," and many of God's people are as guilty as the heathen around them. This is, in the Old Testament figure, spiritual adultery. It may be that God will have to judge us as severely as He did the ancient Jews. It is the worship of an American Baal, and his prophets are the advertising men. His glass-windowed altars line our streets and draw huge crowds of worshippers, the children of God among them. The scriptures of this sect are plastered on huge signs beside our highways, and everywhere else that space can be found for them. The merchandisers would have us believe that these texts are the reliable guides to the worth-while things in life. And it is quite apparent that the people of God and the people of the world are alike pleased to accept them as such.

Perhaps someone would protest that it is not so much the fault of the advertising itself as of the materialistic mind of the person who responds to it. There is some truth in this. Nevertheless, it is a vicious circle, for it cannot be denied that advertising over the years has been a powerful influence in making that mind so material-

istic through constant conditioning. We live in a vast materialistic pocket; and unless one is very keen in his thinking these days, he is likely to be taken in by these con men of semantics who would win us over to a worldly set of values, making those values look like a normal, legitimate part of the "American way of life."

I am not unpatriotic, but I do not believe that the American way of life—least of all the American way of life as seen in the pictures and described by the copymen—is the same thing as the Christian way of life, although apparently most evangelicals are content to think it is.

We ought to be awake to the fact that the old-fashioned horse trader who would give you a one-eyed, sway-backed, decrepit horse in exchange for a good one has exchanged his leather vest for a gray flannel suit and has moved from a farm to a walnut-paneled office on Madison Avenue to write musical jingles for radio and TV commercials. He is the evangelist of the religion of materialism. God help us to resist him!—*The Alliance Witness*.

## OUR READERS SAY

(Continued from page 306)

everyone now gives approval to the Anabaptist-Mennonite forefathers' concept of discipleship. But being unable to reject it and also to remain a Christian, many undermine it by a trivial conception of what it means. Today we hear much of discipleship, but all too often the idea produces no "earnest Christian life." And we end up in a "dull conformity" to the Protestant concept of the inner grace of God by faith without the corresponding life.

Those who advocate "throwing off" in order to gain members should look at the outcome of the Mennonite groups that have done so. Aren't they more ethnic than the conservative groups that at least have their nonconformed life that makes them ethnic? Some groups have thrown off everything to an extent that they would be considered apostate by the Anabaptist-Mennonite forefathers, but are still ethnic, although there exists no tension between them and the world. They do not grow because they have nothing to offer the world over the Protestant churches except the Mennonite name and an unstable faith. Many seekers aren't interested in the Mennonite faith because in one case its demands are too great and in the other case it has only an unstable convictionless faith named Mennonite.

During the last year we heard much of unity "in Christ." But it seems what is meant by unity is a Mennonite unity—a unity not necessarily "in Christ," but an "ethnic" Mennonite unity. But if the Mennonite Church is going to be in just "dull conformity" to the Protestant churches, let's talk about real unity among professing Christians and join the largest Protestant group, the Baptists. But no. Just as our forefathers had a reason for existence, we too will have a reason for existence as long as we hold true to the apostolic New Testament view of Christianity. May God give us the grace to have a "new concept of the church . . . created by the central principle of newness of life and applied Christianity."—Leland M. Haines, Lancaster, Pa.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

Beachy, Allen and Lela Jane (Beachy), Salisbury, Pa., third daughter, Priscilla Jane, Feb. 3, 1962.

Begley, Vernice and Pauline (Mumma), Goshen, Ind., first child, Clay Nathan, March 4, 1962.

Bence, John Roy and Joyce Larue (Loudabush), Bedford, Pa., second child, first daughter, Sharon Larue, Feb. 10, 1962.

Burbank, Naswood and Bertha (Alderfer), Black Mountain Mission, Chinle, Ariz., second child, first son, Michael Naswood, March 13, 1962.

Deputy, Ronald L. and Lelia (Eberly), Harrisonburg, Va., second child, first daughter, Reba Rosanne, March 9, 1962.

Eberly, J. LeRoy and Gladys (Weaver), Smoketown, Pa., second daughter, Marian Fay, March 9, 1962.

Godshall, Stanley and Shirley (Leatherman), Harleysville, Pa., second and third daughters, Shirley Dawn and Sherry Denise, Jan. 25, 1962.

Groff, John and Leone (Bowman), Leacock, Pa., third child, first daughter, Jane Louise, March 11, 1962.

Horst, Elmer Jay and Mary M. (Horst), Hagerstown, Md., a daughter, Linda Kay, March 8, 1962.

Hostetler, Maynard and Ada (Schrock), El Paso, Ill., fifth child, second daughter, Carol Sue, Feb. 28, 1962.

Hurst, John B. and Cathryn (Martin), Narvon, Pa., second child, first son, Michael Roy, Feb. 24, 1962.

Kauffman, Robert H. and Miriam I. (Stehman), Landisville, Pa., third child, first son, Robert Steven, March 6, 1962.

Lapp, Dr. N. LeRoy and Catherine (Alger), Bethlehem, Pa., first child, Thomas LeRoy, March 9, 1962.

Lehman, Walter, Jr. and Catherine (Diller), Chambersburg, Pa., fifth child, second daughter, Alice Mae, March 8, 1962.

Marner, James and Charleen (Gascho), Kalona, Iowa, second living child, first son, Kevin James, March 15, 1962.

Marner, Philip and Dorothy (Yoder), Kalona, Iowa, second child, first son, Jordan Jerome, Feb. 4, 1962.

Martin, Otho and Marie (McGhee), Atmore, Ala., fourth child, third son, Nelson Kenneth, Jan. 30, 1962.

Miller, Abram L. and Esther (Peters), Mannheim, Pa., second child, first daughter, Joyce Elaine, March 5, 1962.

Miller, Jacob and Fannie (Hostetler), Orrville, Ohio, first child, Brian Jay, Feb. 24, 1962.

Miller, Paul W. and Leta (Brenneman), Wellman, Iowa, fifth child, fourth son, James Lamar, March 8, 1962.

Miller, Roy and Donna (Swartzentruber), Orrville, Ohio, first child, Noreen Kay, Feb. 24, 1962.

Moyers, Bruce and Betty (Bear), Harrisonburg, Va., fourth child, third son, Dale Eugene, March 8, 1962.

Mumaw, Harold E. and Alpha Mae (Ramer), Wakarusa, Ind., third and fourth children, first and second sons, Ronald Jay and Donald Ray, Feb. 13, 1962. (One daughter deceased.)

Nafziger, Don and Erma, Manito, Ill., second son, Kevin, Feb. 26, 1962.

Nissley, Lonnie and Alma (Yoder), Blountstown, Fla., third child, first son, James Edwin, March 14, 1962.

Ranck, Parke H. and Emma (Hostetler),



Ronks, Pa., third child, first son, Parke H., Jr., Feb. 26, 1962.

Remo, Joseph and Shirley (Kauffman), Belleville, Pa., first child, Marcia Diane, Feb. 22, 1962.

Roth, Lester and Marcella (Swartzentruber), Britton, Ont., third child, second son, Charles Lester, Nov. 14, 1961.

Schrock, Edward and Velma (Gingerich), Clarksville, Mich., fourth child, second daughter, Lausie May, March 6, 1962.

Shirk, Enos H. and Erma Jeanne (Mellinger), Centereach, L.I., N.Y., second child, first daughter, Juanita Jane, March 16, 1962.

Smith, Norman and Ruth (Nighswander), Stouffville, Ont., first child, James Stuart, March 14, 1962.

Troyer, Marvin D. and Dorothy Fern, Dalton, Ohio, second child, first daughter, Charlene Rose, March 5, 1962.

Ulrich, Chris P. and Lola Mae (Schertz), Washburn, Ill., third child, second son, Jeffrey Scott, Feb. 10, 1962.

Weaver, Leslie Hershey and Elsie (Fulmer), Drumore, Pa., third child, second son, Leslie Hershey II, Feb. 5, 1962.

Wilker, Elroy and Jean (Headings), Britton, Ont., first child, Karen Jean, Feb. 28, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Brubaker-Miller.**—Luke F. Brubaker, Mt. Joy (Pa.) cong., and Barbara Ann Miller, Landisville (Pa.) cong., by Christian Frank at the church, Feb. 24, 1962.

**Miller-Byler.**—Daniel Y. Miller, Middleburg, Pa., Peachey A.M. cong., and Anna R. Byler, Vicksburg, Pa., Buffalo Valley A.M., cong., by Elam L. Kauffman at the Buffalo Valley A.M. Church, Nov. 19, 1961.

**Ringler-Coblentz.**—James William Ringler, Berlin, Pa., Roxbury Lutheran cong., and Bonnie Lou Coblentz, Meyersdale, Pa., Springs cong., by Walter C. Otto at the Springs Church, Dec. 16, 1961.

**Shenk-Good.**—Milton B. Shenk, Ringoes, N.J., and Betty Good, Hyattsville, Md., both of the Warwick River cong., Denbigh, Va., by Kenneth G. Good, assisted by John H. Shenk, at the First Mennonite Church, Hyattsville, Feb. 24, 1962.

**Weaver-Martin.**—Dale Weaver, New Holland, Pa., and Irene G. Martin, East Earl, Pa., both of the Weaverland cong., by J. Paul Graybill at the church, March 17, 1962.

## Anniversaries

**Bontrager.** Daniel Y. Bontrager and Susan Nissley were married at the home of William Kreider, near Thomas, Okla., on March 10, 1912. On March 10, 1962, they celebrated their golden wedding anniversary at the Yoder (Kans.) schoolhouse, with a family dinner, at which all 60 members of the family were present—their 12 children with their companions, 25 grandchildren, and 6 great-grandchildren were all seated around the table. The children are J. D., Kalona, Iowa; Ida—Mrs. Joe Yoder, Cheyenne Wells, Colo.; Abe, Partridge, Kans.; Dan, Haven, Kans.; Roy, Garden City; Ira, Clara—Mrs. Allen Yoder, and Eli, all of Hutchinson; David, Johnson; Karie Mae—Mrs. Herman Popp, Haven; Emma Lou

—Mrs. Gene Easton, Johnson; and Glen, Kalamazoo, Mich.). On Sunday, March 11, nearly all of the family attended the Yoder Church, where the parents are members. In the afternoon their friends were invited to open house at the Yoder school. Four persons were present at the anniversary who attended their wedding.

**Nafziger.** Asa Nafziger and Lizzie Egli were married by the late Bishop J. C. Birkey, at the home of the bride's parents, Mr. and Mrs. Jacob Egli, on Feb. 18, 1912. They celebrated their fiftieth wedding anniversary with a family dinner at Strid's restaurant in Bloomington, Ill. Mr. and Mrs. Nafziger are at home in Minier, Ill. They are the parents of six children: Orval, Washington, Ill.; Ina—Mrs. Ora Garber, Pekin; Lucille—Mrs. Earl Bachman, Chenoa; Evelyn—Mrs. L. C. Collins, Peoria; Wallace, Kentland, Ind.; and Melvin, Minier. They also have 16 grandchildren.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Brenneman, Adam S.**, son of Moses and Mary A. (Steman) Brenneman, was born near Elida, Ohio, Oct. 3, 1884; died after a ten-day illness at the Memorial Hospital, Lima, Ohio, March 12, 1962; aged 77 y. 5 m. 9 d. On March 18, 1914, he was married to Lessa E. Diller, who survives. Also surviving are one daughter (Alice—Mrs. Keith Bastian), 4 grandchildren, 3 brothers and 2 sisters (Andrew and Alpheus, Elida; Mose, West Liberty; Mary and Martha, Elida). Two sons and 5 brothers and sisters preceded him in death. He was a member of the Central Church, where funeral services were held March 15, in charge of Dean Farringer and Ivan Weaver; interment in Salem Cemetery.

**Campbell, Arminta**, daughter of Floyd and Mary Jane Coffey, was born in Nelson Co., Va., Jan. 3, 1881; died at the home of her son, Odie Campbell, Feb. 17, 1962; aged 81 y. 1 m. 14 d. Her husband, Ailet Campbell, preceded her in death on Aug. 18, 1959. Surviving are 2 sons (Woodrow D. and Odie B.), one daughter (Eva—Mrs. Forrest Coffey, 12 grandchildren, 15 great-grandchildren, 3 sisters, and one brother. She was a member of the Mountain View Mennonite Church, Lyndhurst, Va., where funeral services were conducted by John Martin, Roy Kiser, and Paul Barnhart.

**Campbell, Cornelia**, daughter of Nicholas and Lottie (Offlighter) Henderson, was born in Nelson Co., Va., April 3, 1867; died at her home, Beech Grove, Va., Jan. 4, 1962; aged 94 y. 9 m. 1 d. Surviving are 8 grandchildren and a number of great- and great-great-grandchildren. She was a member of the Mountain View Church, Lyndhurst, Va. Funeral services were held at the Etter Funeral Home Chapel, conducted by Silas Brydger; interment in Mountain View Mennonite Church Cemetery.

**Cope, Mary Ann**, daughter of Tobias and Catherine (Meyers) Overholt, was born in Bedminster Twp., Pa., May 27, 1875; died at the home of her daughter, in Perkasio, Pa., March 10, 1962; aged 86 y. 9 m. 11 d. On Jan. 29, 1898, she was married to Harvey G. Cope, who died Sept. 28, 1950. Surviving are 8 daughters (Virgie—Mrs. J. C. Steinly, Blooming Glen; Mrs. Florence Moore, Philadelphia; Mrs. Albert Bishop, Lansdale; Alverna—Mrs. John Hager, Adella—Mrs. Edward Woulfe, Mrs. Bessie Hendricks, Blanche—Mrs. Raymond Fretz, and Ethel—Mrs. Lester Gilbert, all of Perkasio), 28 grandchildren, 45 great-grandchildren, and one great-great-grandchild. Four children preceded her in death. She was a member of the Blooming Glen Church, where

funeral services were held March 14, in charge of David Derstine, Jr., and Edward Grabert.

**Derstine, Katie M.**, daughter of Phillip and Elizabeth (Moyer) Alderfer, was born in Franconia Twp., Pa., Jan. 20, 1878; died at Franconia, Feb. 9, 1962; aged 84 y. 20 d. On Jan. 9, 1897, she was married to Henry L. Derstine, who died July 2, 1949. Surviving are 2 daughters and 4 sons (Mrs. Minnie Anders, Eva, and Norman, of Franconia; Clayton, Harleysville; Elwood, Souderton; and Willis, Morwood), one sister (Mrs. Lizzie Sell, Souderton), 32 grandchildren, and 30 great-grandchildren. She was a member of the Franconia Church, where funeral services were held Feb. 14, in charge of Menno Souder, Curtis Bergey, and Leroy Godshall.

**Detweiler, Mahlon A.**, son of Mahlon D. and Malinda (Alderfer) Detweiler, was born at Sellersville, Pa., Aug. 29, 1900; died at his home in Franconia Twp., Telford, Pa., Feb. 11, 1962; aged 61 y. 5 m. 13 d. He had been suffering from a heart condition for three years, but passed away suddenly, while sitting in his chair. On Nov. 20, 1920, he was married to Hannah L. Freed, who survives. Also surviving are 2 daughters and 2 sons (Ruth F. and Anna F.—Mrs. Linford Halteman, both of Telford; Lester F., Souderton; and Alvin F., Allentown), 9 grandchildren, 4 brothers, and one sister. He was a faithful member of the Rockhill Church, where funeral services were held Feb. 14, in charge of Clinton Landis, Stanley Beidler, and Arthur Ruth.

**Detwiler, Tyson L.**, son of Tyson and Sallie (Landis) Detwiler, was born in Franconia Twp., Pa., Feb. 3, 1895; died of cancer at the Grand View Hospital, Sellersville, Pa., Feb. 9, 1962; aged 67 y. 6 d. On Feb. 5, 1916, he was married to Lizzie Freed, who survives. Also surviving are 3 daughters and one son (Edith—Mrs. Horace A. Halteman, Souderton; Sara—Mrs. Enos Hunsberger, Earlington; Arlene—Mrs. Harold Young and Stanley, both of Telford), 13 grandchildren, 2 great-grandchildren, 4 brothers (Clayton, Telford; Nathaniel, Harleysville; Henry, Telford; and Ellis, Souderton), and one sister (Sallie—Mrs. Raymond Mininger, Souderton). He was a member of the Franconia Church, where funeral services were held Feb. 15, in charge of Menno Souder, Leroy Godshall, and Curtis Bergey.

**Eichelberger, Sarah Ann**, daughter of J. H. and Katherine (Zimmer) Birky, was born at Oberlin, Kans., Aug. 24, 1892; died at the Logan Valley Hospital, Pender, Nebr., Feb. 21, 1962; aged 69 y. 5 m. 28 d. She came to Nebraska from Kansas in 1896 and lived in the Beemer community the rest of her life. On March 5, 1914, she was married to Joe Eichelberger, who survives. Also surviving are 4 children (Lois—Mrs. Menno Erb, Benton, Ind.; Harold, Beemer; Clifford, Glendive, Mont.; and Marilyn—Mrs. Rolland Oswald, Beemer), 18 grandchildren, one great-grandson, 4 sisters (Katie—Mrs. Henry Steider, Geneva, Nebr.; Mrs. Lizzie Oswald, Shickley, Nebr.; Emma—Mrs. Dan Nitzsche and Alma—Mrs. Ed Wittrig, both of Beemer), and 3 brothers (Joe, Beemer; Simon, Detroit Lakes, Minn.; and Jake, Strang, Nebr.). Two brothers, one daughter, one infant son, and one grandchild preceded her in death. She was a faithful member of the Beemer Church, where funeral services were held Feb. 25, in charge of Sam Oswald and A. M. Miller.

**Eshbach, Benjamin Herr**, son of Benjamin B. and Catherine (Herr) Eshbach, was born near Lancaster, Pa., June 15, 1888; lived all his life at his birthplace and died Feb. 14, 1962; aged 73 y. 7 m. 30 d. On Jan. 2, 1913, he was married to Selena G. Charles, who survives. Surviving also are 2 sons and one daughter (D. Charles, Ronks; Benjamin C., Washington Boro; and Mary C.—Mrs. Robert H.



Deiter, Lancaster), 16 grandchildren, and 2 brothers (Harry H. and Enos H., both of near Millersville). He was a member of the Millersville Church, where funeral services were held Feb. 17, in charge of Landis Brubaker and Landis Shertz.

**Good, Mary**, daughter of Henry and Lydia (Herr) Good, was born at Bareville, Pa., Feb. 0, 1881; died at Harrisburg, Pa., Feb. 11, 1962; aged 81 y. 1 d. Surviving is one sister Lillie—Mrs. Samuel Y. Zook, Lancaster, Pa.). He was a member of the East Chestnut Street Church, Lancaster. Funeral services were held at the Furman Funeral Home, Leola, Pa., Feb. 14, in charge of James M. Shank.

**Graber, Ida**, daughter of Christ and Mary (Witmer) Liechty, was born near Leo, Ind., Jan. 12, 1897; died after a brief illness at tryker, Ohio, Feb. 14, 1962; aged 65 y. 1 m. 1 d. On Sept. 20, 1922, she was married to Guy O. Graber, who died Dec. 24, 1960. Surviving are 2 children (Elwood, Stryker; and Donna Belle—Mrs. Eugene Diller, Hesston, Kans.), grandchildren, 5 sisters and 2 brothers (Manda, Wauseon; Sarah—Mrs. Elmer Meyer, Preston; Mary—Mrs. Ben Schneider, Wauseon; Nora—Mrs. Erie Bontrager, Vestaburg, Mich.; Edward, Toledo; Christ, Wauseon; and Ruth—Mrs. T. H. Nofziger, Archbold). Two brothers and one sister also preceded her in death. She and her husband helped to establish the Salem congregation, near Waldron, Mich., where they were charter members. Funeral services were held at the Lockport Church, tryker, Ohio, Feb. 17, in charge of Earl Stuckey, Walter Stuckey, and D. Wyse Graber.

**Hahn, Ethel May**, daughter of William Edward and Edith (Hunsberger) Marks, was born in Olive Twp., Elkhart Co., Ind., Oct. 8, 1914; died of cancer Feb. 28, 1962; aged 7 y. 4 m. 10 d. In April, 1961, her health began to fail and she was bedfast the last 6 weeks. On Dec. 24, 1935, she was married to Willis Maynard Hahn, who survives. Also surviving are their 3 children (Phyllis—Mrs. Joseph Miller, Mishawaka; and Maynard and Miriam, at home), her parents, one brother Lowell, Goshen), and 4 sisters (Ruth—Mrs. Raymond Davidhizar, Goshen; Grace—Mrs. George Davidhizar, Wakarusa; Lois, missionary in Ethiopia, but now at home on furlough; and Leona—Mrs. Kenneth Eckert, Elkhart). One sister and 3 brothers preceded her in death. She had been an active member in the Olive Church, where funeral services were held March 3, conducted by J. C. Wenger and Elno Steiner; interment in South Cemetery.

**Klingelsmith, Clara (Murry)**, was born near Edward, Nebr., April 7, 1897; died at the Elkhart (Ind.) General Hospital, after a short illness, Feb. 27, 1962; aged 64 y. 10 m. 20 d. On Aug. 30, 1919, she was married to Grover Klingelsmith, who died April 27, 1954. Surviving are 2 sons and 3 daughters (Dean, rethren, Mich.; Gerald, Chicago, Ill.; Bernice Mrs. John Harnish, Phyllis—Mrs. Don Weaver, and Mildred Klingelsmith, all of Elkhart), grandchildren, 4 sisters (Mrs. F. C. Nagel, —, Colo.; Mrs. Minnie Clayton, Seward, Neb.; Mrs. Sophia Kuther, of Canada; and Rose Murry, Aurora, Nebr.), and 2 brothers (John, Brusett, Mont.; and Emil, Jordan, Mont.). She was a member of the Pleasantview Church, Brethren, Mich., where funeral services were held March 2, in charge of Warren Baum, assisted by J. R. Miller.

**Kurtz, Martin D.**, son of Daniel and Susanna (Vorst) Kurtz, was born in Lancaster Co., Pa., Nov. 9, 1866; died at his home in Intercourse, N. Y., March 1, 1962; aged 95 y. 3 m. 20 d. On Oct. 2, 1890, he was married to Anna Mary Enlinger, who died May 29, 1942. Surviving are one daughter (Laura, Intercourse), one son (Ellis, White Horse, Pa.), 2 grandsons, one sister (Mrs. Mary Livingstone, St. Peters-

burg, Fla.), and one brother (Benjamin, Intercourse.) He was a member of the Hershey Church, where funeral services were held March 4, in charge of Martin Hershey and Clair Eby.

**Landis, Isaac R.**, son of Daniel and Kathryn (Roth) Landis, was born in Franconia Twp., Pa., Dec. 25, 1879; died at Telford, Pa., Feb. 8, 1962; aged 82 y. 1 m. 14 d. On Dec. 17, 1901, he was married to Hannah H. Halteman, who survives. For 53 years and up to the time of his death he was caretaker of the church and cemetery of the Franconia Church. Also surviving are one son (Arthur H., Telford), 4 grandchildren, 8 great-grandchildren, 2 brothers and 2 sisters (Daniel R., Mrs. Susan Derstine, and Sallie R., of Franconia; and Elias R., Souderton). He was a member of the Franconia Church, where funeral services were held Feb. 12, in charge of Arthur Ruth, Curtis Bergey, Clinton Landis, and Leroy Godshall.

**Landis, Jonas M.**, son of Abraham and Mary (Moyer) Landis, was born in Franconia Twp., Pa., July 9, 1872; died at Franconia, Feb. 8, 1962; aged 89 y. 6 m. 30 d. On Jan. 25, 1896, he was married to Essie Roth, who died March 13, 1916. On March 20, 1920, he was married to Catherine Detweiler, who survives. Also surviving are one daughter (Mrs. Lillian Halteman, Franconia), one sister (Mrs. Emma Halteman, Franconia), 8 grandchildren, and 24 great-grandchildren. One daughter preceded him in death. Funeral services were held at the Franconia Church, Feb. 13, in charge of Jacob Moyer, Curtis Bergey, Jacob Rittenhouse, and Leroy Godshall.

**Nice, Warren M.**, son of David and Lizzie (Moyer) Nice, was born in Franconia Twp., Pa., July 31, 1903; died of a heart attack at the Grand View Hospital, Sellersville, Pa., Feb. 5, 1962; aged 58 y. 6 m. 5 d. On April 25, 1925, he was married to Miriam Moyer, who survives. Also surviving are one daughter (Evelyn—Mrs. J. William Shearer), 3 grandchildren, 2 brothers and one sister (John M., Garret M., and Katie—Mrs. Paul Hendricks, all of Souderton). He was a member of the Franconia Church, where funeral services were held Feb. 10, in charge of Menno Souder, Curtis Bergey, and Leroy Godshall.

**Nyce, Catherine N.**, daughter of John and Katie (Nyc) Frederick, was born at Souderton, Pa., May 14, 1871; died at the Eastern Mennonite Convalescent Home, Unionville, Pa., Feb. 4, 1962; aged 90 y. 8 m. 21 d. On Nov. 11, 1893, she was married to Jacob M. Nyce, who died May 10, 1944. Surviving are 2 sons (Jacob, Mercer, Pa.; and Frank, Elroy, Pa.), 2 grandchildren, 5 great-grandchildren, and one brother (Allen, Telford, Pa.). She was a member of the Franconia Church, where funeral services were held Feb. 8, in charge of Menno Souder, Leroy Godshall, and Curtis Bergey.

**Pletcher, Kathryn**, wife of Daniel Pletcher, Goshen, Ind., was born in Wood County, Ohio, May 21, 1876; died Dec. 25, 1961; aged 85 y. 7 m. 4 d. Surviving are her husband, 2 sons (Leland and Kenneth), and 3 daughters (Edith, Martha, and Harriet), all of Goshen. She was a member of the Pleasant View Mennonite Church, where funeral services were held, in charge of J. S. Steiner; interment in Yellow Creek Mennonite Cemetery.

**Prowant, Elizabeth Ellen**, daughter of Ephraim and Mary (Myers) Prowant, was born Oct. 7, 1875; died at her home near Continental, Ohio, March 5, 1962; aged 86 y. 4 m. 26 d. Surviving are 3 brothers (Noah, Lakeview; and Jacob and Michael, Continental). Two brothers preceded her in death. She was a member of the Mt. Pleasant Church, where funeral services were held March 7, in charge of Ronald D. Martin; interment in Ziegler Cemetery.

**Rodman, Eva Mae**, daughter of Virgil L. and Elmira Mae (Mitchell) Hansen, was born at Loup City, Nebr., May 1, 1888; died at the Elkhart (Ind.) General Hospital, Nov. 27, 1961; aged 73 y. 6 m. 26 d. On June 30, 1906, she was married to James Franklin Rodman, who died April 10, 1936. To this union were born 20 children, 7 of whom preceded her in death. Surviving are 8 sons and 5 daughters (Charles, Wolcottville; Mrs. Ruby Reed, Mrs. Mae Rose-nogle, and Howard, all of Ligonier, Ind.; Raymond, New Paris; Ralph, Kendallville; William and Forest, Elkhart; Mrs. Mary Keller and Louis, both of Kendallville; Mrs. Wava Zakrajsek, Fort Wayne; Mrs. Pauline Meyer, Churubusco; and Kenneth, Fort Wayne), 46 grandchildren, and 21 great-grandchildren. On Dec. 4, 1960, she was baptized and became a member of the Sunnyside congregation. Funeral services were held at the Hite Funeral Home, Kendallville, Nov. 29, in charge of D. Richard Miller and Marlin Zook.

**Roth, Peter G.**, son of Joseph and Mary (Gerig) Roth, was born near Smithville, Ohio, Oct. 5, 1877; died unexpectedly March 4, 1962, at the home of his daughter, Mrs. John Reschly, Hesston, Kans., where he had gone for a visit about a week before; aged 84 y. 4 m. 27 d. On Feb. 3, 1904, he was married to Lena Egli, who died Nov. 24, 1955. Surviving are 2 daughters and one son (Mabel—Mrs. Henry Reschly, Olds, Iowa; Ivan, Garden City, Mo.; and Alice—Mrs. John Reschly), 10 grandchildren, and 4 great-grandchildren; also one half sister (Mrs. Emma Amstutz), one step-brother (John Gillman), and one stepsister (Mrs. Alice Yoder), all of Smithville, Ohio. For the past 6 years he lived alone in his home in Noble, Iowa. He was a member of the Sugar Creek Church for many years. When the Bethel Church was organized in 1950, he became a charter member. Funeral services were held at Bethel, March 7, in charge of Willard Leichty and Vernon Gerig.

**Shoemaker, Edna**, daughter of Levi and Elizabeth (Neuert) Bowman, was born in Woolwich Twp., Ont., Jan. 23, 1893; died at the Kitchener-Waterloo Hospital, March 5, 1962; aged 69 y. 1 m. 10 d. On March 7, 1917, she was married to Ervine Shoemaker, who survives. Also surviving are 3 daughters (Myra—Mrs. Elmer Brubaker and Verna—Mrs. Maurice Bauman, Elmira, Ont.; and Norma—Mrs. Edgar Weber), 3 brothers (Alvin, Elmira; Clayton, Kitchener; and Edwin, Floradale), and 3 sisters (Valetta—Mrs. Wes. Weaver, Floradale; Margaret—Mrs. Harold Korell, Waterloo; and Mrs. Evelyn Bauman, Floradale). She was a member of the Floradale Church, where funeral services were held March 7, in charge of Rufus Jutzi.

**Shoup, Katie**, daughter of Peter and Barbara Baumgartner, was born near Kidron, Ohio, June 27, 1880; died unexpectedly of a heart attack at her home near Mt. Eaton, Ohio, Jan. 13, 1962; aged 81 y. 6 m. 17 d. On Jan. 1, 1903, she was married to Frank Shoup, who survives. Also surviving are 4 sons (Lloyd and Melvin, Beach City, Ohio; Clayton, Wooster; and Orin, Dalton), 3 daughters (Erma—Mrs. Carl Tinsler, Marshallville; Dorothy—Mrs. Enos Zuercher, Orrville; and Ada, at home), 33 grandchildren, 7 great-grandchildren, and 2 brothers (Will, Bluffton; and Peter, Rittman). Two daughters, 3 brothers, 5 sisters, and 2 grandsons preceded her in death. She was a member of the Longenecker Mennonite Church, where funeral services were conducted Jan. 16, in charge of Albert C. Slabach and Stanford Mumaw.

**Sommer, Sarah**, daughter of Peter and Elizabeth (Kipfer) Lehman, was born near Kidron, Ohio, April 6, 1882; died at Millersburg, Ohio, March 11, 1962; aged 79 y. 11 m. 5 d. On Oct. 19, 1903, she was married to Simon W. Sommer, who survives. She served with him faith-



fully in his work as minister at the Sonnenberg Church. Three children preceded her in death, and she was the last surviving member of the Peter Lehman family. Surviving are 7 children (Mahlou, Millersburg; David, Garden Grove, Calif.; Matilda—Mrs. Joe Weaver, Millersburg; Carrie—Mrs. John Chupp, Elkhart, Ind.; Alma—Mrs. Floyd Crilow and Ida—Mrs. Ralph Boyd, both of Millersburg; and Laura Mae—Mrs. Roman Chupp, Bloomfield, Mont.), 25 grandchildren, and one great-grandchild. She was a member of the Berlin Church. Funeral services were held at the Martin's Creek Church, March 14, in charge of Paul Hummel, Roman Stutzman, and Reuben Hofstetter.

Steckly, Edna Eileen, daughter of Joseph and Sadie (Cressman) Steckly, was born near Carstairs, Alta., April 24, 1917; died suddenly of an asthma attack at her apartment in Galt, Ont., Feb. 17, 1962; aged 44 y. 9 m. 24 d. Her mother preceded her in death in 1925. Surviving are her father and stepmother, and 2 brothers (Lyal and Mearl, Preston, Ont.). She was employed as nurses' assistant at the South Waterloo Memorial Hospital since 1954. She had received her training at the La Junta Mennonite Hospital. She was a member of the Preston Church, where funeral services were held Feb. 20, in charge of Howard Good and Harold Mast; interment in Hagey Cemetery.

Sternaman, Elizabeth, daughter of Edwin and Charlotte (Moyer) Hoover, was born at Selkirk, Ont., Feb. 23, 1879; died at St. Joseph's Hospital, Hamilton, Ont., Feb. 28, 1962; aged 83 y. 5 d. On Oct. 7, 1896, she was married to Avery Sternaman, who survives. They celebrated their 65th wedding anniversary last October. Besides her husband, surviving are 3 daughters (Helen—Mrs. Arthur Hoover, Selkirk; Fern, at home; and Charlotte—Mrs. Osborne Clemens, Kitchener), one brother Egbert, Assiniboia, Sask.), 5 grandchildren, 7 great-grandchildren, and one great-great-grandchild. She was a member of the Rainham Church. Funeral services were held from the Weidrick Funeral Home, Fisherville, Ont., March 3, with her grandson, Earl Clemens, officiating, assisted by A. Lewis Fretz; burial in Lakeshore Cemetery.

Carl F. H. Henry, editor of *Christianity Today*, in an essay published in a collection by the United States Chamber of Commerce, makes a plea for the defense of individual human rights through the passage of legislation guaranteeing the right of an individual to hold a job without joining a labor union. Dr. Henry defends the right of labor unions to organize for the betterment of conditions, but not as a weapon with which to "exact tribute" from the nonunion man who does not wish to be organized. He concludes that "the right to work is a matter of social justice and of spiritual principle."

A leader of one of the largest Protestant missions in Dutch New Guinea does not expect that mission work there will be curtailed in the event of an Indonesian takeover of that territory. The foreign secretary of the Christian and Missionary Alliance in New York says the nature of mission work may be changed to some degree, but he expects it to continue without a great deal of difference.

The Peace Corps has announced that 20 men and women would enter training on April 1 for two community projects in



## ITEMS AND COMMENTS

### BY THE EDITOR

Chile, which will be sponsored jointly by the Peace Corps and the Young Women's Christian Association. The Peace Corps workers will attempt to combat illiteracy, vagrancy, child neglect, juvenile delinquency, and other conditions resulting from depressed living conditions and the lack of community organization.

Plans for a Buddhist religious and cultural center in Washington will include an 80-foot aluminum statue of Buddha. The project is estimated to cost at least \$5,000,000.

Nine states, all but two of them in the South, still have laws against interracial marriage. One of these states is Indiana.

The New English Bible sold three times the number of copies of any other nonfiction work in America during 1961.

According to the *New York Times* the sale of religious books in the last 10 years has increased only half as fast as that of books in the general trade. The latest annual figures show a drop of one per cent in the number of copies purchased. But recent translations of the Bible, the Revised Standard Version and the New English Bible, have brought people into religious bookstores who had never come in before.

A Jesuit editor writing in *America*, national Catholic weekly, complained that some Catholics, "priests and theologians among them . . . keep bypassing the Bible in order to stand on dogmatic propositions that Protestants may take or leave. Apparently," he said, "they do not realize that in this way they effectively bypass the Holy Spirit and His work, for it is pre-eminently in and through the Bible that Protestants listen for the voice and direction of the Holy Spirit. As with Catholics, so with Protestants, the Holy Spirit acts, gently or

forcibly, as the case may be, through the reading of the Scriptures."

The Scriptures, now available in 1,165 languages and dialects, are being published in new languages at the rate of more than one a month.

A new translation of the Bible in Amharic, the official language of Ethiopia, has been completed by a three-man team after many years of work. Two thousand copies of the new translation have been printed in Addis Ababa. Africa is now believed to have 85 million Muslims, while Christians of all denominations total 31 million.

Not far from Leopoldville soldiers stopped a missionary couple traveling to the mission station. After they had answered questions, one of the soldiers inquired whether they had with them God's Book. This is not an unusual request. Many a Christian travels in the Congo with a supply of Gospel portions.—*Bible Society Record*.

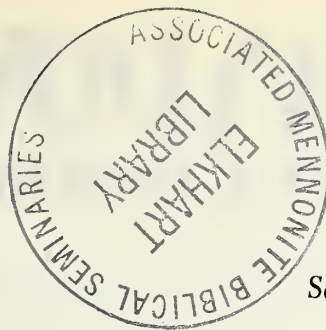
As part of the Million Gospel Campaign, 105,000 portions of the Bible were printed in Leopoldville. Another edition of 50,000 Tshiluba Gospels of John recently came off the press and was circulated in Central Congo. Scriptures were circulated in the Congo in eight European and 27 African languages.—*Bible Society Record*.

Billy Graham drew an estimated total attendance of 32,000 persons during the week of rallies at Caracas, Venezuela, where Protestants number fewer than 5,000. Nearly 1,000 made decisions for Christ at the meetings.

Polish Baptists have received permission to open a theological seminary in Warsaw. Quarters are located in the new Baptist building which was dedicated last September.



# Gospel Herald



*Sadness yields to gladness at Emmaus.  
And it will for you,  
when you see and know Christ.*

TUESDAY, APRIL 10, 1962  
VOLUME LV, NUMBER 15

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## The Unfinished Meal

By Everett Metzler

They had reason to be sad. Their best Friend and patient Teacher was dead. For three years they had followed Him up and down the hills of Galilee, across the Jordan, and about Jerusalem. As they trudged along they recalled the past. They could not forget how the crowds came pouring out of the cities and towns and how He held them spellbound as He patiently taught them about God's rule among men. They remembered how the sick had come, old and young, peasant and rich. He had time for them all. A touch or a word and they went away restored. He was never too tired to come to someone's aid.

They remembered too how men had reacted as He spoke of righteousness and God's kingdom. The eagerness of some—the curiosity of many. The astonishment of the Pharisees and scribes. They had seen it coming. At first, like a cloud on the horizon that grew larger and darker until it filled the sky—the opposition and hatred of their leaders. First it was surprise, then consternation, mockery, accusation, and finally the open cry for His blood four days ago in Jerusalem. Still they could hear the awful cry of the mob before Pilate's judgment seat. "Crucify Him! Crucify Him! His blood be on us and ours!"

And now He was dead. With His passing the light had gone out of their lives. A gloomy silence settled over them. Preoccupied with painful memories of what might have been they hardly noticed the shadow which had been following them. Now the stranger came abreast of Cleopas and his companion. They glanced at Him almost suspiciously—the Sanhedrin had spies everywhere. There was something odd about Him yet strangely familiar. Had they noticed His hands they would have seen fresh wounds on them. In their deep sorrow they did not recognize the familiar features.

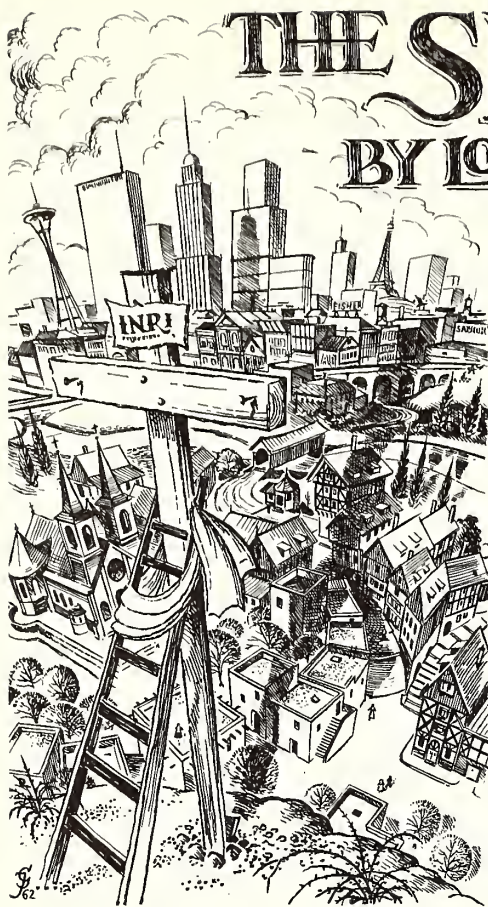
His question both startled and astonished them. "Surely you know what we must be talking about." They stopped for respite from the blazing midafternoon sun under a spreading sycamore tree.

His seemingly innocent question, "What things have been happening?" left them confused as to where to begin. How could it be that He did not know? His common Galilean garb marked Him as a fellow countryman. Where had He been that He had not heard of the Nazarene prophet? Had He been living alone?

Briefly they summarized the past three years of their lives. It was a moving story of rising expectations that this Teacher might be the long-awaited Messiah and deliverer of their nation. Their animated expressions grew sad again as they continued their narrative. "But now He is gone. Dead three days already. And now this morning some of our friends found the tomb empty—and have had a vision that He is alive. Alas! It cannot be."

Had they watched the face of the stranger they would have seen a growing agitation possess His features. Scarcely had they halted when He turned on them, "Aren't





# THE SHADOW

## BY LORIE C. GOODING

Golgotha's hill is low and gray,  
Where died the Saviour, sad and lone.  
But all across the world today  
The shadow of His cross is thrown.

Golgotha's hill is far and small,  
Where went the Lord of life to die;  
An obscure little place, yet all  
Have heard the echo of His cry.

The shadow fell upon the throng  
Who knelt to weep or stood to mock.  
Across the earth it has grown long,  
To be a refuge and a rock.

His cry upon their heedless ear  
Fell as an agonizing voice.  
Yet "It is finished!" We who hear  
May sing His praises and rejoice.

The shadow of the cross is stretched  
From Golgotha to Eternity.  
The shadow of the cross has reached  
Across the centuries to me!  
Killbuck, Ohio

you being foolish and slow to believe in all the things the prophets have said? Was it not inevitable that Christ should suffer like that and so find His glory?" "Foolish and slow to believe"—the words shocked them. Where had they heard them before?

Their astonishment grew as the stranger continued to systematically lay before them the proofs from their Scriptures that the Messiah-deliverer had to suffer.

He reminded them of Moses, who predicted that a prophet like himself would someday arise in their midst. He reminded them of David's words predicting that God's holy One shall not be held by death's bands. He opened to them the meaning of Psalm 22, where the suffering Messiah is seen. He helped them see that the suffering servant of Isaiah was indeed Christ Himself, who gave His back to the smiters, and hid not His face from shame and spitting. The righteous Branch of Jer. 33 was unveiled to them as the Christ they had known who would "execute justice and righteousness in the land." He reminded

them of the prophecies of David, Micah, and Malachi.

He helped them to understand that the popular Messiah of the rabbis' invention was incorrect. The Christ of Scripture was no political standard-bearer for a revolutionary movement to cast off the Roman yoke. Patiently He explained that to fulfill His mission the Christ needed to endure suffering for the sins of the people, so that the door to God's grace might be opened.

The sun glowed red as the three figures labored up the approach to Emmaus. The past moments had been silent as the two disciples pondered the words of their companion. They matched His remarks with their memories of the past three years. Now all seemed to take on a new perspective. Could it be that the women's report this morning had been true? Could it be? They relived again that moment just twelve hours before. The small band of disciples and friends had secretly met in Jacob's house near the Jerusalem wall. It was a gloomy meeting and their prayers sounded

## Our Readers Say—

In his presentation of a report of the Conference-Mission Board leadership meeting held at Salunga, Pa., entitled "Issues in Mission" (Feb. 20), J. R. Mumaw set forth some really significant problems facing our churches. It is failure to think and pray through these problems that result in division in our brotherhood. If we are sincerely interested in saving ourselves, we must lose ourselves, as Jesus said, in pouring out our faith and life to lead others around us into a genuine New Testament experience with Christ, rather than to withdraw ourselves into little islands of isolation where we cut ourselves off from vital contact and communication with lost men around us.

There are issues which Bro. Mumaw identifies which I would recommend we study in district mission meetings, congregations, and in smaller groups. They are (1) organizational patterns, "to see the relationship of various units of believers within the church so as to meet the complex needs of people in our time." (2) "As the church expands into areas of broken community," how "to absorb the shock of unconventional thought patterns in these new brethren." (3) "The new frontier of separation from the world" which "must go 'beyond conformity' to a courageous and prophetic protest against the evils of our time." (4) How to "move on with our partnership in obedience to a higher sense of fulfillment of the church's mission in the world" to "express a clearer apologetic of our faith while we evangelize, and be more articulate [and relevant] in expressing the meanings of discipleship while we build the church."

Unless the Holy Spirit can lead us to see what are the significant issues of our times, and to give ourselves to prayer, repentance, and dedicated service, we will "strain at gnats and swallow camels" while our neighbors go to hell, and we hide our heads and our light under a bushel to our shame and eternal loss! I wish we could help one another to be known by the things that can't burn, and which are eternally significant. We need to excel in Christlikeness, if we are to be worthy of our name, and to be known as His disciples. Let's work together in love and keep each other on the issues our brother has identified for us.

—Nelson E. Kauffman, Elkhart, Ind.

\* \* \*

I wish to express my sincere thanks and deep appreciation for the publication of Bro. Amos W. Weaver's front-page article in the Feb. 6 issue entitled "Changing Emphases." Give us more sound articles upholding Christian simplicity, modesty, and separation. May God bless Bro. Weaver and the editor, as well as all GOSPEL HERALD readers.

—I. M. Good, Lititz, Pa.

hollow. He was not there. Suddenly the sound of women's voices and the hurry of footsteps broke the morning calm. It was

(Continued on page 348)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1903) AND HERALD OF TRUTH (1864)

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## Insights and Commitments at Mellingers

Home missions was the primary emphasis of the Eastern Mennonite Board of Missions and Charities in its annual meeting at Mellingers, Lancaster, Pa., March 20-22. Jewish evangelism, the various types of contact being made in New York City, the special areas of need, like prisoner work, disaster relief, education, work for the aging and medicine, came in for special discussion. John H. Kraybill, one of the New York City pastors, gave a clear delineation of what urbanization is doing to the church, and Martin W. Lehman, a missionary bishop from Tampa, Fla., preached the missionary sermon. One session looked at the congregation as a mission center.

The Eastern Board sponsors 62 home mission points, congregations or bishop districts sponsor 27 others, and 17 have become self-supporting—a total of 106 in ten states.

The meeting, of course, was not forgetful of the overseas work of the Board. In seven foreign countries 162 workers are engaged in a varied program of evangelism, education, medicine, literature, and disaster relief. In a consecration service nine new missionaries and thirteen on furlough gave their testimonies.

The Eastern Board works under the Lancaster Conference. But many workers and 10 per cent of the financial support come from other districts. The very extensive program of this Board is similar to and not a great deal smaller than that of the general mission board of our denomination. There is some overlapping of membership in the two boards and excellent co-operation.

One is impressed with the wholehearted interest in missions which has grown up in this area of the church. Mission meetings, both this annual meeting and the big tent meeting held in June, draw large crowds of people who take in what is going on almost with bated breath. Spacious Mellinger's Church was filled the evening we were there, and many were turned away. This is a usual thing; people come expecting to stand in the aisles. Offerings, taken in every service, ran as high as \$4,000.

Contributing to the interest of this meeting was the report of the Board's president, I. Raymond Charles, and secretary, Paul J. Kraybill, who had just returned from a globe-circling tour in which they had visited the Board's missions in Europe, Ethiopia, Tanganyika, Somalia, and Vietnam, as well as the Elkhart Board's fields in

Israel, India, and Japan. The deep feeling with which Bro. Charles gave his picture of world need, and the conviction with which he called for a 10 per cent increase in giving made it clear that in deputation work the benefit goes both ways. Very uninformed are those people who think it a waste of money for board administrators to periodically visit the difficult world frontiers to which they have sent scores of workers, many of them quite young.

The Board treasurer reported total receipts for the year of \$800,000, which is an 8 per cent increase over the previous year, and a 36 per cent increase over 1957. The cost of the program was \$785,000, an increase of \$38,000 over the previous year. Administration expense was only 4.2 per cent of total receipts.

In spite of reduced balances, the Board approved for the current year a budget of \$808,000 7 per cent higher. Officers pointed out many new opportunities before the Board. They said the only thing that hinders expansion is lack of finances, and urged more sacrificial giving. "We have to learn the lesson of nonconformity and self-denial in our relationship to things," said the president. The new budget calls for average giving of \$50.00 per member.

All officers of the Board were re-elected. But the Executive Committee was increased from five to seven. One gets the impression that the administration is very efficient and spiritually sensitive. A statement of strategy by Secretary Kraybill was fully cognizant of changed conditions in our world today. He pointed out three facts: (1) the task is far from finished; (2) foreign control of the church is not Scriptural nor can it be accomplished in today's world; (3) we Americans have unusual resources which our brethren overseas do not have. He closed with these words:

"This is a new day, a day of new resources, new opportunities, and new relationships. It is a day of great and perplexing problems, yet a day of great fruitfulness. The Lord keeps opening new doors, new opportunities, and we cannot rest, for we have scarcely begun."

One of the recommendations to the Board was the expansion of the work in "the open door" of Somalia, entering several new areas. The announcement since the meeting that the government there has stopped all mission work dramatizes how unstable is our world today.

May God richly bless the manifold program of the Eastern Board.—E.

\* \* \*

The mission in Tanganyika has been dissolved, giving way to the Tanganyika Mennonite Church.

Subscriptions to the *Missionary Messenger* number 6,258. It requires \$3,000 subsidy.

The Eastern Board and the Elkhart Board co-operate in supporting the work in Israel.

There is one believer baptized into the Mennonite Church in Vietnam.

The Conservative Mennonite Conference co-operates in Eastern Board work in Europe.

Twenty-five per cent of the world's Jews live on our eastern seaboard.

The Board has 104 VS workers in twelve units.

It is hoped that within five years the Tanganyika church will be supporting ten missionaries outside the country.

The Tanganyika church increased its membership last year by 16 per cent. On several occasions fifty or more were baptized.

*Spiritual Songs*, the songbook printed in Tanganyika, has already sold 45,000 copies.

There are more Puerto Ricans in New York City than in any city in Puerto Rico. Sixty per cent of our Puerto Rican migrants settle in New York. Eighty to 95 per cent of them are self-supporting.

There are more than 8,300 people in the Mennonite Church who are 65 or older. By 1975 life expectancy will have reached 78.

The church in Ethiopia has formed a General Church Council.

Over half the population of Washington, D.C., is Negro.

There are 125 Spanish-speaking families living in the Lancaster area.

Over 3,000 guests, from 35 states and 11 foreign countries, registered during the year at Mennonite Information Center east of Lancaster.

## Good Friday

BY C. WARREN LONG

They took Him (the Son of God) to a place called Golgotha (which means Skull Hill), and they offered Him some drugged wine, but He would not take it. They crucified Him, and shared out His garments, drawing lots to see what each of them would get. It was about nine o'clock in the morning when they nailed Him to the cross. They also crucified two bandits at the same time, one on each side of Him.

The cross is a window through which we can look and see the eternal love of God for us. The cross stands as a door that



opens the way for lost men to return to a just and forgiving God. The cross is man's only hope. It is there that man meets God and comes away forgiven. It is not necessary that we understand how this is possible before we can experience God's saving power. We need only by faith accept what God is offering us.

It is thought by many that Jesus was crucified on Friday, thus the title "Good Friday." Take a good long look at the love of Christ as it comes to us in the crucifixion.

If you stand in the moonlight on the shore of a lake, the moon illuminates the whole countryside. Everybody receives the light. Now take a closer look at the lake. The moon sends a pathway of light on the water directly to us, just as if we were the only person in the whole world. So the love of God in Christ on the cross comes to all men. It comes also to one person, to you, yourself.

As we see and experience that personal atoning love of Christ, let us respond, "O God, our Father, love so amazing, so divine, demands my soul, my life, my all. Amen."

Tiskilwa, Ill.

## Deaf Community Bible Class

BY FERNE SAVANICK

Church services for the deaf people began on July 11, 1959, in the Scottdale Mennonite Church, Scottdale, Pa. Pastor George Uhler, of the First Mennonite Church for the Deaf in Lancaster, Pa., came each month to preach the Gospel by the sign

language. There was also singing of Gospel hymns with the hands instead of the voice.

One meeting had sixty deaf and seven hearing people present. They came from as far as Cleveland and Youngstown, Ohio; Baltimore, Md.; and Weirton, W. Va. There were eleven denominations represented. One precious soul found Christ. After each meeting an evening of Christian fellowship was held, with refreshments served in the basement of the Paul Savanick home.

When Bro. Uhler was unable to come, it was decided by A. J. Metzler, Ralph Hernley, and the committee to hold meetings in the form of programs, quizzes, songs, and testimonies for the following six months. After that the need for fellowship around the Word of God was felt and we met in different homes. The lesson was taught by volunteers each month.

The name, Deaf Community Bible Class, was chosen for this organization. The attendance to date varies, usually around fifteen. Bishop A. J. Metzler, Pastor Gerald Studer, and Trustee Ralph Hernley are our advisers.

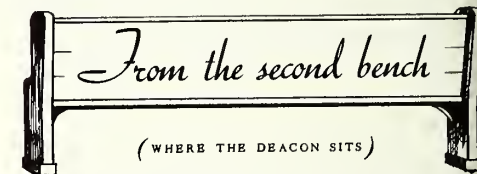
We must keep looking to Jesus, whose grace and power are able to keep us from the evil one.

Recently a young father accepted Christ as his personal Saviour and he has been searching the Scriptures every day. He wonders why he did not have this wonderful salvation years ago. Pray that his life may be used to guide others to God in a special way.

We, the committee, wish to thank those of you who have been sending in donations for this work. They have been received

from Arizona, Kansas, Ohio, and Pennsylvania. We have been selling napkins with religious texts on them. Including the monthly offerings of D.C.B.C., we have a total of \$100.56 in the fund. We look to God to open the way to build a room for a meeting place.

The committee consists of chairman, Paul Savanick; assistant chairman, Gerald Patterson; secretary, Gerald Patterson; treasurer, William Steele; auditors, Wilmetta Steele and Ferne Savanick.



## Controlled Power

All have seen the lightning flash and heard the mighty thunder. Some have seen the terrible tornado or hurricane. These are uncontrolled power; on the other hand, these same forces of electricity and wind, when under control, do mighty things for humanity. Electricity, which we use and take for granted, is generated by dynamos, controlled by voltage regulators, and delivered to us at a regular, steady equal power so that it runs our motors and gives us lights. How beautiful and useful to this world is the church of Jesus Christ—like a great powerhouse furnishing smooth, even power, Jesus Christ, the Chief Engineer, being in charge. Then shall we see a steady, controlled witness, lived out every day—something practical. The electric storm, uncontrolled, does more damage than good. Don't give us that thunderstorm religion that is soon past and gone, with destructive demonstration. Give us, rather, consistent and constant power in a steady Christian witness, like the constant breezes that turn the windmills, and the river that furnishes electric power, under control.

## Our Mennonite Churches: Ibianga



Ibianga Mennonite Church in Nigeria. It holds from fifty to seventy-five people. The local preacher here is F. A. Udo, a leader among our Nigerian churches.

## The Soldier Speaks

BY RACHEL HORST

Mary, little mother,  
I gambled for a robe to spare,  
Not for this garment of guilt I wear.  
The odds are even now: I won;  
Woman, reclaim your son.  
Had I but known His eyes could peer,  
Filling my heart with liquid fear,  
I would have let my chance go past;  
The dice were then already cast.  
I have been tricked; I wagered for  
Only the cloth, and nothing more.  
Take back the coat, and also Him—  
Perhaps the blame will soon grow dim.

Charlottesville, Va.



# Death and Resurrection Inseparable

By Edwin L. Weaver

One is saved "only by the death and resurrection of Christ." So says a lowly person named Mother Lotta in Bo Giertz' *The Hammer of God*. This minor fictional character made a more accurate observation than do many important persons in real life who declare openly that one is saved by the death of Christ.

Another character in Giertz' novel, Pastor Bengtsson, says that conscience cannot determine whether Jesus was crucified and died for our sakes and whether He rose again; these chief truths of the Gospel, says the pastor, are derived from the Word. Again a character in fiction spoke truly.

In our thinking about the doctrines of our faith and in our production of Christian literature, we often fall short of a perfect performance. We do not always measure up to Scriptural wholeness and balance. This has been the case particularly with writings that pertain to what is commonly called Lent, a period which now is increasingly observed by Protestants. Eloquently and passionately Christians describe the sufferings of Jesus Christ in events leading to and including His crucifixion. They think of His sacrificial death as the means of procuring our salvation. For them a crucifix is the only fitting symbol of Christianity.

But is the cross alone the basis of the atonement? Do the New Testament writers not make it abundantly clear that salvation is not procured through Christ's death alone, but by His death and resurrection? Indeed the inspired writers refer to the dying and the rising almost as if they were one event: "It is Christ that died, yea rather, that is risen again" (Rom. 8:34).

An article entitled "And They Crucified Him," by Frederic Howell (*GOSPEL HERALD*, April 12, 1960), contains a vivid description of the crucifixion of Jesus and explains precisely how it was executed. The final paragraph consists of one climactic sentence: "And in His lonely Passion, His solation and shame, all men can know, if they desire, that then was their salvation secured" (p. 314). Is that sentence, making no mention of the resurrection, in harmony with the full message of Scripture? There are many writings, including famous hymns, and many paintings too, that while telling of the death of our Lord, do not refer to His resurrected life; not in all cases, however, do the authors and artists suggest that man's salvation was secured by His death alone.

Tremendously important in our faith is the death of Jesus Christ for the remission of sin. By suffering in His body the penalty prescribed by the law for sin He fulfilled

the law. But not by His death alone. "In His death, resurrection, and ascension the whole of the ceremonial law has been fulfilled," writes D. Martyn Lloyd-Jones. Through the entire change He gained entrance as a High Priest into the presence of God where, pleading our cause, full salvation is assured. The great eternal High Priest died on the cross, was buried, rose again, ascended into heaven, and now functions as a living person. Heb. 4:14-16; 9:11-24.

Christ's death and resurrection together also fulfilled the types of the Old Testament. In the annual religious celebration of the Passover the lamb offered on Sabbath evening typified Christ in His death, and the "sheaf of the firstfruits" (Lev. 23:5-14) offered on the morrow after the Sabbath typified Him in His resurrection. One can also cite the case of Jonah whose preservation in and casting forth by a large fish are a type of the entombment and resurrection of Jesus Christ.

The death and resurrection are inseparable likewise in prophecy. In Peter's sermon on the day of Pentecost he refers (Acts 2:25) to the promise to David (Psalm 16:8-11) of an eternal kingdom, which promise was made sure through the death and resurrection of Jesus. In Paul's sermon at Antioch in Pisidia he declares that it was by the crucifixion and resurrection of Jesus Christ that God fulfilled the promises made through the prophets to the fathers. Acts 13:32, 33.

The death and resurrection have been

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## His Hands

BY MRS. WALTER EBERSOLE

The hands that fed the multitude,  
And blessed the children dear;  
That broke the bread, and gave the cup,  
That touched the dead and raised them up,  
Gave comfort, hope, and cheer.

These hands they bound, O cruel thought,  
The mob the frenzied spirit caught;  
They care not how, they care not why,  
By wicked hands they crucify—  
Forgive, O God, forgive!

Had I been there, would I have been  
Among the ones who drove them in—  
The nails—into His pierced hands?  
Submissive hands, by sins demands  
Those nailprints made for me.

Elizabethtown, Pa.

united in the creeds and confessions of faith formulated throughout the history of the Christian Church. Paul supplies material in the nature of a creed in I Cor. 15:3, 4 and establishes Christ's death, burial, and resurrection as cardinal facts of Christian history. The well-known Apostles' Creed, quoted audibly and repeated by millions of believers, combines the crucifixion, death, burial, resurrection, and ascension of Jesus Christ.

The Dordrecht Confession of Faith contains the words "was crucified, died, was buried, rose again on the third day, and ascended into heaven." Expressions such as these indicate that the church of Christ was founded on the belief that resurrection of necessity followed death and that the two are closely connected in Scripture.

The death and resurrection are the foundation facts of the Gospel, as can be concluded from Matthew, Mark, Luke, and John, and no one has surpassed the Apostle Paul in declaring their indissoluble connection. This he does in Rom. 4:25; 5:10; 6:3-5; 7:4; 8:34; I Cor. 15:3-57; II Cor. 5:14, 15; Eph. 2:4-7; Col. 3:3, 4; and other passages.

And many commentators have given him full support. A contemporary commentator who has retained and emphasized the full force of Paul's teaching regarding the inseparableness of Christ's death and resurrection is John Murray, who believes it is compatible with New Testament thought "to regard the resurrection of Jesus as the inevitable sequel to the work perfected by His death. . . . The death and resurrection of Christ are inseparable.

"Hence even the death or blood of Christ as related to our justification (Rom. 3:24, 25; 5:9; 8:33, 34) could have no efficacy to that end in isolation from the resurrection. . . . But the mediation of Christ could not be operative if He were still under the power of death" (*The Epistle to the Romans*, pp. 155-57). In passing may we note that "we shall be saved by his life" (Rom. 5:10), explains Murray, means ultimately that the guarantee of the believer's resurrection is the resurrection of Christ, and that the argument here is again the "indissoluble connection" between His death and resurrection.

The inseparableness of death and resurrection is as applicable in the experience of the believer as it was in the experience of Jesus Christ. Our commentator again provides support in this area. He explains that Rom. 6:4, 5 refers not only to Christ's death and resurrection but also to the believer's identification with Him in these experiences.

We have become identified with Him in both death and resurrection—in our case death to sin and resurrection to spiritual life. Our regeneration, our being made a new creature, has come about through our



union with Christ. Thus disjunction of death and resurrection is as impossible in our experience as in His. Rom. 7:4 and 8:34 set forth in other ways that the believer's union with Christ in His death must never be severed from union with Him in His resurrection.

Many Christian writers of our day still support the New Testament thesis regarding the inseparableness of death and resurrection. In recent books Basil F. C. Atkinson refers to "the Saviour's atoning death and resurrection" (*The Book of Genesis*, p. 264), Thomas Coates to "the new life that is offered to us through the death and resurrection of Christ" (*The Proverbs for Today*, p. 69), and J. Sidlow Baxter men-

tions "individual salvation through the crucified, risen, ascended Lord Jesus" (*Awake, My Heart*, p. 106).

Add to these the earlier *The Holy Spirit of God* in which W. H. Griffith Thomas makes it clear that the Holy Spirit came after the death, resurrection, and ascension of Christ and not after His death only, and the recent *Saved by His Life*, in which Theodore R. Clark expresses fear that undue stress placed on the cross may result in a misconception of the Christian faith.

Truly both the forgiveness of sins and the hope of immortality can be ours if the cross and the empty tomb remain inseparable. Otherwise we can have neither.

Goshen, Ind.

## From My Bible Collection

### The First Authorized Version

BY GERALD STUDER

Even as Tyndale burned, his prayer, "Lord, open the King of England's eyes," was being fulfilled. One year before Tyndale's death, Miles Coverdale, using Tyndale's work, had published the first complete English Bible. It is not known where or by whom Coverdale's Bible was printed, but a comparison of its type with a certain Swiss-German Bible has led to the opinion that Zurich was the place and Froschouer the printer. Coverdale had gone to Geneva to be with the reformers under Calvin.

Miles Coverdale was a Cambridge graduate and was not so fiery and independent in spirit as his contemporary, Tyndale. Coverdale worked quietly and was an imitator, harmonistic, sympathetic, and gentle. Tyndale's New Testament was condemned by prominent church authorities on more than one occasion as heretical, but the king in 1530 promised that he would have the New Testament translated into English "faithfully and purely" by learned men. He was encouraged to keep his promise, but nothing was done until 1534. During these years King Henry VIII was declared supreme head of the Church of England and had defied the pope and married Anne Boleyn.

King Henry's antipathy to Tyndale and his work, along with the growing popular demand for the Bible in English, may have led the monarch to approve the plan of his friend Coverdale, thus encouraging him to complete his translation. While Tyndale was imprisoned in Belgium, a complete English Bible appeared in England. It had evidently come in from the Continent and it was printed in black letter, small folio size, and dated "fynished the fourth daye of October." It included an effusive dedication to King Henry VIII signed by Cover-

dale. This was the first expressly authorized version of the Bible to appear in English without the opposition of the higher powers.

Coverdale was the first to print a version of the Apocrypha in English, and he separated it and placed it in between the two Testaments. Undoubtedly he followed the Vulgate in making his version, for he omitted the Prayer of Manasseh as it does. The first edition's title page said that his version was translated "out of Douche and Latyn," but these words were cut out of the first imprint probably to avoid aggravating further the current antagonism in the Church of England to Lutheranism.

The printed sheets of this second issue were brought unbound to England where,

with new title page and preliminary leaves, printed almost certainly by James Nicholson at Southwark, they were bound and circulated, some with the date 1535 and others with the date 1536. Thus there were two issues of the first edition with the slight differences noted. Large and small editions were reprinted in 1537 by Nicholson, these being the first complete English Bibles printed in England.

The Coverdale Bible was, like that of Wiclif, a translation of a translation. Coverdale admitted in his dedication that he had "translated this out of fyve sundry interpreters" and on the title page he had specifically mentioned the German and Latin. Although he did not state who the five different interpreters were, we may safely believe that they were the Zurich Bible of Zwingli and Juda, Luther's German, the Vulgate, the Latin version of Paginus, and Tyndale's Pentateuch and New Testament.

It is entirely likely that Coverdale's reference to one of "type knowledge" in his Prologue was a reference to Tyndale. He dared not state it more clearly, since Tyndale was considered a heretic and any explicit acknowledgment of indebtedness to him would have militated against the acceptance of his own work.

Coverdale, unlike Tyndale, had no objection to such ecclesiastical terms as "penance," "charitie," "confession," "grace," "priest," and "church," for which Tyndale had used "repentance," "love," "knowledge," "favor," "elder," and "congregation." (It is interesting to reflect that only recently have the translators reverted again to some of Tyndale's original words, such as "love," "favor," and "congregation.") Tyndale had attempted too much, too soon, while Coverdale's essentially peaceful nature led him to restore and retain many beloved ecclesiastical terms. Indeed, so pleasing were some of Coverdale's translations that they were adopted by the translators of the King James Version.

Coverdale excelled in initiating new and lasting word-linkings, such as "lovingkindness," "tender mercy," "blood guiltiness," "noonday," "morning star," and "kind-hearted." Coverdale, however, did adopt some translations that are curiosities. For example, Psalm 91:5 says: "Thou shalt not nede to be afrayed for eny bugges by night," or Jer. 8:22: "for there is no more Triacle at Galaad," the curious words being rendered "terror" and "balm" in the Authorized Version.

His translation became enormously popular. As a matter of fact, it became so popular that there came a time when the Bible was restricted because of it. The king fumed in his message to Parliament in 1545 at "how unreverently that precious jewel, the Word of God, is disputed, rhymed, sung, and jangled in every alehouse and tavern." (What would he say





today were he to hear jukeboxes jazzing about "the man upstairs"! It was not many years before Coverdale had to flee again to the Continent because England fell back once more into the hands of Roman Catholicism. The gates of hell may not have been prevailing against the church, but those gates were surely rattling loudly! But in spite of everything, Coverdale, having the right friends and moving wisely, managed to die a natural death. Thus the last of the three greatest names connected with the English Bible came to his end.

## Charley Was a Horse

BY J. PAUL SAUDER

Charley was a horse, born 1892, converted into leather and other useful products, 1912, aged—as long as he is to be remembered. In fact, Charley received honorable mention as recently as last Sunday night, during the YPBM program, which was more than sixty years after his distinctive contribution began. For in his specialty Charley excelled many people who ought to equal Charley.

Originally Charley lived in the village of Farmersville, Pa.; his owner was a schoolteacher, Noah H. Mack. Life was not exceptional: some village lot-plowing, infrequent shopping trips, a once- or twice-a-year two-day trip to his master's ancestral home in the then-distant Montgomery County, and regular and punctual attendance at nearby Groffdale and Metzler's Sunday school and church services. The schoolteacher's rural school habits carried over Saturdays and Charley and the Macks arrived at Sunday school regularly ahead of the chorister's opening hymn. With good reason too, for Mack was Sunday-school superintendent.

And then one day Charley's master received a letter asking the family to move far away (for 1898), out of the Conestoga Valley to the top of valley-bordering Welsh Mountain, there to assume the superintendency of the pioneer mission venture known as Welsh Mountain Industrial Mission. The Macks consented, and Charley exchanged village life for mountaintop existence, surrounded by woods, stony soil, and dark-skinned people. If Charley ever lived at strange surroundings, refused hard work, or endangered anybody, I never heard of it.

Just prior to the moving the Groffdale people approached Bro. Mack and said, "We suppose we'll need to get a new Sunday-school superintendent, now that you're moving so far away." Noah Mack made a characteristic reply, "If it is your choice to get someone else, that is your privilege, but if you are wondering whether I can be there I can assure you that I'll be there, and on time too." And so the Groffdale

people kept their superintendent, even if the top of the mountain was a dozen horse-punishing mountain and valley miles away. Of course Mack knew Charley, and Charley seemed to take delight in doing what Mack expected of him. Long after Charley's demise, and a little after his master's passing, someone recalled, "The horse's spirit matched the spirit of his master." And that remark brought smiles to the faces of those who had known both.

It takes a good deal of imagination for a younger generation to picture Charley romping down off that mountain, pulling the carriage containing three Macks and her who was to be my second mother; romping the dozen unpaved, rutty, muddy mountain and valley miles in just an hour, flat. Just as if his arduous task was life's major joy, which it probably was. "For Charley was a horse, and had horse sense enough to get to church on time." This last sentence was Charley's citation last Sunday night at one of those two churches where Charley and his folks attended so faithfully, and punctually.

## How Big Is Your God?

BY ABRAHAM GEHMAN, JR.

Before John Glenn took his orbital flight around the earth, he was criticized by certain individuals, including those of his own religious denomination, for his participation in the space program. Somehow they thought that by his going out into space, he was invading God's territory. When they suggested that such an effort was an attempt to cut down God's size, his answer to them was, "My God is bigger than that."

This brought to mind the fact that usually when we hear Christians discussing these new space developments, we hear such terms as "foolishness," and "a waste of time and money." In general, we feel that our country is doing something that God never intended man to do. Many indeed feel that with every new advancement, God's size becomes smaller and smaller.

Nothing could be further from the truth. Knowledge, and the search for it, is one of God's priceless gifts to men. In his curiosity, man has always sought the unknown, and in the process has reaped many benefits.

Every new discovery in nature has given man something new to praise God for. We pity the man who does not feel a thrill as he views the ocean for the first time; who does not stand in awe at the sight of a majestic mountain range in the distance. This person is limited in his concept of God's greatness.

To ignore these new discoveries in space, we will likewise limit our concept of God. Rather than reducing God's size, the ex-

ploration of space opens up a whole new area of praise to God. The farther man goes into the universe, the greater the marvels of God's creation will be known to him. Even from the first relatively puny three-orbit flight around the earth, we read a glowing account of brilliant sunsets and other wonders never before seen by man.

Certainly, many doubts could be raised about the way man is accomplishing these new feats. The amount of money being spent is out of proportion to the unattended needs here on earth. The fact that the cold war is so closely tied into the program takes off some of the luster. Nevertheless, from the beginning of time it was so. For every invention of man there is an evil and a useful purpose. Despite the many objections, however, it serves us no purpose to ignore or flatly denounce this new project of man.

Will the exploration of space prove an asset to man? We do not know, but for every new wonder of the universe which is uncovered, we have one more reason to praise God.

If the Lord tarries, we can expect many more startling developments, but God still stands above the universe. In fact, we are just beginning to learn how small man really is.

## "Father Came"

BY STANLEY C. SHENK

Several years ago an eight-year-old boy wandered away from his parents at a camp high in the Sierra Nevada mountains and became lost. Dressed only in denim shorts, he had gone off into the deep woods on a day in mid-May to see if he could find a bear.

Four days later he was found by searchers. Although he had been "alone night and day in the great mountains, he was found to be relaxed and in good physical condition. His story to the press was that he had remembered what his father had told him, that should he ever get lost, to keep calm, not eat berries because some are poison, keep close to a stream where he could have water, and just wait because his father would surely be along after him. And he added, 'Father came' " (W. Earle Smith, in *The Secret Place*).

Sooner or later, we all come to a situation in life where we feel bewildered, if not actually lost. Problems that seem mountain-high rear themselves on all sides. At such a time we, too, should trust our Father. He is concerned for His children. Sometimes He shows us the way out of our problems, and our relief comes quickly. And sometimes He gives us strength to endure a situation from which no easy or quick relief is forthcoming. But always His eye is upon us, and always He cares.

—Herald Youth Bible Studies.





# OUR SCHOOLS

## God's Call

(A Hesston College Chapel Talk)

BY DWIGHT KING

Never before in the history of man has the world situation been so critical as it is today, because never before has man had, at his finger tips, the power to wipe himself off the map.

Let's face it, the end of time is drawing near. What then, after the end, We'll all meet together and live on forever in eternity? You know as well as I that this is not true. Thousands are dying every day without the knowledge of Christ and His power to save men from sin.

It is estimated that there are yet two thousand tribes who have never so much as heard the name Jesus Christ, let alone His Gospel of salvation. Most of the people in our own United States are at least familiar with the name Jesus Christ either as a Saviour, a good man who lived long ago, or as another word in an already corrupt vocabulary. However, our own country of 180 million is a far cry from the world's three billion people.

Whether here or abroad there is much work to be done. Less than nine per cent of our own people belong to some Protestant church. And if they do belong to some church, the preachers in the pulpits of our land must proclaim the way each week to keep us from straying. We even have time for quarrels and factions in our churches between those of us who have heard the Gospel from the cradle up. In our own Mennonite Church there is need for four times the number of prepared men that we graduate from our seminaries each year.

Mr. Koppenhaver, in a recent chapel talk, gave the statistics that last year eighty-seven church boards said they could use 18,347 new full-time workers immediately. This includes doctors, nurses, teachers, ministers, and printers. This call came from eighty-seven of our small denominations.

Last year there were one thousand fewer seminary graduates than the year previous. This figure shows that the scientific and materialistic pressures of our age are pulling more and more Christian young people into other fields. The challenge of a needy world, the nurture of a Christian home, and the spirit of Hesston College have led me to prepare for service as a minister or social worker if God continues to lead and open the way.

I cannot say there was a certain time or period when I felt a definite call to this field. The accumulation of these influences

and the call to share the Gospel as we have it in the Great Commission led me to this decision. I often felt that growing up in a minister's home was a great disadvantage. One is engulfed with the problems both of one's home and of everyone else in the church. A minister's children are also expected to be an example for other children in the church. It was very hard for me to understand my father's choice of a vocation when another one could have brought in more money. It has only been in the last few years that I have been able to understand his incentive for his task.

This vocation calls for a burden and a willingness to work with people. Above all, the challenge to each of us is to dedicate ourselves completely to Him so that His work can be accomplished. D. L. Moody heard someone say, "The world has yet to see the effects of a man completely dedicated to God." He determined to be that man.

## Goshen College

Lilly Endowment, Inc., an Indianapolis agency engaged in religious, educational, and community philanthropy, awarded Goshen College a grant of \$93,450 with which to completely renovate and modernize the interior of Science Hall.

The Director for Education of Lilly Endowment said that they are very happy to be able to assist in what they believe is an "excellent project for improving an essential facility at moderate cost. We know that this is a sound investment in the future of Goshen College."

"This liberal contribution from Lilly Endowment," responded President Mininger, "will enable us to provide facilities and equipment which will maximize the contribution of our excellent faculty in the division of Natural Sciences."

President Mininger also pointed out that being able to spend \$93,450 to completely remodel the interior of the structurally sound building will enable the college to provide a facility which would have cost more than \$500,000 to replace. "This grant," he said, "permits the college to complete this significant project that could not have been accomplished out of other contributed funds because they are urgently needed for operating expenses and new buildings for necessary expansion.

"While Lilly Endowment is directly responsible for this gift, it must be said that the Mennonite Church, Goshen's alumni, and her other supporting friends deserve much of the credit for it," said President Mininger. The continued support of Goshen College's constituents helped the Endowment to the decision to make a grant to Goshen when more than 200 other requests needed to be turned down. Strong support

from a church college's main constituency assures large donors that the future of the institution is in good hands and that their money is going to be well spent in a sound program.

Plans call for work on the interior of Science Hall to begin early in June with hopes that it will be nearly completed before school starts in September.

## Hesston College

Orval Shoemaker, Hesston, Kans., has been appointed as a member of the Hesston College faculty. He will serve on a part-time basis as a student counselor. He plans to retain his present position with the Wichita Family Service.

After graduating from Goshen College, Mr. Shoemaker spent two years at the University of Chicago, where he earned his master's degree in psychiatric social work. He spent a year and a half in the Illinois Welfare Division, two years on the Hesston staff as dean of men, and during this time he qualified for a Counselor's Certificate for the Kansas Public Schools. He then spent one year at Kings View, Reedley, Calif., and the past six and one-half years have been spent as a family counselor in Wichita. His wide experience in serving the Mennonite Church and his comprehensive training will serve as a very adequate background to give professional aid to students in spiritual, mental, and vocational areas.

Hesston College is the first Mennonite school to employ a professional counselor. In a recent chapel talk Mr. Shoemaker said that a student can be helped to define and solve his problems, but if these problems—even small ones—persist and lead to unhappiness, they should be discussed with someone in confidence, and that is the job of the student counselor—to listen.

Mr. Shoemaker and other members of the Hesston College faculty are hoping they can make their services available to the church in the areas of home-building, husband-wife-children relationships, Christian discipline, home Bible study, and other related subjects.

The Academy Chorus of Hesston College, under the direction of Robert Good, was given the first division rating in competition with ten other Class B schools at the District Music Festival in Hutchinson, Kans., on March 23. A classification of AA, A, and B is given each school according to the number of students enrolled. The brass quartet, composed of four boys playing the French horn, cornet, trombone I and II, was given a second division rating, while three vocal ensembles—a male quartet, a ladies' quartet, and a mixed quartet—each received a first division rating. Two soloists—Hazel Kreider, Palmyra, Mo., and Carol Garber, Garden City, Mo.—placed second and third, respectively.

That part of a man's service which does you the most good is the part which is not written into the contract.





# TEACHING THE WORD

## A Redemptive Adult Fellowship

By ROY S. KOCH, *Secretary of Adult Activities*

"Thank you, brethren and sisters, for the delicious dinner you brought in today. Martha and I enjoy these monthly birthday dinners because they bring old and young together in a real experience of fellowship."

"Our thanks to you, pastor, for inviting all of us," chorused the whole group gathered in the spacious living room of the parsonage.

"Well, since we've enjoyed a good dinner and plenty of wholesome fun, how about having a free-for-all discussion on what kind of program our congregation should have for our adults?" continued the pastor. "You are a good cross section of our congregation right here. I know you are all popping with good ideas; so let's share them. John, you are rather modest, but you have the knack of getting the best out of everybody. How about getting out of that corner and starting the ball rolling?"

"Well, pastor, I am not at all sure that you made a wise choice when you selected me to lead this discussion, but I am not in the habit of reneging my duty; so here goes," said John.

"Some people have the idea that to be eligible to participate in adult activities you must have been born before 1897," continued John, addressing the group, "but I am rather sure that I was an adult before I was sixty-five," he added with a twinkle in his eye. "Well, folks, tell us what you think makes a good congregational program or all our men and women over twenty-five."

"I get a big kick out of our Sunday-school class fellowships," said Joe. "Many times I could find lots to do on my 300-acre farm without attending class fellowship, but every time I attend I find my spirit enriched by the fellowship with my classmates and the Lord. We need this social fellowship very much or two. I've noticed, too, that we can reach the unsaved by our fellowship meetings where we can't seem to budge them for the church service. They are pleasantly surprised to find that Christians can have so much fun without drinking and smoking."

"I used to think that class dinners and banquets in the church basement were unadorned worldliness," said Phil. "But then I saw a lot of unsaved men at one of our men's dinners and noticed how attentively they listened to the speaker, I began to change my mind about church banquets. I've had some wonderful times at our

church dinners. I'm still not in favor of banquets in the church just for the sake of having banquets, but I am all for them when they are evangelistic, especially when folks get saved through them."

"Let me add my 'Amen' to that little speech," chimed in Ed. "I wouldn't be in this congregation today if it had not been for the warm social fellowship my wife and I discovered at one of your class dinners."

"I think the men need a meeting all by themselves," said Tillman, changing the subject a little. "You can call them Men's Fellowships or whatever you want to. There are some church obligations we men ought to look at squarely and shoulder them like real men of God. After all, the women have their WMSA meetings every month and the girls their GMSA. We men need some service meeting too. In some congregations they

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**Faith believes the Word of God for what it cannot see and it is rewarded by seeing what it believes.**

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have an active Menmonite Disaster Service organization or a thriving Menmonite Service Organization. I read recently where several congregations together sponsored a fire-fighting unit and offered their services to the government. Their offer was accepted gladly and was a good testimony too. There are a good many occasions in the church when men should take the lead."

"Let me speak my little piece too," said Hamer, shifting his position on the davenport. "You all know that I am the mission representative in our congregation. Every time I attend our church conferences and meetings I have a big problem. I listen to fine sermons and talks and meet a lot of fine people; then I am to give a brief report to the congregation. Frankly, I don't know what to leave out. What I want to say is this, a lot more of our adults should attend conferences. Now, wait a minute, I know you will say, 'But, we don't have time,' but I'm going to stick to my guns. All of us need this kind of inspiration. Let's take our families along too. We will make better Christians and more loyal church members if we attend more of the conferences in our church."

"What about developing some hobbies or avocations through the years?" interjected John to keep the discussion going.

"My job's my hobby," said Henry rather brusquely. "I haven't much use for these newfangled ideas for busy farmers or businessmen. Let's do our work properly; then when the time comes, we can retire with a clear conscience."

Lee colored up and stammered a little, but when he finally found his voice he said, "Brother, just wait another twenty years till you move to town and don't have a stitch of work to do. You'll talk out of the other side of your mouth then. Look at me! I never had time for hobbies either; now I'm seventy-eight and have nothing to do. Oh, I crack several bushels of hickory nuts every fall and sell them, but when that's done I'm through. The boys don't want me on their farms too badly for fear some machine will injure me. Take time to live, I say, and take time to serve in the church all along too, or else you may make a very unhappy old man."

This was pretty much of a speech for Lee, who was not accustomed to saying much at any time, but the vigorous nods of the older brethren and sisters indicated that he had expressed the convictions of all of them.

"I don't know how the rest of you feel about it, but I certainly do enjoy our Golden Age Fellowship," said Emma. "John makes an excellent chairman for our organization. He knows how to promote an interesting program once a month and furnish us with a wonderful variety of good ideas. Our occasional dinners are really enjoyable times. It makes us feel that we are still an active group in the church and can do things that really help."

"I feel the same way," added Clara with conviction. "The other day our pastor did us the honor of asking us to do some mailing for the church. I felt warm all over when he said he had some more little jobs for us if we cared to do them. I let him know how much we appreciated this opportunity to serve."

"Some of us are getting almost too stiff to go out any more," began Trella with some hesitation, "but I want to give an opinion for what it is worth. I want to encourage the younger people to visit us who are almost shut-ins or altogether. We do enjoy visitors. Our pastor visits us regularly, but we want other members to visit us too. Bring your parents along and your little children. We get homesick for children. When you come, won't you sing for us—the old hymns? We still like them best. Maybe someone would be kind enough to take the entire morning service down on tape and play it for us."

"Let's change the tune a little if we may," interrupted Jonas. "I'm not in favor of being reminded all the time that we are getting old. Sure, I'm seventy-two, but I feel as if I were only forty-five. I don't want

(Continued on page 349)





## A Suggestion

BY NORA OSWALD

If you are blue  
And life's a bore,  
Try my panacea:  
Get up at four.

Get up at four,  
Light your taper,  
Clear off your desk,  
Take pen and paper,

Write notes to the sick,  
Write poems for your book,  
Write a letter to Mother,  
Plan a meal to cook.

Blues will fly out,  
Happy ideas galore  
Will enter your heart,  
If you get up at four.  
Topeka, Ind.

## A Wedding Sermon

BY RICHARD DETWEILER

Dear parents, relatives, and friends. Your place this afternoon is not to be spectators at a wedding. Your place is to serve as witnesses to a work of God and to pray in behalf of a new home that is to be born among us.

To you as a couple who have come together to this hour, I want to help you express the thoughts of your own hearts as you dedicate yourselves to each other and to God.

As you experience and relive this day, I believe the thought that may be uppermost is echoed by the Song of Solomon, chapter 6, verse 3, "I am my beloved's, and my beloved is mine."

We do not fear to speak of love for love is the greatest thing in the world according to God's Word. Marriage is love that has found a home. The saying is that you cannot live on love. I beg to disagree. It is rather true that you cannot live without it. What is life without love?

There is a serious question, however. What kind of love can you live on? There was once an answer given that I pass on to you. It is found in the Book of Ruth, chapter 1, verses 16 and 17:

"... whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

This is the kind of love you can live on. "I am my beloved's, and my beloved is mine." What, does this mean?

It means, "Whither thou goest, I will go." Your aims are one. Your goals and purposes are fixed together. Marriage begins to fail when the ways of husband and wife begin to separate. When they are no longer willing to think together, to plan together, to move together, a couple will lose the kind of love they can live on. Before marriage we say a couple are "going together." All your married life must be thought of as a never-ending going together. Before marriage you ask, "May I go with you?" From this day on you say, "I will go with you."

A love to live on means, "Where thou lodgest, I will lodge." Some couples are always going together, but never take time to be together. The forgotten word of marriage is "home." A love to live on must have a home. Love can live without a house, but not without a home. Anything you can do to make your being together "home" is worth the time and effort. To grow, love must have its quiet times. It must talk. It must invite others into its fellowship. It must have an atmosphere of security and rest. Love must take time to be.

The kind of love to live on must say, "Thy people shall be my people." Life and love are made up of relationships.

Your mutual families and relatives.  
Your individual and mutual friends.  
Your church brothers and sisters.  
Your neighbors wherever you live.  
Your children.  
The people you will serve.

Your love will be strengthened or strained by your relationships with others. You will need to choose a church home, a community to live in, friends to share life experiences with. You will need to decide constantly your responsibilities to your parents, your brothers and sisters, and your own children. In all of this you will need to seek oneness of heart and mind so that your love for each other can flow out as a single stream of blessing to others.

Love to live on must say, "Thy God shall be my God." In your home and marriage you cannot have two gods. There cannot be husband's god and wife's god. One God must have you both—your love, your loy-

alty, your devotion, your service. How "can two walk together except they be agreed?" Thy God must be my God, thy convictions my convictions, thy prayers my prayers, our will God's will.

Love must be as strong as death. "The Lord do so to me, and more also, if ought but death part thee and me." Love must be strong in faith that what is joined together today is joined for life, for life, for LIFE.

"I am my beloved's, and my beloved is mine." Immediately preceding a similar expression in the Song of Solomon, chapter 2, verse 15, a warning to love appears, "Take us the foxes, the little foxes that spoil the vines: for our vines have tender grapes." It is necessary to warn that it is the little foxes that spoil the vines of love and their tender fruit. The little fox of anger is a spoiler. When he steals into your love you must pray, "God, take away the little fox of anger, for our vines have tender grapes." The little fox of jealousy must be watched. When he steals into your love, you must pray, "God, take away the little fox of jealousy." No little fox of spoilage must be allowed to sneak into your love, for love is tender and easily bruised.

We are reminded by the Gospel writer, John, that one day Jesus was called to a marriage. He saved that marriage from frustration on the wedding day by the miracle of His presence. Tonight as you close your first married day, call Jesus to your marriage. You have invited His presence at your wedding. Call Him also to your marriage. As you kneel together tonight at the close of this your first day together, remember to thank Him who has given His life for you. And as you pray, "I am my beloved's, and my beloved is mine," do not forget to pray also, "Together we are Thine." For it is only His love that is strong enough to live on. Let it be in you.

Perkasie Pa.

## Second to the Bible

BY JAMES E. ADAMS

Running second in popularity to the Bible in these United States of America is the cookbook. Of all the books published in our country, more volumes to satisfy the soul of man have been printed than any other. But next comes that tableau of taste tempting delicacies.

This may not seem possible considering that the modern American woman has been accused of feeding her family canned goods and prepared frozen dinners—unless some of the fairer sex are using the cookbook as others use the Bible. Both books may be used as files and repositories for small items.

I must admit that in our home my wife's cookbook and my Bible serve that purpose.

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# TO BE NEAR TO GOD

## Easter Week Meditations

BY OLIVER H. ZOOK

Sunday, April 15

### The Passover

"Where wilt thou that we prepare for thee to eat the passover" (Matt. 26:17)?

It is strange how different incidents affect different people. To Jews it was just another Passover, but to Christ and the apostles it was the last. They sat down at the table together. What a night! "The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed!" There was spiritual and natural darkness, and the disciples didn't understand. Betrayal was just ahead. They would all forsake Him and flee. The anticipation was painful. Sorrow filled His heart. Agony was already shaking Him. The hours ahead were filled with fear. The cross loomed before His eyes. The enemy was approaching. Death was staring Him in the face. The end was near. They must go. He will meet the enemy in the garden. And they sang a hymn together, and went out into the darkness.

Monday, April 16

### A Memorable Hymn

"And when they had sung an hymn, they went out into the mount of Olives" (Matt. 26:30).

Our Saviour was facing the climax of His life's work on earth, just hours before His shameful trial before Pilate, and His death by crucifixion on the cruel cross. It was the last moment of fellowship with His disciples before His suffering in the garden. Of all the places and times for singing, this would be the least expected, but they sang a hymn together. It was past midnight. The hour of His suffering had arrived. The awful experience in the garden was just moments away. It was their last meeting together, and just before leaving they sang a hymn together. What a Saviour He was! The disciples didn't understand. Agony, and grief, and suffering were already overwhelming Him, and He still sang a hymn with His disciples, and then went out into the darkness of night to face the crises of life alone. Dear reader, it was to atone for your sin and mine that He paid this awful price.

Tuesday, April 17

### Gethsemane

"O my Father, if it be possible, let this cup pass from me" (Matt. 26:39).

Gethsemane is more than an olive grove and a place of beauty. It is the place of the greatest tragedy that ever occurred on the face of the whole earth. It is the place that our precious Lord agonized in sorrow with a broken heart. It is the place where He sweat as it were great drops of blood. It is the place where He prayed, saying, "O

my Father, if it be possible, let this cup pass from me." It is the place where He won the greatest victory over the greatest crime and the greatest enemy the world ever knew. It is the place where the Son of God met and vanquished the greatest enemy of a lost world.

Wednesday, April 18

### Rejected

"He came unto his own, and his own received him not" (John 1:11).

It must have been a bitter experience for the Lord Jesus when He came to His own people with the only means of grace ever provided for their eternal salvation, and they rejected Him. It is hard enough to be misunderstood, but to be disowned and rejected is infinitely worse. Why did they reject Him? Was it because "a prophet is not without honour, save in his own country, and in his own house"? Why did they hate Him so? Why did they reject Him? And why do people reject Him today? Don't they know "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12)? Don't they know?

Thursday, April 19

### Condemnation

"They answered and said, He is guilty of death" (Matt. 26:66).

The far-reaching effect of the awful decision of the Jews in this morning hour is beyond our comprehension. He was arrested in the garden, taken before Caiaphas, the high priest, where He was mocked, spit upon, falsely accused, and condemned. When morning came, they took Him before Pilate for sentence of death. And Pilate—the moral coward that he was—tried to have Jesus released. He offered a compromise. You must choose between this man and Barabbas. And they said, "Give us Barabbas." And Pontius Pilate, who knew this man was innocent, said, "What shall I do then with Jesus which is called Christ?" "They all say unto him, Let him be crucified." Pilate said, "I am innocent of the blood of this just person." The Jews said, "His blood be on us." And Pilate ordered Him crucified.

Friday, April 20

### Calvary

"And when they were come to the place, which is called Calvary, there they crucified him" (Luke 23:33).

The tragedy of the cross is understandable only in the light of 11 Cor. 5:21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Justice and

# A Prayer

FOR THIS WEEK

When others asked the highest place,  
Your girded towel revealed the grace  
Of lowly service, glorified.

O Christ of Love, can you create  
In me such serving meekly great,  
Pure as worship, self-denied?

—Emily Sargent Councilman.

## Prayer Requests

(Requests for this column must be signed)

Pray for those Nepalese Christians who dared to believe. Nine were imprisoned for a year and the pastor continues to serve his six-year sentence.

Pray for Lee Kanagys, missionaries to Japan, that they may reach a carpenter's family during the next year. The father, who drank too much *sake* at a New Year's party, which in turn weakened his mind, died of a stroke March 11. A Buddhist funeral was held, with chants, "Amida Buddha, O save me."

Pray for the students who are being accepted into the new student nursing class at Dhamtari Christian Hospital, India. Pray that the Spirit may lead their witness and the witness of the other nurses as they teach the Bible on the wards each morning.

Remember Cecil and Margaret Ashley as they develop the new work in Villa Apajuca, Brazil. Pray for Kenneth and Grace Schwartzentruber as they take over responsibility of the Campinas, Brazil, bookstore on May 1. Thank God for the recovery of Maria Minnich, daughter of Brazilian missionaries Herbert and Shirley Minnich, from a month in bed with a siege of infectious hepatitis.

mercy met in Him when He atoned for the sins of the world on Calvary. The righteous God is justified in granting forgiveness, for the Lord Jesus bore our sins in His own body on the cross; and the sinner is justified in accepting forgiveness, because Christ was his substitute and sin-bearer. What marvelous grace! The whole scheme of salvation was planned in heaven and completed on Calvary. The cry of Christ on the cross, "My God, my God, why hast thou forsaken me?" was the final culmination of the complete plan of redemption.

Saturday, April 21

### Resurrection

"I know that ye seek Jesus. . . . He is not here: for he is risen" (Matt. 28:5, 6.)

How our hearts thrill and rejoice that the cold, dark tomb could not retain the body of our blessed Lord! He burst the chains  
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## Struck by Lightning and Saved

By Dorothy Smoker

"Lightning struck the house where we were sleeping on the tenth night of the drinking party, and that was really the beginning of my salvation."

Gershon Ayo was telling us his story this morning at the breakfast table, and he is willing for it to be passed on to you.

The lightning struck about twelve years after he had first heard the Gospel preached. He was a little boy then, the son of an herb doctor. One day when he was herding cattle for the family, a white man stopped his car and talked to the people in the Buturi market place about the God who loves them. Another day some time later he heard the same missionary from Shirati speaking again in the market place near his home.

"Something awakened within me," Gershon recalled, "and I decided I must learn to read. I was the one that Father sent to hunt the herbs and roots for his medicines, but I ran away from home to go to school. In the government school in Musoma, Pastor Leatherman used to come to teach us the Word of God, and at first quite a few of us walked six miles to church at Bukiroba on Sundays. But this was pretty far, and after a while there were only two of us who went regularly.

"I couldn't return for the second year of school because the fees were twenty shillings, a sum impossible for me to pay since my father would not help me. So I stayed at home for a year and a half herding cattle and hunting herbs. But when my brother came home from Nairobi, he knew how to read and had been baptized in a church; he insisted that I be given a chance to go to school. He took me to the Shirati mission.

"At first, while I was going to school at Shirati, I worked for Dr. Lillie Shenk as a garden boy for three shillings a month. Miss Hershberger was teaching school, and we learned fast. Later I worked for Miss Eby in the morning and went to school in the afternoon, finally helping to teach the beginners. I stayed at Shirati until 1945, but then because there was no schooling available beyond fourth grade, I left and went to hunt work in faraway gold mines.

"At the Mpanda Mine I had trouble. It is in the midst of wild animal country. When I arrived with a few others, the head African found we were of the Luo tribe

which he did not like. He not only refused us work, but he ordered that we be taken out in the 'bush' and left for the lions. One of the guards pitied me and took me home to work for him; I was grateful to work just to get my food and soap.

"For a long time there was no transport, but one day a truck came in that would accept passengers. So I sold my shoes and shirt and everything I had except my shorts and was able to get away from that place.

"Later, in the Geita Mine I worked underground in the shafts and became a foreman. There I saved enough money to send to my brother for a plow. When I heard he had gotten it, I left work and went home to begin farming in March, 1951.

"During that year at home some of my old friends from Shirati came to see me. They were filled with joy, praising the Lord Jesus that He had saved them from sin and given them new life. I drank it in, but decided to wait and see if they were still the same three months later. They were; and I was convicted, but it wasn't until the lightning struck that I was willing to listen to God's voice.

"A certain man hired a group of us young men to plow for him. It was more like a protracted drinking bout. We would start plowing by moonlight until 10:00 a.m. and spent the rest of the day in feasting and drinking. On the tenth night, lightning struck the house in which we were sleeping. It shook the grass roof, and sand and dirt were shaken all over us.

"By some miracle no one was hurt. I leaped to the door, and my brother was pulling my hand to draw me back when I realized that we all could have died. I lay down again with a thumping heart, and heard God calling me. All I could think of was, 'What if I should have died without being saved?' The question throbbed in my mind the rest of the night.

"After plowing and dinner the next day, I sat by myself on a rock. Our host came to call me to the drinking party, but I told him, 'God has called me; I'm not coming to drink.'

"He tried every way to get me to come. He sent his daughters to persuade me, telling me I would insult them if I didn't come. But I had only one answer, 'God has called me; I'm not coming to drink.'

"Finally I went home. And there I found

my family had made distilled liquor. They had a great crowd there for a party, and delightedly called me in. I told them, 'God has called me; I'm not coming in to drink.'

"They thought I was crazy, but after a few days they were sure of it. My father felt I had been bewitched and solemnly went to the witch doctors to find out how to cure me, but to no avail.

"After two weeks of difficulty at home I decided to move from home and build a house near the church. My friend Narkiso lived there as leader of the church, and he strengthened me in seeking the Lord. In our tribe the people have always believed that a terrible curse will fall on a young man who builds away from his father's village before he is married. This is an important taboo, and breaking it is supposed to prevent the man from ever getting married or having children—the ultimate calamity. I did not believe this, however, and trusted in God who had called me. I knew I must make the break with my family; so I built a house by the church and moved.

"Two months after the lightning struck, the Holy Spirit came on me following a church service, convicting me of my sins and granting repentance. This was a great day of cleansing in the blood of Jesus Christ and filling with His Holy Spirit. Now I had more to tell my family than simply that God had called me!

"My father swore that he would never give me cattle for a dowry, and my mother said I was not her son. But for me these were days of joy and faith, and I loved them more than ever. I brought loads of wood for my mother and carried water for her (which men will not ordinarily do). Finally, after two years, my mother relented and suggested to the family that they help me with a dowry. Later on, she also found the Lord Jesus as her Saviour.

"So in 1955 I married my fine Christian wife, Doreen. Our first baby was a boy. Thus the curse of the taboo was clearly nullified, and my family and friends were convinced that God is stronger than the curses of witchcraft. Others have found the Lord through this.

"We attended Bukiroba Bible School from 1956 through 1958 and graduated with joy and praise and a sense of the call of God to an unreached area. God placed us at Nagusi in Isenye, and we cannot praise Him enough for all the way He has led, through trial and trouble and blessing. And now this miracle of His hand in the rescue of Doreen!"

The years in Isenye have been years of hard work and blessing for Gershon and Doreen. A little chapel has been built there, and the congregation of believers is between thirty and forty. Some school children have believed, and one young man who has heard the call of God is training in the Bible School.



The people in that area are of a very conservative, pagan tribe with many strict taboos. But they call "the man of God" to help them whenever they are in trouble or have a death in the village. They are afraid to bury their dead; so Gershon has taken this opportunity to bury their dead and speak to the living.

Gershon goes many miles by bicycle each week to teach daily Bible classes in primary schools. He and his wife have also worked hard in cultivating gardens, growing crops and fruit trees which no one had planted there before. Moreover, the rains have been good, and the people tell him, "Our land has been blessed since you came here; you must never move away!"

Recently there have been heavy, unseasonal rains all over East Africa with floods and swollen rivers. Many roads are impassable, including the road to Isenye. Last Sunday morning Gershon arrived at Bukiroba by bicycle, exhausted and frightened. Doreen had a high fever and spells of unconsciousness from an acute abdominal infection. No medical supplies had been able to reach the little local dispensary. They had prayed and committed each other to the Lord; then Gershon decided to come for help.

He felt a car could get to the Tirina River, within four miles of his house. Immediately eleven men volunteered and went with George (my husband) in the panel truck, taking a stretcher and tools for digging out of mud holes. An African medical helper went along with medicines.

It was a somewhat terrifying trip. They had to stop a mile before the Tirina River because of deep water on the road. Then they found the Tirina so swift and full of debris and unexpected holes that it was dangerous to cross even on foot. The men held to each other and crossed.

On the other side there was a Landrover with three Indians of a contracting firm who were stranded there. They offered to bring Doreen to the river in their car if they could cross and come back with the rescue party. The oldest of the Indians was washed off the bridge as he tried to cross, but he caught hold of a branch and was pulled out. The Landrover stuck in the mud at one place, but finally arrived with Doreen and the three children. One of the strongest of the Bible School men, an ex-fisherman who was accustomed to water, carried her across on his back, and then they carried her to the car on the stretcher. When the party returned at 10:00 p.m., they were weary and very hungry.

As they carried Doreen into our guest room, she looked up through feverish eyes, smiled faintly, and said, "Praise the Lord!" Medication was begun, and after a few days she was able to be taken to Shirati by MAF plane, as the hospital could not be reached by road because of swollen rivers.

The little family has been here all week, the children singing much of the time. That is how Gershon happened to be telling us his story at the breakfast table this morning, and we felt free to share it with you. We know it is true. Tanganyika.



HCJB Quito, Ecuador, South America, releases English, Spanish, and Russian broadcasts for Mennonite Broadcasts, Inc.

Missionary Alliance. These men refused to be discouraged by opposition to the missionary use of this unproved medium. Though its original audience could not have extended far beyond the city limits of Quito, HCJB this year will receive nearly 40,000 letters from listeners in more than 100 nations in response to broadcasts in seven languages. HCJB uses two transmitters of 50,000-watts power each, and several of lesser output.

Growth After World War II

After World War II the communication of the Gospel by radio began to be the concern of an increasing number of evangelicals in denominational and independent circles. Soon after the hostilities had ceased in the Pacific, the Far East Broadcasting Company was organized with only slim human resources to beam a short-wave signal into Asia from studios in Manila. God has honored this step of faith by providing FEBC with a battery of transmitters now reaching far across the continent into India and Europe and deep into the trouble zones of Southeast Asia.

ELWA was another of the pioneer radio ventures, coming into being through the vision of missionaries of the Sudan Interior Mission. Today it is one of the bright spots on the "dark continent," with a ministry from Liberia involving as many as 90 different languages. Even secular observers acknowledge that ELWA has a stabilizing effect upon the people of many politically restless areas in Africa.

Missionary radio entered strategic Central America with the Pan-American network of TIFC, HOXO, and TGNA. "The Voice of Tangier" began its broadcasts into Europe through leased transmitters in Morocco and then moved to more powerful

Thirty Years of Missionary Radio  
*How God has used Gospel stations around the world*  
By TOM WATSON, JR.

Missionary radio was born thirty years ago this month with pioneer broadcasts from Quito, Ecuador. Station HCJB was what Dr. Clarence Jones now humorously

refers to as "a hoarse whisper." Today that whisper has become a mighty chorus of convincing voices sending the Gospel in many languages into many lands where the message of salvation otherwise might never be heard.

With a 200-watt transmitter and an unreliable power source, "The Voice of the Andes" took to the air on Christmas Day, 1931, with a potential listening audience of precisely the number of Spanish-speaking folk who would risk a threat of excommunication to gather around the six receiving sets in Ecuador. Today missionary broadcasters circle the globe, reaching a significant percentage of the world's more than 300 million receivers.

While Dr. Jones is recognized as the father of missionary radio, much credit for bringing his vision to reality goes to Dr. Reuben Larson, cofounder of HCJB, and to Paul Young and Stuart and John Clark, then missionaries with the Christian and



Frans World Radio, Monte Carlo, Monaco, Europe, releases the English, French, Italian, and Spanish broadcasts of Mennonite Broadcasts to a European audience.



facilities in Monaco. HLKY and HLKX went on the air in Korea, the latter to beam the Gospel from a location beside the Yellow Sea into Communist China only 225 miles away and on into Mongolia and Siberia.

### New Stations Planned

Today 29 missionary radio stations of varying power are operating on five continents, with at least four more scheduled to begin broadcasts in the near future. When the Third World Conference on Missionary Radio brought representatives of these stations and allied ministries together at Milwaukee last summer, 33 locations were listed as strategically important spots for additional stations. A ten-year program envisioned by WCMR would see transmitters in operation at each of these locations, plus ten new missionary television stations in selected cities of the world.

Television joined the missionary broadcasting family last spring when HCJB-TV received its operating license from the government of Ecuador. Station manager Joe Springer hopes within a year to be programming 20 hours per week of Gospel and appropriate "back-up" telecasts.

Another prominent companion ministry necessitated by the increase of missionary broadcasting stations is the missionary recording studio, operated in perhaps as many as 50 countries and producing an estimated 3,000 programs each week. In some areas these recording facilities are operated by a missionary radio station at considerable distance from its own studios. Often this is necessary for the producing of programs requiring direct contacts with a distant language or culture group to which regular broadcasts are beamed.

Another fruitful field in missionary broadcasting is the production of pretuned transistor receivers—known as "portable missionaries"—placed in areas where primitive conditions make ordinary radios an unheard-of luxury or a practical impossibility.

Missionary radio has proved itself capable of getting beyond political, cultural, and religious barriers that simply could not be penetrated by any other means. In Japan, proud Buddhist and Shinto families



Far East Broadcasting Company, Manila, Philippines, carries the English and Russian broadcasts of Mennonite Broadcasts on various frequencies beamed to India and Russia.

that would never darken the door of a Christian church have been reached for Christ by radio, and have gone on to Christian maturity to be fruitful witnesses among their own people. Illiterates among half-naked savages have been arrested by the sounds from "the box that speaks" and brought ultimately to genuine faith in the Saviour. Europeans have heard of the living God by short-wave broadcasts from South America, when the dread of church disapproval would have kept them from the sound of the Gospel by any other means.

One of the most significant victories of missionary radio has been the penetration of the Iron Curtain. HCJB, DZAS, and IBRA beam daily programs into communist countries with powerful short-wave transmitters, while KSBUE on Okinawa and HLKX at Inchon, Korea, get into the Asiatic mainland with effective signals on the standard broadcast band.

Strangely enough, though radio obviously lacks the great advantage of personal contact in the communication of the Gospel, it does accomplish through repetition what the onetime contact of an evangelistic message or a personal testimony might not. A Russian man in Chita, Siberia, crossed political barriers of infinite height, after hearing several broadcasts, to write to HLKX:

"Is there really one God, or are you just deceiving the people with your microphone? I want to know definitely. It may be that we are listening to programs that only deceive, but if you are as certain about the existence of God as your preaching and singing are persuasive, then I would like to believe on Him at once in the same way you do!"

### Funds, Personnel Needed

Radio is a costly medium. Lack of funds is one of the chief factors presently hindering an even greater expansion of its use in world evangelization. Reckoned on a pre-contact basis, however, it might be proved to be among the most economical means ever contrived for the reaching of the lost with the Gospel. Another hindrance is the

# Missions Today

## Bhutan Ends Isolation

By J. D. GRABER

Bhutan is a small country between India and Tibet on India's northeastern border. It is an extremely mountainous country with a population of about 700,000 thinly spread out over 18,000 square miles of territory. Bhutan has no post offices, telegraph, movies, or electricity, a recent syndicated news column indicates, except for a diesel generator in the new royal palace at Thimbu, the capital.

A bridge over the turbulent Raidak River was completed in early March, thus opening the 107-mile road connecting Paro, Bhutan's old winter capital, with India. Bhutan's centuries' old isolation has been ended. Until recently no outsiders were permitted across its borders and the country deliberately avoided all modern developments.

The state religion is Mahayana Buddhism. Among foreign experts now being invited in are French nuns and Jesuit priests. Our news article says, "This is a startling departure from a recent policy opposed to any form of missionary activity in the country." The prime minister explained that no one else besides missionaries would consent to teach in the remote highlands. Proselytizing, however, will be forbidden.

An American doctor, name unspecified, has been invited into the country to carry out a medical survey. Experts from British Commonwealth countries are being invited to advise on all aspects of national development.

The Chinese communist occupation of Tibet seems to have been the factor that jolted Bhutan out of isolation. Indian officers are training an army of 10,000 men, and 24,000 laborers are being recruited to build 800 miles of strategic highways. India has declared that any attack on Bhutan would be considered an attack on India.

Here is a challenge for the new type of missionary. Technically trained persons, especially if they were citizens of a British Commonwealth country, might be able to get jobs. They would bear witness by their manner of life and quality of work. They would build bridges of love and acceptance to men's hearts and thus would be bringing Christ to those in ignorance of Him. This is the only way the Gospel can now reach this isolated country.

Elkhart, Ind.

lack of specially trained and experienced missionary personnel. More and more Christian schools are recognizing this urge.  
(Continued on page 348)



ELWA Monrovia, Liberia, Africa, a station sponsored by Sudan Interior Mission, reaches many parts of Africa. The French program and two English programs of Mennonite Broadcasts are heard on this station—Heart to Heart and The Way to Life.





## Overseas Missions

**Algeria**—John Howard Yoder cabled the general mission board on March 28 that the cease-fire was effected everywhere but in downtown Algiers. Missionaries using normal care and avoiding crowds could stay out of danger; however, the danger is just as real, but not greater than before.

**Brazil**—Kenneth and Grace Schwartzentruber, presently in language school for preparation for Christian literature work in Campinas, Brazil, on March 17 were among 26 British Commonwealth citizens privileged to be guests at a reception of Prince Philip in his visit to Dunlop Rubber Company of Campinas. Among the 26 people were citizens of England, Canada, Scotland, and Australia. Bro. Schwartzentruber, after shaking hands with the Prince, told him they were affiliated with the Mennonite Mission in Brazil and that they were presently in language school.

**England**—Thirteen attended a London Mennonite Centre members' meeting March 7. The group agreed that half of the balance reported at the Nov. 15 meeting and half of the gifts received since then be donated toward the heat, upkeep, and furnishings of the Centre. At the Nov. 15 meeting it was agreed that a quarterly contribution be made toward this maintenance. By assuming financial responsibility toward the chapel the members will feel this is their place of worship.

Quintus Leathermans will be leaving for the United States for a three-month furlough, May to August. In their absence John Coffman will assume pastoral responsibility at the Centre.

**Mexico**—Rosana Roth visited Pepe and Margarita in a typical home in San Juan

colony in Mexico City. The home has a wide open door and a small hole representing a window. Margarita makes tortillas; since the wood doesn't want to burn, the house is full of smoke. Pepe sits on the dirt floor and requests singing. He sings, remarkably well for an eight-year-old, the choruses he learned in the Bible classes. He doesn't go to Sunday school because he is so dirty and because he wore the same

pants ever since the other Sunday. He doesn't go to public school because he can't buy the books, pencils, texts, and a uniform.

Since her husband left her, Margarita tries to earn enough for their daily bread by making tortillas and selling them to neighbors. But the man from whom she buys the dough takes advantage of her because she can't read and she pays for more than she gets. Pray for Margarita and Pepe that they may realize that Christ wants to bear their burdens. Their story could be repeated many times throughout Mexico City; two older daughters live with men but are not legally married, a son has a family only by common-law marriage, and

## Sapporo Missionaries Seize Witness Opportunities

**Eugene and Louella Blosser**, in a recent letter, comment that they seize every opportunity to witness in the large city where individuals have more freedom to attend church or visit the missionaries' home without their families or friends knowing it.

At present Bro. Blosser conducts a cottage meeting twice monthly, an English Bible class weekly, and a seekers' class; all of these were requested by interested folks. Visitation, occasional trips out of the city, and Sunday sermons are additional responsibilities. The Blossers also operate a hostel for missionary children who attend the Hokkaido International School.

A number of Mennonite Christians have moved into the city to continue education or for employment. Some transferred their membership to other churches; some of the others, not ready for such a move, have neglected their church life and Christian nurture. When Blossers first arrived in Sapporo, they met in their home every Sunday morning for worship services. Actually only a few Christians attended, but after prayer and visitation, interest and attendance increased.

Sister Blosser conducts English junior church for twelve to fourteen missionary children, whose spiritual needs are not always met in the Japanese Sunday school alone.

The Blossers point to answered prayers. Takahashi-san, the lay leader in the Taiki church, where they first served, continues to serve the Lord faithfully and is confident a continuing witness there will bear fruit. Another answered prayer is the happiness of a member, hospitalized for several months. In the past year she led six souls to Christ.

Missionaries are also thankful for increased opportunities to witness. One recent Sunday evening a girl came to Blossers' home, saying she and two of her friends wished to learn about Christianity. They had listened to a Christian radio broadcast.

Missionaries have prayer requests. They request prayer for Yonenaga-san's salvation, a young mother of a GI child who has attended church several times. She is one of many waiting for the baby's father to secure a divorce from his present wife and earn

enough money to return to Japan to marry her. Missionaries also request prayer for Mr. and Mrs. Taniguchi. Upon learning services were held at the church, they attended since they had been impressed by the testimony in the life of a Mennonite Christian brother, who died recently.

They also request prayer for two men who requested special instruction to prepare them to become Christians. One evening in February one of them visited the Blossers and was so burdened he asked Bro. Blosser if he could just talk, for he could live no longer without a personal Saviour. After Bible reading and prayer in which he opened his heart freely and accepted Christ, he went home a happy saved man.

The Blossers also request prayer that they may find a house to rent by the end of June. The one they live in presently is not available to them beyond the end of June.

In other news from Japan, Lee and Adella Kanagy report that on March 20 the Shibecha kindergarten held their first graduation since the new building is up. Enrollment jumped from 42 to 65 for the coming year beginning in April. In Nakashibetsu, nearby village to Shibecha, 49 children graduated last month in a building packed full with mothers and several fathers. Children learned Bible verses and hymns during the year. Ninety-two registered for the coming year, in spite of competition from a big new Catholic kindergarten built nearby.

In Nemuro-Shibetsu only four graduated this year. Okumura-san, the teacher there, lived through persecution, fear, and opposition from the Buddhist kindergarten and the local priest, who threatened parents for sending their children to the Mennonite kindergarten. Thirty-six are enrolled at this kindergarten for next year; this is double that of last year.

Bro. Kanagy comments that without kindergartens in these tradition-bound communities, it would be difficult to enter the homes. With seven years of kindergarten experience in the past, missionaries are welcome to visit almost any home; it takes many visits before people respond to the Gospel.



Pepe and Margarita with her granddaughter, Alejandra (11 months), who need our prayers.



now Pepe, eight years old, has a different father. How important it is for missionaries to teach children and youth the right way that they may avoid a tangled, unhappy life and that they may know Christ and bring glory to His name.

**India**—A number of men from Shantipur attended the Madhkughat Mela meetings March 7-11. Dr. Abdul Haqq, a man of God, was the speaker. Pray for the men who did not yield their lives to God.

The Sankra church, interested in evangelism, has begun a special fund for purchasing books and tracts. Freewill gifts are given to the fund. Church members go to religious Hindu festivals and bazaars and sell books and give out tracts.

**Nigeria**—During Christian Home Week in February Dr. John Grasse lectured to the teachers and on another day to students on integrity, parent-child relationships, and other subjects at the local primary schools.

The early part of February a large fire in Abiriba destroyed about three and one-half compounds, leaving over 500 people without bedding and clothes. Although mud walls remained standing after the fire, the wooden doors, windows, and furniture were all burned. Usually the people are able to save their possessions, but this day most of the men and women were outside the town clearing the bush for farming. The hospital staff at Abiriba Joint Hospital donated clothes, bedding, and money, which was divided among the people by the chiefs of the compounds affected.

On Feb. 24 Dr. and Mrs. Grasse traveled to Ibadan University Hospital with Sandy, their two-year-old daughter, to consult with an orthopedic specialist about Sandy's foot. The doctor said she apparently had a mild case of polio, which was undetected but caused foot drop and internal rotation of her right foot. The Grasses are thankful she had had her polio vaccine and that it was not more serious.

Cyril Gingerich, business manager of the hospital, is filling preaching appointments in the Uyo Mennonite churches during the time Ed Weaver is in Kenya, East Africa.

The outpatient clinics continue to average almost two thousand patients a month. Inpatient census is becoming more constant. Superstition continues to keep those away who could be helped if brought in time. Mrs. Ed Weaver went to Afikpo on March 23 to talk to the Sommervilles about arrangements for the Clifford Amstutz family. Bro. Amstutz will teach at MacGregor College in Afikpo. They will be living in an African-arranged house during their term in Nigeria.

The general mission board received notice on March 30 that both Clifford Amstutzes and Aaron Martins, VS leadership couple destined for Nigeria, have been granted visas.

**Puerto Rico**—During the Puerto Rico Mennonite church annual conference, March 16-18, reorganization redistributed some of the responsibilities, as follows: executive committee: Don Heiser, president; E. V. Snyder, vice-president; Lester T. Hershey, executive secretary; Eloy Leon, treasurer; Mercedes Melendez, Melquiades Santiago, and Esteban Rivera, additional

members. E. V. Snyder, José Antonio Santiago, and Paula Santos are the new committee on Christian literature, which will manage the bookmobile and other duties. Alicia Kehl, Mercedes Melendez, and Anna K. Massanari are the committee on Christian education. Lawrence Greaser, Melquiades Santiago, and Mervin Nalziger are the committee on stewardship. The Bible institute board is composed of Lester T. Hershey, John Driver, José Delgado, José Antonio Santiago, Carol Glick, and Raul

Rivera. Delegates to the Betania school board are José Delgado and Juan Colón.

**Wendover, Ky.**—Esther Reesor, a student in the midwifery school, has been visiting Mennonite churches in Kentucky and speaking on the missionary opportunities in Brazil. On March 24 she went to Brutus, Ky., to show her slides. Sister Reesor plans to leave from New York City on July 13 on "Viajero," a ship of the Booth American Shipping Corporation, to return to Araguaema, Brazil.

## Young Church Celebrates Tenth Anniversary

BY ARLIE WEAVER

On Dec. 31, 1961, the church in Camp 29 near Buckeye, Ariz., celebrated its tenth anniversary. Ten years ago, in December, 1951, a voluntary service unit began a program for migrant workers in Camp 29. The early program included recreation, crafts, and a Bible story for the children. Simultaneously with these activities VS-ers visited homes, then invited people to services, and later held Sunday morning classes for children.

When the work first began, adults were friendly but disinterested spiritually. Often they replied, "Yes, yes, we'll be there," but seldom attended services. When a sister gave her testimony on the anniversary program, she said, "I remember how you used to come and I'd say, 'I'll be there,' but I just said it so you would be satisfied and go." She added with a good bit of feeling, "I'm sure glad that you, and those who followed you, didn't ever give up inviting and visiting us or probably I wouldn't be a Christian today." She expressed heartfelt thanks to her present pastor and his wife, Johnwilliam and Edith Boyer, for the many times they helped and encouraged her.

Others also gave testimonies of appreciation, of their love for the Lord, of their hope for the future as workers together in building the church. Among these were some of the children who had played dodge ball and attended crafts and Bible story hours ten years ago.

When the VS unit terminated services at Buckeye in June, 1952, the Sunnyslope congregation, Phoenix, took up the responsibility for the work. During the two years that followed some of the workers who served were Mr. and Mrs. Dennis Short,



Left to right: Mr. and Mrs. Stanley Weaver, former VS-ers, helped begin the work in 1951; Bishop Melvin L. Ruth, Sunnyslope, Phoenix; Mr. and Mrs. Johnwilliam Boyer, present pastor at Buckeye.

Johnwilliam and Edith Boyer, Lydia Beiler, and Mr. and Mrs. Eddie Schrock. In October, 1953, four believers were baptized. Since that 41 others have joined them in baptism. Some have stood true to the Lord and some have not. At the present time the membership stands at 28 (20 adults and 8 teen-agers).

A summer Bible school program begun by Melvin and Sarah Ruth, Sunnyslope, in 1953 has continued to the present day. In 1954 juniors, senior-highs, and young adults attended the first camping program.

Bro. Boyer was ordained pastor in 1955. He and his family moved to the community a year later.

Harry and Miriam Esh and family from Belleville, Pa., moved to Buckeye in May, 1961, to assist in the work. Ex-VS-ers Galen and Gladys Buckwalter also helped regularly with the Sunday morning services.

The believers at Buckeye are a completely organized congregation now, but accept some subsidy from the Sunnyslope congregation. Currently they are on a schedule of decreasing subsidy which will help them plan toward and achieve complete financial responsibility. Average attendance for Sunday school and church is about 75; nine Sunday-school classes are held weekly. Since the little church building and camp cannot accommodate all nine classes, some meet in the "Canary" (a yellow International Travelall). Others meet in cars and various nooks and corners.

Pray that the Lord will continue to lead the believers at Buckeye, so that there will be many happy anniversaries and more souls brought to Christ.



The church building at Buckeye, Ariz., located in Camp 29, was dedicated May 19, 1961. Total cost, including benches, was \$1,000.



**Salunga, Pa.**—The Eastern mission board approved plans to organize an overseas literature advisory committee to assist in the development and management of overseas literature programs, particularly bookstores.

The bishop and mission boards approved a plan to combine the work of the mission and the work of the church in Ethiopia into a joint executive committee as the first step in transition toward transfer of responsibility to the church in Ethiopia.

Approval was given to the plan of the mission to withdraw from the operation of the school for the blind in Addis Ababa, Ethiopia. This has been necessary because of policies which make it undesirable for the mission to continue. An attempt is being made to work out an alternate project in which the mission will be able to exercise adequate control.

A trained literacy worker for Ethiopia was authorized.

A working agreement between the Tanganyika Mennonite Church and the mission board was approved providing for transfer of all property to the church and for the dissolution of the mission after the property transfer is completed. The church in America will continue to provide personnel and finances within approved limits.

Three additional couples were authorized for Vietnam to be sent as promptly as possible.

Results of the annual reorganization of the Eastern mission board on March 21, 22 were: H. Raymond Charles, president; H. Howard Witmer, vice-president; Paul N. Kraybill, secretary; Ira J. Buckwalter, treasurer; Orie O. Miller, Lloyd M. Eby, and Henry E. Shenk, additional members. Willis Kling and Orie O. Miller were elected to three-year terms as members at large. James M. Shank, Lancaster, was elected member at large to fulfill the unexpired one-year term of Paul G. Landis, recently ordained bishop.

## District Mission Boards

**Ohio**—The 43rd annual meeting of the Ohio Mennonite Mission Board will be held at North Lima High School, North Lima, April 13-15. Theme of the meeting is "The Christian—Called, Committed, and Commissioned." Guest speakers include Carl Beck, missionary on furlough from Japan; Nelson Kauffman, secretary for home missions and evangelism of the general mission board; Virgil Brenneeman, administrative secretary of Mennonite Student Services Committee of the general board; Maynard Rohrer and David Hostetter, missionaries on furlough from Brazil.

## Broadcasting

**British Guiana**—Mr. Chang, manager of a Christian bookstore in Georgetown and a former Bible correspondence student, is receiving the mail from "Way to Life" broadcast on the local radio station and is forwarding it to Jamaica for answering. This arrangement was made by Norman Derstine and Urie Bender during their recent visit there.

**New York City**—After hearing "Way to Life," a freshman at Fordham University called on John I. Smoker to learn what Mennonites believe. Other questions involved excommunication, gradation of sins, Bible versions, and the afterlife. He also indicated interest in enrolling in a Bible correspondence course. Fordham University is a Catholic institution staffed by Jesuit priests. Pray for this young man as he seeks further light. (All persons writing from the New York City area are sent a letter of invitation to the New York churches by John Henry Kraybill, pastor of the Seventh Avenue church in the city. This person responded after getting one of these letters.)

**North Platte, Nebr.**—KJLT each day (Mon.-Fri.) is releasing "Heart to Heart's" five-minute program at 9:10 a.m. The station also carries "Heart to Heart's" weekly fifteen-minute program at 3:00 p.m., Thursday.

**Harrisonburg, Va.**—Throughout April "Heart to Heart" is conducting a listener survey. Ella May Miller says, "From time to time we need to evaluate our program. We must know if 'Heart to Heart' is effective in its outreach and if you are interested in having this program come to you. Occasionally we need to drop a station or change the time because of limited listener response."

**Grand Rapids, Mich.**—Zondervan Publishing House has just announced plans to make a second printing of B. Charles Hostetter's book on "How to Build a Happy Home." The first printing was made in 1960.

**Albany, Oreg.**—David Mann reports that their church rebroadcast John Howard Yoder's peace messages, "The Way of Peace in a World at War." He received five requests for literature from listeners. One interesting contact was made from a couple representing the Christian Church. Says Bro. Mann, "They were much impressed with the broadcasts and wrote for literature for distribution, as well as asking about securing the tapes for further use in FOR and Friends groups with which they work. He was interested enough that he came and spent one and one-half hours with me discussing peace and nonresistance. He stands nearly alone in his church on peace and was hungry for fellowship. He, like the Mennonites, holds a strong spiritual and Scriptural basis for his beliefs and is disturbed about the social basis of most pacifists."

## I-W Services

**Cleveland, Ohio**—On March 17, 15 persons representing the Ohio mission board, the home missions and relief and service office of the general mission board, I-W men, graduate students, and the Lee Heights congregation met to discuss the establishing of a church in the University area of Cleveland. Persons living and serving in the area expressed interest in helping with the work of a congregation if it were organized. The Ohio mission board in co-operation with the general board has been asked to help secure leadership for this project.

**Goshen, Ind.**—March 24 the annual I-W banquet in connection with the basketball tournament was held at the Goshen College church fellowship hall with 113 attending. C. Frank Bishop, professor of biology at Goshen College, as guest speaker spoke on "No Wisdom in Sin." An octet from the Cleveland I-W unit sang two numbers. I-W units represented were Cleveland, Ohio; Evanston, Ill.; Denver, Colo.; and Ft. Wayne, Indianapolis, Westville, and Goshen-Elkhart, Ind.

**Elkhart, Ind.**—The following institutions have recently been recommended for young men who are planning to enter I-W service: Miami Valley Hospital, Dayton, Ohio; Goodwill Industries, Dayton, Ohio; Los Angeles General Hospital, Los Angeles, Calif.; Johnstown Mennonite School, Johnstown, Pa.; Frontier Boys' Camp, Divide, Colo.

For further information about these institutions, prospective I-W's should write to their service counselor or to the I-W Office, P.O. Box 316, Elkhart, Ind. To make application for a job, applicants should write to the contact man who has been appointed for that institution and not directly to the institution. The name of the contact man can be secured from service counselors or the I-W Office.

## Mennonite Mental Health

**Reedley, Calif.**—Jim Gaede, Bakersfield, Calif., will join the staff on Kings View Hospital on April 15 as a social worker. He has been employed for the past two years as a case worker with juvenile delinquents by the Kern County Welfare Department in Bakersfield. The second Mennonite social worker now serving at Kings View, he joins Robert Steiner, Pandora, Ohio, who began work there last summer.

## Voluntary Services

**Elkhart, Ind.**—A request was received recently for a group of three or four summer voluntary service workers to assist with summer Bible schools and a camping program in South Texas.

A number of summer VS opportunities are still available to assist in migrant programs, homes for the aging, camping programs, and church assistance in northern Alberta.

Anyone interested in these opportunities should write immediately to Summer Voluntary Service, P.O. Box 316, Elkhart, Ind.

**Denver, Colo.**—Denver VS Unit Leader Dan Kurtz, Greentown, Ohio, relates that spiritual blessings are found in strange places by persistently pursuing visitation. On one occasion a man who was quite inebriated requested to be taken to church the next day. He appeared ready to go but had just been fighting with his son and wife. Upon return he was locked out and the wife said she didn't want him around any more. Later, however, the Kurtzes visited the home again and found a real welcome because of their earlier concern. As a direct consequence, the entire family

(Continued on page 348)





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

An outpost near Downingtown, Pa., is in the plans of the Hinkletown congregation, Ephrata, Pa.

Frank Enck, a bishop of the Lancaster Conference, has been elected conference treasurer.

The Elizabethtown Choral Singers gave a program, "The Life of Christ," at Cumberland, Md., on March 31.

The Midway Youth Chorus, Columbiana, Ohio, accompanied by Assistant Pastor Ernest D. Martin, gave a program at Orrville, Ohio, on March 25.

The Oak Grove congregation, West Liberty, Ohio, has voted overwhelmingly to move into Planned Giving next year.

The United Missionary Church at Breslau, Ont., united with the Cressman congregation on April 1 to hear John Raycove, converted from Jehovah's Witnesses.

Officers of the Executive Committee of the Tanganyika Mennonite Church include Elam W. Stauffer, chairman, and Donald R. Jacobs, assistant secretary. All other members of the committee are Africans. The secretary is Thomas K. Migire, a young schoolmaster who is proficient in English.

Officers of the Lancaster Mennonite Nurses' Association are Mrs. Rhoda Wenger, president; Grace Hess, vice-president; Laura Zimmerman, secretary; and Ruth Bechtold, treasurer.

Luke H. Wenger, E.M.C. senior, has been awarded a Woodrow Wilson National Fellowship. He will study for his Ph.D. in History at Princeton University.

Peter Bhelwa, son of our first native pastor in India, gave his testimony in the Missionary Conference at Prairie Street, Elkhart, Ind., on March 19. Peter has been studying for three years at Ohio State University.

The Freeport, Ill., congregation has voted to remodel their church building.

Guest speakers at the South Central Church Extension Convention at Pryor, Okla., were Boyd Nelson and Minnie Graber, Elkhart, Ind.; Mario Munoz, Reynosa, Mexico; Ruth Roth, Morton, Ill.; and David Weaver, Macon, Miss.

The Doctrinal Institute of the Lancaster Conference was held at Lititz, Pa., April 2-6. Speakers were Aaron M. Shank and J. Paul Graybill.

The Milford Roupp family described their recent trip to South America at the Pennsylvania Church, Hesston, Kans., on April 1.

A new parsonage is being constructed by the Crown Hill congregation, Rittman, Ohio.

Abram A. Wambold, deacon at Plains, Lansdale, Pa., died from a heart attack on March 17.

A Race Relations Conference was spon-

sored at Hesston, Kans., March 30 to April 1, by the Social Science department of Hesston College. Speakers were Vincent Harding, Atlanta, Ga., and Hubert Swartzen-truber, St. Louis, Mo.

Clayton Beyler gave his John F. Funk lecture, "The Call to Preach," at the Pennsylvania Church, Hesston, Kans., March 25, 28.

E. A. Albrecht spoke to the Mennonite Disaster Service unit of Eastern Montana in their semiannual meeting of March 20.

Membership Sunday was observed at First Mennonite, Denver, Colo., on March 18. New members received numbered 23—twelve by letter, three by confession of faith, and eight by baptism. A reception service was held in the youth center, following the vesper service, for these new members and their families.

The Nonresistant Relief Organization of Ontario was scheduled to hold its annual meeting on April 10. Speakers were Jacob Klassen, assistant director for relief at Akron, and Peter Epp, in charge of the MCC Center at Asuncion, Paraguay.

Urie Bender, Elkhart, Ind., spoke at the Ontario Mennonite Bible School and Institute Commencement on March 22.

The pastor and some of his young people of the Claridon, Ohio, Congregational Church attended the service at Burton, Ohio, on March 11, and afterward held a discussion with the Burton young people.

Justus Holsinger, North Newton, Kans., spoke in a conference on Christian Discipleship and Human Conflict, at Iowa City, Iowa, April 7, 8.

Merle Unruh was ordained to the ministry and installed as pastor at Winton, Calif., on March 18, Bishop Sherman Maust officiating.

The Mennonite Hour staff received a fine tribute in an anniversary meeting held by Station KNWC of Sioux Falls, S. Dak., which is a Christian radio station. A group of 2,000 attended the meeting, which was reported to us by Kenneth Kuhns, who is serving as an engineer at the Sioux Valley Hospital.

Ralph Palmer has given an order for 500,000 tracts to the Herald Press.

A. J. Metzler spoke on literature emphasis day, April 2, at Hesston College.

Paul Shank displayed Herald Press materials at the Minnesota State Sunday School Convention held at Mountain Lake.

Roy D. Roth was the daily devotional speaker from a radio station in Toledo, Oreg., March 25-31.

Pictures of hurricane disaster work in British Honduras were shown at East Donegal High School, Lancaster Co., Pa., on March 31, by Ivan Martin, and at First Mennonite, Canton, Ohio, by Ervin Sommers, on April 1.

Aquila E. Stoltzfus spoke concerning the Mennonite Church at an Episcopal Church at Boone, N.C., on March 25.

Sunnyslope Church, Phoenix, Ariz., was host to a singspiration which was attended by people from all churches and extension stations in the South Pacific Conference. This was the most enthusiastic group meeting of this kind that we have ever attended. Splendid multi-leadership, good choruses. Distinguished leading by Stanley Weaver especially, who carried major responsibilities. VS-ers and I-W's present from various areas.—C. F. Yake.

David Miller was ordained to the ministry at Aurora, Ohio, on April 8, with Isaac Risser preaching the ordination sermon.

Albert Meyer, North Newton, Kans., gave the keynote address at the Intercollegiate Peace Conference held at Tabor College, Hillsboro, Kans., March 23, 24. Students were present from Bethel College, Bluffton College, Eastern Mennonite College, Goshen College, Hesston College, Messiah College, Tabor College, and Mennonite Biblical Seminary.

Eastern Pennsylvania Mennonite Disaster Service workers helped in the cleanup on the New Jersey coast, March 19-29. Eight to fifteen men, working each day, cleaned 35 homes.

The summer Bible school workshop at Archbold, Ohio, was attended by over 1,000 persons. Bus loads came from as far away as Iowa and Ontario.

Andrew Kaufman, Sheldon, Wis., was ordained to the ministry at the Sheldon Church on Sunday, March 18, with Valentine Nafziger and Curtis Cressman in charge.

Ralph Gerber, Crosshill, Ont., was ordained to the office of deacon at the Conservative Mennonite Church, Millbank, Ont., on Sunday, March 25, with Valentine Nafziger, Fred Hostetler, and Jonas Schrock in charge.

Visiting speakers: John Friesen, India, at Aurora, Ohio, March 11. Paul Kraybill, on his world missions tour, at Mellingers, Lancaster, Pa., April 1. James Stauffer, Vietnam, at Risser, Elizabethtown, Pa., March 25.

## Calendar

Ohio Mission Board and WMSA, North Lima, Ohio, April 13-15.  
Illinois Mission Board, Dewey, Ill., April 27, 28.  
Church College Day, April 29.  
Allegheny WMSA, Thomas, Johnstown, Pa., May 5.  
Summer Bible School Conference, Denver, Colo., May 5, 6.  
Ontario Mission Board meeting, May 20, 21.  
World-Wide Missionary Conference, Lancaster Mennonite School Campus, June 6-10.  
Ohio MYF Convention at Beaverdam, Corry, Pa., June 29 to July 1.  
Ontario Conference, June 5-7.  
Indiana-Michigan Conference, with Shore congregation as host, June 5-7.  
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
Allegheny Mission Board Meeting, place undecided, July 13, 14.  
Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 21-23.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Rocky Mountain Mennonite Conference, place undecided, Aug. 31 to Sept. 2.



John F. Garber, Burton, Ohio, at Arcade, N.Y., March 18. J. P. Klahsen, former missionary to India, now of London Rescue Mission, at Cassel and East Zorra, Tavistock, Ont., March 25. Alvin Hostetler, Elkhart, Ind., at Freeport, Ill., March 18.

Raymond Charles and Isaac Sensenig at Norma, N.J., April 1. Paul M. Miller, Goshen, Ind., at Morton, Ill., March 18. Carl Beck, Japan, at Allensville, Pa., March 25. Elam Glick, Belleville, Pa., in Bible meeting at Pond Bank, Chambersburg, Pa., March 25.

John R. Smucker, Fort Wayne, Ind., at Smithville, Ohio, March 18. Lawrence Greaser, Aibonito, Puerto Rico, at Bay Shore, Sarasota, Fla., March 25. John H. Hess, Toronto, Ont., at Rocky Ridge, Quakertown, Pa., and Perkasio, Pa., March 25.

Dale Swartzentruber, of Purdue University, speaking on scientific agriculture to men's fellowship at Howard-Miami, Kokomo, Ind., April 3. Keith Whitney, Jewish Evangelism Society, at Lambertville, N.J., March 25. Clifford Stewart, St. Thomas, Ont., at St. Jacobs, Ont., March 25. Samuel Rolon, Puerto Rico, at East Goshen, Ind., March 25.

David Hostetler, Brazil, at East Goshen, Ind., March 28. Mitsuika Inao, Japanese student at Upland College, at Upland Mennonite Church, March 25. E. S. Garber, recently of British Columbia, at his former home at Nampa, Idaho, March 25. Bill Rolfe and wife, of London Rescue Mission, at Blenheim, New Dundee, Ont., March 25.

Lena Graber, Nepal, at Manson, Iowa, March 25. Aaron Martin, appointed to Nigeria, at Bellwood, Milford, Nebr., March 25. Herbert Miller, pastor of Grace Hill Mennonite, Whitewater, Kans., at Indianapolis, Ind., April 1. Lester Hershey, Aibonito, Puerto Rico, at Hyattsville, Md., April 8.

New Every-Home-Plan churches: Fairhaven, Sebewaing, Mich.; Haycock, Quakertown, Pa.; Calvary, Greensburg, Kans.; East Fairview, Milford, Nebr.; Science Ridge, Sterling, Ill.; West Union, Rexville, N.Y.; Sycamore Grove, Garden City, Mo.; Center Amish, Hutchinson, Kans.

Walter Leatherman is the new speaker on Sunday School Meditations, a weekly discussion of the Sunday-school lesson released over several Eastern Pennsylvania stations.

Kenneth G. Good, Hyattsville, Md., spoke to the Christian Layman's Fellowship at Central Union Mission in Washington on March 27 and conducted a devotional service for YMCA staff members at the University of Maryland on March 26.

The Seminary Chorus from Goshen, accompanied by Howard Charles, gave programs at Martin's Creek, Walnut Creek, Central Christian High School, Bethel, Martins, Kidron, Wooster, and Orrville, in Ohio the weekend of April 1.

William Zuercher has taken up his new assignment at Brook Lane Farm in Maryland. He will be visiting Prairie View Hospital in Kansas, and Kings View Hospital in California.

Perry Smith, formerly a deacon at Salem, Elida, Ohio, passed away on March 22.

Paul M. Miller, Goshen, Ind., served as Bible lecturer at Ashland College and Seminary, Ashland, Ohio, on March 26.

Daniel Kauffman, Secretary of Stewardship, spoke at a dinner promoting a capital funds campaign in the Mennonite Church at Pandora, Ohio, on March 29.

New members: twelve by baptism at Holdeman's, Wakarusa, Ind., March 18; seven by baptism at Olive, Elkhart, Ind., March 25; five by baptism and one by confession of faith at Mt. Pleasant, Continental, Ohio; thirty by baptism at Fairview, Albany, Oreg., April 1; twenty by baptism at Strasburg, Pa., and fifteen by baptism at Willow Street, Pa., March 25.

## Announcements

Lloyd Hartzler, Broadway, Va., in Bible Conference at Bossler's Elizabethtown, Pa., April 20-22.

Harold Housman, Tanganyika, at Rossmere, Lancaster, Pa., May 22.

Edward Stoltzfus, Hightstown, N.J., at Aurora, Ohio, April 26-29.

Annual conference of maintenance personnel of Mennonite and related institutions at Bethel College, North Newton, Kans., April 12, 13. An excellent program is being planned by the committee, with Earl Koehn, of Bethel College, chairman. Interested personnel in our institutions are invited and encouraged to attend.

Iowa Mission Conference, with Mark Lehman, St. Anne, Ill., as guest speaker, at West Union, Parnell, Iowa, April 13-15.

Paul and Alta Erb, Scottsdale, Pa., speaking on the home at Elizabethtown, Pa., evening of April 15.

### ATTENTION! ATTENTION

Free lodging will be provided by the local community in each area for all attending the summer Bible school conferences, except in Denver where the Mennonite community is small. There it may be necessary for some to use hotel and motel facilities.

Meals will be furnished by local congregations at a nominal fee.

Check for arrangements at the registration desk when you arrive.

Victorious Life Conference with Allen H. Erb, Hesston, Kans., as speaker, at Crystal Springs, Kans., April 20-22.

The Bienenberg Choir phonograph records, made by the chorus of the European Mennonite Bible School while on tour of the United States and Canada last fall, are in stock by the Mennonite Publishing House. This twelve-inch LP record of religious songs in German and in English sells for \$4.00. Order from Mennonite Publishing House, Scottsdale, Pa.

Correction: A line was omitted from the editorial report of the Publication Board in last week's issue. The last two sentences of the second paragraph should read: "Some felt that our publications have not been treating the crucial and controversial ques-

tions that are facing the church. There was agreement our publishing must be Mennonite-oriented, and that, since ours is a spiritual task, projects cannot be judged by statements of profit and loss."

Annual Palm Sunday evening song service and inspirational meeting on April 15 at Millersville, Pa. Abram Charles, recently ordained pastor at Millersville, will bring the message.

Correction: Keith M. Esch is president of the Allegheny MYF and not Secretary of Young People's Activities, as we said in last week's issue. Harold Thomas is the Allegheny Conference's Secretary of Young People's Activities.

Mennonite Church Buildings, Inc., has issued a brochure, setting forth the need for more invested funds. Loans are needed for church buildings, college dormitories, retirement homes, and other institutional buildings. Write to Mennonite Church Buildings, Inc., 111 Marilyn Ave., Goshen, Ind., for information.

Passion Week speakers: Paul Mininger, Goshen, Ind., at Science Ridge, Sterling, Ill. James Detweiler, Harper, Kans., at Eureka Gardens, Wichita, Kans. Harold E. Bauman, Goshen, Ind., at First Mennonite, Kitchener, Ont. B. Charles Hostetter, Harrisonburg, Va., at Pleasant Hill, East Peoria, Ill. John Drescher, Marshallville, Ohio, at Orrville, Ohio. John Friesen, India, at Kansas City Fellowship, Kansas City, Mo.

Addresses: Art Augsburg, B. P. 1, Tshikapa via Leopoldville, Congo Republic, Africa. Dr. Samuel Stover, Soe via Kupang, Timor, Indonesia.

Tilman Smith, Hesston, Kans., church school day speaker at Argentine, Kansas City, Kans., April 29.

Change of address: J. E. Gingrich from 414 River Vista to 400 Westwood Road, Goshen, Ind. A. C. Brunk from Colorado Springs, Colo., to Schowalter Villa, Hesston, Kans. Leroy Gingerich from Versailles, Mo., to Route 3, Wood River, Nebr.

Grant and Ruth Stoltzfus in Home Conference in Smithville, Ohio, April 13-15.

Norman Derstine, Elkhart, Ind., guest speaker at the semiannual missionary meeting of York County churches in Ontario, April 20.

Mutual Aid meeting at the Souderton, Pa., Church, April 11, 7:30 p.m. H. Ralph Hernley will explain the Hospital Surgical Program of the Mennonite Church. You are invited to attend.

## Evangelistic Meetings

John Martin, Waynesboro, Va., at Bethel, Job, W. Va. John Thomas, Chestertown, Md., at Ebenezer, Elverson, Pa., April 10-15. Rufus Jutzi, Elmira, Ont., at St. Jacobs, Ont., May 13-19. Paul M. Miller, Goshen, Ind., at First Mennonite, Fort Wayne, Ind., April 13-19.

Andrew Hartzler, Newport News, Va., at Strickler's, Middletown, Pa., April 4-14. Aquila E. Stoltzfus, Grayson, N.C., at Diamond Street, Philadelphia, Pa., beginning April 4. John S. Hess, Lititz, Pa., at Miners Village, Cornwall, Pa., April 26 to May 6.



William Nofziger, Wauseon, Ohio, at Holland, Ohio, March 25 to April 1.

William Miller, North Liberty, Ind., at Mt. Joy, Optimus, Ark., April 5-8. Herbert Schultz, Poole, Ont., at Smithville, Ohio, March 25 to April 1.

## Church Camps

**Camp Black Rock:** Girls' I (ages 9-10), June 25-30; Girls' II (ages 11-12), July 2-7; Boys' I (ages 9-10), July 9-14; Boys' II (ages 11-12), July 16-21; Junior Hi (ages 13-15), boys and girls, July 23-28; Youth Camp (ages 15-17), boys and girls, July 30 to Aug. 4; Family Retreat, Aug. 6-11; Christian Family Business Retreat, Aug. 15-19; Day Camp, Aug. 20-24; Senior Citizens, Aug. 27-31.

### NEAR TO GOD

(Continued from page 339)

of death asunder, and arose triumphantly over death, hell, and the grave. And He is now in all His majestic glory in heaven, pleading our cause before the mighty God, the everlasting Father, Creator of all things visible and invisible. He suffered, bled, died, and rose again, and is now sitting on the throne of God to establish it with judgment and justice, from henceforth even forever. Isa. 9:6, 7. Glory to God forever and ever. Amen.

### THE UNFINISHED MEAL

(Continued from page 330)

Mary Magdalene, Herod's steward's wife, Joanna, and Mary, and the disciple James's mother Mary. The gathered disciples dismissed their strange tale about visions and angels and the empty tomb. Poor women. Sorrow and grief had brought hallucinations, they were sure. They remembered, however, how Peter and John got up and ran from the room, out across the valley to the tomb, and came back to report it empty! Someone had taken the body! Could it be that the women had seen an angel and the grave was empty because Jesus had arisen? They dared not lay bare their hearts before this mysterious yet strangely familiar stranger.

Their strange friend would have taken the road past the town walls as they reached the gate, but they insisted that He stay. Hurriedly the table was spread with the simple fare of the poor. A loaf of dark bread, a common dish of stew, and fruit. They invited their guest to give the prayer of thanks. Again they sensed something familiar—the way He held the loaf and lifted His eyes to heaven. "My Father, I thank Thee . . .," He said as He broke the bread and gave each a portion. Suddenly they knew! It was He Himself! See! In His hands the wounds—the scars on His forehead where the thorn crown had rested!

Even as they stared in joyous terror He

preachers of the Word with a God-given vanished and was gone. It was true! He is risen indeed! The Lord is risen indeed!

The freshly broken bread remained on the table. The pot of stew grew cold. The two men had not even sat down. They hurried to retrace their steps to Jerusalem to share the news with the other disciples—and with the world. He is risen indeed! We have seen and heard Him ourselves!

Have you met Him yet?

Have you seen Him?

Have you heard Him?

Have you shared?

Saigon, Vietnam.

### SECOND TO THE BIBLE

(Continued from page 338)

—in a measure. She clips recipes from newspapers, magazines, and box labels to file away in her cookbook. I clip short, pungent sayings of godly men and store them in my Bible at the most appropriate verse.

This is not wrong for either of us. Although my wife regards the cookbook recipes as authoritative, she realizes that other good cooks prepare the same dishes in a slightly different way. This makes for variety in her meal planning. For instance, she has three recipes for spaghetti. And I like them all!

I regard the Bible as authoritative, too. But men of God who love and study the Scriptures sometimes put in writing Spirit-inspired comments or explanations. I file these in my Bible to further stimulate my desire and quicken my understanding of God's Word.

Yes, in our home the cookbook is popular—and secondary. The proof of this is in the fact that I never read it although I appreciate its fruits. And my wife refers to the cookbook only now and then. But both of us take time to read the Bible, to partake of food for the soul every day.

Chambersburg, Pa.

### MISSIONARY RADIO

(Continued from page 342)

gent need, however, and are offering courses and even degrees in the field of religious broadcasting. Experienced men and women in the broadcast field converted to Christ and filled with His compassion for the lost have in numerous instances presented themselves for a life of service as missionaries. Many more yielded lives could help close this gap.

In more and more areas of the world a hastily produced radio program with a halting Bible message sandwiched between inexpert musical offerings simply does not measure up to the standards of even the less discriminating. Missionary radio needs dedicated program planning personnel

with training, experience, and good taste; gift of communication in national languages; musical talent that does not count wasted a career given to reaching the lost in some far-distant land.

The broadcasting of the Gospel is not accomplished without opposition from forces of godlessness and unbelief. Missionary radio must reckon on an audience that is often hostile to its message. Sometimes—but happily, not often—programs in to communist countries are jammed. A Russian listener recently wrote to HCJB:

"We picked up your frequency, but not because we wanted to hear you. The time has long passed when Russian people believed in the existence of supernatural power. Our sputniks gave our scientist valuable photos of the moon, but did not produce for us evidence of your gods which according to your imagination live somewhere in the heavens. To your words that we are on the path to eternal destruction we answer, 'We are going to a bright communist tomorrow!' Let us stir people to work for peace instead of calling them to pray to someone who does not exist."

Missionary radio is called to duty in the vital field of propagation, for "faith cometh by hearing, and hearing by the word of God." There are many things it cannot do and must not be expected to do. But what it can do it does well in the hands of skilled and dedicated men. It is not a replacement for the faithful laborer called to preach the Word in a face-to-face ministry that gives him an opportunity to adorn with his life the Gospel he proclaims. Missionary radio is not the only means of getting out the Gospel, and under many conditions it may not even be the best means. But it is a good and a well-proved means, geared to the rapid pace of the twentieth century.

The author is radio secretary of the Evangelical Alliance Mission. He is the founder of Station HLKX, Inchon, Korea, and has spent nine years in the Far East. He is now living in Fort Lauderdale, Fla., where he is pastor of Calvary Presbyterian Church.

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### MISSION NEWS

(Continued from page 345)

is now attending Sunday school and church.

Another evidence of visitation is shown in a family which neglected church attendance. After a number of visits, the family returned to church and brought some relatives along.

**Chicago, Ill.**—VS-ers Shirley and Verl Hochstedler, Kokomo, Ind., continue to serve as advisers for the MYF of the Bethel Mennonite Church. In March the MYF had a program to which they invited community youth to attend with a fellowship period following. Approximately 200 persons from the community were present.



## ADULT FELLOWSHIP

(Continued from 337)

to sit down in a rocking chair on the porch yet. I still have lots of energy to give."

"You mean, Jonas, that you would even accept an assignment away from home for a short spell?" asked John.

"Why not? I'm game for a whole program of VS for us oldsters. We have experience and skills we are only too glad to offer to our mission boards and church institutions. Give us expenses and a small honorarium, and we are ready to work. On second thought, forget about the honorarium; we don't really need it."

"A fine speech for a man of over three-score and ten," beamed John.

"I heard some rumors that several of our ladies have been attending a breakfast prayer cell," said Naomi, "but I don't know much about it."

"I can tell you about that group," volunteered Ruth, "because I belong to one. About six or seven of us meet once a week for mutual inspiration and prayer. It has strengthened our spiritual lives greatly in these six months that we have been meeting; we have a much deeper concern for the church than we used to have."

"How could some of us get into it too?" asked Peggy.

"We—ll, we want to keep the group small deliberately. Why don't you form another cell?" asked Ruth. "There is a distinct advantage in having a number of prayer cells in the congregation. I'll talk to you about it sometime when we can go into more detail."

"Why should we expend all our energy in the congregation?" asked Harold. "I belong to the Gideons and am sold on their work. It gives me a chance to get out and give my testimony, and I contribute regularly to their cause."

"While you are discussing non-Mennonite organizations, I want to say a good word or the Christian Businessmen's Committee too," added Caroline. "My husband is active in that organization and just loves the work."

"What's the matter, Bob?" asked John, when he saw the suggestion of a disagreement on Bob's face. "You look pretty skeptical. Don't you approve of these organizations?"

"I don't want to insinuate that they are not doing a good work," said Bob, defensively. "In fact, I think they are doing an excellent job. As far as I'm concerned the American Bible Society should be added to the list, but I am wondering how much time, effort, and money these nondenominational agencies should take away from our own church. If they keep us from giving our best to the church of our choice, then I hesitate to endorse them fully."

"What is your philosophy of co-operating with non-Mennonite organizations?" asked Harold.

"I think our support of activities like that should be in addition to our church and not instead of," said Bob.

"Well put, Bob, I agree," said Caroline, and Harold nodded his head affirmatively.

"Why didn't we appoint a secretary to take notes of our discussion?" asked Wilma. "We can't remember all these good suggestions. Aren't there some good printed materials somewhere that spell these ideas out for us? If there are not, maybe we should write them up ourselves."

"It seems to me there are some materials available from the Commission for Christian Education," remarked Hugh. "The secretary of adult activities is Roy S. Koch of West Liberty, Ohio. He has some mimeographed materials that he will send free of charge to anyone requesting them. I also heard him recommending an inexpensive booklet called *Older Adults in the Church* that is just crammed with practical ideas."

"Brother Chairman," began Earl, "I would like to move a vote of thanks to our pastor for getting us together in this way. These birthday dinners are popular with all of us. Here is Odes with his cane, Paul's whole family from the oldest to the youngest, and even Sam's little baby. I heard Harley say he can hardly wait until July when his family is scheduled to come."

"We don't mind bringing a hot dish and helping to do the work. We know the pastor's family can't do all this work and stand all the expense, and we don't expect them to. Thank you, pastor, for this wonderful fellowship today and for your sympathetic and farsighted leadership of our congregation."

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

Beiler, Isaac S. and Naomi (Fisher), Gap, Pa., second child, first daughter, Fanny Ellen, Dec. 9, 1961.

Bohn, Merlin and Shirley (Miller), Manson, Iowa, fourth child, third daughter, Pamela Kay, Jan. 3, 1962.

Borkholder, Harvey and Katie (Stoltzfus), Mio, Mich., fourth daughter, Jewel Diane, March 2, 1962.

Broadwater, Marvin and Sarah (Erb), N. Canton, Ohio, second son, Gregory Lynn, March 7, 1962.

Byler, Vernon Eugene and Fannie Mae (Gingerich), Littlefork, Minn., fourth child, third son, Dawson Kenneth.

Claude, John and Huldah (Gehman), New Holland, Pa., third daughter, Denise Harriet, March 18, 1962.

Conrad, Paul and Ann (Burkholder), Mathis, Texas, third child, second son, Timothy Ray, March 16, 1962.

Deiter, J. Clyde and Doris (Campbell), New Providence, Pa., first child, Eugene G., Feb. 8, 1962.

Eicher, Raymond and Orpha (Yoder), Gra-

bill, Ind., third child, second son, Teddy Douglas, March 16, 1962.

Erb, Carl and Fern (Schwartzentruber), Petersburg, Ont., first child, Lorie Jolene, March 5, 1962.

Fisher, Robert W. and Gladys (Bender), Kalona, Iowa, fourth child, third daughter, Peggy Ann, March 19, 1962.

Gehman, Donald H. and Ruth (Eby), Gap, Pa., second child, first son, Don Frederic, March 17, 1962.

Hartman, Robert M. and Rhoda (Yoder), Orrville, Ohio, third daughter, Brenda Sue, March 23, 1962.

Heatwole, Enos and Glennys (Blosser), Dayton, Va., fifth child, second daughter, Ruth Elaine, March 20, 1962.

Helmick, Glen and Lettie, Youngstown, Ohio, fourth child, third son, Douglas James, Jan. 13, 1962.

Hooley, Ernest F. and Anna Grayce (Miller), Shipshewana, Ind., sixth child, third son, Loran Dee, stillborn March 18, 1962.

Miller, Atlee, Jr., and Twila (Good), Portland, Oreg., first child, a son, Tracy Dean, Jan. 19, 1962.

Miller, Darrell and Carol (Mumau), Waka-rusa, Ind., second daughter, Sherry Lynn, March 14, 1962.

Rich, Willie O. and Colene (Aschliman), Toledo, Ohio, a daughter, Sara Lee, Feb. 20, 1962.

Showalter, Dale L. and Kathleen (Bachman), Iowa City, Iowa, first child, Delwyn Dale, Nov. 29, 1961.

Stauffer, Mr. and Mrs. Benjamin K., Phoenix, Ariz., fourth child, second son, John Edwin, March 26, 1962.

Stoltzfus, Elmer S. and Mary (Fisher), Ronks, Pa., third child, second son, Allen Lee, Feb. 5, 1962.

Yoder, Allen and Madonna (Miller), Gulliver, Mich., second child, first son, Allen Keith, March 7, 1962.

Yoder, Chris and Sara Grace (Hostetler), Newport News, Va., third son, Timothy Dale, Feb. 25, 1962.

Yoder, David D. and Edith (Longacre), Snow Hill, Md., seventh child, sixth daughter, Judith Joy, March 17, 1962.

Yoder, Dean L. and Velma (Weaver), —, Mo., fifth living child (one deceased), fourth son, Lamont Dee, March 21, 1962.

Yoder, Jerry N. and Loretta (Bender), Wellman, Iowa, fourth child, second son, Jerry Scott, March 16, 1962.

Yoder, John J. K. and Edna (Miller), Hutchinson, Kans., fourth child, second daughter, Carol Ann, March 3, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Blake — Cooper. — Curtis Blake, Cleveland, Ohio, Lee Heights cong., and Carol Cooper, Youngstown, Ohio, by Vern Miller at the home of the bride, Jan. 28, 1962.

Darling—Knox.—Wayne E. Darling, Elkhart, Ind., Evangelical United Brethren, and Mary Patricia Knox, Gibson City, Ill., East Bend cong., by J. Alton Horst at East Bend, March 24, 1962.

Kerr—Horst.—James Kerr, Collegeville, Pa., Skippack cong., and Katherine Horst, Quakertown, Pa., Rocky Ridge cong., by John H. Hess at Rocky Ridge, March 24, 1962.

Nissley—Anders. — Junior Nissley, Blountstown, Fla., and Fern Anders, Bristol, Fla., both of the Oak Terrace cong., by Oscar Schrock at the church, Feb. 16, 1962.



# Anniversaries

**Alderfer.** Rein A. Alderfer and Susan A. Alderfer were married March 15, 1902, by Wm. Gottshall. On March 15, 1962, they observed their sixtieth wedding anniversary. They have eight children: Jacob, Ralph, Allen, Abram, Caroline, Naomi—Mrs. George Moyer, Blooming Glen, Pa.; Sanford, and Harold. The seven children live within a radius of three miles from the homestead. Bro. Alderfer was born and has always lived on the same farm, now owned by his son Allen, near Harleysville, Pa. On May 27, 1915, he was ordained to the ministry at the Salford Church, and the Lord allowed him to serve in this capacity until he was 83 years old, when he developed a heart condition which required rest. They have always enjoyed working in mother earth, and Sister Alderfer still has a "green thumb." They have 35 grandchildren and 24 great-grandchildren.

**Conrad.** Joseph Conrad and Leah Richer were married Feb. 25, 1912, at the Leo, Ind., Church, by Andrew Miller. They observed their fiftieth wedding anniversary quietly at the home of their son at Wauseon, Ohio, on Feb. 25, 1962. They at present live at 609 West Elm, Wauseon, Ohio, and are members of the West Clinton Church near Pettisville, where they attend church regularly. They have three children: Mabel—Mrs. Ernest Frey, Springfield, Ohio; Dorothy—Mrs. Clell Short, Stryker; and Marlin, Wauseon. They were all present for the anniversary. They also have 11 granddaughters and 2 grandsons. Mr. Conrad is 78 and Mrs. Conrad is 77 years old.

**Stemen.** John T. Stemen and Emma Shenk were married at Elida, Ohio, March 1, 1902. They celebrated their sixtieth anniversary at the home of their daughter, Mrs. Lauren Yoder, Denbigh, Va. They make their home at Denbigh and are members of the Warwick River congregation. They have 2 sons and 4 daughters (Carl, Kathryn—Mrs. E. E. Good, Logan, Ohio; Merle, Elida; Rowena—Mrs. Kenneth Yoder, Denbigh; Nina—Mrs. Lauren Yoder, Denbigh; and Elva—Mrs. Milton Holloway, Richmond, Va.), 28 grandchildren, and 34 great-grandchildren.

# Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Bender, Veronica S.**, daughter of Joel and Elizabeth (Brenneman) Swartzentruber, was born at Petersburg, Ont., Oct. 16, 1881; died, after an extended illness, at the home of her daughter, Mrs. Millis Leis, Tavistock, Ont., March 20, 1962; aged 80 y. 5 m. 4 d. On Sept. 29, 1910, she was married to Jacob R. Bender, who preceded her in death on April 23, 1947. Her husband was ordained to the ministry in 1914, and she served faithfully with him in his work. Also preceding her in death was one daughter. Surviving are 3 sons (Wilfrid, Tavistock; Cleason, Scottsdale, Pa.; and Wallace, Tavistock), 2 daughters (Annie—Mrs. Millis Leis and Violet—Mrs. Elmer Zehr, Hesston, Kans.), 19 grandchildren, and one sister (Mrs. Nancy S. Roth, Stratford). She was a member of the East Zorra A.M. Church, where funeral services were conducted March 24, by Dale Schumin, Henry Yantzi, and Elmer Schwartzentruber.

**Brenneman, Elmer**, son of Nicholas and Catherine (Erb) Brenneman, was born near

Tavistock, Ont., March 9, 1908; died at his home, Newton, Ont., Jan. 30, 1962, after a brief illness; aged 53 y. 9 m. 25 d. In 1929, he was married to Edna Leis, who survives. Surviving also are 3 sons (Kenneth, Newton; Arthur, Milverton; and Clifford, at home), one brother (Moses, Hickson), one sister (Kate—Mrs. Simon Roi, Hickson), and 5 grandchildren. Three brothers preceded him in death. He was a member of the Maple View A.M. Church. Funeral services were conducted by Chris O. Erb, Christian Streicher, and Valentine Nafziger.

**Crossgrove, Henry D.**, son of Charles and Mary (Wyse) Crossgrove, was born at Archbold, Ohio, Sept. 1, 1911; died of a heart attack at his home in Aibonito, Puerto Rico, March 16, 1962; aged 50 y. 6 m. 15 d. On Sept. 16, 1934, he was married to Stella Wyse, who survives. Also surviving are one son (Philip), 3 sisters (Cora, Midland, Mich.; Mary—Mrs. Waldo Schrock, Fayette, Ohio; and Laura—Mrs. Clarence Baer, Archbold), and 4 brothers (Franklin, Lansing, Mich.; Walter, Archbold; Ralph, East Toledo; Chauncey, Archbold). One daughter preceded him in death as the result of an automobile accident. For the past 6 years he served as construction supervisor for the Mennonite General Hospital in Aibonito, later for the church building, and more recently as maintenance engineer at the hospital in Aibonito. He was a member of the Bay Shore Church, Sarasota, Fla. Funeral services were held on March 18 at Aibonito; and on March 21 at the Central Church, Archbold, Ohio. Ministers officiating were Lawrence Greaser, Charles Gautsche, and Dale Wyse.

**Doolin, John**, son of Thomas and Mary (Higgins) Doolin, was born in Johnson Co., Iowa, March 20, 1880; died at the Mercy Hospital, Iowa City, Iowa, March 14, 1962; aged 81 y. 11 m. 22 d. On Jan. 15, 1903, he was married to Esther Yoder, who survives. Also surviving are 7 daughters and 2 sons (Bertha—Mrs. Henry Yoder, Ruth—Mrs. Rollie Yoder, Nora—Mrs. Maynard Kinsinger, and Nyle, all of Parnell; Mary—Mrs. Clayton Horst, St. Petersburg, Fla.; Alta—Mrs. Willard Marner, Sleemans, Ont.; Laura—Mrs. Wallace Eash and Erma—Mrs. Enos Miller, of Wellman; and Edward, Warsaw, Ind.), 38 grandchildren, and 47 great-grandchildren. Two children and 4 grandchildren preceded him in death. He was from a family of 13 children, all of whom preceded him in death. He was a member of the West Union Church, where funeral services were held March 17, in charge of Herman E. Ropp and Noah Landis.

**Ernst, Tillis John**, son of John and Mary (Stutzman) Ernst, was born at Milford, Nebr., March 28, 1886; died at the home of his son Hugh, Colorado Springs, Colo., March 7, 1962; aged 75 y. 11 m. 7 d. He was married to Lydia Stutzman, who died in 1960. Surviving are their 9 children (Mrs. Vergie Stutzman, Manitou Springs; Alva—Mrs. Henry Unrau, Tangent, Oreg.; Pearl—Mrs. Jack Roten, Colorado Springs; Alice—Mrs. E. L. Stutzman, North English, Iowa; Chester, Shedd, Oreg.; Earl, Hugh, Dean, and Stanley, all of Colorado Springs), one sister (Mrs. Ray Stutzman), 46 grandchildren, and 13 great-grandchildren. He was a member of the First Mennonite Church, Colorado Springs. Services were held at Our Chapel of Memories, in charge of Earl Showalter.

**Frey, Elva Ruth**, daughter of Clayton F. and Esther (Witmer) Lehman, was born near Chambersburg, Pa., April 29, 1929; died at the Chambersburg Hospital, after a six-week illness, March 16, 1962; aged 32 y. 10 m. 15 d. On Dec. 1, 1949, she was married to Marlin L. Frey, who survives. Also surviving are 2

sons and 2 daughters (Gary L., Jay M., Karen Jean, and Laura Mac), 3 brothers (Edgar W. and J. Wilmer, Chambersburg; and Richard C., Maugansville, Md.), and 3 sisters (Pauline—Mrs. Menno Martin and Catharine—Mrs. Earl Miller, Hagerstown; and Verna—Mrs. Walter Martin, Dry Run, Pa.). She was a member of the Chambersburg Church, where services were held March 19, in charge of Amos Martin, Harold Hunsecker, and Omar Martin.

**Garverick, Jesse J.**, was born Aug. 23, 1882; died at Morris, Pa., Jan. 13, 1962; aged 79 y. 4 m. 21 d. Surviving is his wife, Amanda Garverick. He was a member of the Morris Gospel Mission, where funeral services were conducted by Arthur G. Kolb and Samuel K. Landis.

**Kreider, Susan E.**, daughter of Isaac and Mary (Denlinger) Kreider, was born near Gordonville, Pa., March 7, 1870; died, after an illness of 6 days, at the home of her son, Paul D. Kreider, Ronks, Pa., March 15, 1962; aged 92 y. 8 d. Her husband, Benjamin Kreider, preceded her in death. Surviving are 2 sons (Parke M., Mt. Joy, Pa.; and Paul D.), one daughter (Esther E.—Mrs. Ervin Denlinger, Ronks), 9 grandchildren, and 15 great-grandchildren. One son and 2 daughters preceded her in death. She was a member of the Paradise Church, where funeral services were held, in charge of Amos Weaver, Martin R. Hershey, and Clair B. Eby.

**Kuepfer, Jonathan**, son of Mr. and Mrs. John J. Kuepfer, was born in Minnesota, June 20, 1893; died at his home in Brunner, Ont., Feb. 2, 1962; aged 68 y. 7 m. 13 d. He was married to Leona Follas, who survives. Also surviving are 7 sons (Aaron, Wellesley; Raymond and Levi, Newton; John, New Hamburg; Melvin and Henry, St. Agatha; and William, Milverton), 7 daughters (Mary—Mrs. Stanley Helmuth, Baden; Barbara—Mrs. Leslie Nau, British Columbia; Martha, Baden; Sarah, Velma, Dorothy, and Susannah, at home), and 2 brothers (Rudolph and Michael, Stratford). He was a member of the Conservative Mennonite Church at Millbank, where funeral services were conducted Feb. 5, in charge of Valentine Nafziger and Kenneth Brenneman.

**Miller, Lowell Elbert**, son of Dwight L. and Anna (Lohr) Miller, was born at Springs, Pa., Feb. 4, 1917; died at the Meyersdale (Pa.) Community Hospital, Jan. 20, 1962; within 2 weeks of his 45th birthday. On June 10, 1939, he was married to Alice Shoemaker, who survives. Also surviving are 2 sons (Kent and Kevin) and one sister (Lorraine, Springs). He was a member of the Springs Church, where funeral services were held Jan. 23, in charge of Walter C. Otto and Roy Otto.

**Nussbaum, Nettie M.**, daughter of Peter J. and Barbara (Schneck) Amstutz, was born near Kidron, Ohio, Jan. 20, 1898; died at her home near Orrville, Ohio, March 13, 1962; aged 64 y. 1 m. 21 d. On Nov. 3, 1917, she was married to Levi Nussbaum, who survives. Also surviving are 9 children (Laverne, Dalton; Delpha—Mrs. Irvin Linder, Louisville; Marion and Orrie, Orrville; Harriet—Mrs. Ray Noblit, Wooster; Harold, Leroy, Edith—Mrs. Donald Potter, and Vernon, all of Orrville), 31 grandchildren, and 7 brothers and sisters (Mrs. Grover Gerber and Paul, Orrville; Mrs. Amos Nussbaum, Dalton; Ira, Orrville; Dr. H. Clair, Goshen, Ind.; Mrs. George Amstutz, Dalton; and Mrs. Ivan Zuercher, Orrville). Three sons preceded her in death. She was a member of the Kidron Church, where funeral services were held March 16, in charge of Reuben Hofstetter, Isaac Zuercher, and Bill Detweiler.

**Schlabach, John**, son of Mr. and Mrs. Moses J. Schlabach, died at Kitchener, Ont., Feb. 8,



1962. He was born in Elkhart Co., Ind., 75 years ago, but spent most of his life in Ontario. Surviving are one brother (Daniel, Brooks, Alta.) and 2 sisters (Mrs. Amanda Holst, Breslau, Ont.; and Clara Ann—Mrs. Emanuel Gerber, New Hamburg, Ont.). Funeral services were conducted at the Ratz-Bechtel Funeral Home, Feb. 11, with Henry W. Opperman officiating.

**Smith, Lena**, daughter of Isaac and Mary Kurtz) Burkhardt, was born March 19, 1880; died at the Lima (Ohio) Memorial Hospital, March 11, 1961, after a three-month illness; aged 80 y. 11 m. 22 d. On March 18, 1901, she was married to J. B. Smith, who preceded her death Sept. 21, 1951. Surviving are 3 sons and 4 daughters (Beulah—Mrs. Merle Fowler, Faith, S. Dak.; Ruth—Mrs. Truman Brunk, Newport News, Va.; George, Lemon, S. Dak.; Harold, Mt. Pleasant, Mich.; Paul and Marcel—Mrs. William Brenneman, both of Elida, Ohio; and Evelyn—Mrs. John Schlosser, Newport News, Va.), 19 grandchildren, 9 great-grandchildren, and 2 sisters (Mrs. Nettie Lehman, Bluffton, Ohio; and Mrs. Ella Roth, Goshen, Ind.). She was a member of thealem Church, where funeral services were held March 13, in charge of Richard Martin, assisted by Harold Good.

**Springer, Angela**, daughter of Orval and Dorothy (Garber) Springer, Minier, Ill., was born at Bloomington, Ill., Nov. 13, 1961; died at the Illinois Research Hospital, March 10, 1962; aged 3 m. 25 d. She had been ill since birth. Surviving are her parents, 3 sisters (Ila, Bonnie, and Linda), and her grandparents Mr. and Mrs. Alvin Springer, Hopedale; and Mr. and Mrs. Ray Garber, Eureka). Brief services were held at the Davis Mortuary, March 12, in charge of Ivan Kauffmann and Len Springer.

**Stoltzfus, Aaron K.**, son of Jacob L. and Suie (King) Stoltzfus, was born in Leacock Twp., Pa., Feb. 22, 1914; died of a heart attack at his home in Salisbury Twp., Feb. 22, 1962; aged 48 y. On March 7, 1934, he was married to Suie S. Stoltzfus, who survives. Also surviving are 4 sons (Stephen S., Ervan S., Jacob L., and Aaron K., Jr.). One daughter preceded him in death. He was a member of the Rockville Church. Funeral services were held at the Millwood Church, Feb. 24, in charge of Mildred Shoup and Ira Kurtz.

**Wagner, Thirzy Ella**, daughter of Edward Benson and Deniza (Antill) Ball, was born at Harrisonville, Mo., Nov. 18, 1877; died of cancer at the Newman Memorial Hospital, Shattuck, Okla., March 6, 1962; aged 84 y. 3 m. 16 d. On May 13, 1894, she was married to Jacob Andrew Wagner, who died Oct. 18, 1949. Surviving are 5 children (Mart and Herman, Perryton, Texas; Allen and Mary—Mrs. C. C. Dixon, La Veta, Colo.; and Leata—Mrs. Lee Edge, Spearman, Texas), 12 grandchildren, 3 great-grandchildren, and 2 sisters (Mrs. Myrtle Wakefield, Hendrix, Okla.; and Mrs. Ora Ballew, Inglewood, Calif.). She was a member of the Perryton Mennonite Church. Funeral services were held at the Methodist Church, March 9, in charge of Earl Showalter, Wallace Jantz, and Duane Bruce; interment in Kirby Cemetery, Beaver Co., Okla.

**Wambold, Abram Alderfer**, son of Enos and Barbara (Alderfer) Wambold, was born at Arleysville, Pa., April 23, 1883; died suddenly of a heart attack at Souderton, Pa., March 1, 1962; aged 78 y. 10 m. 22 d. On Sept. 26, 1908, he was married to Lizzie Mininger, who died April 29, 1929. On Nov. 27, 1930, he was married to Stella (Fulmer) Detweiler, who survives. He was ordained as deacon at the Plains Church, Lansdale, Pa., on Nov. 1, 1917. He was also a member of the Board of Trustees of the Eastern Mennonite Home from

1922 to 1961. Surviving are one foster son and one foster daughter (Enos P. Delp and Mrs. Esther [Ruth] Landis), one stepson and one stepdaughter (John F. Detweiler and Mrs. Anna Mary Detweiler), one sister (Mrs. Katie Bergey), and one half sister (Mrs. Annie Delp). He was a member of the Plains Church, where funeral services were held March 21, in charge of John E. Lapp, J. C. Clemens, and Wayne N. Kratz.

**Yoder, Jonathan Kent**, infant son of Mr. and Mrs. William Yoder, Goshen, Ind., died March 14, 1961, at the Children's Memorial Hospital, Chicago, where he had been a patient since his birth, March 2, at the Elkhart General Hospital; aged 12 days. Surviving are the parents, and grandparents (Mr. and Mrs. Jonathan Zook, Canby, Oreg.; and Mr. and Mrs. William Yoder, Middlebury, Ind.). Funeral services were held at the Yoder-Culp Funeral Home, March 17, in charge of Perry Yoder and Vernon U. Miller.

**Yoder, William M.**, son of Moses and Magdalena (Plank) Yoder, was born in Iowa Co., Iowa, Dec. 11, 1883; died in his sleep at his home in Parnell, Iowa, March 15, 1962; aged 78 y. 3 m. 4 d. On Aug. 18, 1907, he was married to Lovina Edie Yoder, who died May 7, 1938. Surviving are 5 children (Ona, Merton, and Rollie, Parnell; Velma—Mrs. Emerson Swartzendruber, Wellman; and Cordelle—Mrs. Richard Yoder, Mylo, N. Dak.), 6 brothers and one sister (Harvey and Kores, Wellman; John, Phoenix, Ariz.; Emery, Kalona; Joe, Iowa City; Francis, Harper, Kans.; and Ida—Mrs. Leroy Bender, Parnell), and 17 grandchildren. One infant sister and one grandchild preceded him in death. Two boys from the Kansas City Children's Home, Jerry and Richard Karr, made their home with the family for a number of years. He was a member of the West Union Church, where funeral services were held March 18, in charge of Herman E. Ropp and John Y. Swartzendruber.

## Forward MARCH

Christ does not call His "soldiers" to retreat. Neither does He call them to "hold the fort." There is only one direction for Christians—forward!

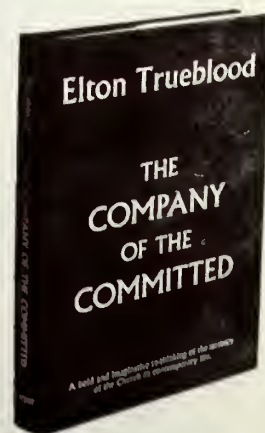
Do you as a Christian sometimes feel that you are getting nowhere, even going backward? Do you wonder why God has little work for you? Are you vaguely disturbed that Christianity in general has little effect on anyone? Is your religion lifeless? Would you like to do something, but don't know what or how?

If these questions describe your feelings, you need to read **The Company of the Committed** by Elton Trueblood. You may be startled to find that there is a very hot war to be fought and that you are needed desperately. The battle will not be easy, nor will it be accomplished in your lifetime. But, you will serve and fellowship with other dedicated "soldiers" for the glory of your King.

Enlist today in **The Company of the Committed**.

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The American Cancer Society, in an effort to learn why teen-agers smoke, invited 90 students from junior and senior high schools in the Washington area to a conference. So long as cigarette smoking is a common and socially accepted habit, the teen-agers agreed, it will be difficult to keep them from starting the habit, no matter what the risks to their future health. A Washington chest surgeon told the students: "My work would be reduced by 90 per cent if nobody ever smoked. There is no longer any doubt that cancer of the lung is closely related to cigarette smoking. Furthermore, smoking is also a positive factor in most other chest diseases, heart disease, and other health problems." Discussion groups showed that teen-agers smoke to gain social status, to be one of the crowd, on account of the influence of parents who smoke, to get attention, to have something to do, and as a rebellion against authority when parents disapprove of smoking.

\* \* \*

Former President Eisenhower does not plan to build a shelter at his Gettysburg farm, since his family may not be there at some moment of danger. "I wouldn't want to take refuge in the shelter with part of my family exposed. I just wouldn't want to be left in that kind of world," he says.

\* \* \*

More than 15 per cent of Japan's universities are sponsored by religious bodies. Of the religious universities, 60 per cent are Christian. Christian universities have a near monopoly in higher education for women.

\* \* \*

Liquor sales established an all-time high in the United States during 1961. So did the results of liquor consumption. The volume of liquor sales increased while the per capita volume remained steady, indicating that the nation is acquiring more young drinkers—along with more drunken drivers and more alcoholics.—*United Evangelical Action*.

\* \* \*

Tobacco sales were up in 1961 to set another record high. This is the fifth consecutive year in which tobacco sales have moved to new highs in spite of repeated warnings by government and health officials that tobacco has a causative relation to lung cancer and heart disease.—*United Evangelical Action*.

\* \* \*

The Pennsylvania law requiring Bible readings in the state's public schools was ruled unconstitutional by a Federal District Court. The practice of daily recitations of the Lord's Prayer was also ruled unconstitutional. The court decision said, "Pennsylvania has seen fit to breach the wall between church and state." The decision is being appealed.

\* \* \*

The recording of the entire New Testament portion of the New English Bible will soon be released by the John Milton Society, an agency that provides services for blind persons. Recorded by Robert J. McCracken, minister of the Riverside



## ITEMS AND COMMENTS

### BY THE EDITOR

Church in New York, the series of 15-18 long-playing records will be known as the Memorial Talking Book Edition. The records will be used by blind ministers, Sunday-school teachers, laymen, and churches that have a ministry to their blind members.

\* \* \*

Canadian Postmaster General William Hamilton has decided not to issue a postage stamp commemorating Christmas because of the government's policy of promoting religious tolerance and respect. Mr. Hamilton told the House of Commons that it had been a long-standing policy not to use religious subjects on Canada's postage stamps.

\* \* \*

Methodists in the United States established 497 new congregations in the past three years. But there was a net gain of only 14 new churches, as a number of congregations were discontinued through merger and abandonment.

\* \* \*

Church construction in 1962 got off to a good start with \$80,000,000 worth of construction put in place in January in the United States. This was the same level of building activities recorded for January '61.

\* \* \*

The president of Mexico, Adolfo Lopez Mateos, attended the dedication of a hospital in Cuauhtemoc, on which Mennonites from Mexico and the United States have worked for years. Cuauhtemoc is the trading center for 16,000 Mennonites.

\* \* \*

Methodist Bishop Corson of Philadelphia said that the Federal Court decision barring Bible reading from Pennsylvania schools "will be a serious blow to the public schools." If the Federal District Court's decision is permitted to stand by the United States Supreme Court, he said, it will have "revolutionary effects upon the entire system of public education, as well as upon the meaning of separation of church and state." The bishop said that thousands of

Americans do not want the recognition of religion denied their children in a system of education which shapes their lives and their concepts so completely. To deny this recognition, he said, "will inevitably increase the agitation for parochial education."

\* \* \*

Scholars at the Hebrew University in Jerusalem have hailed as of "the utmost importance" the disclosure that a Dead Sea scroll unrolled at the Palestine Archaeological Museum in the Jordan-held Old City contained 36 Old Testament psalms in the Hebrew text, among them the apocryphal Psalm 151. Measuring more than 14 feet long and six inches wide, the newly unrolled scroll is believed to be the Book of Psalms used by the Essenes, a sect living on the west coast of the Dead Sea. Discovered in 1956, it dates from the first century A.D.

\* \* \*

Kyle Haselden, managing editor of the *Christian Century*, says that the social gospel in American Christianity is dead and so is the church's concern with social problems. Among the reasons for the death of social Christianity, he said, were: (1) The narrowness of its concern. "It concentrated almost exclusively upon economic problems of war, imperialism, race, democracy, and the use of force." (2) A lack of theological motivation. (3) Too close identification with Marxism. (4) "Theological waves which dropped on humanistic optimism a corrective fallout of sober pessimism about the sacredness and the perfectability of man and his institutions."

\* \* \*

The magazine *Soycam-amyaa* (Messenger) is a bimonthly paper serving the Lengua Indians in Paraguay. It is edited by Missionary David Heinz. The paper, with an edition of 150 copies, has completed its second year.

\* \* \*

The Roman Catholic pope has named ten new cardinals: three Italians, two Latin Americans, and one each from Ireland, Portugal, Belgium, Syria, and Spain.



# Gospel Herald



"THE LORD IS RISEN!"  
"HE IS RISEN INDEED!"



TUESDAY, APRIL 17, 1962  
VOLUME LV, NUMBER 16

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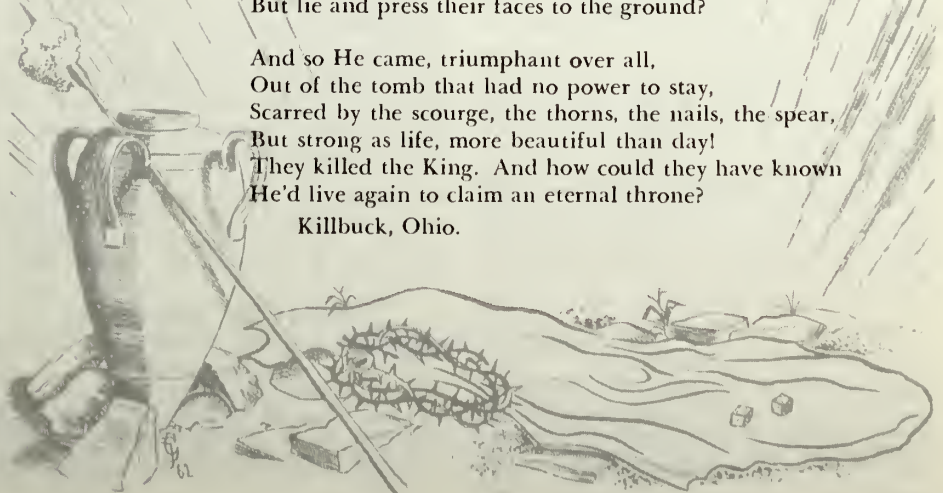
*By Lorie C. Gooding*

He died. And so they thought, "We're through with Him.  
He'll never claim a kingdom any more."  
They put Him in a tomb, and sealed it up,  
And set a guard of soldiers at the door;  
And laughed at Him; and turned and went their way.  
How could *they* know there'd be an Easter day?

But they were wrong. For what can soldiers do  
When flaming swords of God stand on each hill?  
When altars are unveiled, and rocks are rent,  
And tombs unsealed, obedient to His will?  
What can they do when God is all around  
But lie and press their faces to the ground?

And so He came, triumphant over all,  
Out of the tomb that had no power to stay,  
Scarred by the scourge, the thorns, the nails, the spear,  
But strong as life, more beautiful than day!  
They killed the King. And how could they have known  
He'd live again to claim an eternal throne?

Killbuck, Ohio.





# "Man Meets Easter"

BY EDWIN RAYMOND ANDERSON

I would like to sketch a portrait in words. And who can tell? It might be a reflection of yourself.

It might prove uncomfortable, set you to thinking.

It is Easter day, and an important one for Mr. Jones. He had always observed it, and today certainly would prove no exception.

First he will rise early and bedeck himself in the brand-new clothing which he purchased only last week from the big downtown department store. Then he will set out for church; this together with Christmas will mark the "high spot" of his attendance.

On the way he will pass the florist shop at the corner. He must stop to admire the lilies in their lovely window floral display. Yes, he must order some to be sent to his home, for after all, do not Easter and lilies go together?

Of course, there is the pet shop across the way; it will not do to forget that! It would be so cute for the children to have a pair of rabbits in the back yard, for do they not also speak of Easter?

Yes, indeed, Mr. Jones reminded himself, Easter would be just another day, another dreary spot on the old calendar if it were not for the lilies—and the rabbits.

Quite a few people going to church this morning—quite a few. A parade of new clothes and new hats; nothing old in the lot. Mr. Jones marches solemnly inside, and is softly and gently ushered to a most comfortable pew. The choir is singing—something about "Christ Is Risen"—very fine, trained singing, but somewhat vague. And he didn't know what the minister was saying, but then, he really wasn't paying too close attention. After all, he was in church, new suit, and with all of that, a sense of vague comfort blanketing him.

Oh, yes, he must remember to gather the lilies and pick up the pets, and with that the day would be complete; then it may be dismissed from mind and calendar.

Recognize yourself?

For far too many, Easter is only this and nothing more. So far as their soul is concerned, Christ hath both died and risen again in vain.

You are well pleased to have new clothes, but too proud to recognize that you stand undone in filthy rags (Isa. 64:6) in the sight of a holy God. The great need is to

be clothed in His righteousness, faultless to stand before the throne.

Christ has indeed risen, but you have not; you are yet dead in your sins (Eph. 2:1), and need to be born again (John 3:3; 11 Cor. 5:17) into newness of eternal life. You may fondle the lilies, but totally forget the grace and glory of Him who is the Lily of the Valley. S. of Sol. 2:1. You may pick up rabbits by the score but totally disregard the great Redeemer.

Lo, this is the Day of Resurrection, and may you this moment know the blessed miracle of a personal resurrection! Too long have you lain in the tomb of your many and mounting sins, and too long may, ere long, become too late. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14), for of a solemn truth, "now it is high time to awake out of sleep" (Rom. 13:11).

Yes, it is a good thing to go to church on Easter with its resurrection remembrances, but believe me, 'tis far better to go beyond church to Calvary; then one may rightly rejoice at Easter!

Hartford, Conn.

## Our Readers Say—

I did appreciate the article, "Let's Publicize" (Feb. 20). A small church near us has a "big brother" that comes about once a month and no one knows about it but the minister, deacon, and families. . . .

Concerning the editorial, "The Balcony View" (Jan. 2), why not lock the doors to the balcony until all the other seats are taken, and then, if necessary, open it and have some church official also up there to discourage irreverence? It should be no sin to sit in the balcony at any time if there is respect for God's house.—Lydia Beach, Edmore, Mich.

As an ardent reader of the GOSPEL HERALD I have received help many times from the very timely articles which appear in its pages. However, "What It Means to Be a Mennonite" (Feb. 20) has prompted me to write.

The first phrase in the article says, "Mennonite has always been the name of those who are Christ-following, Bible-believing, Bible-practicing people."

Where does this leave our born-again, Spirit-filled brethren and sisters of other denominations, many of whom put us to shame when it comes to speaking and witnessing for our Lord? I read in my Bible that "whosoever shall call upon the name of the Lord shall be saved," and "whosoever believeth in him should not perish, but have everlasting life." . . .

The article makes mention several times of our creed. My concern is that we have the creed; the Bible has, after all, the same message for all mankind. Reference is made to Rom. 12:1, 2. I would like to add verse 3.

Humility dwells in the heart, not something to put on and take off as we choose. . . .

I wonder how many unsaved souls could be brought to the Light and saving power of Jesus' blood in the time we spend studying the lives of each other, instead of studying our Bibles, praying, and witnessing for Him.

How about an article on "What It Means to Be a Christian"?

—Mrs. Vera Shantz, Zurich, Ont.

I write concerning the article, "What It Means to Be a Mennonite" (Feb. 20). Much of what Bro. Oswald says is undoubtedly true. And as pilgrims on our way to that better country we need to be admonished lest ". . . the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful."

However, the impression was left that culture is necessarily anti-Christ and unchristian; and that our creed to be the same in principle must of necessity be always expressed in exactly the same way regardless of the impact, or lack of it, on the surrounding culture. This leaves us with the impression that if we would be true to Christ and our creed, we must go back to the horse-and-buggy days. This, of course, is not true.

Here I should like to quote from an article in *Christian Living*, "Our Faith in Farming" (March, 1962), by Howard D. Raid (with his permission). On page 17 at the conclusion of his article he states: "Then why change this pattern? This, however, is not the right question. We are not changing our faith; the world is changing. . . ."

"There is a very important role which we must play as conservers. This continues regardless of the changing conditions. The mission of the church today must be to interpret the deep spiritual values of life, for present conditions as well as future. . . . This does not mean that we change the message, but it does mean that we be willing to change the methods and procedures to get the message across. [Emphasis mine.—A. K.]

"Our present economic life does not reinforce our faith as agriculture did during the past four centuries. Now we are up against it, as the Anabaptists were, to express our abiding faith in creative, satisfying ways. Our response to this challenge will determine our usefulness in Christ's kingdom." We will do well to ponder how effectively we have been and are meeting this challenge.

—Archie Kauffman, Lebanon, Oreg.

I enjoy many of your good articles in the GOSPEL HERALD. The article on "What It Means to Be a Mennonite" (Feb. 20) was well worth reading. I think it is good for all of us known as Mennonites to examine ourselves and consider whether our creed and practice are in accord with each other. Let us be true to our Biblical beliefs and practice them as a means of Christian growth.—Mrs. Rufus Amstutz, Dalton, Ohio.

We have appreciated the GOSPEL HERALD in our home since our marriage and we would not want to be without it.—Dorothy Schwartzentruber, Milverton, Ont.

## GOSPEL HERALD

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## *A Russian Easter Incident*

Not less than before, we may be sure that in communist Russia this Easter will be heard the usual hearty greeting, "Christ is risen!" And the enthusiastic response, "He is risen indeed!"

Karl Heim, in a book only recently translated (*The World: Its Creation and Consummation*, Muhlenberg), gives a glorious incident of the survival of faith in Russia. It was shortly after the revolution at a mass meeting of workers in Moscow. There was to be full freedom of discussion, but with time limits. One speaker after another set forth the arguments for materialism and the classless society.

The leader asked confidently whether there was anything to be said on the other side. A small, undernourished priest asked for the floor. "Only five minutes," the leader warned. "I won't need five minutes for what I have to say," replied the priest.

He began: "You have heard the arguments for the new world view. But, my dear brothers, *Christos voskres!* (Christ is risen!)"

Everybody expected his Christian exclamation to be howled down with ridicule and laughter. But from thousands of throats burst the phrase which climaxes the Russian Easter night service: "*Wo istino voskres!* (He is risen indeed!)"

Deep in the hearts of these people, all but overcome by the arguments of the technological age, was the subconscious faith in the truth of the Christian faith, in the assurance that in spite of all godless propaganda, the fact of Christ's resurrection was unanswered and unanswerable. That faith ceded only to be proclaimed to find a new ready response.

So it will ever be. The Easter fact stands. When men have spoken their doubts, they still have no explanation of the empty tomb. When rationalism and unbelief has routed its defiance, the risen Christ still stands, demanding men's belief. That Christ arose is the historic fact which cannot be denied. This is the most important thing that ever happened. For in this triumph over death Christ demonstrated that He is Lord indeed. By that resurrection death, the last enemy, was defeated. By that resurrection Christ was proved to be the Son of God and the Saviour of the world. By that resurrection redemption was won. By that resurrection the triumphant consummation of all things was forest.

So, when Satan and his evil forces seem

to be winning the battle, shout it forth: "Christ is risen!" When the age seems long and the promise long in coming to fulfillment, chant it with assurance: "Christ is risen!" When unbelievers scoff and atheists howl, answer with "Christ is risen!" When so-called religious leaders rationalize and spiritualize the Easter Event, let us stand on this: "Christ is risen!"—E.

## *The Heart-Knower*

Twice in the Acts of the Apostles God is called the "heart-knower," a single noun in the Greek. 1:24; 15:8. This concept of God is in agreement with Old Testament assertions: "I the Lord search the heart . . ." (Jer. 17:10). Cf. Jer. 11:20. The intimate searching of men's secret thoughts is a part of the divine faculty.

And so in the New Testament with respect to Christ. He is described in Rev. 1:14 and 19:12 as having eyes of fire, which can burn right through every flimsy evasion, every hiding barrier. He begins His messages to the churches in Rev. 2 and 3 with the assertion, "I know."

Particularly to the church at Thyatira, where vile practices were being indulged in secret, He emphasized that He is the Son of God, whose eyes are like a flame of fire. When He judges their sins, all the churches shall know that He is the one who searches mind and heart, piercing through to what really is, and burning through every shallow excuse.

It was so during His incarnate ministry. He knew what the men about Him were thinking. He anticipated their questions and their conclusions. "He knew what was in man" (John 2:25). Peter burst out, "Lord, you know everything" (John 21:17, RSV). And if the earthly Jesus was capable of such clear-sighted scrutiny, how much more should the risen Christ know all the secrets of men?

This discernment is a part of the judgment assigned to Christ by the Father. What He sees will be clear to those He judges in the Last Day. But even now His judgment is at work. We are brought to repentance and to moral change as we realize that He knows us through and through, that He sees motive and thought and deed as we ourselves cannot know them. We give up our defensive excuses as we look into His improving eyes.

We have a heavenly Supervisor. His eyes never sleep. His discernment does not falter. His judgment is never in error. He is the heart-knower. We cannot hide from Him. We cannot deceive Him. We cannot talk ourselves out of the judgments He pronounces. To know that His all-seeing eye is ever upon us is a powerful stimulus to holy living. All that we know, He knows. And more.—E.

## *The Road to Calvary*

BY DAVID Z. WEAVER

*Then delivered he [Pilate] him [Jesus] therefore unto them to be crucified.—John 19:16.*

The only begotten Son of God! To be crucified! Was Pilate the one to decide this crucifixion? He knew Jesus was innocent of the charges made against Him. Hadn't even his wife told him not to have anything to do with this innocent man?

Pilate yielded to the demand of the Jews because he feared for his political position. As Jesus stood there to receive His sentence of death in this cruel manner, He knew this was the only way to bring redemption to mankind—by dying for the sins of the people. Even though Pilate gave permission for the crucifixion of Christ, this was planned and decreed in the courts of heaven long before the foundation of the world was laid. 1 Pet. 1:20.

Herein is supreme love. Before God created man, He knew that man would need redemption. And He planned this great act of love, knowing that He must become flesh and blood to redeem sinful man. This was the beginning of the road to Calvary.

While the unfair trial of Jesus was taking place in the judgment hall, there was a commotion in the courtyard of the city prison. Three crosses were being made. The sound—the resounding of hammer blows was heard by three convicts condemned to death, and they trembled in fear, knowing that the crosses were being made for their crucifixion. But hark! The sound of the jailer coming up the hall, and the turning of the key in the lock! Had their hour come? What was that the jailer said? Barabbas! Did he hear correctly? Yes! Barabbas, you are free. Free? He is a murderer—freed by the decree of Pilate? How could that be? One, Jesus, was going to carry his cross to Calvary's hill. The cross that was built for Barabbas, a murderer.

Side by side with the two thieves He was led up the hill to the place of a skull. Every step He took toward that dreadful place meant a step of freedom for Barabbas.

Now look! See Him hanging there! The flesh of His hands is torn; blood is dripping



from His hands that were pierced by the nails, from His head that was pierced by the thorns. See the look of agony on His face; hear the groans of pain escape His lips that are parched and dry. Hear Him cry, "My God, my God, why hast thou forsaken me?" And at last, a loud cry—then death. But at that moment the elements react—the veil of the temple is rent from the top to the bottom by hands unseen, the earth quakes, rocks are rent, and graves are opened! Men tremble in fear. The centurion cries out, "Truly this was the Son of God." Yes, you were there too! Did you see it happen? You were there in your sins—or rather your sins were there.

The road to Calvary was the road to death for Jesus, but it was the road to life and freedom for you. Yes, it almost seems as if it were my cross He carried to the place of a skull. If it had not been for Jesus, surely I would have had to die for my sins. But praise the Lord; He died for me!

Macon, Miss.

## Decisions

By STANLEY C. SHENK

A farmer was highly pleased with his new hired man. The fellow was a tremendous worker. He could plow, cultivate, get in hay, and do the milking with speed and skill. One morning, a month or so after he arrived, the farmer led him down to the basement and showed him an enormous pile of potatoes and three empty bins. "I want you to sort them," the farmer said. "Put the good potatoes in the

No. 1 bin, the bad potatoes in the No. 3 bin, and the doubtful potatoes in the No. 2 bin." Whereupon the farmer left.

An hour or two later he went back to see how things were coming along. He found his hired man stretched out unconscious on the concrete floor, with big beads of perspiration standing out on his forehead. The farmer dashed water over him, and brought him to. The hired man sat up, rubbing his face with both hands. "What's the matter?" asked the farmer. "Can't you do this kind of work?" "Yes," replied the young laborer, "but it's these *decisions* that's killing me."

Decisions *can be rough*. No question about it. And the average young person must make the four biggest decisions of his life before he is 25. He must decide what to do about the claims of Christ, what church (if any) he will join, what type of work to pursue, and who to marry (or whether to marry at all). All of these decisions are of lifelong importance. Any one of them, if made wrongly, can be an obstacle to both usefulness and happiness. And if we make the wrong decision on the claims of Christ, we shall pay the forfeit for all eternity.

How can one be sure of making these decisions wisely? To this question there is no one single answer. However, there are several general answers that tend to point the way. First, sincerity. Sincerity is simply a matter of following what seems to be the right path, and of scrambling back onto it when we suddenly realize we've gotten off. Second, a willingness to receive counsel from intelligent Christian friends. Third, a willingness to use what someone has called "sanctified common sense." We all have at least a measure of built-in common

sense, and if we have properly made the first of the above four decisions, namely have accepted the claims of Christ upon our lives, then we have to some extent a *sanctified* common sense. This then will stand us in good stead for tackling the last three decisions.

Looking at the matter now from the negative side, there are several types of young people who are pretty certain to choose unwisely in at least one or two of the four areas. These are as follows:

1. The person who is scornful toward his parents, his teachers, and his preachers. Such a one is likely to have a pattern of emotional reaction. What he is reacting against may (or may not) be off the beam, but the fact remains that truth is seldom found by a process of reaction. Truth and common sense are usually associated with "the golden mean" concept and middle-of-the-road attitudes, and thus are not found by one who is swinging in emotional reaction from one extreme to another.

2. The person who plans to be a good moral citizen, but who has decided that he and God will have to go separate ways.

3. The person who is associating regularly with a number of friends who are spiritually careless, and who is more concerned for their good opinion than for the approval of his conscience.

4. The person who fails to gain an increasing degree of control over his bodily appetites.

5. The person who has a devil-may-care attitude, and whose main ambition is to have a fling, "because you're only young once."

6. The person with average or above average ability, but who is simply wasting time in high school, and who can't wait to get out so that he can "really live."

—Herald Youth Bible Studies.

## Our Mennonite Churches: Sharon



The Sharon Church, near Guernsey, Sask., was built in 1911 and enlarged in 1953. In 1961 the unused Waterloo schoolhouse was annexed for additional facilities. The present membership is approximately 185. Stanley D. Shantz is the pastor.

Parents sometimes do not realize the damage they can do their children when they ridicule their enthusiasms. Mrs. Oteline Compton, mother of Arthur Compton, the Nobel prize winner in physics, tells the following on this subject: "The mother or father who laughs at a youngster's 'foolish' ideas forgets that those ideas are not foolish to the child. When Arthur was ten years old, he wrote an essay taking issue with other experts on why some elephants are three-toed and others five-toed. He brought it to me to read, and I had a hard time to keep from laughing. But I knew how seriously he took his ideas; so I sat down and worked on them with him." Later, Arthur said to his mother in recalling the incident, "Mother, if you had laughed at me that day, I think you would have killed my interest in research." In all probability, that one laugh would have lost to the world one of the great pioneers in science.



# Some Costs of Acceptable Service

By Titus Martin

Many of us have come to value a thing by its cost. There may be some truth in the saying, "You get what you pay for." Yet not always, for some of us have a distorted knowledge of values. Some things we value highly are not always the best for us physically or spiritually, nor do they bring glory to God.

Does God value our gifts and service by what they cost us—by the sacrifices we are willing to make? I believe the Scriptures answer yes. As Christ was sitting over against the treasury watching the people give alms (He still watches), the record says that the rich of their abundance gave much. He took note of a poor widow who gave two mites and said she gave more than all the rest, for she gave her all—even all her living. In terms of money value she did not give more than the rest. We must conclude that God does value our gifts by the sacrifices we are willing to make. In Old Testament times God was very much displeased when they offered the sick, the lame, and the blind.

It costs God the best that heaven had to bring about our salvation, and it will cost us our all to receive this salvation, and render an acceptable service to Christ. We have in David a beautiful example. David sinned when he numbered the people and God sent pestilence upon them. After he repented, God sent the prophet to tell him to rear an altar on the threshing floor of Araunah the Jebusite, and the plague would be stayed. Araunah offered to give the threshing floor to David without cost, but David said: "I will not offer burnt offerings to the Lord my God which cost me nothing" (RSV).

What will it cost us to render an acceptable service to Christ? First, it will cost us our pride and self-sufficiency. The Scriptures say, "God resisteth the proud, but giveth grace unto the humble." The Apostle Paul's manifold labors he attributes to the grace of God. Since Paul's labors were the result of God's grace, we cannot expect to do anything worth while without this grace also.

The proud have no promise of this grace, and so it behooves us to get rid of this sin. Pride is a sin most of us have to guard against, perhaps more than some of us would like to admit. It has been said that those refusing work in the church, claiming lack of qualifications, may be some of our roughest members. They would feel humiliated if they would make a mistake, or could not do it as well as some others.

Again I see the possibility that some of our more gifted men may not be willing to

use our less talented brethren. Recently I heard a very gifted and much-used brother say about one when he started in a work, "I was ashamed." He added, "I am not ashamed today." Being a farmer I know sometimes I would rather have done a job myself than let the boys do it. But how else could they learn? John in his first attempts cannot teach a Sunday-school class as well as James who taught for years, but John also needs the experience. James must help John get the experience.

Some of us need to change our thinking on the values of life and rebudget our time. Christ says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." We must be on our guard lest material things have first place in our life, and receive more time than they should. Apart from the varying length of life, we all have the same amount of time, having the same number of hours in a day. The reason some get more done is that they budget and use their time more wisely.

Again, for many of us it will require a new purpose in life. Our interests are often very selfish. Many times as we contemplate a work our first thought is, What good will I get out of it—will I receive some honor of men? Our primary purpose in life should be to lead souls to Christ and build them up in Him. Let us never forget that all we do should be done to the glory of God.

Another thing it may cost us is that we give some of our responsibilities to others. While this applies to all, it especially applies to older people. Sad indeed when those who have lived a very useful life, and whose powers begin to fail, are not willing to retire from their work gracefully.

There is also the danger that the young are too forward, and forget that the experience of the old has fitted them to give the young wise counsel. Sometimes the old may become discouraged and feel there is nothing for them to do. Among other things they can always pray, and a praying man is never a useless man.

Again, some of us ought to learn to be more time- and space-conscious. Many a sermon would have done more good if it would have been shorter. We cannot say everything on any subject, though we speak for hours. This applies to the printed page also. I regret that some articles of our most gifted men, who write very well on a much-needed subject, are of such a length that many will not read them. I think it is generally agreed that long articles are not widely read.

I wonder why we cannot have these im-

portant issues given in shorter articles. Articles that are not read do not teach or edify, and the Apostle Paul says he would rather speak five words that teach others, than ten thousand words in an unknown tongue, or to paraphrase, that are not read. A speaker once said, "The shorter the time to speak, the more time I need in preparation."

Yield all to God and in His strength go forth when and where He leads, all for His glory and the upbuilding of His church, and you will render a service that at the end of life will bring His "Well done." What else matters then?

Bird in Hand, Pa.

## Your Response to WDBS Requested

Probably you wonder what WDBS stands for. Weekday Bible School is the answer. By that we mean a graded Bible teaching program for the children in your congregation on the night of the weekday adult activity. Too often there is nothing to attract the children to the weekday services, or if they come, there is nothing well planned for them to do.

What do we want you to say in your response? Do you sense a real need for Mennonite WDBS? Do you see enough need for it that you believe you will use the materials when they are available? Do you now use such materials provided by some other denominational printing concern? Tell us frankly how much need there is, and how practical you believe it is to go ahead with preparing a WDBS curriculum. We need to hear from many persons. Please do not wait for the other person to write; it is your response we need.

For some years the Commission for Christian Education has been planning to produce and give to the Mennonite Church a good WDBS curriculum. A lot of planning and work has gone into this task. Now we are at the place where a lot of work and money must be put into the undertaking to pay for writing lessons, printing materials, and working out a sales program.

We have gone this far with the preparation of a curriculum because many people were sure it is a good thing and there is a great need for it. At this point we are eager to look at the needs once more and give you an opportunity to help us see the true picture as it is. Please write and tell us what you believe we need and how your needs can be best served. Thank you.

Noah G. Good,  
Secretary of Weekday Bible Schools  
2180 Mill Stream Road  
Lancaster, Pa.



# Easter

BY C. WARREN LONG

"But at the first signs of dawn on the first day of the week, they went to the tomb. . . . They discovered that the stone had been rolled away from the tomb, but on going inside, the body of the Lord Jesus was not to be found. . . . Two men . . . dressed in dazzling light . . . spoke to them, 'Why do you look for the living among the dead? He is not here: he has risen! Remember that he said to you, while he was still in Galilee—that the Son of Man must be betrayed into the hands of sinful men, and must be crucified, and must rise again on the third day'" (from the Gospel of Luke, Phillips.)

On Easter our faith breaks out into music: "Christ the Lord is risen today." This joyous news put people into motion. Peter and John and the women all ran to the tomb to see for themselves. In all the stories of the resurrection there are fast footsteps and breathless expressions. Good news just cannot walk. It runs. The impact of the resurrection message has taken men and women (missionaries) into the uttermost part of the earth. This message has shaken the earth for nineteen centuries.

On this Easter day let us pray that new life may come to our world—wounded, broken, disillusioned, and despairing. Lift up before the hungry people of the world the risen Christ. Let the empty tomb move us quickly to bow in homage. Pray that God will help us to see that Christ is Lord over death, that Christ the Redeemer will come to our torn world and revive and heal it by His mighty power. As we pray, let us claim Christ as our risen Lord, who will show us the way to live, and will guide us with His Holy Spirit. In the name of Christ. Amen.

Tiskilwa, Ill.

## The Boy and the Spotlight

BY MRS. FERRIS BRIDGE

The boy was judged guilty and placed on probation. One of the terms of probation was that he attend church regularly. The judge didn't name any particular denomination or building. Suppose he comes to your church—to my church this Sunday.

He comes in to sit beside our sons and daughters. He is considered "tough." Even his clothing suggests boldness and his manner is rude. Probably this is his first exposure to Christianity inside a church. Watching from the background, we detect the interest and somewhat fascinated admiration from our usually quiet, decorous young people.

Now let's turn the spotlight on our reactions. All right, I'll be first. To my shame, encroaching on the sense of worship and the joy in the possibility of another soul finding salvation, come disturbing thoughts. My daughter is growing up to marriageable age. What effect will this boy have on my impressionistic son? Should I welcome him to our home this noon, or greet others here first? Probably the pastor or one of the other members could handle the situation better, and maybe they would extend the invitation first. His home life must be terrible. Would he ask our children to visit his home in return? May God have mercy on me!

It is your turn to sit under the spotlight, and it is right. . . .

Does the above situation seem impossible and unrealistic? Are we set apart from delinquents and their crimes? Maybe a judge's delinquent won't be walking into our church Sunday, but are there any in the community? What are we doing to help them and their families according to God's Word?

We say that our Christian lives are the only Bibles some people have ever seen. Yes, we may tremble, but we must have the faith to let God use us and our families as He sees fit, and pray for the strength, the understanding wisdom, and the love that we need to truly live in this world today.

Bridgewater, Vt.

## Modern Christianity

BY ONEIDA M. YODER

"Well, what do you think of it?"

"I can't make any sense out of it. I can see the lines, the colors, and the brush marks, but it just looks like a picture of confusion to me."

"You are standing too close to it. When you stand so close, you see the brush marks too well. To see and understand modern art you must view it from a distance. Come back here and I will explain it to you."

"See those lines? They indicate a person searching for something. The glow you see above the lines is the peace which the person is seeking."

"But what do all the dark spaces mean?"

"That is something which the painter borrowed from another artist. I believe it signifies the confusion which the person is trying to escape. Really, modern art isn't too difficult to understand once you have it explained to you."

"Maybe so, but I prefer something which doesn't have to be explained."

\* \* \*

"Do you think you will like it?"

"I can't understand it. They seem to talk a different language than I do. The words

are there, but when I try to connect them with the actions, I get all confused."

"That is probably because you are too near them. You have to look at Christianity from a distance if it is to make any sense. When you are close, you see the human side of the people too clearly. But when you stand off a ways, you can see what a wonderful thing Christianity is."

"Stand here and I will explain it to you. See how quick they are to help their brother; that is the love of Christ which they practice. That glow which you see is the result of attending church each Sunday morning and evening."

"But what are the dark areas? They seem to be getting larger each time I look."

"That is just something which they have borrowed from the world. It helps them to communicate better. But see on the opposite side, how the bright gleam balances it. That is a result of tithing, of sending Christmas bundles and money overseas. So you see, Christianity is a wonderful thing. It isn't hard to understand if you aren't too close and if you learn to speak the language."

"Yes, but I would like something I can get close to and understand myself."

\* \* \*

Is this a picture of Christianity today? Do we become so involved in learning the ways of the world so we can communicate with them that we are like them in every respect? Has our religion become so mixed with the things of the world that it is a confused mixture that must be observed from afar? Do we have to tell people what we are trying to say or is our faith clear enough for them to see for themselves?

God said we are to be a "peculiar people," His very own, in our interests. We are to be interested in the spreading of the Gospel, the saving of souls, and the attaining of eternal life, not art, music, drama, or public speaking. If the latter things are our chief interests, we have nothing new to offer the people of the world and they must go elsewhere in their search for peace.

There is nothing wrong with these interests in themselves, but when we get so involved in them that they become the end rather than a means to the end, then it is time to re-examine our motives. Are we truly interested in being able to communicate with the world or are we trying to keep from being too different? Let us make sure that our faith is not so mixed with the things of the world that it presents a picture of confusion to the onlooker.

If Christianity has lost its clearness, how shall it again become clear? It is therefore good for nothing but to be used as a title for a religion and to be cast out, ignored and laughed at by all men.



## How Big Is a Risk?

BY ELIZABETH SHOWALTER

Farmer Menno decides he needs another cow. It doesn't pay to buy scrubs, he says; even Grandpa knew that. Or grades; Dad knew that. Nothing less than a purebred from a really good line will do. Since I'm not up on lines, we'll say that Farmer Menno brings proudly home Victor's Maribelle Victoria of Victorland Farm. A beauty, if there ever was one. Alas, Maribelle jumps a barbed-wire fence to eat the greener corn on the other side and has to be sold for beef. But everybody has to take risks. It's a part of a farmer's life.

Mary Menno wants a cat. Papa says all the cats around die sooner or later from distemper or whatever it is. (I'm not up on cats.) And it costs money to have a cat immunized. (Or is it inoculated?) Sure, Mamma says, but every child needs a pet, and since they have to pay the veterinarian anyway, this might as well be a good cat—Kathy Jones has an Angora and Denise Johnson has a Persian. You guessed it. In the end Mary has a Siamese named Blue Boy. Alas, a car is the end of Blue Boy. But after all, everybody has to take risks. Even children have to learn that.

Mr. P would like a scholarship to America. Having come up through the ranks of the leading industry of his emerging country, he is interested in sociology and labor relations. He hopes to work with the youth of his city who are subject to the "awakening sickness" you read about in different magazines. And don't miss reading "The Boy Who Walked to America" in *Reader's Digest*, February, 1962. (Don't Mennonites have a Committee on Economic and Social Relations?)

Mr. O wants a scholarship to study theology. Being from a line of warriors, the problems of peace trouble him sometimes. (Don't Mennonites have a Committee on Peace Problems?)

Mr. S, a leader, sees the need of better preparation for his ministerial duties. Mennonites have many Bible schools.)

Mr. M, though an editor in a publishing house printing in 40 languages, is carrying on with inadequate training. (You heard, perhaps, that the Mennonite Publishing House gives practical training to nationals and missionaries sent there by various organizations.)

But foreign students are a risk, we hear. Who knows, they may just want to stay here once they get here. Or impose on us. Or get impossible ideas. One never can tell. And are they Mennonite?

Well, no. On the other hand, in Mr. P's country a political hothead may take the place that Mr. P can fill. The tinder is dry here; the spark need not be big.

The government is slowly pushing shut doors to missions in Mr. O's country. He will have opportunities long after the missionaries leave. Men like Mr. S need training in a land where Moslems and Christians bid for the attention of educated pagans who see that either religion is an advance to what they have practiced. And Mr. M is located at a strategic point, not open to us.

Remembering the reasonableness of investing in the cat and the cow, who can afford *not* to invest in men, in history, in human destiny?

Goshen has 19 foreign students enrolled; E.M.C., 12; Hesston, 4. All can use more funds. Mr. A (who wants to study agriculture) writes: Could you send us your prayers? Could you tell some more friends that we need their prayers to join ours? I firmly believe what Robert Moffat once said: "Prayer is the hand that moves the world, but the fingers of that hand are consecrated men and women."

Should prayer move your hand toward your pocket, don't stop it! Write your convictions and your check to the dean of any of our schools. It's as simple as that.

Goshen, Ind.

## A Wonderful Lord!

BY MELVIN STAUFFER

Is Jesus a near and loving friend in your daily walk? Are you walking by His side, led so tenderly by His Spirit that you find one opportunity after another to bring to the dying the story of an undying love? This experience can be yours to enjoy, if you will keep your eyes upon Christ.

Did not Jesus say in Heb. 13:5, "I will never leave thee, nor forsake thee"? How many times I have had to claim that precious promise when all of life's resources were at an end! And how my heart has many times condemned me for having waited to claim that promise until my own resources were exhausted!

In a world whose peoples are frustrated and desperately trying to find something to grasp, it is wonderful to point them to the Lamb of God, and this promise that He has left with each of His own.

What other message of hope could I have given one of our Sunday-school teachers who was hospitalized recently, if I had not been able to point him to Jesus and this promise? Or to another of our Sunday-school teachers who was seriously injured in an automobile accident? Or to the mother who is so concerned about the salvation of her son, that she cannot sleep? Or to the mother who called one day on the phone, saying with tears and hysterical screaming, "If I cannot receive some guidance and help in the near future, I will be insane: my husband drinks; my son hates

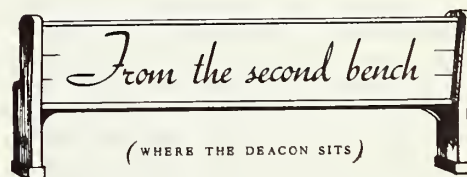
me; my own parents will not welcome me to their home, and I just cannot possibly bear these burdens longer."

What a privilege it is to lead them back to Calvary (yes, even over the phone) and then let them hear again those precious words of the Master, "I will never leave thee, nor forsake thee."

Are you discouraged today? Are you blue and downhearted? If you answer that you are, will you honestly look down into your heart as David did in Psalm 43:5, when he asked himself, "Why art thou cast down, O my soul? and why art thou disquieted within me?"

Notice carefully that in the very next words, David found the answer to his discouragement, when he exclaimed, "Hope in God!" When Jesus our Saviour knelt in Gethsemane one night long ago, He agonized; He prayed; He sweat great drops of blood; but, oh, praise God, He bought my soul that night! He suffered and died that I might live the abundant life. And now that I see that God spared not His only Son, I *dare* not be discouraged; I *dare* not feel sorry for self; I *dare* not continue this wretched life of indifference toward His love! I must "hope in God," so that my fellow men may see that truly I am serving a *wonderful Lord!*

Pinckney, Mich.



## Why Complain?

When we observe people, when we really get to know them, I mean, we find out that there is something wrong with just about everybody. Everyone seems to have his share of troubles and problems.

Now what kind of Christian are you? The kind that is happy and helpful, with a cheery "Good morning"? Or are you one of those who tries to carry the world and all its problems on his shoulder? If there is someone who enjoys a constant complainer, I haven't met that person yet. We have met folks ourselves who never seem to have had a blessing to enjoy; they seem to be always complaining about somebody.

Dear complainer, count your blessings, and then do one thing more. Think whether this person to whom you are about ready to complain does not have enough trouble of his own. Give him a bit of good humor and encouragement instead.

I am sure that the Lord does not like a constant complainer either, for while we are complaining we are not producing. And those listening to our complaints are not producing either.





## Clinton Christian Day School

"Scenes from the Reformation" was the title of a program given by the ninth- and tenth-grade students on March 26, 27. The script was written by the students. It portrayed and interpreted significant moments and movements from Luther's conversion to the persecution of Anabaptists. Over 500 attended the two-night presentation.

The high-school students took a two-day educational trip to Detroit on April 6, 7. The eighth grade scheduled their trip to Chicago for April 13.

The school choruses will present the annual Easter program on April 17. The Calvary Singers, a 22-voice chorus, will present a cantata, "Hallelujah! What a Saviour." The school chorus will present additional numbers.

—Galen Johns, Principal.

## Nursing

BY DON CHRISTNER

*(A Hesston College Chapel Speech)*

"Nursing? You, a man nurse? I surely hope I don't get sick when you're around." No doubt many of you are thinking the same. When I mentioned my intention to our family doctor, he said, "It's a wide open field, Don, and can be very rewarding." Our minister said, "Nursing is a great career because of the unlimited opportunities of Christian service."

Why did I develop an interest in nursing? For a man, nursing is something different; it is not a crowded field at all. There are many avenues a prospective nurse can choose—public health nursing, surgical nursing, teaching, and others.

A visit to Kansas City General Hospital probably clinched my choice. We saw the hospital in action; the wards, the X-ray department, and even the morgue were interesting to me. Talks with nurses and other personnel, who showed enthusiasm for my career plans, were encouraging.

The real drive of my interest is a leading into a place where I can best serve Christ. What better way is there to find out about the wonders of God than to study His masterpiece, man? It gives me a feeling of awe to study the co-ordination of cells, tissues, and bones and to know that there is one great God who combined these things and made man.

I see in nursing my greatest opportunities to serve Him in a positive way, to meet people and show God's love to them, to let kindly tasks exemplify the love of God in me.

My prayer is that I may keep His will as my goal and not let material things hinder my Christian career in nursing.

Apple Creek, Ohio.

## Music

BY BETTY MULLET

*(A Hesston College Chapel Speech)*

Music to me is relaxing, inspiring, taxing, and wonderful. If you ever sang in a chorus, ensemble, solo, or played in an orchestra, you understand what I mean when I say music is hard work.

Of the many areas in music study I am interested particularly in vocal music.

In a Christian high school for four years I belonged to a chorus each year, and was in several different ensembles. I began to realize how vivid and inspirational music can be, if one only understands it. The more I come to understand it, the more I learn to love it.

I realized that music has a message. Singing sacred music is for a Christian a wonderful experience. Many times the words of a song express a joy or sorrow we have experienced. When I am discouraged, happy, or sorrowful, singing a song helps me very much.

How can we serve Christ in music? In our churches we can serve as chorister, in choruses, and in ensembles. In our Christian high schools and colleges we can help in Gospel teams, visitation groups, and jail services, and in the ensembles and choruses we can take part in.

I am especially interested in "teaching" vocal music. I want to pass on to others the rich experiences music has given me.

Nappanee, Ind.

## Action—Reaction

BY LORIE C. GOODING

Reaction is action at second hand. The dictionary definition of action is the "exertion of power, force, or influence." The same dictionary defines reaction as action "in response or in opposition to the exertion of power, force, or influence." Most people react. Fewer act. A Christian's relationship to these words and their meanings is reaction in response to the love of Christ, but action toward the world around him. Redeeming love is action of the highest type.

When Christ was at Calvary it would have been natural for Him to react in response to the hatred shown Him, and so to return hatred. But He acted in love, saying, "Father, forgive them." Most of the crowd reacted in opposition to this love. The thief upon the cross to the left of the Lord also reacted the same way. But the other reacted in response to this amazing love, and so obtained forgiveness.

When Jesus quoted the law which says, "Thou shalt love thy neighbour, and hate thine enemy," He was only stating the natural and human reaction to others. But He does not stop there; He advocates positive action. "Love your enemies," Jesus says; "do good to them that hate you." This is dynamic! It takes action, conscious, willed action, to "bless them that curse you" and to "pray for them which despitefully use you, and persecute you."

Jesus said again, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." This is definite action. Not that you have a grudge against your brother; your conscience may be free of offense; but if *your brother* has anything against *you*, you are to seek the reconciliation.

A Christian's reaction is to the Lord alone. Toward the world and toward sinners, and even toward his brethren in Christ, he is required to act. Reaction, either in response or opposition, to the forces of the world is allowing the world to direct our conduct. To hate when one is hated, to curse when one is cursed, to strike when one is struck—these are reactions which the world indulges, and which it expects. But to forgive when one is wronged, to revile not again when one is reviled, to turn the other cheek to the striker—these are actions directed by love, and they awaken the wonder and curiosity of the world when they are observed.

Action is dynamic action is positive; action is "power, force, or influence." There has been far too much reaction "in response" to the world in the church. If the church reacts to Jesus Christ the Lord, and exerts "power, force, or influence" upon the world, there should be an upsurge of interest, revival, and evangelism which would awaken the wonder of both the church and the world.

Killbuck, Ohio.

A home without Christian literature is a home in which evangelical faith is apt to walk on crutches. The power of a gifted pen can multiply spiritual blessing. Happily, in our age, no home need go begging for reading with this rewarding lift.

—Carl Henry.





## The Revenge of Love

BY WILLIAM KLASSEN

It is a well-known fact that Christianity is not keeping up with the population growth of the world. Many reasons are given for this, but I would suggest one that is not mentioned often enough: the tragic watering down of the core of what Christ stood for. Christ came not only to restore man's relationship to God but also to give us a way of living with neighbors and enemies. The watering down of Christianity is well illustrated by a dictionary definition of a Christian as a "decent, civilized, or presentable person." The low point which Christianity has reached in the world image is due in no small measure to this pathetic perversion of the discipleship seen so clearly on the pages of the New Testament.

Christianity is tragically irrelevant to one basic need of man: How do I live with an enemy? This is the most pressing problem of our day. Our world is poised on the brink of destruction, and if a way is not devised to live creatively with the enemy, we are doomed! Some scientists with no Christian commitment have pointed to the insanity of American arms build-up (now the equivalent of 10 tons of TNT for every living person on the globe).

But they have also noted the strange lack of mobilization on the part of the church to do anything. Apparently Christians no longer believe that "A king is not saved by his great army" (Psalm 33:16, RSV). A brother in a Mennonite church, after having visited an Atlas missile base in Kansas, raised the question whether the solution Jesus and the Mennonite Church give to human conflict is still valid today.

The answer can be sought at only one place: the will of God as it is revealed in the total life of Jesus Christ. Let us not be fooled by the lie that Jesus evaded this issue! It is much more consistent to say as the Jesuits are saying that His answer does not apply than to say that He evaded it. There are those who would make us believe that Jesus was a simple man who grew up in a simple society and that as a carpenter He could not possibly help us to solve the complex problems of life today. To be sure, the answers He gives us are not derived in any mechanical way from the New Testament, but to assert that Christ did not give us an answer to such a fundamental problem of human existence is to be guilty of blasphemy of the worst kind.

Nothing serves Satan's cause better than the assumption that what Jesus taught

simply does not apply to our situation. If Jesus' teaching applies only to the first century and is not adequate to our need, then somehow God made a tragic mistake in sending Him and we had better accept a different religion. We believe with the writer to the Hebrews that Jesus Christ is the same yesterday, today, and forever. 13:8.

The fact that Jesus did not evade the issue of getting rid of one's enemies by force is more clear today than it has ever been in history. We know now that there were many people in first-century Palestine who believed that the best way to get rid of God's enemies was by killing them. They believed that the best way to be used of God was to become the dagger of God, to yield yourself so fully to God that in zealous rage you would fall upon the enemies of God and kill them. These people were called Zealots and they appealed to Phinehas (Num. 25) as their forerunner.

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I was not converted by anyone's preaching but by someone's practicing. —A Hebrew Christian.

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The Maccabees also belonged to this group. Certainly Jesus had at least one disciple who was a Zealot, Simon (Matt. 10:3, NEB), and this option was constantly before him. Jesus did not evade the issue. He confronted it clearly and courageously. Even while He was hanging on the cross, they taunted Him to prove His superior power. But He refused, knowing that God was calling Him to reveal a better way to deal with one's enemies.

When we read the New Testament in search for an answer to the problem of dealing with an enemy, it becomes clear that the answer is not evaded, but is given to us in tones so clear that it cannot be missed or misunderstood: "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you" (Luke 6:27, 28, RSV).

Not only in the Gospels but also in the epistles of Paul and Peter we read: "Bless those who persecute you [the better manuscripts leave out the word 'you']; bless and do not curse" (Rom. 12:14, RSV). "Christ also suffered for you, leaving you an example, that you should follow in his steps. . . . When he was reviled, he did not revile

in return; when he suffered, he did not threaten; but he trusted to him who judges justly" (I Pet. 2:21 f., RSV).

Thus it is the unanimous teaching of the New Testament that the Christian has a way of dealing with his enemies which was taught and practiced by the Lord Himself. His way was new; it was different. Never before had the Jews been taught such a consistent radical approach to the problem of the enemy. Some of them said that you could pray God's wrath down upon your enemies to destroy them; you could ask God to damn your enemies to perdition. Others said that you should move out as God's army to be used of Him to deliver the people and mete out vengeance.

Why, in the mystery of God, did Jesus not align Himself with any of these groups? Because the fullness of time had come and in Jesus Christ, God Himself had appeared to reveal the pattern that could be followed from now on. He was prepared to take upon Himself the suffering and sin of the world and call out a people who also would be equipped to live such a life and to suffer with Him.

But someone asks: Did Jesus Himself consistently live such a life? Let us look at two incidents. Luke records the incident when Jesus was rejected in a Samaritan village and James and John offered to reply to the insult by calling down fire from heaven. Didn't Elijah, the prophet from the Old Testament, do this when the people rejected him? Hadn't Jesus just visited Elijah on the Mount of Transfiguration? Both Elijah and Moses, in fact, had dealt with their enemies in this way on occasion and there should be no reason why Jesus should not follow them. Elijah was often appealed to by the Zealots and therefore it is the more striking that Jesus rejects this approach. Or the disciples may even have argued that as Messiah, Jesus did not need to take this kind of guff from anybody—certainly not from the contemptible Samaritans.

And yet the answer rings clear as a bell. No one can mistake its tone. Jesus rebuked them: "You do not know what manner of spirit you are of; for the Son of man came not to destroy men's lives but to save them" (Luke 9:55, 56, RSV).

Every appeal to the Old Testament in support for a spirit of revenge falters on this answer of Jesus. He was greater than Elijah, everyone admits. Did He not then have an even greater right to use the destructive means used by Elijah? Jesus says, in effect, "No, with me has come a different spirit, one that does not insist on rights and revenge, but one that seeks to conquer enemies with the powerful weapon of love."

You cannot pray that God send His fire down from heaven to destroy your enemies or the ones who you think obstruct God's

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## Stewardship in the Teachings of Jesus

BY CLAYTON BEYLER

Three parables of Jesus use the words *steward* and *stewardship*. We can use them to discover the basic meaning of stewardship. In Luke 12:42-48 the steward had been put in charge of the household and was to dispense food. In Luke 16:1-8 the steward looked after a rich man's business. In Matt. 20:1-6 the steward paid out wages to laborers. In all three parables the steward was a trusted manager of the lord's affairs with the tenants or laborers. In all three parables neither the steward nor the slaves owned the vineyard or the business. All were at the mercy of their lord.

The steward was entrusted with something by his lord to give to others or to use for the benefit of his lord. In the teachings of Jesus, what has been given in trust to men?

### Jesus Introduced the Reign of God to Men

Keynoting Jesus' teaching from the very beginning (Mark 1:15), the reign of God was not according to the common expectations of the day. Jesus taught a rule of God in the heart of man, transcending time and place. What God offers through Jesus could not be put into the old forms. The parables of the patch and wineskins (Mark 2:21, 22) were directed to teach the newness of the reign of God.

Jesus taught that the rule of God was beginning in His own work as men received His words and followed Him. By opening the eyes of the blind and casting out demons, Jesus demonstrated that the power of God and the rule of God in the world were not only to come in the future but were a present reality for those who were ready to receive them.

From the parable of the mustard seed we see that the reign of God has small beginnings but great endings. Matt. 13:31, 32. The parable of leaven similarly illustrates the growth of the kingdom. The reign of God in the lives of men is like leaven, a pervasive, dynamic, resistless power which takes over the whole.

The rule of God makes an exclusive claim upon a man's life. For this reason the kingdom is like a man who sells all to possess the kingdom. Matt. 13:44, 45. No excuses or earthly business can take precedence over the rule of God. Luke 14:15-24. Jesus required a new righteousness which liberated men from the world and the anxieties of earthly life. Matt. 6:25-34.

### Jesus Pointed Men to the Grace of God

The Sermon on the Mount, as introduced by the Beatitudes, teaches us that God gives His blessedness to those who recognize their own need and turn to God in faith and confidence. The proper response to this grace and goodness of God is obedience to the words of Jesus.

The grace of God and man's proper response are illustrated by a number of parables. The parable of the laborers in the vineyard (Matt. 20:1-15) points out that God's grace is not given out on the basis of usual economic practices. God's love was not portioned out, nicely adjusted to what man has earned precisely, because God's love cannot be earned.

Although the word *steward* is not used in the parable of the unmerciful servant (Matt. 18:23-25), the work of the servant was that of a steward. There is no more pointed parable on the stewardship of forgiveness. The servant who had been forgiven 10,000 talents (ten million dollars) went out and found a fellow servant who owed him twenty dollars. Payment was demanded; when it was not immediately forthcoming, the poor fellow was thrown into prison. The lesson of the parable is that grace and forgiveness when received must be extended to our fellow men.

### Jesus Gave Himself to Men

In bringing the rule of God to men, Jesus confronts them with the call to discipleship. Jesus called men to Himself and they forsook all and followed Him. The followers of Jesus were apprentices who learned from Jesus and put into practice the same kind of commitment which they saw in Jesus.

Jesus taught that His life was to be given as a ransom for sinful men. Mark 10:45. Jesus as the Son of the Father was sent to earth that men might receive Him and so come to share in the rule of the Father. The parable of the wicked vine-dressers (Mark 12:1-9) was directed against those who were plotting against Jesus to put Him to death. Jesus Himself was God's greatest gift to men. Only those who first accept Him are in a position to use all other gifts from God in the right way.

### The Purpose of Stewardship

The steward exists for the benefit of others, for the lord and for those whom the lord had entrusted into his care. The con-

cern of the steward in the teachings of Jesus then should be as broad as the concern of Jesus Himself. Jesus' ministry was for all who needed His help; so we have a major portion of the Gospel story filled with accounts of how He healed the sick, cast out demons, gave sight to the blind, cleansed the lepers, freed those enslaved by sin, and preached the Gospel to the poor. It is the lost sheep, the lost coin, and the lost son that Jesus singles out to show the concern of the seeking Father.

The parable of the great supper in Luke 14:15-24 and its parallel in Matt. 22:1-10 illustrate the role of the slaves (stewards) in extending the invitations from the master. The parable teaches that the invitation into the kingdom is not for Jews alone but for unfortunate, helpless humanity as well as those in the hedges and highways. It is the role of the steward to extend the invitation to all these classes of people on behalf of the Master.

### The Response of the Steward

A number of parables bring out the qualities necessary for one to be a steward of God. Mark 4:3-9 is a parable of the soils to test what kind of receptivity is necessary before one can bear fruit in the kingdom. The parable of the lamp under the bushel brings out the same truth—that the Word of God is meant to be used, and those who can use it put themselves in position to receive more.

God desires that men pray, for in prayer men admit their dependence upon God. Without this sense of dependence upon God there can be no stewardship. We see in the parable of the three friends in Luke 11:5-13 that good stewards are responsible to ask God for help for all those friends who have not yet learned the source of true spiritual blessing.

Loyalty and faithfulness is the theme of the parables of the talents (Matt. 25:14-30) and the pounds (Luke 19:11-28). While all details of the parables cannot be pressed, the point is clear that Christ demands profitable service, and everything that has been given to the slaves is to be used for the benefit of the Master.

### Jesus' Teaching on the Use of Money

Jesus' attitude toward money can be understood only against the background of the absolute demands of the rule of God. The wrong use of money does not lie in the monetary system or in the economic system. It lies in the wrong appraisal of the significance of money and the assumption that the possession of money indicates the right to use it as one pleases.

The point of the parable of the clever rascal (Luke 16:1-9) comes in verse 9: "Make friends for yourselves by means of unrighteous mammon, so that when it fails they may receive you into the eternal habi-

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# TO BE NEAR TO GOD

## "Fear Not, Little Flock"

By J. W. MELLICK

Immeasurable space, nuclear explosives, expanding national debts piling higher—plus the hordes of communist masses and the multitudes of American "indifferent"—make one seem small and his powers limited!

To dwell on our "littleness" in view of our surroundings may bring a feeling of numbness and a sense of hopelessness. But if I am a Christian, this should not be!

As we open our Bibles, the word "little" should encourage us. It should become to us a word associated with victory rather than defeat!

Sunday, April 22

Read II Kings 5.

A little maid, far away in captive circumstances, knew more about a "man of God" and the power of God than was known by the king of Israel, and her simple testimony brought her leprous master to be healed and become a worshiper of her God!

When we find ourselves a captive to circumstances and seemingly far from any place of usefulness, may we not direct some "leprous Naaman" to a place of cleansing and salvation?

Monday, April 23

Read I Kings 17.

As a refugee from Jezebel, Elijah had left the failing waters of Cherith and the ravens' daily supply, and at God's direction found himself a boarder with a widow and her son—a widow whose earthly known resources were but a little oil in a cruse and a scattered handful of meal dusting the bottom of a barrel, which she was about to prepare for themselves as their last. Elijah's asking for a morsel of bread seems cruel in this desperate situation, except for God! "They did eat for many days," and there was enough. It lasted until Elijah left for Mt. Carmel, until the rains came, and until the famine was lifted.

When things seem "like a famine" and the "oil" and the "meal" are low, are we tempted to withhold from God lest there be not enough? How there was enough "for many days" we don't know—except that God did it—and herein is our assurance and grounds for faith!

Tuesday, April 24

Read I Kings 18.

A prayer of Elijah had driven the rain from Israel's skies and another had brought fire to earth to consume a drenched altar in contest with "Baal's" prophets. Now as this righteous man bows low on Carmel's heights, he fervently prays for rain and the breaking of the drought. Six times the

servant scans the hot, brassy skies and reports that he sees nothing—but Elijah keeps praying!

After the seventh trip and a look toward the sea, a little cloud the size of man's hand is reported! After three and one-half years, one man, a prayer, and a little cloud—only a "little cloud" but it was "God's cloud"! And soon a burning thirsty earth was drinking in the cool, refreshing, and reviving downpour!

Wednesday, April 25

Read Matt. 15.

To face a stadium filled with five to ten thousand hungry people and hope to feed them with only a single sack lunch might well be called "Impossible!" So it might have been that day beside Galilee had not those "few fish" been placed in the hands and blessed by Him who ages before had created all things.

For the disciples alone it was beyond the realm of possibility. "Send them away," they said. But wait! Listen! "Bring them to me," says Jesus, and the fainting multitude has more than enough and is strengthened!

It is not ours to bemoan the "littleness" of what we have, but to dedicate it to Christ for His blessing in order that "they need not go away" but have enough.

Thursday, April 26

Read Matt. 18.

How small he must have seemed in the midst of that crowd of disciples as Christ lifted him to His lap! He was just a "little child," but who can measure the space and place that he occupied in the ministry of the apostles, the plan of God, and the salvation of multitudes!

The reason is quite simple. Where there is no humility, God gives no grace—He fights against the proud. Therefore, if this little child, in his simple faith, obedience, and submissiveness, brings the lesson of humility to these upon whom the launching of God's program depends—how great is his place!

Friday, April 27

Read Luke 12.

Placed alongside the non-professing world and the merely-professing church, God's own are a "little flock," both numerically and in natural strength. There is no merit in being "little" as a congregation (it might be a shame if our best has not been done to grow), but His presence in our midst is the thing of importance.

When we see what great things He has

# A Prayer

FOR THIS WEEK

From silken self, O Captain, free Thy soldier who would follow Thee. From subtle love of softening things, from easy choices, weakenings, from all that dims Thy Calvary, O Lamb of God, deliver me!

—Herald of His Coming.

## Prayer Requests

(Requests for this column must be signed)

Pray for a young man reared by a relative in the things of God but now living in sin. Ask God for a spiritual decision by this youth.

Pray that God will call forth adult partners for our youth programs that will be effective reapers of the great harvest.

Pray for a young lady taught in the things of God by her parents, taken to the church in her younger days, but who now is living in sin.

Pray that the seniors in public high schools may utilize these closing months for bold presentation of the work of Jesus Christ.

Pray for a young Christian and her parents in time of her serious illness. Pray for the comfort of her loving and concerned family.

Pray for the Sunday-school classes and worship services held in Ramat Gan, Israel, on Sabbath mornings since August, 1961. Missionaries need prayer support that they may continue to meet the spiritual needs of the community.

The opening of the Sahitya Ratna Bahndar (bookstore-reading room) was scheduled for the afternoon of April 14 in Dhamtari, M.P., India. A young missionary couple is needed to direct activities of this and other bookstore-reading rooms. Pray for this opening witness and the unlimited opportunities in Dhamtari, India.

With the Easter season approaching, the Shantipur, India, church is planning special meetings with Bro. Moti Lal, April 16-22. Pray for the revival and salvation of souls among the leprosy patients.

Pray for the Indian missionary children who are again back in school in Landour, Mussoorie, India. Mrs. S. Paul Miller accompanied the group back to school recently.

Pray for the evangelistic meetings to be held by John S. Hess at Miners Village, Cornwall, Pa., April 26 to May 6.

done with "the little" and "the few," we must conclude that when God ceases to use the things that are "small" and "weak," He will have ceased to be "God."

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## Mennonite Board of Missions and Charities

56th Annual Meeting

June 21-24, 1962

### EASTERN MENNONITE COLLEGE CAMPUS

Harrisonburg, Virginia  
PUBLIC SESSIONS

Eastern Mennonite College Auditorium  
Director of Worship: John M. Drescher, Ohio

#### THURSDAY, JUNE 21

7:30 p.m.

\*Worship: Obedience in Action ..... Abner Stoltzfus, New York  
Intercession ..... Herbert Minnich, Brazil  
Special Music ..... Mennonite Hour Quartet  
Keynote Address ..... J. D. Graber, Indiana  
Offering: Nigeria  
Moderator: John H. Mosemann, Indiana  
Song Leader: Chester K. Lehman, Virginia

#### FRIDAY, JUNE 22

7:30 a.m.

Prayer Meeting

1:30 p.m.

\*Conjoint Women's Missionary and Service Auxiliary and Mennonite Nurses' Association Session  
Opening Devotions ..... Mrs. Samuel J. Bucher, West Virginia  
Special Music ..... Supplied by Virginia WMSA  
Announcement of Elected Officers and Chosen Projects  
Symposium: "Obeying Christ in Vocation"  
Verna Zimmerman, R.N., Indiana, chairman; Edna K. Wenger, Pennsylvania; Mrs. Edwin Alderfer, Pennsylvania; Esther Eby Glass, Pennsylvania; Esther Graber, Indiana  
Offering  
Presiding: Mrs. Paul M. Miller, Indiana

7:30 p.m.

\*Worship: Obedience in Action ..... Lena Graber, R.N., Nepal  
Intercession ..... Samuel Rolon, Puerto Rico  
Music ..... Mennonite Hour A Cappella Chorus, J. Mark Stauffer  
Director  
Men of Compassion ..... A. J. Metzler, Pennsylvania  
Offering: Overseas Missions Associates  
Moderator: J. B. Martin, Ontario  
Song Leader: J. Mark Stauffer, Virginia

#### SATURDAY, JUNE 23

7:30 a.m.

Prayer Meeting



The radio division of the Mennonite Board of Missions and Charities is located on route 11 at the north edge of Harrisonburg, Va.

9:30 a.m.

\*Women's Missionary and Service Auxiliary Public Session  
WMSA Around the World ..... Mrs. Don McCammon, Indiana  
chairman  
Special Music ..... Supplied by Virginia GMSA  
Closing Devotions ..... Ella May Miller, Virginia  
Offering  
Presiding: Mrs. Paul M. Miller, Indiana

1:30 p.m.

\*Worship: Obedience in Action ..... J. Weldon Martin, Texas  
Intercession ..... Luke Birky, Colorado  
Special Music ..... Mennonite Hour Triple Trio  
Power Through Prayer ..... Milo Kauffman, Kansas  
Moderator: Jacob R. Clemens, Pennsylvania  
Song Leader: Chester K. Lehman, Virginia

7:30 p.m.

\*Youth Night: Evangelism in Crisis  
Arranged by Mennonite Youth Fellowship  
Worship ..... Paul M. Lederach, Pennsylvania  
Youth at Work (Five-minute Testimonies)  
George Wismer, Pennsylvania; James Helmuth, Ohio; Delores Hinstead, Indiana  
Address ..... Keith Esch, Pennsylvania  
Offering  
Moderator: John Eby, Pennsylvania  
Song Leader: Gerald Brunk, Virginia  
Special Music: Mennonite Hour Quartet  
(Following the evening service a missionary film will be shown)

#### SUNDAY, JUNE 24

7:30 a.m.

Prayer Meeting

10:00 a.m.

Sunday-school Classes for Children's Groups  
\*Worship: Obedience in Action ..... David Hostetler, Brazil  
Intercession ..... Mark Kniss, India  
Committed in Crisis ..... Carl Beck, Japan  
Obeyed in Personal Witness ..... J. B. Toews, General Secretary  
Board of Missions, Conference of the Mennonite Brethren Church  
Offering: General Fund  
Moderator: Earl Buckwalter, Kansas  
Song Leader: Roy Roth, Oregon

2:00 p.m.

\*Worship: Obedience in Action ..... Samuel Janzen, Colorado  
Intercession ..... Lewis Strite, Virginia  
Special Music ..... Springdale Chorus, Galen Heatwole, Director  
Strategy in Crisis ..... Orie O. Miller, Pennsylvania  
Mission Crisis in the Congo ..... J. B. Toews, General Secretary  
Board of Missions, Conference of the Mennonite Brethren Church  
Offering: Relief and Service  
Moderator: Simon Gingerich, Indiana  
Song Leader: Chester K. Lehman, Virginia

7:00 p.m.

\*Worship: Obedience in Action ..... James Stauffer, Vietnam  
Intercession ..... John I. Smucker, New York  
Special Music ..... Rock of Ages Chorus, Levi Weber, Director

\*A special emphasis on the worship period in each public session necessitates the ushers not seating anyone during this time. Late-comers will be seated immediately after the worship session.



Obeying Christ in Crisis ..... John Mosemann, Indiana  
 Consecration Service ..... John R. Mumaw, Virginia  
 Offering: Overseas General Fund  
 Moderator: Jacob R. Clemens, Pennsylvania  
 Song Leader: J. Mark Stauffer, Virginia

### Special Group Meetings

The Mennonite Nurses' Association and the Mennonite Teachers' Association will hold meetings at Harrisonburg in conjunction with the annual mission board meeting. Other special group meetings include prison workers', Spanish workers', voluntary service directors', and missionary education workshop meetings.

### Mennonite Broadcasts, Inc.

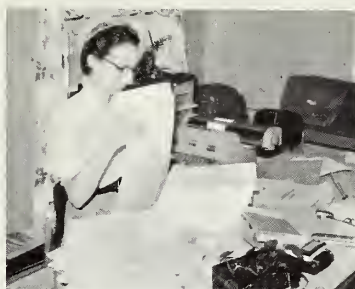
Guests may visit the church's radio center as one of their extracurricular activities while attending annual mission board meeting at Harrisonburg. Weaver's Studio will also be open for tours. Here "The Mennonite Hour," "The Way to Life," "Heart to Heart," and the Russian broadcasts are produced.

Guided tours are being planned daily from 8:00 a.m. to 4:00 p.m.

### Audio-Visual Aids

New visual aids for missions promotion and fall mission study

will be previewed between sessions of the annual meeting. The schedule for these previews will appear in the daily newsheet.



Mildred Graybill, secretary to B. Charles Hostetter, and nine other secretaries work at the radio center in Harrisonburg. Guests may meet these and other broadcasting persons during the tour at Mennonite Broadcasts, Inc., while at annual mission board meeting.



Richard Weaver, owner of Weaver's Studios, supervises all the recording work for Mennonite Broadcasts, Inc. Guests at the annual mission board meeting may tour the studios.

## Cultivating Pearls

BY R. HERBERT MINNICH

Pearls develop in oysters; oysters live in dirty surroundings. As pearls grow in an environment of silt and even filth on the ocean's floor, so spiritual pearls may develop in the ethical silt and moral filth of a sinful society. The Pearl of Great Price is our salvation, but each saved man and woman is also a pearl—a pearl that has been bought at a great price. When I think of many of our Brazilian brethren whose lives have been dramatically changed by God's Holy Spirit, I am reminded that they are pearls. Slowly they grow, increasing in influence and value in their home communities because of the work of the Holy Spirit through His body, the church. You

will enjoy meeting some of these developing pearls.

Senhor Manuel was the first convert in the isolated village of Morro do Mato more than two years ago. He was a rough cattleman who made much money in the days when Morro do Mato was a boom town because of the fine quartz crystals mined there. Sr. Manuel opened his home to the missionaries who visited his town. But while he had a lot of influence in Morro do Mato, his continuing use of tobacco and alcohol made this first convert's testimony of dubious value; he seemed unable to gain the victory over his vices.

In June, 1961, his wife, Dona Eva, accepted Christ. She was a heavy smoker, but has never smoked since the day of her conversion. This dramatic demonstration of God's grace impressed her friends, as well as her husband. Sr. Manuel gained the victory over liquor, and is no longer a habitual smoker. He told me the day before his baptism in February, 1962, "Sr. Herbert, I am greatly desirous to be baptized, and accepting the responsibilities of a church member will help me to gain the victory over these things." As he was baptized, his face radiated joy and satisfaction. Pray that this older couple will grow spiritually and in the work of the church.

Pedro and Francisco, converts of the Mennonite Church in Araguacema, work in a shoemaker's shop. These young men come from a distant state, and have few friends in their new home. The unsaved friends with whom they work continually try to lead them back into sin, and they have often fallen. But each time they get up and struggle on. They are sincere in their de-

sire to live in newness of life, but have been unable to make a clean break with old companions and habits.

Francisco has a wife and family whom he has not seen for over three years. Francisco has decided to go back to his home town and try to arrange money so that he can bring his wife and children to his adopted home. These young men need our prayers so that they might develop into faithful Christians, and become a blessing to the church and community.

A thousand miles south of Araguacema is a small preaching point in the village of Barao Geraldo, about five miles from Campinas. A weekly Sunday school is held on Sunday afternoons, and Bible study on Tuesday evening. Workers from the Valinhos Mennonite Church have served this community for more than three years. Two of those who have served most faithfully are Antonio de Souza and Ana Schroeder. Dona Ana is a missionary from Curitiba, Paraná, who has served in all of our Mennonite churches in the state of Sao Paulo.

Antonio de Souza is a young man whose changed life helped others of his family find the Lord Jesus as their personal Saviour. According to his own testimony he



Sr. Manuel (back row, on the right) and his wife, Dona Eva, with their younger children (in front of them), and other guests



Pedro and Francisco are two young converts at Araguacema, Brazil.



# Missions Today

## No Vacation from Witnessing

By J. D. GRABER



(Back row, left to right:) Antonio de Souza, D. Ruth Luglio, Valinhos lay pastor's wife, D. Maria, local lady who has opened her home for weekly services, and D. Ana Schroeder compose a typical Sunday-school group, along with the children, at Barao Geraldo.

was once a typical Brazilian young man, dabbling in all the common sins of youth. He became interested in the Gospel when Jehovah's Witnesses came to his home. As he studied the Bible, he was led by God's Spirit to see that the Witnesses were not true to God's Word. He began to attend the services in Valinhos which were directed by David and Rosanna Hostetler. Over the past four years Antonio, who has attended services faithfully, has served as Sunday-school superintendent, and president of the MYF. He is also responsible for the Sunday school at Barao Geraldo.

It has been the privilege of the writer and his wife to work with these faithful colleagues in this outstation of the Valinhos congregation. The poor children who attend this Sunday school would make an article themselves. Their parents were intimidated by the nun, who warned that they were allowing their children to hear the doctrines of devils. But most of the

children, as well as their parents, remain firm in their resolve to continue with the weekly services.

The older brother to several of the children prohibits their attendance when he is at home. Recently he beat one of his sisters until she could hardly walk for trying to take the others to Sunday school. The children have been abandoned by their father and life is a constant struggle, as they try to earn enough money for food and clothing, and to pay rent on a house that we would use only for animals. Please pray for Antonio as he works in this small village, and as he prepares himself to better serve the congregation in Valinhos.

All of these folks are jewels in the eyes of God. And they are also precious to those of us who work with them. By the miracle of God's grace, they are developing in environs that are not conducive to spiritual growth.

## "Peace Will Come Finally"

By RUTH SHENK

Mrs. Oba, the night before she died, wrote a note to her husband praising God and encouraging him to continue in his new-found faith. The note closed with the words, "Peace will come finally."

Tonight, four months later, we heard these words repeated again by her husband. After he told of some of the experiences he had gone through recently he said, "Now I understand why she wrote those words." Then he continued.

"There is such a difference between Christians and non-Christians. I try to live a Christian life and be a testimony, but

time and again I am faced with difficult circumstances. Just to illustrate, my father goes to the Old People's Club and recently his birthday was celebrated there along with other birthdays of the same month. He was given *sake* and after drinking two cups was unable to walk and had to be carried home.

"During the course of the evening he remarked to someone that he had to come to the club for his birthday party because his son did not celebrate it with him at home.

(Continued on page 372)

"Witness is made by the church in three ways." So wrote R. Pierce Beaver in a recent monograph on "The Peace Witness in the Christian Mission." These ways of witnessing are as follows:

1. Witness by word of mouth.
2. Unity of love in the body of Christ, which gives authenticity to the spoken word.
3. The ministry of compassionate service, of healing and peacemaking to those outside the church.

"All three are equally good forms of witness or preaching," Dr. Beaver says further. Actually what we are and what we do is a more powerful witness than what we say. These forms of witness, however, cannot be separated. Compassionate deeds may not be used as bait. Love serves only and always simply because love cannot do otherwise. But, at the same time, it is just as wrong to perform service without making it clear that the motivating force behind the deeds of loving service is the love of God in Christ seeking out the prodigal son.

Wrong concepts of witnessing are often the cause of a failure to witness. Public preaching, personal work, handing out tracts—these are the forms of witnessing we all know. But these are not the only forms; perhaps not even the most effective ones. Certainly if not supported by unity and love within the church and by deeds of compassionate mercy they may easily become "sounding brass, or a tinkling cymbal." We may never forget the words of Jesus, "By this shall all men know . . . if ye have love one to another."

"Those young people accepted us; they made us feel welcome among them." So said a now mature Christian woman from Puerto Rico. She was speaking about her experience in being attracted to Christ through the witness of the young people in VS in Puerto Rico fifteen years ago.

"The preachers could not have talked to us," she went on to say. "We were set against so-called attempts at evangelization. We were not allowed to read the Bible. But the cheerful, happy, loving lives of the young people in the VS unit were irresistible. We were attracted to them and through them to Christ. Later on the pastor taught us and thus we were drawn into the church."

"So little of our mission work consists of preaching, and so much of it consists of living." This testimony was given by mis-

(Continued on page 372)





# MISSION NEWS

## Overseas Missions

**Elkhart, Ind.**—Missionary address lists which appeared in the March 27, 1962, issue of **GOSPEL HERALD** are available in quantity for congregations, Sunday-school classes, WMSA groups, etc. They are free from Mennonite Board of Missions and Charities, P.O. Box 316, Elkhart, Ind.

One sister in the church wrote, "Just a note to say thanks for the new list of missionary addresses. As I read through the names, I realized afresh how many of these folks I have learned to know, and how I appreciate those contacts which enriched my life. Thank you for the addresses—which now help me to keep in touch by occasional letters. How much more the missionary notes and letters mean to me."

Seven addresses were inadvertently omitted from the list, as follows:

### Costa Rica

Lehman, Elmer and Eileen, 2240 San José, Costa Rica  
Schlabach, Raymond and Susie, 2240 San José, Costa Rica

### Germany

Bontrager, Ada, 4992 Espelkamp-Mittwald, Postfach 167, Germany  
Gingerich, Doris, 4992 Espelkamp-Mittwald, Postfach 167, Germany  
Gingerich, Elizabeth, (23) Diepholz-Hann, Moorstrasse 6a, Germany  
Gingerich, John and Grace, 4992 Espelkamp-Mittwald, Postfach 167, Germany  
Gingerich, Lloyd and Mary, (23) Diepholz-Hann, Moorstrasse 6a, Germany

**Argentina**—Approximately 250 Indian brethren attended the fourth convention of the United Evangelical Church, March 10, 11, at Pampa Aguara, in the Chaco. Highlight of the convention was the recently acquired *fichero* (a legal document permitting non-Catholic religious services) for the Indian churches. There were 29 *ficheros*, but approximately half were not given out because no authorized person from those congregations was present at the convention, due to lack of funds or impassable roads.

Nelson Litwiller, who had presented the original request to the government for the documents and had followed this up with many personal trips to various government offices, preached simple, dynamic messages challenging Indian leaders to assume responsibility in the church.

Missionaries comment that this was a milestone in the life of the Toba church. The Indians continue to need the prayers of the church as they assume new responsibilities in the life of the church.

**Belgium**—Dave Shank teaches Bible classes 22 hours each week in the public schools at Rixensart. Bro. Shank formerly had charge of the church there until a Belgian pastor was ordained. Since then he assists until the pastor, Bro. Lefebvre, finishes seminary, which will be the end of June. At

that time Bro. Shank will assist the Brussels congregation.

The Shanks, who are planning for three camps this summer, are currently looking for Christian personnel to staff the camps.

Jules Lambotte, worker at Brussels, Belgium, will attend the Mennonite World Conference at Kitchener, Ont., this summer.

**Brazil**—Herbert Minnich reports that Carnival, with its extreme sensuality and intemperate behavior, ended the middle of March. Young people from Valinhos met at their home in Campinas one Saturday afternoon during Carnival for fellowship and games.

**Japan**—Sapporo school officials have decided to hire three full-time teachers for next year. Arletta Selzer is one of those teachers; she has taught at this school since 1959. A man representing another denomination will join the staff and, along with teaching responsibilities, will assist with

various sports. The general mission board, in co-operation with the Sapporo officials, is negotiating with the third teacher.

Plans for the new building at the school are progressing. Officials signed the contract; construction will begin as soon as the snow melts, which will probably be by early May. They hope to have the school ready by September.

Missionary Robert Lee comments that one outcome of Howard Charles's Bible teaching was the hope given to laymen that they can assume responsibilities of leadership in the local congregation. Congregations are too small to support a pastor, and seminary-trained pastors do not exist. Since Bible school or seminary-trained pastors, of which the Japan church has none, had not been a solution to the growing leadership need, missionaries hope a strong laity, including a lay ministry, may be a beginning to an answer to this need. Missionaries are gradually developing a continuing teaching program, in line with Bro. Charles's teaching ministry.

About twenty young people of the Tokachi area met the weekend of March 4 for their second monthly Bible school.

Bro. Lee serves the churches at Obihiro, Taiki, and Yamuwakka. Since the Lees live

## Bihar Church Councils Meet During Conference

By JOHN E. BEACHY

Delegates from 13 Indian churches reported on the work in their churches during the past year at the annual church conference at Nagar, Feb. 27 to March 2. The church council (executive committee of the church), evangelistic council, educational council, and economic council also reported.

The church council is responsible for the administration of the entire church program. The other councils, except the educational council, are responsible to the church council. This council has a yearly budget, contributed by the churches. A budget of Rs. 400 (about \$80) for general expenses was accepted for the coming year. The building of four new church buildings and one evangelist's house was also ap-

proved. The Indian church provides funds for this program.

The evangelistic council is concerned with outreach and studies ways to enter new areas. The economic council, with a revolving fund given by the Indian church, provides money to members of the church who need capital for improving their economic standard. The council was set up to prevent poor people from becoming enslaved to money lenders, who charge extremely high interest rates.

The education of the children of the church is the task of the educational council. It is the governing body for the boarding school at Latehar, where 64 children from throughout the church area live while attending government schools. This council is, as yet, subject to the missions committee because foreign funds are needed to maintain the boarding school.

Theme of the conference was I Pet. 1:3: "Praise be to the God and Father of our Lord Jesus Christ, who in his mercy gave us new birth into a living hope by the resurrection of Jesus Christ from the dead" (New English Bible). The Book of I Peter was chosen for Bible study. Other topics discussed were stewardship, health, and the Mennonite faith.

The conference proved that the church is capable of carrying administrative responsibility. Council members are ready and eager, able and qualified to think through proposals and make decisions. The Bihar, India, church covets prayers as she continues to grow to maturity in Jesus Christ.



Evangelist Paikas Toppo preached at the church conference, held Feb. 27—March 2.



in Obihiro, a city of 70,000, the most active church is there. Besides Sunday worship, they hold two midweek meetings, a weekly hospital service, a seekers' (baptism preparation) class, as well as visitation work. The Taiki church is a smaller group with members scattered in a number of nearby villages. A seekers' class is also held at Taiki. Yamuwakka, a small town close to Obihiro, does not have an organized congregation. In addition to being in the Taiki area twice a month, and in Obihiro twice a month, Bro. Lee teaches one course in Old Testament in the Bible school at Obihiro and then duplicates this course in the Eastern area of the church.

**Puerto Rico**—Twelve new members were baptized March 25 at Rabanal Mennonite Church. Pastor Melquiades Santiago and Missionary Marjorie Shantz helped to prepare these believers through a series of doctrinal and practical studies. In the group was a family of father and mother and two grown children. Elvin V. Snyder in his message explained the symbolism of the various modes of baptism. High point of the day was when the candidates personally testified of salvation and peace with God.

On March 24 Ana Irma Cruz, missionary and educational worker among the Puerto Rican churches, was married to Raul Rosado, an active young man of the Guavate church. Former pastor John Driver performed the ceremony; Pastor E. V. Snyder preached on "Love Is Divine." Over 300 guests attended the wedding.

After a slow initiation of the Every Home Crusade in Puerto Rico, people are finally responding to courses offered in the tract that was included in the distribution. E. V. Snyder, minister in Cayey, is in charge of the island-wide follow-up, which includes courses in Bible study and helping people find pastors and churches in their spiritual experiences.

**Salunga, Pa.**—The Eastern mission board headquarters received information from Somalia that activities of the mission have been suspended by government order. Later information indicates the order affects all activities of the mission, including school, medical work, and English classes, with the exception of caring for present patients in the hospital. The long-awaited land contract for the building project at Villagio Duca had been signed; however, because of this development, this activity has been suspended also. Worship services for foreigners are, however, being permitted. The emergence of an aggressive group of believers in Somalia has resulted in increased opposition from the Muslim population. More recently there has been increased witnessing and this precipitates a strong reaction.

The nation of Somalia achieved independence in 1960. The constitution guarantees religious freedom. The recent event on the part of the religious element has influenced the government to take this action.

There is no danger of missionaries being expelled from the country. Orie O. Miller, currently in Africa on mission board and Mennonite Central Committee interests, arranged to visit Somalia March 31 to April 4

and planned to return to the United States April 5.

**Ethiopia**—As a result of the recent Christian Life conference at the Nazareth Bible Academy, 60 more students from the government school believed on Christ. Daniel Lema is instructing this group three times a week.

At the School for the Blind in Addis Ababa, missionary teachers help five teachers who had been sent to Israel for training to observe the work for the blind. At the end of this school year (July), the mission will leave this work in the hands of the Ethiopians.

**France**—The Thionville ladies' prayer meeting group, which meets every Tuesday afternoon, has grown in numbers and in importance. This meeting is the spiritual powerhouse of the small developing community. During the past six months attendance has risen to an average of eighteen for the Sunday morning service.

**Salunga, Pa.**—The Mahlon Hess family arrived home on furlough from Tanganyika. Their address is Route 1, Washington Boro, Pa.

## Home Missions

**St. Anne, Ill.**—On March 24 trustees of the Rehoboth Mennonite Church met with Nelson Kauffman, secretary for home mis-



Standing, front row: Mark Lehman, St. Anne, Ill.; Nelson E. Kauffman, Elkhart, Ind.; Alex Jones, St. Anne, Ill.; Bert Zehr, Foosland, Ill.; Mr. Helmuth, Arthur, Ill.; Melvin Henderson, St. Anne, Ill. Back row: Claude Kremer, St. Anne, Ill.; Adams Marshall, St. Anne, Ill.; Edwin Stalter, Flanagan, Ill.; Napoleon Thomas, St. Anne, Ill.; Ivan Kauffmann, Hopedale, Ill.; Menno Plank, Arthur, Ill.

## One Relief Dollar Buys 300 Pounds of Food

The church's overseas relief agency, Mennonite Central Committee, in 1961 shipped 8,058,536 pounds (over 4,000 tons) of United States and Canadian surplus food to needy countries. Surplus food went to Vietnam, Korea, Jordan, Indonesia, Algeria, Hong Kong, Crete, British Honduras, Haiti, and Formosa.

Canadian surplus food is no longer available, but United States surplus butter, wheat, flour, milk powder, corn meal, bulgur and vegetable oils can still be bought.

Hunger and even starvation continue to plague the citizens of many lands. Government surplus food offers opportunity for North Americans to help feed at least a small percentage of the world's hungry masses.

sions and evangelism of the general mission board, to discuss reports of the church and the voluntary service unit and the proposed plans for the new church building. The group decided to consult an architect regarding blueprints.

**Rocky Ford, Colo.**—The Rocky Ford Mennonite Church board set the dedication date for the new church at July 15, one year from the ground breaking. As of April 1, projects to be completed before dedication included the lawn, painting, tile floors, and the completion of a church sign.

## District Mission Boards

**Pryor, Okla.**—Zion Mennonite and Oak Grove Mennonite churches were hosts to the third annual church extension convention of the South Central conference, April 6-8. The WMSA held their meetings in conjunction with the conference. Guest speakers at the conference were Mrs. J. D. Graber, Elkhart, Ind.; Ruth C. Roth, Morton, Ill.; Mario S. Munoz, Reynosa, Mexico; Boyd Nelson, secretary for information services of the general mission board, Elkhart, Ind.; and David Weaver, Macon, Miss. Theme of the conference was "Sirs, We Would See Jesus."

## Relief Service

**Illinois**—Two inter-Mennonite relief sales held in early March at Congerville and Arthur, Ill., added \$9,327.63 to the relief government surplus fund, sponsored under Mennonite Central Committee, the church's overseas relief agency. Both sales were sponsored by the Illinois Inter-relief Committee. The money raised will provide at least 1,400 tons of government surplus food to needy people abroad. This year wheat, flour, powdered milk, bulgur and vegetable oil, butter, and corn meal are available to relief organizations.

This was the fourth annual sale held by Illinois Mennonite and Amish groups. Previously only one sale was conducted, but this year a second sale was held at Arthur. Businessmen in the area contributed items for sale ranging from farm equipment and

Even small donations to the surplus food program can buy large quantities of food. A penny, for example, will provide an individual with food for from two to three days.

—One dollar will buy at least 300 pounds.

—Ten dollars provides bread for 600 children for two weeks.

—Two hundred dollars pays for a full carload of food delivered overseas and distributed.

Contributions for the surplus food program may be placed in congregational relief offerings, or designated for surplus food and sent to Mennonite Board of Missions and Charities, P.O. Box 316, Elkhart, Ind.



livestock to antiques and home baked goods.

**Germany—Mennonite Voluntary Service,** promoted by Mennonites of Europe and North America, is sponsoring summer programs in international Christian voluntary work camps. Volunteers serving in the various programs may choose between two Easter camps, 18 summer camps, and several long-term service assignments. Summer camps will be held in France, Netherlands, Germany, northwestern Greece, Austria, Morocco, West Berlin, and England. The program is similar in many respects to the voluntary service program in the United States.

**Akron, Pa.—Participants in the 1962-63** trainee program will number about 40. Young people from Germany, the Netherlands, France, Switzerland, and South America will be in the group.

Applications for sponsorship of these trainees are now being accepted by the Mennonite Central Committee Trainee Program, Akron, Pa.

The trainees will arrive in time to attend the Mennonite World Conference at Kitchener, Ont., Aug. 1-7. They will go to the first of their two six-month assignments after the conference.

The 1961-62 trainees, now in homes and institutions in the United States and Canada, will also be able to attend the World Conference before leaving on Aug. 16.

**Akron, Pa.—Communities in Midwestern** states processed approximately 151,500 cans of meat, lard, and broth with the portable canner as compared to 103,618 cans processed last year. Thirty-two stops in eight states were made with the canner. Stationary canners in five locations canned more than 72,000 cans, which also exceeds last year's production. Canned meat is a highly appreciated item in many countries where Mennonite Central Committee serves and is especially useful in Far Eastern countries where it supplements rice in feeding programs. Relief meat is presently being used in 14 countries.

**Mexico—After one year of work with the** Mazahua Indians in the Toluca Valley, west of Mexico City, relief workers feel they have made some progress. Together they worked with the Mazahua farmers in their small fields. At harvesttime they picked corn nubbins with the aid of a pocketknife to open the tight husks, cut corn stalks with hand scythes, and carried the stalks on their backs from the fields to the farmers' homes a mile away and often uphill.

When the corn harvest ended and the barley had been threshed out by the trampling hoofs of burros, relief workers took soil samples. When the results of the analysis were returned from the laboratory in Mexico City, they began to convince a few farmers to try commercial fertilizer. As planting time approaches, they hope to begin the formation of small experimentation plots of hybrid corn and clover and use of fertilizer in each village.

Two projects in the meantime include assisting a small congregation with the construction of its first church building, and planting apple trees. Work at the church can progress only when supplies and mon-

ey are available. One load of bricks for the small, one-room building was purchased with money raised by the ladies of the congregation.

The tree planting project began with ten apple trees. As other farmers saw relief workers carrying these trees to the home of the man who had requested them and discovered they cost only 20 cents each, orders grew. Word spread to other villages, until they had orders for over 175 trees. Water for irrigation of the trees must be hauled from a considerable distance on the backs of burros.

**Akron, Pa.—Edna Ruth Byler,** wife of the late J. N. Byler, has begun part-time service with Mennonite Central Committee's foreign relief and services section to develop the overseas needlework project.

Mrs. Byler takes orders in the United States and Canada for needlework done by Arab refugee women in Jordan, Hong Kong, Korea, Japan, and other handwork from countries in which relief work is being done. She does this mostly through demonstrations to women's groups and through the gift shop in her home in Akron. Formerly carried on individually by Mrs. Byler, the project will now be incorporated into the relief section. She saw the need and possibility for these projects as she accompanied her husband, then director of the relief program, to Jordan and other countries where relief projects were located.

The needlework project in Jordan provides an income for the Arab women and an opportunity to spend their time in a creative way. The project is supervised by relief workers in Jordan. Items such as tablecloths, scarves, and pillow covers are embroidered with the traditional Arab designs by the refugee women.

## Voluntary Services

**Salunga, Pa.—John Eby, Sheridan, Pa.,** has been appointed to serve as assistant in the voluntary service I-W office at Salunga headquarters. He will begin service in June following his graduation from Eastern Mennonite College, Harrisonburg, Va. John is pastor of the Blainsport Mennonite Church.



John Eby will begin serving as assistant in the voluntary service I-W office at Salunga, Pa., headquarters in June.

**Chicago, Ill.—VS-ers Eldon and Phyllis Yoder, Parnell, Iowa,** serving the youth group of the Second Mennonite Church, find open doors to service in the Spanish community. Preparing and supervising playground activities, relocating a guest of some months, helping a recuperating mother with her home and children, assisting in painting a house, and taking clubs for weekends in Michigan are examples of activities engaged in by VS-ers who help meet the spiritual, physical, and emotional needs of a community.

**Wichita, Kans.—Former Kansas City and** Portland VS worker Maxine Landis, Lebanon, Oreg., will soon relocate in Wichita to assist in the work of the local church. The former Portland unit leaders, Lynford and Jean Hershey, now having pastoral oversight of the Wichita Tenth Street Fellowship, have invited her on a self-support basis to assist in the general program and outreach of the fellowship in her free time from regular employment. This type of assistance has proved effective in St. Louis and other communities where workers give impetus to the church.

**Robstown, Texas—The PTA of the Mennonite kindergarten,** composed almost entirely of mothers, and its executive committee (Senora Canales, Senora Rodrigues, and VS-ers Kenneth and Kathryn Seitz, Telford, Pa.) felt that fathers should also attend. At a recent outing four fathers, who prepared the meal, attended. Nine out of ten kindergarten homes were represented at the meeting. The kindergarten work attempts to win others to Christ through its school activities and PTA.

**La Junta, Colo.—Each Tuesday evening** during April various pastors are being invited to the unit to conduct the unit devotional period. The unit will give a program in the Mennonite Hospital chapel on Easter Sunday.

**Albuquerque, N. Mex.—Although VS-ers** are not permitted to engage in missionary or evangelizing activities in the Presbyterian Hospital, on a recent Sunday Irma Gahman, Perkasio, Pa., and Janet Clemmer, Harleysville, Pa., played their accordions for infirmity guests.

Five VS-ers conducted a religious service on a nearby Indian reservation in the absence of the couple regularly filling this responsibility.

**Algeria—Pending permission to enter and** re-enter Algeria, VS-ers Robert Schmucker, Unionville, Ont., and Dan Beachy, Hartsville, Ohio, are studying French and giving assistance to the Robert Witmers with their work in Paris, France. Curtis Nussbaum and Clayton Steiner, Apple Creek, Ohio, are helping at Mont des Oiseaux and a Mennonite Children's Home near Valdoie in France.

**Atlanta, Pa.—Twelve persons are taking** Home Bible Studies courses as a result of VS-ers distributing the Way and enclosing reply cards.

## WMSA

**Elkhart, Ind.—Ladies benefiting from the** WMSA scholarships the academic year, (Continued on page 372)





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

**Myron Augsburg**, Richmond, Va., spoke at the parent-student banquet at Eastern Mennonite College the weekend of March 25.

**Chester Slagell** was licensed to the ministry at Hydro, Okla., on March 25. Bishop Alva Swartzendruber was in charge of the service, and the sermon was preached by Richard Birky, Adair, Okla.

**Atlee Beechy**, Dean of Students at Goshen College, spoke recently to the Association of Indiana College Newspapers, Yearbooks, and Magazines. The meeting was at Taylor University in Upland.

**John H. Yoder** spoke to the London Mennonite Fellowship, Feb. 18-21, and also presented the Biblical teaching on peace to a Bible study group at Laidon, where Karel Kulik is pastor. Bro. Kulik recently addressed a student group in Birmingham, and is lecturing to students at London Bible College.

**The Staunton, Va.**, congregation held its first service in their new church building on April 1. This building was bought from the Baptists by the Virginia Mission Board. The address is 2405 Third Street. Dedication services will be held May 6.

**Paul Friesen**, Hesston, Kans., spoke the weekend of March 25 at Kansas City to the young adult fellowship and to the Grace congregation on Christian communication through art.

**Building plans** are being drawn for a new auditorium-gymnasium-cafeteria at Christopher Dock Mennonite School. It is hoped that ground can be broken in July.

**The touring chorus** of Christopher Dock Mennonite School served five churches in Long Island and Vermont the weekend of April 13-16.

**Knowledge with Reverence** is the newly adopted motto of Christopher Dock Mennonite School.

**Fifteen persons** enrolled in a ten-week adult education class in Practical English Grammar, taught by Pearl Schrack at Christopher Dock Mennonite School. The course was designed for the help of church workers.

**The Rainham-South Cayuga Chorus**, accompanied by Assistant Pastor Ora Gingrich, gave the program at Floradale, Ont., on April 1.

**Pastor Raymond Kramer**, St. Jacobs, Ont., has again been hospitalized. Pray for his healing.

**The administrative council** of the Association of Mennonite Elementary Schools met March 27, 28, at Smoketown, Pa., to formulate a constitution for this new organization. Watch for later announcements.

**Ernest Garber** and wife have moved to Sheridan, Oreg., for the time being.

A church building has been purchased

by the Franconia Mission Board at Frederickville in Berks County, Pa. Four families will provide the nucleus for a self-supporting work here.

**The Franconia Mission Board** has voted favorably to encourage congregations in the sponsoring of Cuban refugee families.

**Jan Gleysteen**, Publishing House artist, has been commissioned to paint a riverboat scene for the dining room of the Howard Johnson restaurant at Wheeling, W. Va.

**The A Cappella Chorus** of Western Mennonite School gave programs in churches in Idaho, Southern California, and Oregon the weekend of April 15.

**Milton Brackbill**, Paoli, Pa., spoke to the parent-teachers' fellowship of the Christian Day School, Sarasota, Fla., March 19.

A Christian service training course is being sponsored by the Casselman Valley ministerial body. Classes are being held each Wednesday evening, March 28 to April 25. Courses are: Nonresistance, by Walter Otto; Music, by Alva Yoder; Old Testament Survey (Law), by Roy Kinsinger; and Methods of Bible Study, by Paul Bender. Attendance is approximately 140. A special class for children enables parents to take the course. Two films from American Bible Society are special features.

**J. C. and Ruth (Detweiler) Wenger**, Goshen, Ind., were honored at a silver wedding anniversary reception given by the Olive Church on April 4. Appropriate hymns were sung by a mixed quartet and a ladies' trio. The Wengers were married April 3, 1937. They have four children: Daniel, a student at Cornell University, Ithaca, N.Y.; John Paul, Mary, and Elizabeth, at home.

**The Bean Blossom Sunday School** completed another course in teachers' training, April 2-6, two periods each evening. Bean Blossom is a small congregation at Morgantown, Ind., in charge of Pastor Charles Haarer. The course this year was a Bible survey course; last year it was teaching methods. The interest and pupil participation were so good that the teacher, A. G. Horner, says it was a pleasure to work with them.

**Speakers in Nonconformity chapel** addresses at Goshen College, April 9-12, were C. J. Dyck, S. A. Yoder, and J. C. Wenger.

**More Every-Home-Plan churches:** Kingview, Scottdale, Pa.; Britton Run, Spartansburg, Pa.; Liberty, South English, Iowa; Chestnut Ridge, Orrville, Ohio; Weavers, Harrisonburg, Va.; Gingrich, Annville, Pa.

**Speakers in a Bible Instruction meeting** at Paradise, Pa., the weekend of April 8 were Clarence Fretz, Hagerstown, Md., and Warren Good, Ephrata, Pa.

**Arthur Roth** was ordained to the Christian ministry at Julesburg, Colo., on April 1, with Peter R. Kennel and John Y. Swartzendruber officiating.

**Myron Augsburg**, Richmond, Va., spoke at the convention of the National Association of Evangelicals held at Denver, Colo., the second week in April.

**Indiana University**, in the annual Indiana Authors' Day luncheon, named J. C. Wenger and John Howard Yoder as among the state's authors whose 1961 books were nominated for the annual judging.

**Paul Martin** has accepted a call to the Morningside Church in Toronto, replacing Glen Brubaker, who plans to enter Goshen College Seminary this fall.

**David Hershberger** from Indiana, who attended Ontario Bible Institute this winter, will become assistant director of the House of Friendship in Kitchener.

**Arthur Byer**, who has been serving as principal of Belleville Mennonite School, has been appointed principal of Rockway Mennonite School, Kitchener, Ont.

**Mario Bustos**, Milwaukee, Wis., was guest speaker of the Puerto Rican Conference in its recent annual session.

**James Sauder** and wife have completed a year of language school in Costa Rica. On April 20 they will go to the Honduras mission field, where they will be engaged in village evangelism in a rural mountain community. Their address is Gualaco, Olancho, Honduras, Central America.

**J. M. Klassen**, assistant director of MCC Foreign Relief and Services, is giving part of his time to serve as executive secretary of the Mennonite Medical Association, and to edit its quarterly publication, the *Mennonite Medical Messenger*. The Mennonite Medical Association consists of doctors and medical students who are members of church groups associated with MCC. The Association recently provided funds for the major equipment of a new mission hospital in Bihar, India. The Executive Committee of the Association consists of Willard S. Krabill, Goshen, Ind., president; Kenneth Heatwole, Charlottesville, Va., president-elect; Weldon Troyer, Goshen, Ind., secretary-treasurer; and Samuel Bucher, Harman, W. Va.

## Calendar

Illinois Mission Board, Dewey, Ill., April 27, 28.  
Church School Day, April 29.  
Allegheny WMSA, Thomas, Johnstown, Pa., May 5.  
Summer Bible School Conference, Denver, Colo., May 5, 6.  
Ontario Mission Board meeting, May 20, 21.  
World-Wide Missionary Conference, Lancaster Mennonite School Campus, June 6-10.  
Ohio MYF Convention at Beaverdam, Corry, Pa., June 29 to July 1.  
Ontario Conference, June 5-7.  
Indiana-Michigan Conference, with Shore congregation as host, June 5-7.  
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
Allegheny Mission Board Meeting, place undecided, July 13, 14.  
Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 21-23.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Rocky Mountain Mennonite Conference, place undecided, Aug. 31 to Sept. 2.



New members: five by baptism and one by reinstatement at Julesburg, Colo., April 1; six by baptism at South Union, West Liberty, Ohio, April 1; one by baptism at Elizabethtown, Pa., April 7; six by baptism at Bellwood, Milford, Nebr., April 1.

Visiting speakers: Harry and Milton Brackbill, Paoli, Pa., at Tuttle Ave., Sarasota, Fla., March 18. Sam Parvin, migrant worker, at Nampa, Idaho, April 1. Dale Tutzman, director of Adriel School, West Liberty, Ohio, to MYF groups at North Lima, Ohio, April 7, 8.

Linford Hackman, Carstairs, Alta., at Crown Hill, Rittman, Ohio, April 8. C. F. Bishop, Goshen, Ind., at Blooming Glen, Pa., April 15. Mahlon Stoltzfus family formerly of Alaska, at Oak Hill, Millersburg, Ohio, April 7. Addona Nissley, Puerto Rico, at Santa Fe, Peru, Ind., April 1.

Esther Beck, Japan, to West Clinton WMSA, Pettisville, Ohio. J. D. Graber, Elkhart, Ind., at Salem, Elida, Ohio, April 1. Aaron Martin, Hesston, Kans., at Glenwood Springs, Colo., April 8. Earl Buckwalter, Hesston, Kans., at Crossroads, Gulfport, Miss., March 25.

Richard Buckwalter, Cochranville, Pa., and Ivins Steinhauer, Bridgeport, Pa., in 11-day meeting at Coatesville, Pa., April 5. Lois Landis and Lois Marks, Ethiopia, at West Chester, Pa., April 1. C. M. Hellick, Elkhart, Ind., each Sunday in March at Mennonite Community Chapel, Chicago.

Albert Martin, Breslau, Ont., at Emmanuel Bible College Chapel, April 11. Laurence Horst, Chicago, Ill., at St. Jacobs, Ont., April 1. Lena Graber, Nepal, at First Mennonite, Fort Wayne, Ind., April 1. Edward Godshall, Hickory, N.C., at Knox-Tenn., March 18.

John H. Hess, Toronto, Ont., and Elmer Antzi, Au Gres, Mich., at Wellesley, Ont., April 8. Truman H. Brunk, Denbigh, Va., at Tuttle Avenue, Sarasota, Fla., March 11. Clarence Noe, Dean, Eureka College, at Metamora, Ill., April 1. Frieda Guengerich, the Congo, at Metamora, Ill., April 8. D. A. Yoder, Elkhart, Ind., at Central, Elida, Ohio, April 1.

Carl Beck, Japan, at Bethel, Gettysburg, Pa., April 1, at East Goshen, Ind., April 8, and at Martins, Orrville, Ohio, April 15. Richard Detweiler, Perkasio, Pa., at Bethel, Gettysburg, Pa., April 8. Ray Keim, Maunsville, Md., at Bethel, Gettysburg, Pa., April 18.

Summer Bible School Conferences: The first of three area Summer Bible School Conferences held at Central, Archbold, Ohio, drew an attendance almost three times the number predicted. Classrooms were filled to the doors. Five hundred and twenty-five people registered for workshop sessions. A large number of community people did not register. Probably over 1,000 people attended one or more sessions and participated in at least one of three workshop hours. Eighty people came on two buses from Iowa. A bus and several cars came from Ontario. The largest workshop sections, those of Maynard Shetler and Paul Clemens, had around 150 participants. The second conference was held at Greencastle, Pa., April 7, 8. Over 800 people

attended some or all of the four general sessions. Paul R. Clemens, summer Bible school secretary of the Mennonite Commission for Christian Education, planned and directed fifteen sectional workshops, each of which met three times. An indication of the value of this kind of conference is shown in the fact that a few people came all the way from Ontario even though they had attended the sessions at Archbold the week before.

The summer Bible school teachers and workers have themselves evaluated the work of such a conference. They have done this by their attendance and interest in these sessions. The tremendous momentum of the summer Bible school movement in the Mennonite Church shows no signs of weakening.

## Announcements

James Stauffer, Vietnam, at Trissels, Broadway, Va., April 29.

John Friesen, Madhya Pradesh, at Leetonia, Ohio, May 6.

Blooming Glen Men's Quartet at Oxford, N.J., April 29.

Aquila Stoltzfus family, Grayson, N.C., at Richmond, Va., April 22.

Wanted: 125 Church and Sunday School Hymnals, in good condition, for Manbeck Church, at Beaver Springs, Pa. Write to Norman C. Yoder, Belleville, Pa., stating condition of books and price.

April 29 has been designated by the Mennonite Board of Education as Church School Day. Ministers and Sunday-school superintendents will be receiving literature in the near future to help in planning for the promotion of secondary and college education on this date. Any congregation interested in securing a guest speaker for Church School Day is invited to write to the office of Public Relations of any of our church colleges, or to the principals of our Mennonite secondary schools. The purpose of Church School Day is to give guidance to our young people in making their school plans for the following year. Aug. 26 has been designated as Back to School Day in recognition of all children and young people who will be going to school in the fall.

Eastern Pennsylvania Alumni Banquet of Goshen College at Christopher Dock, Lansdale, Pa., 6:30 p.m., May 5. Speaker: Harold Bender. Send reservations to Ethel Henry, 329 Union Street, Doylestown, Pa., by April 25.

Edwin I. Weaver, Nigeria, requests that anyone sending books to him should write him the following information for his records: (1) Name and address of sender. (2) Number of books sent. (3) Number of packages sent.

Norman Derstine, Elkhart, Ind., in Spring Bible Conference at Elmira, Ont., April 19-22.

B. Charles Hostetter: at Martin's Creek, Millersburg, Ohio, May 4-6; Commencement speaker at Johnstown Mennonite School, Hollsopple, Pa., May 21. With Men's Quartet: May 12, East Petersburg, Pa.; May 13, morning, Neffsville, Pa., evening, Strasburg, Pa.

Ella May Miller: May 4, 1:30 p.m., Hope Rescue Mission, South Bend, Ind.; May 5, Indiana-Michigan WMSA meeting at Goshen College; May 6, evening, Fort Wayne, Ind.

Samuel and Ella May Miller: at Steinman's, Baden, Ont., May 12, 13.

Visiting speakers at Franconia Mission Board annual meeting at Plains, Lansdale, Pa., April 30 and May 1: Carl Beck, Japan; Paul Erb, Scottdale, Pa.

Correction: The speaker in the Stewardship Conference at Groveland, Wismer, Pa., May 12, 13, is John R. Mumaw.

Music Festival in Iowa: Participating high schools: Iowa Mennonite School, Bethany High School, and Hesston High School. Activities: fellowship, clinic sessions, group rehearsal, public program. Guest conductor, Mary Oyer, Goshen, Ind. Public program, 7:45 p.m., April 21, at Iowa Mennonite School.

Summer school announcement for Goshen College Biblical Seminary, June 5 to July 12. In response to a demand, the Biblical Seminary will offer a limited summer session at Goshen for a six-week period, immediately following commencement. If there is sufficient demand, the following courses will be offered (one course only may be taken each three-week period): June 5-22: Inductive Book Study—Luke—3 hrs., Howard Charles; Christian Worship—2-3 hrs., Paul Miller; June 25 to July 12: I Corinthians—3 hrs., Howard Charles; Anabaptist History and Theology—2-3 hrs. (June 25 to July 1), H. S. Bender; Christian Nurture and the Family (July 1-12), Ross Bender. Tuition, \$10.00 per credit hour. Board and room, \$37.00 for a three-week session. Interested persons should write at once to Dean H. S. Bender. Final decision about course offerings will be made May 15.

Tape recordings of the recent conference on Alcohol and Tobacco Education at Goshen are available: on 5-inch tapes, \$3.50 each; on 7-inch tapes, \$5.00. All speeches of the conference on four 7-inch tapes, \$18.50. Order from Alfred H. Dietzel, Pigeon, Mich.

Passion Week speakers: Earl Mosemann, Plainfield, Pa., and Raymond Charles, Lancaster, Pa., at Kralltown, Pa. (Good Friday). Daniel Wert, Manheim, Pa., at Landisville, Pa. (April 18 to morning of April 22). Richard Yordy, Arthur, Ill., at Kansas City (sunrise service for all Mennonites). Orland Gingerich, Baden, Ont., at Baden Mennonite. J. H. Koppenhaver, Hesston, Kans., at Leonard, Mo. J. J. Hostetter, Peoria, Ill., at Midway, Pekin, Ill. (sunrise service). H. S. Bender, Goshen, Ind., at Midway, Columbiana, Ohio (April 20, 22). Rufus Jutzi, Elmira, Ont., at Breslau, Ont. (April 19, 20, 22). John David Zehr, Goshen, Ind., at Fort Dodge, Iowa (April 19-22).

H. Ralph Hernley will explain the program of Mennonite Mutual Aid at Skip-pack, Pa., the evening of April 29.

## Evangelistic Meetings

Arthur Cash, Fort Wayne, Ind., at Newtown, Sarasota, Fla., closing March 18. Fred



Augsburger, Youngstown, Ohio, at Knoxville, Tenn., April 18-29. Ivins Steinhauer, Bridgeport, Pa., at Coatesville, Pa., April 15-22.

John J. Yoder, Goshen, Ind., at Sante Fe, Peru, Ind., April 8-15. Paul Z. Martin, Mohnton, Pa., at Lichty's, East Earl, Pa., April 1-8. John F. Mishler, Talcum, Ky., at Washington, Ind., April 4-13. Samuel Janzen, Glenwood Springs, Colo., at Cheraw, Colo., April 25-29. Michael Shenk, Sarasota, Fla., at Ybor City, Tampa, Fla., April 1-8. Lloyd Weaver, Newport News, Va., at Hebron, Fulks Run, Va., May 13-20. Myron Augsburger, Richmond, Va., in Northwest Kingston, Jamaica, beginning May 27, and at Sunbury, Pa., beginning June 17.

## MISSION NEWS

(Continued from page 369)

1961-62, are: (Mrs. Laverne) Emma Jean Landis, Lansdale, Pa., and (Mrs. James) Rachel Metzler, Park View, Harrisonburg, Va., at Eastern Mennonite College; Elaine Miller, daughter of S. Paul Millers, missionaries in India, and Mary Lou Schrock, Archbold, Ohio, at Goshen College; Ceceila Mascarenas, La Junta, Colo., and Carolyn Kreider, Palmyra, Mo., at Hesston College.

## Your Treasurer Reports

Final reports have been completed on Missions Week 1961. Contributions received during this special missions emphasis for both general and district boards reached a total of \$334,677. Last year this amount was \$329,124.64. Thus, we have had a slight increase over last year.

The total amount which has been applied to the general board program is \$207,061.94. For the previous year, this amount was \$198,327.77. This represents an increase of \$8,734.17. We are most grateful for this continued major contribution to the mission program. The general board is conscious of the many who have helped in making this year's Missions Week program a success. We thank you for your efforts.

—H. Ernest Bennett.

## MISSIONS TODAY

(Continued from page 366)

sionaries in an area of need where a church is being built. Yes, witnessing is a broad concept. We are always witnessing whether we know it or not. Our life and attitude speak louder than our words. We are never on vacation from our primary task of witnessing.

Elkhart, Ind.

## Church Camps

Miller Staybrook, manager of Camp Amigo, discussed the program of that camp at Shore, Shipshewana, Ind., on April 10.

The manager of Laurelville Mennonite Camp this summer will be Glenn Steffen, Boyertown, Pa.

Three weeks of youth programs and six weeks for adults are planned for this summer at the Little Eden Camp in Northern Michigan. Although it offers a planned program for both youth and adults, the latter group of campers is allowed to vacation much as they please. Following is the youth camp schedule which offers four weeks of camping under a staff of trained leaders and counselors: Boys' and Girls' Camp, June 28 to July 5, William Nofziger, Archbold, Ohio, director; a ten-day camp for grades 4, 5, and 6. Junior High Camp, July 5-14, William Nofziger, director; a ten-day camp for grades 7, 8, and 9. MYF Camp, July 14-21, William Detweiler, Kidron, Ohio, and Robert Detweiler, Goshen, Ind., codirectors; for high-school students. Family camps as follows: Home Builders' Week, July 21-28, J. Alton Horst, Fisher, Ill., director. Christian Business and Professional Week, July 28 to Aug. 4, Paul Diller, Toledo, Ohio, director. Christian Fellowship and Family Week, Aug. 4-11, Tobe Schmucker, South Bend, Ind., director. Christian Laymen and Farmers' Week, Aug. 18-25, Jesse J. Short, Archbold, Ohio, director. Senior Adult Camp, Aug. 25-30, John E. Gingrich, Goshen, Ind., director.

## NEAR TO GOD

(Continued from page 363)

Saturday, April 28

My Salvation

Read Psalm 118.

Rejected Stone, alone  
Become the Head  
Of this weak clay and stay  
Till sin has fled.

Lift me above self-love,  
Guiding Right Hand,  
Before Thy Gate I wait  
And humbly stand.  
Living Might, give light  
To me. I will never  
Die but live and give  
Thee praise forever!

—Vernon Zehr, Jr.

## PEACE WILL COME FINALLY

(Continued from page 366)

(Which in Japanese society means an evening of drinking.) The following day someone I hardly knew, someone who never did anything for my father, asked me if that is the way I, a Christian, treat my parents. If I could just say to them not to give him the

sake. It is not good for his health and by experience I know that if he drinks as much as two cupfuls he cannot stand up.

"But it is not only that—anywhere I fail I always hear the sneer about being a Christian. When I first read in my wife's note, 'Peace will come finally,' I wondered why she wrote that, but now I understand. She knew what she went through the years she was the only Christian in our home. Then she was the daughter-in-law—the one who had come in from the outside.

"Now it is the children and I. Father gets drunk and comes home in a sad state. Then Mother scolds and nags at him. When the children get tired of it and say anything, they are told, 'Oh, so that is the way you talk to your grandparents—you who go to the Christian church?'

"But, 'Peace will come finally.'"

Mr. Oba, Mrs. Oshigiri, and the two of us were in our home talking informally. Mrs. Oshigiri continued with the conversation. She had just come through a very trying month and a half with her non-Christian husband. In his frequent alcoholic state he had accused her of neglecting him for the church. "Now you either quit the church or it is the end of our marriage."

She does not quit the church, but she sometimes thinks of separation from her husband. Then she realizes what a terrible testimony that would be. "Why," she says, "soon people would be saying that when you become a Christian you have to separate from your non-Christian husband or wife."

For both her and her husband this is the second marriage. Both of their former companions died leaving them with small children. She tells us again how they got together and who arranged the marriage.

Then we asked her if her husband talks and acts that way toward her all the time. "No," she says, "he is really a good companion. It is only when he drinks that he acts that way." But she clearly warns young people in the church not to marry an unbeliever. However, she, too, believes that "Peace will come finally."

We do not often hear the trials the Christians here go through, but occasionally they share experiences. One time we asked, "Don't you suppose the railroad office where Mr. Oba is employed is especially trying?" Mr. Harada, the post-office employee, who had been listening but thus far had not spoken of his own experience, quietly replied, "I expect it is the same anywhere." And the others in the group agreed with him.

We silently thank God for the faith of these whom we had sometimes thought of as our weaker brothers and sisters. Our hearts have been thrilled to see their faith continue to grow. God be merciful to us who have it so easy and take so much for granted. We have once more been taught by those we came to teach.



## THE REVERENCE OF LOVE

(Continued from page 361)

program and purpose. You cannot blast people into a Christless eternity with bombs because they are enemies of the country in which you are a citizen. That spirit is completely different from the one that comes from Jesus Christ.

We may look further at the trial and crucifixion of Jesus. If ever a man was wronged in history, it was Jesus! If ever a man was abused and insulted, it was He! And if ever a man had the power and authority to strike back, Jesus had that! And yet in the face of undeserved blows and charges and with legions of angels at His command, He took the way of the suffering servant, the Lamb that was quietly led to the slaughter. In the picture of Christ before Pilate, reigning in quiet splendor as King of truth, the early Christians saw their path of life. As Jesus prayed for the forgiveness of His enemies in the depth of His suffering, so Stephen, the first martyr, prayed for his murderers.

Christianity was strong in those days. It is weak today. Is it not possible that the reason for this is that we have lost this central aspect of Christianity? Do we not all too quickly think and talk about "getting even with people" when they do nasty things to us? When a terrible murder is committed, many Christians join in the cry for blood. And how many of us can say that we have no sympathy for the position that says that if a war is bound to come anyway, wouldn't it be better for the "Christian" countries to get the "non-Christian" countries first?

Judged by the life of Christ, all of these attitudes are sin of the worst kind. They are equivalent to saying that Christ and His answer cannot be trusted. They are a most blatant rejection of a central part of His teaching and a denial of the efficacy of the cross. For the cross is meaningful most of all in our lives as it becomes a pattern of life, and the miracle of God's acceptance of us while we were yet sinners becomes most meaningful as we also accept those who are at enmity with us.

But then there are those who say, "Such a course is impossible. My urge is to hit back, to retaliate, to show that I am a man and can stand up for my rights." Let us admit at once that humanly speaking it is impossible. But the whole Christian life is impossible, humanly speaking. Where is our faith in the power of God which is at work within us? Must we accept only that which we think we can handle? If so, then faith is tossed outside the door.

Or there are those who say, "But it won't work." If by that you mean that you will have to suffer, then you are right. Even if you mean that you will not get your way, perhaps again you are right. But let me remind you that you are not thinking God's

thoughts, that always He has beyond the cross an empty tomb, that there is for you and me as there was for Christ a resurrection beyond the cross. Where would the Auca Indians be today if five men had not died for them?

Above all, remember that just before Paul gave the Romans instructions on how to behave toward enemies, he says, "Never be conceited" (Rom. 12:16, RSV), which the NEB renders, "Do not keep thinking how wise you are." Why? Because Paul knew this was our basic danger, to think that we are smarter than God. God has retreated so far out of our minds that we sometimes think that He is on vacation and that we had better step into the situation with our own ideas. "Beloved, never avenge yourselves, but leave it to the wrath of God. . . . Vengeance is mine, I will repay, says the Lord" (Rom. 12:19, RSV). Can you believe this? Is God dependable? Can you leave your hurts and the wrongs done to you in His hands?

The Biblical conception of the enemy includes all who obstruct the purpose of God. Accordingly it is wrong for a Christian to assume that the enemy is the one who opposes the political system in which he lives, or the nation in which he resides. For the early Christians the enemy many times was the representative of their own government and it may be that this is becoming the case more and more in the United States as well. For as the tide begins to swell, telling us that America should wage a "pre-emptive war," in which she takes the initiative, it becomes more clear than ever that the church and the state are not the same.

Our Anabaptist forefathers died for their faith in the separateness of the church from the world, and it would be a cowardly betrayal if we at this stage in history would succumb to the temptation of identifying Christianity with American freedoms at any level.

"I agree with Christ on most of His teachings. But there is one point with which I do not agree: When Christ says one has to turn the other cheek. For me, if a man strikes me on the cheek, I knock his head off." It is merely an accident that the above words were spoken by Nikita Khrushchev, for they might as easily have been spoken by an American military officer; in fact, by many so-called American Christians.

It is vain for Christians to think that the American government will change its policy of arms production. It is not vain for us to witness to its stupidity. But important above all else is to watch the portals of our minds so that the infectious hatred which is spreading throughout the world may find no lodging place in our hearts.

It will be our concern that the radical approach taught and practiced by Jesus Christ of winning one's enemies through deeds of love may so firmly embed itself in our lives that no other alternative will be seriously

considered. Unless a miracle takes place, the chances are very great that we will meet an enemy at the door in the future. We have the choice as to whether we will meet him with a cup of water or with a gun. The only revenge permitted the Christian is the revenge of love.

Topeka, Kans.

## TEACHINGS OF JESUS

(Continued from page 362)

tations" (RSV). What is commended here is the wise use of wealth in making friends and providing for the future. Because of the sinful nature of man, all money is tainted by the greed and selfishness of man. It has only temporary value. The effective way to deal with wealth is to use it for the service of God and thereby convert what is normally an expression of greed into unselfish service for God.

The saying of the camel and the needle's eye (Mark 10:25 and parallels) was occasioned by the question of the man with great possessions, "What must I do to inherit eternal life" (RSV)? The very wording of the question places the young man within the tradition of Pharisaic Judaism and the prevailing idea that by good works one could earn his way into the kingdom. Jesus replied, "You lack one thing; go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me" (RSV). This was not approval of the legalistic road to salvation but to make clear to the disciples that the rich young man had within himself an attachment to riches which kept God out of his life. "How hard it will be for those who have riches to enter the kingdom of God" (RSV)! When religion is built on works instead of faith, men wrongly suppose that the kingdom is entered by the achievements of self in obedience to laws or by practicing acts of charity.

On another occasion Jesus watched rich men cast into the treasury of their superfluity while a poor widow cast in more than the rich with their wealth. Jesus said, "Blessed are you poor, for yours is the kingdom of God" (Luke 6:20, RSV). Matthew's "Blessed are the poor in spirit" makes clear the essential meaning. The rich tend to be worldly wise and irreligious because they trust in their riches and assume they can live without God.

The story of the rich man and Lazarus (Luke 16:19-31) and the story of the rich fool (Luke 12:15-21) point up the corrupting power of riches. Riches are a serious rival to God, for riches feed the covetous nature of man.

What the Gospels plainly teach is that the kingdom of God demands of all men an inward detachment from the things of this world and a dedication to use life and all



its possessions for the glory of God. If material possessions become an entanglement, God may require man to give up his wealth. Man, on his own, can never pry himself away from the allurements of wealth. For this reason Jesus said it was impossible for a rich man to enter into the kingdom. But what is impossible for man is possible for God. God can save a rich man, but only those rich men can be saved who are willing to give their riches to the service of God and so transfer their treasures on earth to treasures in heaven. What God requires of all men is absolute trust in His goodness and the wise use of wealth as a means of advancing the kingdom and extending the invitation of salvation to all men.

Hesston, Kans.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Hostetler—Yoder.**—Alvin M. Hostetler and Ruth Ann Yoder, both of Maple Grove cong., Belleville, Pa., by Waldo E. Miller, Jan. 12, 1962.

**Kochsmeier — Miller.** — Henry Kochsmeier, Sunnyslope cong., Phoenix, Ariz., and Mary Eleanor Miller, Sycamore Grove cong., Garden City, Mo., by Leonard Garber at Sycamore Grove, Dec. 22, 1961.

**Martin — Zook.** — Dale E. Martin, Duchess (Alta.) cong., and Charity D. Zook, Belleville, Pa., Allensville cong., by Raymond R. Peachey at Allensville, March 17, 1962.

**Miller—Gerber.**—Harold M. Miller, Millersburg, Ohio, Martin's Creek cong., and Edith Annette Gerber, Orrville (Ohio) cong., by Harlan Steffen at Orrville, March 17, 1962.

**Moist—Kanagy.**—Gary Edward Moist, Evangelical United Brethren cong., Yeagertown, Pa., and Verna Louise Kanagy, Maple Grove cong., Belleville, Pa., by Waldo E. Miller at Maple Grove, Feb. 3, 1962.

**Potts — Lengacher.** — Clifford Potts, Fort Wayne, Ind., and Margaret Lou Lengacher, Fort Wayne, Ind., First Mennonite cong., by John R. Smucker at the home of the bride, March 25, 1962.

**Waters—Mast.**—John J. Waters, Winston (Oreg.) cong., and Arvilla Mast, Riverside, Iowa, Sunnyside C.M. cong., by Morris Swartzendruber at Sunnyside, March 31, 1962.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Beiler, Allen and Florence Ann (Howe),** Elverson, Pa., first child, Mark Thomas, Feb. 15, 1962.

**Beiler, Merle and Arlene (Zimmerman),** Elverson, Pa., third son, Stephen Martin, March 16, 1962.

**Birky, Marlin and Sandra (Birky),** Valparaiso, Ind., third child, first daughter, Anne Marie, March 20, 1962.

**Coblentz, Jacob Ray and Mary (Wickey),** Berne, Ind., second child, first son, Cornelius, March 22, 1962.

**Driver, Daniel S. and Marilyn (Kriebel),** Dayton, Va., first child, David Scott, March 21, 1962.

**Eash, Ted and Darlene (Chupp),** Lagrange, Ind., second child, first daughter, Christina Jo, Feb. 26, 1962.

**Eberly, Lloyd and Mary (Inhoff) West** Salem, Ohio, seventh child, first daughter, Martha Irene, Feb. 1, 1962.

**Eby, Benjamin M. and Anita L. (Martin),** Hagerstown, Md., first child, Donna Jean, March 6, 1962.

**Erb, Keith and Helen (Marner),** Wellman, Iowa, fourth daughter, Emily Lou, March 19, 1962.

**Gingerich, Elroy and Hilda (Erb),** Petersburg, Ont., third child, second daughter, Anne Elaine, March 17, 1962.

**Hartzler, J. T. and Martha (Reesor),** Latour, Mo., third son, Harold Joseph, March 20, 1962.

**Horst, Arthur and Mary (Horst),** Seville, Ohio, third child, first son, Virgil Dean, March 14, 1962.

**Horst, Maurice and Norma Jean (Shetter),** Stephens City, Va., fourth child, second son, Bradley Leon, by adoption, born March 14, 1962.

**Kauffman, Mr. and Mrs. Weldon,** Bloomington, Ill., a daughter, Diane Marie, Feb. 8, 1962.

**King, Nathan and Melba Ann (Beiler),** Reedley, Calif., first child, Kristal Dawn, Jan. 14, 1962.

**Kreider, Franklin and Winona (Stauffer),** Lancaster, Pa., fourth child, third daughter, Barbara Elaine, April 1, 1962.

**Landis, Howard and Erma (Keim),** Sterling, Ill., fourth child, second son, Keith Allen, March 22, 1962.

**Miller, Robert and Mary (Hamsher),** Smithville, Ohio, fifth child, third daughter, Rose Mary, April 1, 1962.

**Miller, Samuel W. and Susan (Shone),** Gary, Ind., first child, Michael Scott, March 12, 1962.

**Newslinger, Everett R. and Ellen (Gehman),** Kinzers, Pa., second child, first son, Gene, March 22, 1962.

**Rheinheimer, Timothy and Marjorie (Miller),** Wolcottville, Ind., tenth child, fifth son, Michael Timothy, Feb. 24, 1962.

**Ropp, Richard and Elanor (Reeder),** Myrtle Creek, Oreg., first child, Ronlee Dean, Feb. 14, 1962.

**Swartzentruber, Elmer W. and Esther Pauline (Knepp),** Montgomery, Ind., eighth child, seventh daughter, Marlene Joy, March 24, 1962.

**Ulrey, Bill and Sherry (Sanders),** Denver, Colo., second child, first daughter, Rebecca Joy, born Oct. 19, 1961, adopted March 19, 1962.

**Zook, Alvin and Evelyn (Yoder),** Garden City, Mo., fourth child, third son, Delvin James, Dec. 25, 1961.

**Correction:** The date for the birth of David and Lois Hooley's son is March 10. (GOSPEL HERALD, March 27.)

## Anniversaries

**Shrock, Samuel P. and Elizabeth (Yutzky)** Shrock were married on Feb. 20, 1912, at Hutchinson, Kans. They observed their anniversary on Feb. 25, 1962, with a family dinner, and open house for relatives and friends in the afternoon. They have 7 children (Mary—Mrs. Aaron Nafziger, Canby, Oreg.; Willis, Cottage Grove, Oreg.; Elsie—Mrs. Julius Schultz, Woodburn, Oreg.; Clara, Iva—Mrs. C. Allen Snyder, and Grace—Mrs. Charles H. Yoder, Portland, Oreg.; and Merlin, Molalla, Oreg.), 21 grandchildren, and one great-grandchild. They lived at Hutchinson, Kans., until

1926, when they moved to the farm near Molalla, where they are now residing. Bro. Shrock was ordained as minister in 1935 for the Bethel church, where he is still serving. He is 73 years old, and Mrs. Shrock is 69.

**Sommers.** Homer Sommers and Millie Helmutz were married on March 23, 1912, at Kokomo, Ind. They observed their fiftieth wedding anniversary at their home near Plevna, Ind., on March 25, 1962. They have 9 children (Erma—Mrs. Melvin Hochstetler, Greentown; Daniel, Rochester; Sylvia—Mrs. Ora Miller, Kokomo; Martha—Mrs. Joe Sweitzer, Goshen; Leona—Mrs. Milphert King, Waton; Bernice—Mrs. Bud Ganger, Bristol; Alice—Mrs. Eugene Horner, Amboy; Pauline—Mrs. Mark Horner, Bremen; and Anna Ruth—Mrs. Henry Slabach, Amboy), 19 grandchildren, and 2 great-grandchildren. On March 25 they attended the Howard-Miami Church as a family group. All were present except two—a grandchild and his father, because of illness of the grandchild. Approximately 175 guests attended the open house the afternoon of March 25.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Amstutz, Fannie,** daughter of John and Leah (Hofstetter) Zuercher, was born near Dalton, Ohio, Jan. 21, 1885; died after a brief illness caused by a heart condition, at the home of her daughter, Mrs. Harvey Nussbaum, near Mount Eaton, Ohio, March 27, 1962; aged 77 y. 2 m. 6 d. On Feb. 6, 1904, she was married to Amos B. Amstutz, who died Feb. 15, 1959, just nine days after their 55th wedding anniversary. Surviving are 2 sons (Benjamin U., Kidron; and Evan C., Columbus), 5 daughters (Velma—Mrs. Amos D. Amstutz, Apple Creek; Evelyn—Mrs. Harvey Nussbaum, Beach City; Sylvia—Mrs. Victor E. Amstutz, Apple Creek; Mildred—Mrs. William S. Nussbaum, Apple Creek; and Edith—Mrs. Harvey Schrock, Conneaut Lake, Pa.), 27 grandchildren, and 5 great-grandchildren. One son, one brother, 2 sisters, and 2 grandchildren also preceded her in death. She was a member of the Kidron Church, where funeral services were held March 30, with Reuben Hofstetter, Bill Detweiler, and Isaac Zuercher officiating.

**Hjerpe, Edmund John,** of North Ridgeville, Ohio, son of John R. and Leina L. Hjerpe, was born at Ashtabula Harbor, Ohio, March 27, 1913; died of uremia at the Elyria (Ohio) Memorial Hospital, March 26, 1962; aged 48 y. 11 m. 29 d. On July 1, 1939, he was married to Pearl Hummel, who survives. Also surviving are one daughter (Janet), his father (Tampa, Fla.), 2 brothers (Eugene and Donald, both of Elyria), and 4 sisters (Mrs. Bernard Keskinen, Grafton, Ohio; Mrs. Martin Schneider, Lorain, Ohio; Mrs. Andrew Benze and Mrs. Donald MacKenzie, both of Tampa). Funeral services were held at the Sudro-Curtis Funeral Home, March 30, with C. J. Shonk and John Hansen officiating; interment in North Ridgeville Cemetery.

**Kilmer, Susie,** daughter of Henry and Nancy (Martin) Burckhart, was born in Wayne Co., Ohio, Feb. 11, 1878; died near Seville, Ohio, Feb. 7, 1962; aged 83 y. 11 m. 27 d. On Nov. 27, 1900, she was married to John Kilmer, who died in July, 1945. Surviving are 3 sons and 3 daughters (Edwin, at home; Henry and David, Wadsworth; Emma—Mrs. Homer Martin, Wakarusa, Ind.; Melissa—Mrs. Elvin Horst, Rittman; and Martha—Mrs. Norman Begly, Smithville), 27 grandchildren, 27 great-grand-



children, one sister (Mrs. Fannie Koppes, West Salem), and 2 brothers (Christ, Orrville; and Amos, Akron, Ohio). One daughter also preceded her in death. She was a member of the Maple Hill Church, where funeral services were held Feb. 10, in charge of Paul Horst.

**Kuhns, Joseph E.**, son of Joseph and Katherine (Garber) Kuhns, was born near Milford, Nebr., Feb. 14, 1881; died at the Lincoln, Nebr., General Hospital, March 12, 1962; aged 81 y. 26 d. In 1891 he moved with his parents to Fillmore Co., near Shickley, Nebr. In July, 1905, he was married to Bessie Laura Kerst, who died Oct. 19, 1919. To this union were born 5 sons (2 of them dying in infancy) and 2 daughters. On Oct. 27, 1921, he was married to Emma Elizabeth Roth, who died March 16, 1945. To this union were born 6 sons (2 of them dying in infancy) and one daughter. On Dec. 24, 1947, he was married to Sarah Yoder, who died Sept. 26, 1953. Surviving are 7 sons and 4 daughters (Harold J., Highland Park, N.J.; Irene Oswald, Shickley; Albert E., Aurora, Ohio; Helen Eichelberger, Filer, Idaho; Donald L., Shickley; Lois Saltzman, Hebron, Nebr.; Kenneth K., Sioux Falls, S. Dak.; Verlin V., Protection, Kans.; Waldean W., Lincoln, Nebr.; JoAnn Troyer, Corry, Pa.; and Raymond R., Lincoln, Nebr.), 46 grandchildren, and 25 great-grandchildren. He was a member of the Salem Church, where funeral services were held March 15, in charge of P. R. Kenel, Ivan R. Lind, and Cloy Troyer.

**Miller, Daniel J.**, son of Harry and Lizzie Ann (Boley) Miller, was born at Canton, Ohio, Sept. 23, 1944; died instantly in an automobile accident at New Philadelphia, Ohio, Nov. 19, 1961; aged 17 y. 1 m. 27 d. Besides his parents, he is survived by his grandparents (Mr. and Mrs. Joseph S. Boley, and Mrs. Dan B. Miller). He was a member of the Sharon Conservative Church, Sugarcreek, Ohio. Funeral services were held at the Walnut Creek Church, Nov. 22, with David Buckwalter and David D. Stutzman officiating.

**Sloan, Fannie Ethel**, daughter of William A. and Mary A. (Waugh) Sloan, was born at Martinsburg, Ohio, Nov. 7, 1884; died at the Berne, Ind., Nursing Home, March 30, 1962; aged 77 y. 4 m. 23 d. She joined the Mennonite Mission in Fort Wayne, Ind., in 1913, following evangelistic meetings led by C. K. Brenneman. Because of her crippled condition, she was never able to hold a remunerative job, but did many tasks for the superintendents of the mission. She was always an ardent prayer supporter of her church. Surviving are one brother and one sister (John A., Corse, Mich.; and Mamie Sloan, Tampa, Fla.). He was a member of the First Mennonite Church, Fort Wayne, where funeral services were held April 3, in charge of John R. Mucker and D. A. Yoder; interment in Greenawn Memorial Cemetery.

**Smith, Perry**, son of Amos and Sarah (Good) Schmidt, was born near Elida, Ohio, March 3, 1884; died at the Lima Memorial Hospital, March 22, 1962; aged 78 y. 19 d. In 1922 he was ordained deacon at the Pike Church to serve the Pike-Salem congregation. After 1936 he continued faithfully to serve the Salem congregation until he was no longer able because of age and ill health. He often filled the pulpit at Salem and at neighboring congregations. On Nov. 23, 1905, he was married to Susan Brenneman, who survives. Also surviving are 2 sons and 3 daughters (Norman, Jackson, Ohio; Arthur, Elida; Emma—Mrs. Leroy Shirk, Lebanon, Pa.; Clara—Mrs. Marvin Mangler, Continental, Ohio; and Ruth—Mrs. Norman Kraus), 20 grandchildren, one half brother and one half sister (Sam Schmidt, Harper, Kans.; and Mrs. George Hartman,

Waynesboro, Va.), and James Bishop, Cloverdale, Ohio, who made his home with the family for about 13 years. One infant son and one daughter preceded him in death. Funeral services were held at the church, March 25, in charge of Richard Martin and Menno Troyer.

**Weber, Joseph M.**, son of Henry and Elizabeth (Musser) Weber, was born in Berks Co., Pa., Nov. 18, 1876; died at his home near Bowmansville, Pa., March 21, 1962; aged 85 y.



## ITEMS AND COMMENTS

### BY THE EDITOR

Church membership among Protestants, Roman Catholics, and Orthodox in Japan reached a total of 727,445 last year—or 0.8 per cent of the country's 93,600,000 estimated population.

The figures represent a net increase of nearly 25,000 over the previous year—the smallest annual gain since the end of World War II. The statistics were reported by the Japanese-language Christian Year Book published by the Christian News.

Of last year's total, Protestants numbered 403,846; Catholics, 287,943; and Orthodox, 35,656.

In addition, there are thousands of persons who belong to the non-Church Christianity movement. According to the Japanese Institute of Statistical Mathematics, about 3 per cent of the population call themselves Christians.

Of the 25,000 church membership increase, Catholics accounted for some 10,500; Protestants, 14,000; and Orthodox, 70.

The Year Book reported 34,962 baptisms during the 12-month period, of which 19,318 were Protestant; 15,349, Catholic; and 301, Orthodox.

Membership and baptism statistics for several of the major Protestant bodies were as follows: Anglican, 43,891 members and 1,432 baptisms; Southern Baptist, 13,284 and 1,073; American Baptist, 3,858 and 181; Nazarene, 4,020 and 269; Free Methodist, 4,004 and 191.

The membership decline in recent years has hit all denominations, but the United Church of Christ in Japan appears to be among those that have suffered most from the "recession." It had only 6,635 baptisms and a net gain of 4,441, for a total membership of 184,836.

One of the fastest growing church bodies in Japan is one called the Spirit of Jesus Christ, an organization that has no missionaries and no connections abroad. It works mainly with Okinawans and others in the lower economic scale. It has increased in the last decade until the group now claims 41,241 members, with 4,220 baptisms last year.—Religious News Service.

Martin Niemoeller, one of the newly elected presidents of the World Council of Churches, has been re-elected president of the German Peace Society. This society is a pacifist organization which campaigns

4 m. 3 d. He was married to Mary Hurst, who died in 1926. Surviving are 5 daughters (Lizzie—Mrs. Barton Gehman, Landisville; Lena—Mrs. Harvey Zoll, Farmersville; Barbara, Lucia, and Anna Mae), 13 grandchildren, 25 great-grandchildren, and one sister (Anna—Mrs. Henry Gehman, Mohnton). He was a member of the Bowmansville Church, where services were held March 24, in charge of Moses Gehman and Benjamin Weaver.

against atomic armament and advocates negotiations between the West German Federal Republic and the communist Soviet Zone regime. Its origin dates back to 1892.

One evidence of the completion of the Trans-Chaco Road is the erection of two gas stations in Filadelfia, Paraguay. The co-operative serves Esso, and the general store of Heinrich Derksen sells Shell products.

A unique gift—the first recordings ever made of the complete Koran, the scriptures of Islam—has been presented to the Library of Congress in Washington by the government of Egypt.

Tennessee Williams, America's most popular playwright, gives expression to the hopeless pessimism which is the mood of the current world. He is quoted in *Time* as saying, "There is a horror in things, a horror at heart of the meaninglessness of existence. Some people cling to a certain philosophy that is handed down to them and which they accept. Life has a meaning if you're bucking for heaven. But if heaven is a fantasy, we are in this jungle with whatever we can work out for ourselves. It seems to me that the cards are stacked against us."

The Kansas Supreme Court has declared this state's blue law unconstitutional, removing the 107-year-old ban against merchandising on Sunday. Coming only a few months after the Missouri Supreme Court upheld that state's blue law, the decision creates a confused situation in cities along the Missouri-Kansas state line. Kansas stores may now make unrestricted sales on Sunday, while similar firms on the Missouri side of the state line are prohibited from selling anything except "essential" items.

Pakistan's central government has instructed all provincial governments to enforce a decision making Islamic religious instruction compulsory for all Moslem students attending Christian mission schools. Some Christian mission schools are having difficulty complying with the government order because of lack of funds to hire Moslem teachers. Pakistan is officially an Islamic state. About 85 per cent of the estimated



88 million population are Moslems. The remainder include Hindus, Sikhs, Buddhists, and some 500,000 Christians.

\* \* \*

Pennsylvania's first "Governor's Prayer Breakfast" was attended by nearly 500 government, business, and civic leaders in Harrisburg. It was held under sponsorship of a citizens' committee in co-operation with International Christian Leadership, Washington, D.C. Governor Lawrence said he hoped the event will become an annual observance.

\* \* \*

Preliminary figures compiled by police departments in cities over 25,000 population indicate that 1961 saw a new record in number of crimes committed in the United States, according to the Federal Bureau of Investigation. An increase of 2 per cent occurred in the number of crimes, as compared with the previous record set in 1960. Increases occurred in all categories of crime except robbery, which was down one per cent. Juvenile delinquency continued to increase and the arrests of young persons prior to their eighteenth birthday increased by 3 per cent. Arrests of those over 18 increased only one per cent.

\* \* \*

D. H. Lawrence's controversial novel, *Lady Chatterley's Lover*, was declared obscene by the high court of Bombay, which upheld the banning of the book in India. This book has, for the most part, been declared not obscene by courts in the United States and England.

\* \* \*

The Netherlands government has offered to pay 25 per cent of the cost of new church construction in order to help the churches meet the triple problem of war-damaged structures, increasing population, and steeper building costs. One official says the country needs another 480 churches before 1970.

\* \* \*

Caribbean area missionaries of the Missouri Synod Lutherans have inaugurated doctrinal discussions with representatives of the Evangelical Lutheran Synod of Colombia. It is believed that this marks the first such meeting between the Missouri Synod and another Lutheran church in Latin America.

\* \* \*

Persons who wish to know what was done at New Delhi may order a 50¢ paperback book from the World Council of Churches, 475 Riverside Drive, New York 27, New York. The book is entitled *New Delhi Speaks*.

\* \* \*

A seminar on "Living My Religion on My Job" is being conducted by 72 New York businessmen as they commute on a New York Central train for an hour and 10-minute ride each morning and evening. The seminar is scheduled to run every Monday morning for eight weeks.

\* \* \*

John H. Glenn, astronaut who was the first citizen of the United States to circle the globe in space, ended an address before a joint session of Congress with this simple prayer: "As our knowledge of this universe

which we live in increases, may God grant us the wisdom and guidance to use it wisely." Glenn is a Presbyterian and a regular churchgoer. Members of his family said they felt his safe return after three orbits around the earth was an answer to their prayers.

\* \* \*

Ministers of 200 Negro churches in the Baltimore area have asked their congregations not to do business with stores or companies that follow discriminatory employment practices. The members of these churches represent one third of the city's Negro population.

\* \* \*

An exchange visit between American and Russian churchmen has been authorized by the General Board of the National Council of Churches. Protestant and Eastern Orthodox leaders from the United States will visit the Soviet Union for three weeks late this summer. A group of Russian churchmen will return the visit in February, 1963. This exchange, says the General Board, is designed to "increase mutual understanding of church life and to further friendly relations between the churches of our two countries."

\* \* \*

Billy Graham, just back from a six-week tour of Latin America, told a prayer breakfast in Washington that "almost none of the leaders of the free world believe we will be defeated militarily, but many fear that we lack the spiritual strength to endure for another generation."

\* \* \*

Of the 355,000 blind people in the United States, only 15 per cent have mastered the Braille system. This means that most of them are dependent upon talking books for their reading. Talking book records are being made in increasing numbers.

\* \* \*

A Roman Catholic priest in the Philippine Islands has described the American Peace Corps as the greatest export the United States has ever made. He said the arrival of 300 Peace Corpsmen in the islands had "greater impact than the 50-megaton bomb exploded by friend Khrushchev," adding that "the fallout promises to be even more effective." He further observed, "This is the first time that a major power has crossed the ocean with books, not

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guns; brains, not bombs, for peace in order to win a war."

\* \* \*

Religious publishers should produce more books aimed at people outside the churches, Martin E. Marty, associate editor of the *Christian Century*, told the annual meeting of the Protestant Church-Owned Publisher's Association. "To publish books for the trade in order to encourage the Christian dialogue and stimulate real thinking is the minority task of a minority of publishers," he said. "At the same time, it is their most important work."

\* \* \*

A Teachers for Africa campaign has been launched in London under joint Anglican, Roman Catholic, and Free Church auspices. The British churches are planning to send 1,000 teachers to Africa each year for the next five years.

\* \* \*

New regulations by the East German communist government bar stamp collectors from making topical collections of stamps with religious subjects or designs. Government inspectors will have the right to visit collectors' homes to see that collections do not include religious stamps. Confiscation and heavy fines will be inflicted on collectors found with the forbidden material.

\* \* \*

If sales of religious books are an indication, the interest of Americans in religion is continuing and probably growing, according to a survey of religious publishers. Several publishers say that Bible sales have greatly increased, a fact they credited to the appearance of new translations and vigorous promotion of them.

\* \* \*

Billy Graham has reported that Protestant churches in South America are growing faster than anywhere in the world. "Many American church members couldn't qualify for membership in Latin-American churches," he said. He explained that members there cannot smoke or drink and "must devote a prescribed amount of time to daily prayer and attend church regularly." He said the Pentecostal churches are the most vigorous in South America because they require every lay member to preach on street corners.



# Gospel Herald



*A how-to-do-it article  
on congregational organization.*

TUESDAY, APRIL 24, 1962  
VOLUME LV, NUMBER 17

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## Steps in Administering the Emerging Congregations

By Paul M. Miller

Any evangelism faithful to the New Testament results in the gathering of believers into congregations. If we are faithful to Christ in our witness, we should pray for the emergence of many new congregations every year. What are appropriate steps for an emerging congregation to take in organizing for their life, work, and witness together?

### *1. Essence must determine administrative form.*

Administration must always remain the servant of essence. That which the church is, in her inner essence as she is being created by God's Spirit, must determine her objectives; these objectives then call for appropriate methods; and these methods require adequate administration for orderly co-ordination. The church administrator must not merely bring American big-business efficiency techniques over into the courts of the Lord. Every administrative method must justify its use at the bar of the essential nature of the church. Unless a given administrative procedure is consistent with, and best helps to embody and preserve the essential reality of the church, then it is not good administrative procedure.

### *2. Select leaders for evangelism.*

In order to actually *be* the church, the emerging congregation will need to evangelize. Therefore an emerging congregation should expect to provide for some orderly way of co-ordinating their evangelistic efforts. The community of saved persons, covenanted to Christ and to one another, will very soon begin group efforts to call lost men into covenant relation to Jesus Christ. This suggests the early choice of a Missions Committee, to lead the group in planning neighborhood and world-wide evangelism.

### *3. Select leaders for Christian education.*

Where God's Spirit is really creating the church, the group will very soon need to engage in binding and loosing, engaging in mutual nurture as they gather around the open Word. The group will provide small groups for study and search, seeking to recapture the feeling of the band gathered around the feet of Jesus. This will call for a Sunday school, with orderly approach to God's Word in the search to discern His total will. It will further call for the setting apart of certain ones as officers, teachers, superintendents, and secretaries, so that the study and entire program of Christian education may be co-ordinated and may move forward decently and in order.

### *4. Select worship leaders.*

When God's Spirit creates the church, she also needs to co-operate as a worshipping community. The people of God, assembled before Jehovah, are expecting present divine disclosure through the fellowship of those in whom His life dwells, through the reading of Scripture, the relating of Scripture to life in the sermon, and through the nonverbal symbols or ordinances by which the worshipping community refresh their



# Ripened Grain

BY THELMA ALLINDER

The ripened grain awaits our willing hands.  
Some fields are near and some in distant lands.  
The whitened harvests are in Timbuctoo;  
And rolling plains now planted by the Jew  
Need men and women harvesters ere night  
Comes suddenly and puts the day to flight.  
Let none stand idle; there is work for all  
Earth's laborers who hear the Master call!  
A tossing field lies near your busy street;  
Another at your kinsman's place . . . your feet  
Can bring you there before the sun goes down.  
All harvesters are needed from the town,  
And country, too, before ripe grain is lost . . .  
Christ bought our hire at sacrificial cost!  
Osceola, Nebr.

mutual faith. To worship together with reverence and dignity will require the leadership of choristers, ushers, and preachers. These need to be chosen early in the life of the emerging congregation. The emerging church will want to lean heavily upon the advice of the mother congregation or mission board in the ordination of leadership. In many cases a temporary licensing of someone to the ministry will make possible a careful step by step discerning of God's leading for both minister and group.

## 5. Select leaders for mutual aid.

If the emerging church is to really be the church, then she will need to quickly give concrete expression to the mutual concern of members one for another. Persons surrender their solitary loneliness when they become members of Christ's body. To be in Christ means to be in a very real and tangible body upon earth at a specific place.

If the emerging group is to be a church, workers will need to very quickly move their membership there; converts will need to be received as members there (and not at some distant mother congregation). Persons are not "saved" as disembodied "souls," but their total existence and common concerns are brought under Christ's lordship and under the loving attention of Christ's body, the church.

He who leaves family, house, or lands to give obedience to Christ's call to total commitment needs to find that Christ's body offers him a hundredfold of brothers and sisters and houses. Early in the life of the emerging church she should make concrete provision for mutual aid, so that the church

is ready to administer the matter when some modern Barnabas lays his goods on the line for the sake of needy brethren.

If the emerging church is serving among many of the Lord's poor, then good mutual aid administration may require that the entire congregation enlist in the brotherhood-wide Mutual Aid program so that Christians who have been made members one of another by God's Spirit may bear one another's burdens adequately. A mutual aid committee, relief and service committee, led by a chairman, steward, or deacon, should be chosen to lead the congregation in this very vital phase of the life of the church.

## 6. Select trustees.

Early in the life of the emerging church the group will begin to own some Christian education materials, classroom equipment, and buildings in common. Men full of the Holy Ghost need to be selected to look after the property and business affairs of the church. Trustees and a church treasurer and secretary should be selected and their duties carefully defined.

## 7. Plan for members' meetings.

When God's Spirit creates the church, He empowers her at once with charismatic gifts or service abilities. Provision should be made for members' meetings in which the brotherhood reverently seeks to discern where God's Spirit has placed the gift or service ability needed by the brotherhood. A nominating committee should be chosen as the first step in this process. Where the emerging church is still very small, the assistance of the mother congregation or board should be secured.

## 8. Cement ties with a mother congregation.

If and when God's Spirit works unexpectedly, and a church gathers and "happens" spontaneously in a new community without a conscious planning by a mother congregation, then that emerging church should at once seek to secure a mother congregation or board to give counsel and a sense of fellowship with a larger sisterhood of congregations. One of the surest indications that an emerging church really is a church is if she owns and acknowledges her dependence upon and affinity with the historic church.

## 9. Select a church council.

Early in the life of the emerging church a church council of lay leaders chosen by

(Continued on page 390)

# Our Readers Say—

Bro. Koch's editorial, "I Smile at People Who Are Nice to Me" (March 6), reminded me of a little episode which has given me much occasion for thought, concerning the value of a smile. My little son and I once met a preacher on the sidewalk. He spoke to us, but after he passed, the little one said, "He doesn't smile at little boys." Childlike, this was not held against the man, but I know a little thoughtfulness would have greatly enhanced that preacher's influence over that boy.

I do not expect or ask any epitaph on my grave marker, but I can think of none I'd rather merit than "He smiled at little children."—David Alderfer, Aspen, Colo.

\* \* \*

In reference to recent articles and discussions concerning the ethnic preponderance found within the Mennonite Church, I felt led to share our pleasure in having within our brotherhood here in Long Island, besides the Mennonite names of Landis, Shirk, Yoder, Heebner, and Godshall, such first-generation Mennonite names as Anderson, Bryant, Guastello, Inmon, Jenkins, Kruse, McCuen, Macisak, Nyman, Rankin, Roughton, Schirmer, Schoch, and Sliger.

It is interesting to note how many new names are on Mennonite Church rolls.—Curtis Godshall, Centereach, L.I., N.Y.

\* \* \*

A thank-you to the person who wrote the article on ministerial support (March 6). Surely we are denying ourselves and our ministers a real blessing by not providing adequate support. II Cor. 9:11. I believe that our church periodicals are doing a great service to present articles of this type that will sharpen the thinking of both lay and ordained persons on a subject which is the foundation stone for a witnessing and growing church.—Mary Jane Hershey, Harleysville, Pa.

\* \* \*

When one has not heard four-part unaccompanied singing for a while, it sounds wonderful. I'm sure the Lord wants human voices to praise Him rather than instruments.—Alta Yoder, Chicago, Ill.

\* \* \*

I read with much interest Nancy Lee's letter (March 20). I believe I have the answer to the situation of why the Mennonite Church is not behind the mission board with its "tithes" and offerings "as the Lord gives the increase." The reason is because the idea of a tithe or any other specified amount (or percentage) of money does not fit in necessarily with Christ's call to discipleship.

Christ called for the "whole man," not only his pocketbook. He called us to be witnesses, not to sit back in our complacent sheltered communities and earn money to give to missions. The Christian Church today does not primarily need money; it needs the lifeblood and labors of all of us church members who dare to call ourselves "Christians." As soon as we as a church change our emphasis from money to people, we will start once again to be a leaven in society.—Timothy Histand, Goshen, Ind.

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1903) AND HERALD OF TRUTH (1864)

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## Faith—Living or Dying?

Fred Stoltzfus wrote recently to Willard Roth a letter of appreciation for the *South's Christian Companion*. In this letter he asked the question, "I wonder whether you couldn't sometime publish some articles on how realistic trust and faith in God can be practically applied in our lives."

This question concerns each one of us today as believers. It has three sides to it: What is the real object of our faith? What is the nature of this faith? How can we express this faith in our day-by-day experiences?

Has today's way of living tended to weaken our faith in God? Or divert it from Him to some other object? The question by Stoltzfus reflects a common concern among us.

### What Is the True Object of Our Faith?

H. S. Bender in his Conrad Grebel Lecture, "These Are My People," says, "The New Testament faith is always in relation to Christ." He adds, "The believer lives in his faith the whole life long."

Today we may unwittingly allow our faith in Christ to disintegrate. We face the danger of putting our trust in man, in things, in ideas and theories, in science, in creeds, and rules, and in philosophies of various kinds. We have found it fashionable to relate ourselves to one thing and then to another. Like waves of the sea we are whipped about by the emotional and intellectual storms about us. But we never move to a deeper and stronger fellowship with Christ.

Instability characterizes the era in which we are living. Unless our faith is grounded in Christ, we too shall be taken up in this oscillating spirit of our time.

The Scriptures abound in urging us to place our faith in God.

*Job*: "Though he slay me, yet will I trust in him."

*David*: "In thee, O Lord, do I put my trust."

*Solomon*: "Trust in the Lord with all thine heart."

*Isaiah*: "Trust ye in the Lord for ever."

*Jeremiah*: "Blessed is the man that trusteth in the Lord."

*Jesus*: "Ye believe in God, believe also in me."

Throughout the Scriptures we find that God is a person; in Christ we see this truth confirmed among us. The highest concern of the believer is his relationship to Christ,

a relationship that becomes living and dynamic through faith.

Thus our faith is a constant person-to-person encounter with Him. It takes on all the aspects of a personal relationship and is kept strong and active in the same manner.

Many of us have a kind of expedient faith in God. We think our faith should be awakened only in those instances where man and his achievements cannot meet our emergency.

Today we have better-built roads, safer cars to ride in, and more careful patrolling than we have ever had. Yet do we not need to trust God as we travel?

The advances in medicine and in medical skill have been phenomenal. What can be done today in our modern hospital seems almost miraculous. Yet do we not need to trust God in all this?

Science and technology have developed many labor-saving devices and many comforts and pleasures for our homes. Have these things weakened our fellowship with Christ?

We have many kinds of insurance—health, fire, auto, accident, hospital, retirement, liability—all of which surround us with a kind of wall of protection. What have these done to our faith in Christ?

None of us wish to go back to the "good old times" with long days and low pay, with the inconveniences of those days, and with other conditions of those times. In fact, we cannot go back. We are living in today's world. We have these good things and we appreciate them when properly used. We live in the culture of the mid-twentieth century.

But as believers we must ask: What is happening to our faith in Christ? Do all these changes and benefits lead us into a real, strong, living, expressive, active, and dynamic faith in Christ? Or do they lead in the opposite direction?

### Our Faith and Our Whole Self

Paul Tillich in his booklet, *Dynamics of Faith*, says that the Christian's ultimate concern, or highest purpose, is the person of Christ. This relationship to Christ lives and grows through the dynamic activity of faith, which is a gift of the Holy Spirit.

This faith requires that every part of our being be responsive to fellowship with Christ. We are to love the Lord with all our heart, soul, mind, and strength. So also we must believe on Him with all our heart, soul, mind, and strength.

We have faith in Christ not because our wills force us to do so, or because our intellects confirm a certain body of knowledge on which to base our faith, or because our emotions lead us into some ecstatic experiences, or because physically we feel good and have no discomfort or pain. In a living faith in Christ our whole being is committed to Him—not just part of us.

H. S. Bender said of this faith: "It involves giving one's whole life to forgiveness, guidance, power, and service."

As one believer said, "After I knew Christ, faith was no problem."

### Faith Lives Through Expression

A living faith becomes active in actual life situations. The faith of Peter, James, and John was not too severely tested on the Mount of Transfiguration. They wanted to be left alone in the spiritual comfort of the glory world. The atmosphere was exceedingly exhilarating and they exulted in the glory of the moment.

But below in the valley a test of faith was going on. There in the presence of sickness, sin, and demon possession the test of faith failed.

So it may be true today. Our faith may not be tested greatly in our creeds, our theology, our attendance at worship services, our worship exercises, our committee work, our speech-making, or our institutional and organizational activities. These things may strengthen our relationship to Christ.

But the spiritual cutting edge of life is not in these things; rather, it is in our day-to-day relationships, at our desk, our workbench, our home, the school, the community, and relationships between believers in Christ. Here's where we see the sparks of life fly, sparks which may burn us or which may put our lives on fire for Christ. Here are tensions that need to be eased; stresses that need to be lightened; misunderstandings that need to be made clear; separations that need to be mended.

In these situations a dynamic faith in Christ can become active and helpful. It expresses itself only through love, the greatest of Christian graces. Although faith in Christ comes first, it is followed by love, that which is greatest in the spiritual experience of the believer.

The Apostle Paul in Gal. 5:6 (New English Bible) writes: "The only thing that counts is faith active in love."

We must in these days ask ourselves seriously a few questions:

Are we falling asleep in the Garden of Prayer while our Saviour is desperately pleading our case?

Is our faith a faith of feeling rather than a dynamic faith committing our whole selves to fellowship in Christ?

Is our faith in Christ threatened because we do not understand things alike and cannot come to a common agreement on them?



Are we leaning too heavily on organizations and institutions to carry on the work of the Spirit and build our faith in Christ?

Are we becoming too narrow and common because of the small spheres in which we live, work, and worship? Are we helpless creatures of a social and occupational pattern of life?

As true believers in Christ, we can have only one purpose: to place our total selves into a full relationship to Him and to keep this fellowship vital through a dynamic faith.—Z.

## Have You Built Your Fallout Shelter?

BY ROY S. KOCH

Last summer a doctor in a small Pennsylvania town attracted considerable attention by excavating a sizable hole in the lawn directly beside his house. Neighbors speculated on the doctor's purpose. Others passed it off with the comment, "What's so unusual about the doctor's excavation?" Unusual? Yes, because it was to be the first fallout shelter in the community. The race for shelters was on.

Has your family begun its shelter program? Have you secured expert advice on its construction and provisioning? Shall it be a *deep* shelter underground, or a *base-*

*ment* shelter reinforced with steel and concrete? Have you studied the pamphlets on shelter-stocking? Check off the items: canned foods, a fresh-water container, blankets, air conditioner, pick and shovel in the event you have to dig yourself out after the attack, and first-aid equipment. Make doubly sure your loved ones will be safe when the sirens scream their fifteen-minute warning of nuclear attack.

But what will you do if you are fifty miles from home when the holocaust begins? Crash someone else's shelter? What if your shelter-less neighbors panic and crowd your shelter before your family can reach it? Have you purchased a submachine gun and ammunition to keep neighbor Brown's Mary and Johnny out? Some thorny ethical problems, eh? Maybe there is a better answer than fallout shelters.

Maybe selfish self-preservation in the event of nuclear war is the last rather than the first answer for a Christian. Who will care for the thousands of exposed people who have no shelters? Who will maintain essential services the first ten days after the attack while scared Christians huddle in isolated and insulated safety? Shall we give our shoulders a Cain-like shrug and say, "Am I my brother's keeper?" Or can the glorious Christian tradition of selfless service be maintained in a nuclear war?

Maybe I am in dire need of a spiritual fallout shelter. Spiritual fallout? Never heard of it. The Bible prophesies that divine wrath without mixture shall be poured

out on all Christ rejecters. Rev. 14:9, 10. This fallout is more certain and more fearful than nuclear fallout. Why become so panicky about shelters for an only possible nuclear war and remain so nonchalant about God's sure judgment on sin? Physical death is sure, whether by sudden nuclear attack or ultimate natural causes, but spiritual and eternal death under the fallout of God's wrath can be averted. Long ago God provided an indestructible shelter from His wrath in the death of His Son. God's shelter is free, accessible to all, and well provisioned. If you are unsaved, ease off on your anxiety about fallout shelters and begin to get concerned about the shelter that is really necessary.

West Liberty, Ohio.

## Listen!

BY RUTH RESSLER

A person gets so busy—there's the dusting to do, all the little woolly feathers under the bed, canary seed scattered all over the place, and the lamb's-quarters growing higher than the corn in the garden . . . and besides, there's the callous on my left foot and my tooth aching. . . .

But we have a canary. He enjoys listening. And how happy it makes him! When a person's working, it's a surprise to hear him go into an ecstasy over something. Whatever could it have been? That was when I ran water into the dishpan, or turned the switch on the sweeper, or the doorbell rang, or the telephone. To him they are beautiful noises, and he shouts to tell the world about them. This morning, it was a gravel truck spilling little stones over the street, or a taxi calling a customer who was still asleep. But the canary loved them!

When the world gets drab and heavy, that little bird's pattern of listening for lovely things works wonders. And as R. L. Stevenson said,

"The world is so full of a number of things I'm sure we should all be as happy as kings" becomes a very workable formula.

If we would only listen!

Hokkaido, Japan.

## Our Mennonite Churches: Fernland



Fernland, at Germfask, Mich., is the first of a string of Mennonite churches built by the Indiana-Michigan Mission Board in the Upper Peninsula of the state. Bible school was first held here in 1935. The congregation was organized in 1938. Bruce Handrich is the pastor. There are 23 members.

India's largest daily newspaper, the *Times of India*, recently made a survey of its readers and came up with some very startling facts. Only 3 per cent of their readers own refrigerators; 12 per cent have access to telephones; but 52 per cent own their own radios! Of these radios, 94 per cent are "all-wave." Radio is overwhelmingly voted by all their readers as the "preferred home entertainer."—From *Airwaves*.



# Chicago

By Ruth Parsons Martin

High above the city streets  
An evening breeze is cool, clean,  
Removed from the sooty streets,  
The rush and noise  
Of people hurrying,  
    worrying,  
    despairing,  
    living,  
    dying—  
Unaware of the tragedy of life below.

From here, one sees  
In flaming radii  
Lights by the hundreds,  
    thousands,  
    millions, even:  
Radiant,  
Beautiful,  
Only the glowing things are seen at  
    such a distance, and  
So many find it more comfortable  
    to keep their distance.

Below, on the city's streets  
Are the teeming millions:  
Men made after His image  
Who hung the worlds in space—  
But men in whom that image  
Is warped,  
    defaced,  
    marred,  
    almost erased  
By the stain of sin and self  
Rather poorly hidden.

Below the surface glitter  
Lies tragedy,  
    pain,  
    despair,  
    hopeless longing  
For something more than a thin veneer of gaiety  
Superimposed on loneliness and shame.

Where is the church of Christ,  
Who sought the poor,  
    the homeless,  
    and the lost—  
The brotherhood of love  
Enfolding sinners,  
Diffusing the Light of Life  
Through darkened lives—  
    healing,  
    transforming,  
Replacing outward sparkle with inner light,  
    steady and pure?

Where is the church of Christ?  
Buildings called churches  
Are here in abundance  
Towering above the filth—  
The glitter of cheap entertainment  
Or more of the same, but at a higher price—  
Stuffed full of stylish people  
Fully as distant as the evening wind.

Those called by the name of Christ  
On cushioned benches  
Sing of devotion to the crucified,  
While on the bustling streets  
Men wander onward,  
    hurrying,  
    rushing,  
Not knowing where or why.

## "Where's Mamma?"

By DAVID L. HAARER

Michele, 6, William, 8, and David, 3, ept through the slaying. They didn't know hat was happening. They didn't quite now why they were in a police car. They eered out into the darkness but managed smile for the photographer as they were aying for the county juvenile home, here they would spend the rest of the ight. And what then? Where's Mamma? Ernest, 12, knew. "He slit her throat like is." He tried hard to be brave and to old back the tears as he held the bloody nting knife showing how his drunken epfather slashed and stabbed his mother i their home during the night. Yes, his hand was sore where he had re- ived a deep gash on his left hand when

he attempted to take the knife from Dad, but the gash wasn't what caused the real pain. This wasn't why he was fighting the tears.

"He was drunk. I could tell because my dad always talks sort of silly when he's been drinking and I could smell it on his breath. He wobbled when he walked."

Dad and Mom argued throughout the evening. The children finally got away from it by going upstairs to bed. Ernest was bothered. "He and Mom started argu- ing again. I tried to hush up the kids so I could hear them, but they [the father and mother] kept hollering for quite a while. Then I heard Mom scream, 'Ernie, he's got a knife!' I ran down and he had her be- tween his knees and on the bed. I slipped in between and tried to grab for the handle of the knife and he jerked it back and it cut my hand. It sort of stunned me and

I rolled over and fell on the floor. Then he slashed her across the throat. My mother made a choking sound, but she didn't say anything. Then he stabbed himself in the chest two or three times. I got up to run and he fell on the floor."

If this were fiction, it would be horrible fiction and unfit to print. If it were only fiction!

No, the horrible account and terrifying pictures were in today's local paper. The GOSPEL HERALD came today also, and I read "Did You Know That—," by Henry H. Graham (Jan. 17, 1961):

"A drinker is difficult if not impossible to cure if his bottle means more to him than the welfare of his family. The road back is never an easy one to travel."

The quotation had real meaning. So often we read over staggering figures about



the amount of alcohol consumed, the wasted dollars spent for alcohol, and the number of lives lost on the highway because of drinking. So often these are only figures to quote, without meaning, which go in one ear and out the other. Our church is little affected and little concerned over staggering figures. We are so emotionally unattached.

What about the lives behind these figures? What about the waste of humanity and souls lost to eternity because of the far-reaching cancerous-like effects of alcohol? Are we going to remain emotionally unattached?

Can we imagine the three young lives at the county juvenile home remaining uninvolved? Can we feel the real hurt of Ernest as he will look at the scar on his left hand? What does the future hold for these children? Will they just become statistics—perhaps four of the vast number of welfare cases or perhaps even juvenile delinquents as so many have become under similar circumstances? Are these youngsters merely going to be lost to statistics?

"More than seventy million people in the United States drink alcoholic beverages to some degree" (Henry H. Graham, *GOSPEL HERALD*, Jan. 17, 1961). What does this figure represent to us? I wonder what seventy million drinkers mean to Ernest. What does it represent to Michele, William, and David as they awake from their troubled sleep and nightmares at the detention home?

"Where's Mamma?"

Dansville, Mich.

## The Wrong Kind of Gulfs

BY BAILEY R. FRANK

In the parable of the rich man and Lazarus, the gulf between them was between heaven and hell and could not be bridged. But there are separations on earth that must be bridged or we Christians live in vain.

On one hand, consider a man, the son of virtuous parents, brought up in the knowledge of God's will, surrounded by good influences from which he can scarcely escape.

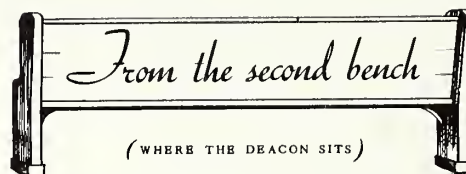
On the other hand, consider a man, son of divorced and drunken parents, brought up in poverty and neglect and surrounded by evils of all kinds.

If God made you the first man, with all and more of the advantages described above, is it your duty to approach, love, and try to understand the second man, or should it be the other way around?

If you believe in a just God, what does He want—you to continue with all you began with and the second man to continue as he started?

If the gulf between you and him is not bridged, whose fault is it—yours with all your advantages, or his with all his disadvantages?

Bethel, Vt.



## Brickmaking

Out of small bricks large buildings are built. These bricks don't just happen; the clay is mined, crushed, formed into shape, baked and cured and stored, ready for use. One can hardly realize how large a building can be built from good, hard brick. Of course, if bricks are faulty, any building having them in it will be weakened.

Today's attitudes are making bricks for the future church. Our own attitudes are small bricks which are being incorporated in the hearts of other human beings. These people may be our children, our Sunday-school pupils, our youth group, or those persons we meet in our everyday life. Our attitudes toward the church and her doctrines are being read by others every day.

Let us check a bit. What kind of "attitude-bricks" are we making for tomorrow's church? Do we really love the Lord and His church, and *act* like it? Or are we simply passive members, *willing for someone else to do the work*? Let us put our shoulder to the wheel and turn out the best attitude-bricks we can, for the sake of tomorrow's church.

## Yo-Yo Christians

BY MARCUS LIND

Just fiddl'n' around—or was it a yo-yo? They're back again, these innovations of the '30's depression, back in the hands of a favored generation that has seen no depression. Gone is the hula hoop; come is the yo-yo! I can't figure whether that is evolution or regression. The hula hoop had some value as a slenderizer, but the yo-yo for people beyond the age of toys?

The yo-yo process is a series of whirling ups and downs in which the down part is easier to perform than the return, like up and down Christians who go down easily, but are ever in danger of not getting back up. Like the yo-yo, they too are in a sort of whirl on these ups and downs. The ups and downs and the whirls seem integrated

to implement each other, but they come to no definite good end.

To see a mature person playing a yo-yo brings me around with a jerk on the matter of stewardship of time. They remind me by contrast of what I ought to be doing for the Lord—more than just to yo-yo away the time. Too many Christians are just yo-yoing spiritually. These complacent souls as a rule have aspirations for something great away off in the future somewhere. But they never arrive because they never really get started. They're just marking time, or worse—they're engaged in whirling up and down.

Here is a Book that starts "In the beginning" and ends "Even so, come, Lord Jesus." Its theme, "salvation," runs as a backlog throughout, and though there are ups and downs, whirls, and turns in the human element employed by this Book, there is a definite progress that completes a plan. When the end is reached, a lost humanity is given an infinite hope; there is something to live for, a good news to proclaim! As we unstable creatures become identified with this master plan, it acts as a stabilizer to our jittery lives. The yo-yo is reduced to a minimum. There is a goal to be reached, a course to follow, a work to be done, and a Guide to direct in a program that arrives.

Salem, Oreg.

## "We Should All Be Same"

BY STANLEY C. SHENK

On May 29, 1953, two men climbed to the summit of Mt. Everest, the highest mountain in the world. It was a tremendous achievement in the field of mountaineering. For over thirty years men had been trying to climb Everest. Beginning in 1921, eleven expeditions had gone out against the mountain. Three of these had been for the purpose of investigating the approaches, discovering the best route to the summit, and laying plans. The other eight had gone with the purpose of climbing to the top. None had succeeded. And so the conquest of the mountain in 1953 by two men of the twelfth expedition was a great one indeed.

The two men were Ed Hillary, of New Zealand, and Tenzing Norkey, of Nepal and India. Thus, one was a Westerner, and one was an Asiatic. After the return of the expedition from Everest, there were great discussions by various people and newspapers as to which climber had actually reached the top first. One night an American journalist asked Tenzing who *had* arrived there first. The answer that Tenzing gave in his simple, broken English, carries

(Continued on page 390)



# † GENERAL CONFERENCE

## The General Council Meets

By A. J. METZLER

The General Council of the Mennonite General Conference met in Chicago, March 9, 30.

The General Council provides for one member to be appointed by each of the twenty-one district conferences at home and abroad which are eligible for membership in General Conference and from the three general church boards, the Commission for Christian Education, Mutual Aid, and six other General Conference committees as follows: Church Welfare Committee, Peace Problems Committee, Music Committee, Historical and Research Committee, Committee on Economic and Social Relations, and Ministerial Committee. All conferences but one have named representatives in the Council. This makes a total of thirty-six members.

Provision for the General Council was made in the reorganization of the General Conference structure in 1949. It provides a place for fellowship, mutual sharing, and counseling. It is a clearinghouse and a means of co-ordination for the interests and work of all district conferences and all the agencies responsible for planning and directing church-wide programs, such as our three major boards. The boards are autonomous, as conferences are autonomous. The General Council is not administrative, as General Conference is not administrative. It meets once or twice a year, usually for two days.

The General Council has provided one of the best means of church leaders, and through them the various conferences and agencies of the church, becoming better acquainted with the work, the problems, and the ministry of one another. For instance, during the first session of the recent meeting, most of the time was given to the conference representatives to share with the group the work, the plans, the progress, and the problems of their respective conferences. This type of open, frank sharing is most enlightening and helps to foster a spirit of sympathetic understanding throughout the brotherhood. It is very interesting to see how much we have in common. For instance, three things mentioned most often by the representatives were the concerns for maintaining soundness and unity in doctrine and practice, the unity of the brotherhood, and the need for more pastors and a higher quality of ministerial services.

The above indicates how much we have in common as we present the Gospel in our respective areas; on the other hand, there

was a wide diversity of problems and interests mentioned. For instance, one Eastern bishop who works in the church extensively at home and abroad reported how he sees that the application of the Gospel raises many questions. For instance, he said in one area the concern of the leaders was regarding the women visiting beauty parlors to have their hair curled. In another country a perplexing problem was sisters with natural curly hair who were having it straightened. Again, it was apparent that the needs and situations vary widely as the church presents the Gospel around the world. But it is always adequate. We were also reminded how common the problems are to all and how very much we need these experiences in sharing, counseling, and fellowship.

Each of the eleven general church boards and committees reported on their work, plans, and needs. This gave the others and the conference representatives opportunity to better understand the total needs and work of the entire brotherhood as well as to ask questions and offer helpful criticisms and suggestions. Here are a few of the more significant items.

The mission board reported on the need for a better understanding of the relations between the church in the U.S.A. and Canada and the congregations and conferences in other lands. Some of us continue to think in terms of a mother-daughter relation, when a better figure would be a sister-sister relation. The executive committee and mission board were asked to work at finding ways and means of improving this relation and of making it more meaningful and fruitful.

Paul Bender, Educational Co-ordinator for the Board of Education, was a guest of the Council. He reported on a new study being planned of needs in higher education.

Mennonite Mutual Aid reported mainly on their plans for restructuring their organization due to the range and volume of services they are now rendering the church. Involved in this may be the need for General Conference to become incorporated to qualify for tax-exemption status. MMA has a well-qualified committee working on the latest General Conference assignment of providing a plan of adequate support for retired church workers.

The Music Committee requested counsel in answering the growing number of inquiries relative to the use of musical instruments in churches. Some are considering

installing them; others have done so, and request guidance in their use. One source of these inquiries is the small mission stations with little musical talent or leadership ability. The Music Committee is unanimous in their desire and encouragement for continuing congregational singing.

The Ministerial Committee co-operates with district conferences and their ministerial committees in endeavoring to improve ministerial services. Some needs arise as a result of the changing practices in our ministerial patterns the past two decades. Not only have these changes brought improvements, but there have also been some less desirable results. There is more mobility. Pastoral changes are occurring more frequently. The demand for more formally trained pastors far exceeds the supply. Should there be provisions for training pastors in a period less than the seven years required in college and seminary? The Ministerial Committee reported working on these and similar questions.

All in all it was a challenging and profitable two days of fellowship and work. One brother, present for the first time, said he was impressed by the openness, frankness, and the unburdening of hearts with a sincere warmth and depth of Christian fellowship.

The work of General Conference and its extended services through the Commission and committees is supported by annual contributions of \$1.50 per member for General Conference and 50¢ per enrolled Sunday-school member for the Commission.

## Prayer Requests

(Requests for this column must be signed)

The direction for future developments in Japan is a question which missionaries in Japan are praying about. Pray with the missionaries that the mission body and the church will have the spiritual discernment to move when God moves.

Pray for God's guidance and wisdom for the Brazilian missionaries as they attempt to solve the problem of local leadership that faces most of the congregations. Pray for the converts that are under instruction for baptism, that they may grow in their Christian lives and become faithful, responsible members of the Brazilian church.

Pray for the Lord's guidance in the important matter of the selection of a new dean for Goshen College Biblical Seminary.

Pray that our MYF adult partners may be filled with hunger for personal spiritual reality and a strong desire to be fully pleasing unto Christ in their work.

Pray for God's guidance as our missionaries in Japan meet on May 1 to make some changes in working plans and organization.



## Century of the Homeless

By Ann Hilty, MCC Information Services

There have always been refugees—Mary, Joseph, and Jesus in Egypt, the Huguenots, the Israelites, the American Indians. But history has never seen a refugee problem to compare with that of the twentieth century. This century already records the suffering of 150 million uprooted people, it is said. No one knows. Experts disagree. We do know that there are many refugees—too many.

The situation is not static; refugees are constantly on the move. Does a person cease to be a refugee when he earns his living and finds permanent housing, or is it when he is naturalized and obtains equality of rights with the citizens of the country of asylum?

The American Council of Voluntary Agencies for Foreign Service adopted the following definition of a refugee:

"The term 'refugee' means a person who (a) because of persecution or fear of persecution because of race, religion, or political opinion, or natural calamity, is out of his usual place of abode; (b) cannot return thereto because of fear of persecution on account of race, religion, or political opinion, or natural calamity; and (c) who is not firmly resettled (the term 'resettled' includes many factors, such as the right to stay, the right to work, and the right to achieve citizenship within a reasonable period of time)."

Other experts differentiate between the "national" refugees—those who are uprooted from their homes but are living in countries in which they can claim citizenship—and the "stateless" refugees who cannot claim citizenship in the countries to which they have fled.

Examples of the former are those who have crossed the East German border into West Germany, the North Vietnamese in South Vietnam, the North Korean refugees in South Korea, and the millions involved in the exchange of population between India and Pakistan.

"Stateless" refugees include about 130,000 non-settled refugees throughout Europe, the million Palestinian refugees living around the borders of the state of Israel in Jordan, Lebanon, and the United Arab Republic, and over one million refugees from the Chinese mainland living in Hong-Kong.



A refugee mother prepares material she has received at the Jericho, Jordan, clothing center and sewing class.

Some of these groups make up the most concentrated areas of need in the world today. Mennonite Central Committee, the church's agency for overseas relief and service, gives help through material aid and rehabilitation projects in countries with major refugee problems.

### Jordan

Jordan today still has more than 500,000 Arab refugees, half the number originally displaced in Palestine's partition. These refugees constitute one third of the total population of Jordan. It is difficult for Jordan to absorb these refugees into the national economy because of their large number and the country's limited industrial, agricultural, and commercial resources.

Some of these refugees live in 25 camps provided by the United Nations Relief and Works Agency (UNRWA), the largest serving about 35,000 people. Refugee camps totaling about 62,000 persons are assigned

to MCC. Others live in villages and cities and must provide their own housing.

When the refugee problem first became acute in 1948 and 1949, there was desperate need for the essentials of life. As time wore on, relief from many sources became the accepted pattern. Since 1950 MCC has helped refugees in the Jericho area with clothing, some food, and a small vocational training program. Its workers distributed 247,519 lbs. of clothing to refugees in Jordan last year. Expectant mothers of the camps are given layettes and ready-to-sew bundles.

About 40 refugee girls learn basic principles of sewing and general health habits in sewing classes. Some of the camp women provide an income for themselves and families through needlework done in their homes and sold through MCC in the United States and Canada. The MCC orphanage in Hebron cares for about 75 boys, some from refugee families.

The present situation in Jordan provides a dilemma: to continue the form of relief so long used may be questioned, yet it seems clear that termination would be still worse. The Christian witness of dedicated workers in the midst of the existing physical and spiritual needs seems a continuing valid challenge.

### India

The carving of predominantly Muslim Pakistan and Hindu India from the Indian subcontinent at the end of British rule in 1947 triggered one of the largest migrations in the world's history. According to official statistics, approximately 14,000,000 persons migrated from one country to the other; in the process, more than 250,000 lost their lives.

After 14 years of independence the refugee problem in the Indian state of West Bengal is still acute. Not until 1950 did large numbers begin to arrive in West Bengal, but as late as 1956 an average of over



A cook preparing rice and curry at one of the feeding centers in India.





Hong Kong boys show happiness and wonderment at the bundles they received at Christmas time, 1961.

60,000 persons left East Pakistan each month, bringing the grand total of registered refugees to over 3,500,000.

At the present time displaced persons comprise about one fifth of the total population of West Bengal and 17 per cent of the population of the state's capital, Calcutta. In 1951 the population of Calcutta was 2,500,000, while at the present time it is estimated at about 6,000,000.

In 563 resettlement colonies refugees received a plot of land, a loan to build a house, and money to help begin a business. The government of India spent \$50 million on house loans and in addition has constructed 5,000 homes and thousands of apartments. The main problem now is unemployment; only half of the refugees of working age are employed.

In spite of all the government efforts, comparatively little of lasting effect has been done among the 500,000 still living in camps. Many of them have practically no income; very few have adequate income. Until comparatively recently no foreign organization worked among them.

MCC has begun work among the refugees of India. In and near Calcutta, five workers carry on programs of feeding and poultry-keeping, run a medical clinic, operate a reading room-library, instruct in sanitation, and direct a sewing class.

A child-feeding program operates in two refugee colonies. In Laskarpur colony refugee women cook food for lunches for about 100 children. Food from Laskarpur is carried to Sripur, where 70 more children eat.

Early morning milk feedings serve 2,000 children and needy adults in two centers. A clinic in Laskarpur serves more than 50 patients each week. Through the poultry project, 15 laying hens are given to those who will take care of them.

Ways to assist refugees to assume their own responsibilities and to help them find ways of augmenting the family income are constant concern.

## Hong Kong

Hong Kong is the most densely populated spot on earth: over 3,000,000 persons exist on 64 square miles of habitable land. Every third dollar of this British Crown Colony's budget is spent for refugees. Even so the government cannot begin to provide minimal living standards for the flood of uninvited refugees from Communist China. By Sept. 30, 1959, 294,599 homeless were housed in the now famous "H-Block" resettlement houses. But as many and more still live in hillside shacks, in caves, in sidewalk lean-tos, in tenement house bed-spaces, in hallways, and on rooftops.

A hundred welfare agencies, large and small, co-ordinate their relief and rehabilitation projects for refugees with those of the Hong Kong government. But even this total effort falls far short of the need.

In March, 1958, the Mennonite Central Committee entered Hong Kong and inaugurated material aid, medical, and educational assistance programs. In addition to an American staff of four, 15 Chinese, most of whom are refugees, are employed.

The school feeding program is presently MCC's main effort in material aid distribution. About 389,000 hot meals consisting of rice, tinned meat, and fresh vegetables were served during the past year. Three thousand children in eight schools are fed each day. Schools are selected on the basis of acquaintance with the mission or church in charge. Most students who participate come

from families whose per capita income is equal to less than six U.S. dollars per month.

There are 60,000 children in Hong Kong whose parents are too poor to put them in school. MCC's educational assistance program enables persons in the U.S. and Canada to sponsor children in primary schools of Hong Kong.

Clothing is distributed to case-work agencies and to churches and missions. About 10,000 Christmas bundles were given to children of Hong Kong during the 1961 Christmas season. Layette bundles are also distributed.

\* \* \*

Paul Erb pointed out the following facts in a 1960 address:

Seventy-five per cent of the world's wealth is used by the 10 per cent of the world's people who live in the United States and Canada. There are TV sets in nearly 90 per cent of American homes. One and a half million air conditioners were sold in the U.S. in 1959.

The average Christian family in America spends over \$850 each year for military defense, and less than \$3.50 a year to share their Christian faith with the peoples of the rest of the world. The most recent study shows that Mennonite people give only 4.7 per cent of their income—less than one half of the Scriptural tithe—to the tasks of spreading the Gospel and succoring the needy.



## MISSION NEWS

### Overseas Missions

**India**—Miss Yakub of the Kalvari Bible School, Allahabad, India, held meetings for the women at Daltonganj, Bihar, India, March 17-19. The women who attended the meetings had good interest in them.

The women of the Daltonganj WMSA go to the villages to teach the Gospel. Pray that they may be effective in this outreach work which they themselves recently initiated.

**Japan**—Eleven children graduated from the Ai-ko (Loving Light) kindergarten in Kamishihoro, Japan, March 24. In the four Mennonite kindergartens in Japan 86 children graduated this spring. Kindergarten children received Bible teaching, and learned hymns and prayers, as part of their experience.

On March 25 a young farm couple were married in the church at Nakashibetsu. Both husband and wife are Christians and desire to establish a Christian home amidst the nonbelievers around them. The pagan custom to serve rice wine and other strong drink at the reception was not observed.

Missionary Lee Kanagy comments that through earlier experience marrying believers and "half" believers proves to be about 95 per cent failure. Usual motives for such marriages are to have an inexpensive wedding and escape community responsibilities. With rare exceptions the unbelieving partners seldom come to church after the marriage.

On March 26 the third annual spring Bible school for missionary children of Eastern Hokkaido was held for one week in the Shibeche kindergarten building. Three years ago Adella Kanagy had vision to have more group fellowship and Bible teaching for missionary children. This year children of other missionary churches attended; in all, 16 children participated. Ruth Ressler was the principal; Emma Richards, Eilene Calvary, Genevieve Buckwalter, Adella Kanagy, and Ruth Ressler were teachers. Charles and Ruth Shenk took care of the facilities, sleeping and food.

**Mexico**—Kenneth Seitzes report from San Juan colony, on the edge of Mexico City, that a family and their five children have



shown some interest and attend Bible study on Thursday evening. Bro. Seitz visits a man who has been hospitalized for the last six months because of strong drink which almost took his life. Now after the first operation, he awaits a second. A teen-age boy has entered Bible school in Puebla; earlier he was constantly defeated in the city with its many temptations.

Another young man, still lonely and unsettled, started the Christian life and overcame his friends' persecution and ridicule. Although he continues to attend Sunday services, he is not happy and testifying for the Lord as formerly.

Other believers who at one time showed interest in the church are undergoing trials. Pray for the young church in the San Juan colony.

## Home Missions

**Ontario—**A rescue mission conference sponsored by the London, Ontario, Rescue Mission during the week of March 25-30 promoted rescue mission work in London, Hamilton, and Kitchener areas. Speakers assigned to various churches brought the Sunday morning messages. A banquet and final service celebrated the eleventh anniversary of the London Rescue Mission on March 28.

**St. Louis, Mo.—**A youth fellowship sponsored by the Bethesda Mennonite Church was held March 31 and April 1. Youth from Garden City, Leonard, Philadelphia, and Hannibal, Mo., and Rehoboth, Ill., participated. One hundred registered for the Saturday night banquet. Mark Lehman served as speaker Saturday night, Sunday morning, and at vespers. At a business meeting a committee composed of Richard Schrock (chm.), Betty Smith, Sam Jimerson, Paul Graybill, and Hubert Swartzentruber was chosen to plan for another annual event for Missouri youth.

**Premont, Texas—**Five new believers joined La Capilla del Senor (the Chapel of the Lord) through water baptism in March.

**Elmira, Ont.—**Norman Derstine, administrative assistant in the overseas missions office of the general mission board, was guest speaker at the spring Bible conference April 19-22 at Elmira Mennonite Church.

**Springfield, Ohio—**The first meeting of the Northridge Christian Fellowship of the Mennonite Church was held at the Ernest Frey home at 1827 Biscayne Drive in Springfield on March 18. At this first service 16 attended and an offering of \$23.67 was lifted. The children's Sunday-school class met in the basement; the youth assembled around the kitchen table, and adults met in the living room. The fellowship received full permission from the local school board to use the Northridge School for community Bible school June 18-29.

## District Mission Boards

**Iowa—**The annual Iowa missions conference was held at West Union Mennonite Church, April 13-15. Theme of the program was "One Church but Many Workers." Guest speaker for the conference was Mark Lehman, St. Anne, Ill.

**Illinois—**The forty-fifth annual meeting of the Illinois Mennonite Mission Board will be held April 27, 28, at Dewey Mennonite Church. Guest speakers will be H. Ernest Bennett, of the general mission board, and Virgil Vogt, pastor of the Leo, Ind., Mennonite Church.

## Health and Welfare

**Rocky Ford, Colo.—**Chaplain John Oyer averages around 250 bedside visits monthly, proof that the recently organized chaplaincy program is a significant part of the hospital ministry. In addition, he directs the work of the employees' religious service committee. A major responsibility of this committee is the daily chapel services.

An informal training program has been set up for nurse aides and licensed practical nurses. A series of 12 classes has been planned, which include discussions of ethics, procedures, and techniques.

The women's auxiliary at the hospital recently donated a pneumatic tourniquet, laboratory chair, and resuscitator-aspirator for the delivery room. In addition they made two loans to persons from the community for training at the Mennonite Hospital School of Practical Nursing at La Junta, Colo.

**Hesston, Kans.—**During February six new members joined Schowalter Villa. Special occasions during February included a Valentine party sponsored by the Hesston congregation MYF and a meeting of an inter-Mennonite group of ministers from Hesston and vicinity to consider the need and advisability of a General Conference church in Hesston.

**La Junta, Colo.—**Orientation week for the 1962 spring class of practical nursing students began March 19. Formal classes for the ten students began March 26. Miss Emma Hess is the class sponsor, and Dr. Guy Calonge is the class doctor. A total of 20 students enrolled in the spring and fall classes, which run simultaneously.

The women's auxiliary donated as their major project for 1962 an Isolette for premature babies in the hospital nursery. This equipment allows premature babies to re-

ceive complete care without removal and with a minimum of handling.

**La Jara, Colo.—**The opening of Conejos County Hospital at La Jara, scheduled for last July, was delayed because of lack of necessary funds for equipment. In March \$25,000 were granted from Hill-Burton fund. This, along with community-contributed funds, should make it possible to open the hospital in July, 1962.

## Broadcasting

**Fort Wayne, Ind.—**"Heart to Heart's" latest weekly release is now on WGL released at 9:15 a.m., Saturday, at 1250 kc. The program is sponsored by the Fort Wayne and Cuba, Ind., churches.

**North Platte, Nebr.—**KJLT is now carrying "Heart to Heart's" daily five-minute program at 9:10 a.m., Monday through Friday. The weekly 15-minute program is also heard each Thursday at 3:00 p.m.

**Japan—**Rhoda Ressler in her recent "Newsletter" gives among many other testimonies this one from a prisoner: "I heard 'The Mennonite Hour' here. Now I want to study the Bible in my own hand. My home also is Catholic, but until now I do not understand and do not feel saved. Is it bad for a Catholic to seek salvation in a Protestant church? I want very much to study truly."

**Harrisonburg, Va.—**John Horst, Sr., instructor for the Home Bible Studies used in radio follow-up, recently made a study of Bible students and found that 62 per cent enrolled are women; 45 per cent are from 20 to 40 years of age; 10 per cent are prisoners; and 7.5 per cent are now in school or college.

Denominations currently represented (other than Mennonite) are Baptist, Methodist, Presbyterian, E.U.B., Church of Christ, Lutheran, Pentecostal, Christian and Missionary Alliance, Assembly of God, Brethren in Christ, Nazarene, Catholic, Salvation Army, Mormon, Quaker, Reformed, and Foursquare.

Among occupations given, the following were listed in this order: housewives, students, farmers, factory workers, hospital

## Uruguay Seminary Thanks Mennonites

At a regular meeting of the board of the Biblical seminary at Montevideo, Uruguay, it was resolved to send a note of gratitude to the two conferences in North America. In it the board expresses thanks and appreciation for the generous financial assistance received from the Old Mennonites and the General Conference Mennonites of North America.

"With this seminary you have created the possibility of training church workers and missionaries for South America. Above all, we thank you for the purchase of the building and support of the teachers," the note of gratitude reads.

"Our churches in Brazil, Uruguay, Argentina, and Paraguay appreciate the work of the seminary and on their part give it all

possible support. During the past six years of its existence the seminary has brought much blessing into the churches and the mission work among the nationals. At the seminary our youth receive a good theological and Biblical training.

"For this reason we feel constrained to thank our brethren in North America. We are certain that this seminary is a means of uniting us in the work of the Lord and in the propagation of the Gospel. May the Lord richly bless and reward you.

"The seminary board herewith sends sincere greetings."

The note of gratitude was signed by Peter Wiens, chairman, and Joh. Regehr, secretary.



workers, office workers, nurses, teachers, cooks, ministers, carpenters, janitors, armed services, VS-ers and I-W's, mechanics, shut-ins, social workers, plumbers, salesmen, physicians, prison guards, policemen, X-ray technicians, a printer, barber, realtor, accountant, auctioneer, florist, and electrician.

The study showed that 19,398 enrolled at the Harrisonburg office in one of the five courses now available. The study does not include the various branch offices or the courses available in foreign languages.

"Heart to Heart" brings hope and a new ease on life to hundreds of homemakers. A young mother of two recently wrote, "I have been so frustrated with my housekeeping. Seems till I look after the babies I have no time for myself, but you have helped me to realize that these are the most important years for my children."

Another confesses, "I worked in an office for eight years after marriage. Then I stopped to have my baby. We do enjoy her so much and I have a lovely home, but frankly I feel lost in it. I never learned how to keep house before, and now with a baby to care for, it is doubly hard. 'Heart to Heart' has helped me to change my attitudes."

## Relief Service

Switzerland—"The Service Obligations of the Christian" was the theme of a weekend conference sponsored by the International Mennonite Peace Committee at Mennonite Bible School, Bienenberg, Switzerland, March 24, 25. Sixty-four persons registered for the conference and a number of other people attended one or more sessions. Participants reported on various forms of Christian service opportunities including European Mennonite relief work, missions, Mennonite Central Committee, Mennonite Voluntary Service, deaconess work, and children's home work. Speakers at the conference were Theo Glück, retiring chairman of the International Mennonite Peace Committee, John Howard Yoder, Samuel Gerber of the Mennonite Bible School, Pierre Widmer, Peter J. Dyck, and others.

Tentative plans were made to sponsor another conference March 9, 10, 1963, at Pension Vieux Moulin, Lauterborn, Luxembourg. The committee sent greetings to the Discipleship Conference for African Mennonites held at Limuru, near Nairobi, Nairobi, Kenya, March 28 to April 1.

Ontario—Mr. and Mrs. Peter Epp and family have returned from relief service in Asuncion, Paraguay. They are living at Leamington, Ont.

## I-W Services

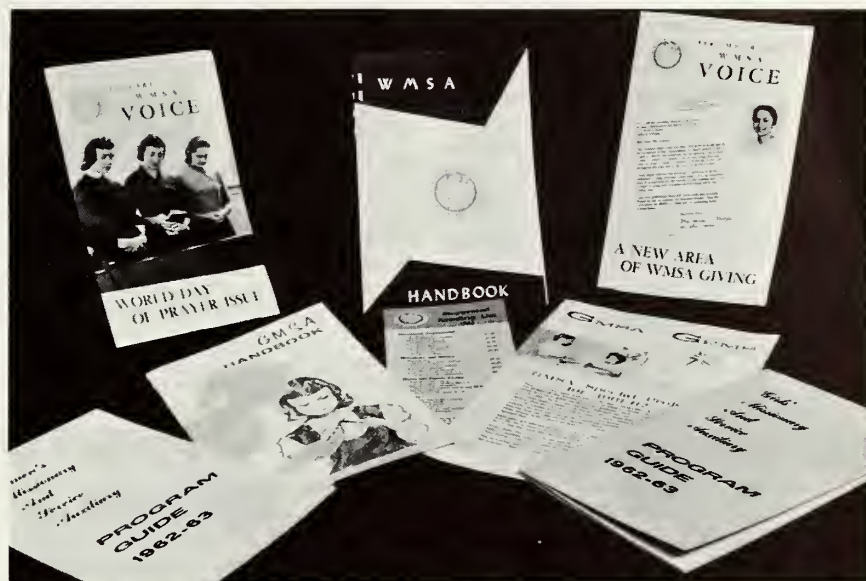
Norristown, Pa.—Carl Beck, missionary on furlough from Japan, will give an illustrated lecture of missions in Japan to the Norristown I-W unit at the Norristown State Hospital Gymnasium on April 28. In other news, the new officers of the unit are: Dwight Hersliberger, president; Howard Keener, vice-president; Catharine Myers, secretary; and Chester Peachy, treasurer.

## WMSA

(Picture story: Does Your WMS Auxiliary Receive All WMSA Publications?)

Check which publications you receive:

- |  |   |
|--|---|
| <input type="checkbox"/> WMSA Voice    | <input type="checkbox"/> WMSA Program Guide     |
| <input type="checkbox"/> GMSA Gems     | <input type="checkbox"/> GMSA Program Guide     |
| <input type="checkbox"/> WMSA Handbook | <input type="checkbox"/> Suggested Reading List |
| <input type="checkbox"/> GMSA Handbook |   |



If you do not receive these and want them, check with your district WMSA officers or the WMSA office at 1711 Prairie St., Elkhart, Ind.

## Christmas Bundles—Channels for Christian Love

Christmas bundles—the gifts that add that personal touch to overseas relief efforts—will again be distributed in 1962.

This is the seventeenth year in which Mennonite Central Committee is sponsoring this special project. Through the years, a total of over 385,000 bundles have been contributed. In 1961, 32,754 bundles, a record number, were sent to a dozen different countries.

Each bundle, comprised of clothing, a towel, soap, and a toy, is accompanied by one dollar. The money is used to purchase a Bible or other Christian literature for the recipient of the bundle.

An increasing number of WMSA's, Sunday-school classes, youth groups, families, individuals, and others are preparing the bundles. Folders, describing how a bundle is to be prepared, are available from Mennonite Board of Missions and Charities, P.O. Box 316, Elkhart, Ind. Enough copies for each member of a group may be ordered.

Bundles should be prepared no later than mid-June. They should reach Mennonite Central Committee by July 2, so that they can be shipped to the overseas units in time for Christmas.

## Voluntary Services

New York City, N.Y.—Jerry Benowitz transferred from the New York VS Center to 164-03 Crocherson Ave., Queens, New York City, on March 30. He is continuing his work at the New York University Medical Center.

La Ceiba, Honduras—David Sharp, Belleville, Pa., arrived in La Ceiba on April 2 for a six-month term prior to his going to Costa Rica to serve in a voluntary service project sponsored by the Conservative mission board. During this time in La Ceiba he will visit the three VS extensions in Tocoa, Sava, and Santa Fe to become acquainted with the various types of service

given. David is being supported by the Conservative board while he is in Honduras.

Arizona—Volunteers at both Stanfield and Surprise attended a Migrant Ministry Retreat at Tonto National Park, March 30 to April 1. In a sermon Sunday morning, Rev. Harold Lundgren, Director of the Migrant Ministry of Arizona and sponsor of the retreat, challenged the VS-ers in their task of improving the standard of living and spiritual ministry to the migrants.

Portland, Oreg.—The evening of March 20, Mrs. Donna Litford, director of nurses at Good Samaritan Hospital, and the I-W fellows and ex-VS-ers in the city were invit-



ed to the VS unit for an evening of singing, devotions, and fellowship together.

**Chinle, Ariz.—VS-ers Lester and Bessie Miller, Phoenix, Ariz.,** are preparing booklets containing the resurrection story in verses from the Gospels to be given as Easter gifts to each child in the released-time Bible classes at Chinle and Cottonwood, Ariz., schools.

**Red Lake, Ont.—VS-ers at Red Lake Indian School, Ezra and Nannie Peachy, Belleville, Pa.,** are on a six-week tour to explain the work and needs of the Indian people in the Red Lake area. Stops include 10 states and Ontario.

**Aibonito, P.R.—Unit Leader Leroy Yoder, Goshen, Ind.,** along with Alice Kehl and Raul Rosado met April 5 to discuss plans for a summer VS unit to be located in the town of Coamo. The unit will participate in a two-week Bible school and survey the community. A couple from the States along with two or three Puerto Rican youth will comprise the unit.

**Albuquerque, N. Mex.—On March 13, 28 young people** gathered together for a time of fellowship in lieu of an organized MYF. Community youth and fellow hospital workers also attended. Plans call for an MYF to organize in April.

Three VS men assisted the Joe Yoders in preparing to move from Albuquerque to Portland, Oreg. Bro. Yoder was the first pastor of the Albuquerque church and was instrumental in the early work of the First Mennonite Church in Phoenix, Ariz. He will be assisting with the work of the rescue mission in Portland.

**Kansas City, Mo.—Seven prenursing students** presently in school at Hesston College, who will this summer begin nurses' training at Kansas City General Hospital, were dinner guests April 7 of the Kansas City VS unit. The students thus became acquainted with the VS program and will feel at home there while in training.

**Robstown, Texas—Weekly, VS-er Kenneth Seitz, Telford, Pa.,** spends an evening helping his barber with an English language correspondence course. The barber, born in Mexico and who has lived in the States for 35 years, still hasn't mastered English. Kenneth hopes this will be an opportunity to help him to a real Christian experience.

The ladies' circle of the Robstown Presbyterian Church taught the kindergarten April 8-15 in the absence of Kathryn Seitz, Telford, Pa., while she was attending the eighth VS unit leaders' conference at Hesston.

**Glenwood Springs, Colo.—A quartet of VS-ers** (composed of Verna Hertzer, Mechanicsburg, Pa.; Jeanette Baum, Doylestown, Pa.; Bill Mast, Thomas, Okla.; and Cristino Rodriguez, Coamo, P.R.) sang at the funeral of Jack West. Mr. West was a man that the group had contacted during visitation at the hospital and later on at the nursing home.

**Harrison, Ark.—A group of four VS-ers** from the Hillcrest Home staff served at the Mountain View Mennonite Church, Buffalo, Ark., April 8. They gave a program at the Sunday morning service in the absence of the pastor. Aaron Troyer, Berlin, Ohio,

unit leader, spoke on "The Spiritual and Carnal Man." His wife gave a story for the kindergarten children. Other VS-ers involved were Elmer Nisly, Hutchinson, Kans., and Leona Zook, Hartsville, Ohio. Twenty-one volunteers serve at Hillcrest Home, a nursing home for 48 guests.

**Arbanner, Ark.—On March 8, Edith Yoder, Sugarcreek, Ohio,** began service under the Mission Interests Committee of the Amish Church. She serves with the Abe Schwartz family, mission workers, at Arbanner, in Sunday school, visitation, and cottage meetings, in this isolated mountain community.

Six VS-ers from the Hillcrest Home, Harrison, Ark., spent April 1 (their time off) with the Schwartzes, doing various kinds of plus service tasks.

Members of the Mission Interests Committee (which also sponsors VS-ers at Hillcrest) are Mahlon Wagler, Partridge, Kans. (chm.); Yost H. Miller, Millersburg, Ohio; Roman Mullet, Sugarcreek, Ohio; and Harvey Hostetler, Nappanee, Ind.

## Your Treasurer Reports

During the past year the general mission board has allocated funds from 12 estates, amounting to \$41,728.82.

Funds came from the following estates:

Edgar J. Schertz, Walnut, Ill.  
Harry E. Kreider, Sterling, Ill.  
Michael J. Lambright, Lagrange, Ind.  
Maggie Driver, Versailles, Mo.  
Miles Troyer, Elkhart, Ind.  
Emma S. Hershey, Altoona, Pa.  
Anna Slaubaugh, Loogootee, Ind.  
Lydia Stoltzfus, Joanna, Pa.  
J. F. Kanagy, West Liberty, Ohio  
Adeline Smucker, Harrisonburg, Va.  
Urvin Allen Kenagy, Garden City, Mo.  
Henry and Kate Kortemeier, Freeport, Ill.

These bequests assisted a number of important overseas mission projects requiring capital:

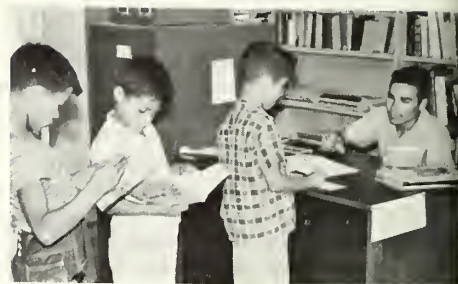
Sao Paulo, Brazil, lot purchase for a new congregation.  
Argentine conference rotating church building fund.  
America, Argentina, church building.  
Satbarwa, Bihar, India, hospital building.  
Uruguay seminary building purchase.  
Mennonite Central Committee headquarters building.  
Union Seminary, Yeotmal, India.  
Hokkaido International School, Sapporo, Japan.  
Corpus Christi, Texas, land purchase for a church building.

This use of estates or bequests is normal. Generally the board attempts to use these for capital and building projects.

The board encourages and appreciates these bequests and all others very much. They indicate a sense of stewardship in the donors which extends even beyond their life on earth. Thank God for this good stewardship.

—H. Ernest Bennett.

## Students Study at Betania Mennonite School



These boys can hardly wait until the library assistant helps them sign out their books at Betania Mennonite School, Aibonito, Puerto Rico, a school with grades one through nine.



Third grade children plant a tree to help beautify the school grounds. Other outdoor activities include the eighth grade agricultural students who raise cabbage, green beans, carrots, peppers, cucumbers, and radishes in their gardens. Each boy buys his own seeds and fertilizer and also pays a small fee for the use of a plot of ground and water.



Other improvements on the school grounds are sometimes made by boys of the industrial arts classes. Here ninth grade boys build a store-room.



Teachers of the school occasionally meet to discuss problems and share ideas which will help make a better Christian school for about 200 Puerto Rican boys and girls.



# FIELD NOTES



Items to appear in this column should reach the office of the editor one week before the date of issue.

Four choruses from Eastern Mennonite College toured the churches in April. The Ladies' Chorus, under the direction of Catherine Mumaw, sang at Brook Lane Farm and five churches in Pennsylvania, April 13-15. The Alleluia Singers, under the direction of J. Mark Stauffer, sang in thirteen churches and Central Christian High School in Ohio and Pennsylvania, April 13-22. The Men's Chorus, under the direction of Earl M. Maust, gave programs in Pennsylvania, New York, and Ontario, April 13-22. The High School Boys' Octet sang at churches in Virginia, Maryland, Delaware, and Pennsylvania, April 12-22.

Our farthest south subscriber in the United States seems to be Elvin Hege, who lives on Kay Largo, at Tavernier, Fla.

Harold D. Lehman, who has served for five years as high-school director at Eastern Mennonite College, will become registrar of the College this summer, succeeding Lapan Peachey, who will give full time to teaching and serving as dean of students. Jesse Byler will become high-school director.

Harold Sherk, executive secretary of the National Service Board for Religious Objectors, spoke at Eastern Mennonite College April 11 concerning "The Christian and Civil Defense."

The A Cappella Choralists, directed by Arnold Moshier, gave a program at Rockhill, Telford, Pa., on April 15.

Lois Clemens spoke at Plains, Lansdale, Pa., on April 9, in the interests of reading, particularly promoting the reading list of WMSA.

Paul Showalter, Wooster, Ohio, has accepted a call to work under the Alberta-Saskatchewan Mission Board at Edson, Alta. He will move to Canada in June.

Norman Kauffman directed the Johnson Mennonite School Chorus in a program at Barrville, Belleville, Pa., April 8.

The sixth printing of *The Christian Nurture of Children*, by Alta Mae Erb, first published in 1944, has come from the press at Scottdale. Total number of copies printed in the 1955 edition and later is 6,750.

Norman Wenger was ordained to the office of deacon at Mt. Zion, Versailles, Mo., on March 18. Daniel Kauffman, Leonard, Mo., was in charge of the service, and Richard Birky, Adair, Okla., preached the ordination sermon.

## Sunday Evening Resources

Persons preparing for the May 13 Sunday evening program, "Century of the Homeless," will find helpful information in the area of their assignments in this issue. Note specially the article on that subject by Ann Hilty, on page 384.

International students of Goshen College, coming from Japan, Hong Kong, Northern Rhodesia, and Puerto Rico, gave a program at Oak Grove, West Liberty, Ohio, on April 16. They were accompanied by European Ex-Pax Man Walter Schmucker.

Foreign students from Eastern Mennonite College, accompanied by Lester C. Shank, gave a program at Bossler's, Elizabethtown, Pa., on April 15.

Kenneth G. Good, Hyattsville, Md., was the speaker in a Calvary Hour Family Night Rally at Harleysville, Pa., April 14. On the morning of April 15, he preached at Salford, Harleysville, and in the evening spoke at Congregational Mennonite, Marietta, Pa., on the occasion of a commissioning service for seventeen MCC workers, who were commissioned for service in Indonesia, Pakistan, Europe, Congo, Canada, and the United States.

Aden J. Yoder has accepted the call to serve as pastor at Bethel, Wadsworth, Ohio. Bro. Yoder has been serving this congregation as interim pastor for several months.

Mrs. Abram Cressman, New Dundee, Ont., celebrated her 95th birthday on March 31.

Dale Martin, of the Crystal Springs, Kans., congregation, directs the Attica Community Chorus, which gave a program on April 8.

The Executive Committee of the Ohio and Eastern Conference met at Columbus, Ohio, on March 31 with the group which is in process of organizing a congregation there.

"Red and yellow, black and white"—Indian, Chinese, Negro, and White—are included in the membership of the Good Tidings Church in Jamaica.

## Announcements

Farewell fellowship dinner for the John Drescher family at Crown Hill, Rittman, Ohio, May 6.

Aaron Hollinger, Blue Ball, Pa., in a Christian Home Conference at Steelton, Pa., May 13.

Vincent Harding, MCC unit leader at Atlanta, Ga., in E.M.C. assembly, May 8, 9.

Home Mission Conference at Hess's, Lititz, Pa., May 12, 13, with John M. Drescher, Marshallville, Ohio, Robert E. Whitmoyer, Rome, Pa., and Harold B. Sollenberger, Rome, Pa., as speakers.

I-W Peace Conference sponsored by Lancaster Mennonite Conference at Lancaster Mennonite School, May 4-6.

Annual Missionary and Inspirational Song meeting at Columbia, Pa., with Paul T. Yoder, Ethiopia, was visiting speaker, May 6.

Paul Lehman and wife, Lancaster, Pa., at Westover, Md., May 5, 6.

Ella May Miller, Harrisonburg, Va., at Clarence Center, N.Y., May 11.

F. S. Brenneman and Paul G. Landis in annual Sunday-school meeting at Doylestown, Pa., May 13.

Paul Erb, Scottdale, Pa., in Franconia Conference sermon, May 3.

New addresses: E. S. Garber, 417 Southwest Mill St., Sheridan, Oreg. Phone: THornwall 3-6545, Sheridan, Oreg. Ernest Suarez, San Pablo 681, Salto (FCNU), Argentina.

Church School Day speakers: Atlee Beechy, Goshen College, at Oak Grove, West Liberty, Ohio. Harold E. Bauman, Goshen College, at Orrville, Ohio.

Alumni Seminaries at Eastern Mennonite College on April 28. Bible Seminar at 10:00 a.m. Science Seminar at 1:00 p.m.

Gospel meeting at Rock, Elverson, Pa., all day April 29. Speakers: Clair Umble, Coatesville, Pa.; John Burkholder, Blue Ball, Pa.; and Ralph Malin, Malvern, Pa. Evangelistic meetings will follow every evening, April 29 to May 6, with Clair Umble as speaker.

## Evangelistic Meetings

Milton Brackbill, Paoli, Pa., at Barrville, Belleville, Pa., April 18-22, and at Rocky Ridge, Quakertown, Pa., May 5-12. At Salford, Harleysville, Pa.: Stanley Freed, Schwenksville, Pa., April 8, 9; Sanford G. Shetler, Hollsopple, Pa., April 10-15. Roy S. Koch, West Liberty, Ohio, at Sunnyside, Conneaut Lake, Pa., April 29 to May 6.

Abner Miller, East Earl, Pa., at Cumberland, Md., April 22-29. Joe A. Esh, Mount Union, Pa., at Britton Run, Spartansburg, Pa., April 22-29. Elvon Burkholder, Harrisonburg, Va., at Mount Clinton, Va., April 8-15. Don Augsburg, Harrisonburg, Va., at Clarence Center, N.Y., April 19-22.

The Spiritual Life Crusade, held by Eldon King at Beaverdam, Corry, Pa., resulted in about sixty responses, either first time decisions or a new commitment. The final service was attended by 250 people.

## Calendar

Illinois Mission Board, Dewey, Ill., April 27, 28.  
Church School Day, April 29.  
Allegheny WMSA, Thomas, Johnstown, Pa., May 5.  
Summer Bible School Conference, Denver, Colo., May 5, 6.  
Ohio and Eastern Mennonite Conference, Hartsville, Ohio, May 8-10.  
Ontario Mission Board meeting, May 20, 21.  
World-Wide Missionary Conference, Lancaster Mennonite School Campus, June 6-10.  
Ohio MYF Convention at Beaverdam, Corry, Pa., June 29 to July 1.  
Ontario Conference, June 5-7.  
Indiana-Michigan Conference, with Shore congregation as host, June 5-7.  
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
Allegheny Mission Board Meeting, place undecided, July 13, 14.  
Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 21-23.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Rocky Mountain Mennonite Conference, place undecided, Aug. 31 to Sept. 2.  
Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.



a message for a good many types of human relationships, including race relations. Here is the answer of Tenzing Norkey.

"Who reach top first? That make much trouble. If I say Hillary first, Indian, Nepali people unhappy. If I say I first, European people unhappy.

"If you agree, I like say both reach top together almost same time. If you, everybody write that way, no trouble.

"Same trouble myself. Some people say I Nepali, some say Indian. My sisters, my mother living here. But now I live India with wife, daughters. For me Indian, Nepali same. I am Nepali but I think I also Indian.

"We should all be same—Hillary, myself, Indian, Nepali, everybody."

—*Herald Youth Bible Studies.*

## EMERGING CONGREGATIONS

(Continued from page 378)

the congregation should be chosen. They may well be the charismatic men, selected by the brotherhood to head each phase of the church's work, plus several "elder" type brethren chosen for their spiritual maturity and ability to give counsel to the pastor and the other lay leaders on the council. These may well be called "Council Members at Large."

The entire council should bear heavy responsibility to help to promote unity in the church, help to co-ordinate the entire activities of the church, counsel the pastor on matters of discipline, and lead and represent the congregation in any necessary changes in ordained leadership, always working closely with the mother congregation, area supervisor, or mission board field worker.

### 10. *Foster a crusading spirit.*

Every feeble emerging church must be reminded that the church bears the real meaning of history within her bosom. She is the called-out people of God through whom God would plead with the race. She demands total loyalty of her members. Marginal time will not do. Once a week attendance will not be tolerated. Members need to count the cost before they commit themselves to the total involvement which the church demands. Members need to commit themselves to an all-out intention to grow and become informed, mature Christians.

A time schedule may well help an emerging church to avoid settling down into a "mission" mood, satisfied to remain dependent and subsidized indefinitely. If the emerging church courageously asks God to enable them to become self-supporting and self-governing within five years, and a

mother congregation within ten years, then the spirit of courageous adventure can capture the imagination and strength of youth.

The emerging church should not borrow a ready-made constitution to impose upon the emerging church. While always ready to learn from the church of history, the church being newly created by God's Spirit needs to remain sensitive to the unique ways God would guide her to fulfill her mission in her own community. She needs to achieve a unique sense of mission and destiny and attempt to get on a lampstand and begin actually serving as the salt and light to her community.

### 11. *Seek membership in a conference.*

Early the emerging church should find out what the requirements are for status as an independent congregation within a district conference, and should proceed carefully to meet the conditions and then petition for admission. Some conferences recommend an ordained or licensed leader, a place to worship, at least five property holders among the membership, and a declaration of common faith and intention to practice discipline. Some include a provision for regular members' meetings.

A congregation may be said to be "organized" when it has chosen its own leaders, defined the lines of administrative responsibility, defined its relationship to a sisterhood of congregations, and made provision for common mutual aid, stewardship, and care of commonly owned property.

Goshen, Ind.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**A Christian's Handbook on Communism.** New York: Committee on World Literacy and Christian Literature, National Council of Churches, 1962; 84 pp.; \$1.00.

**Communism and Christian Faith**, by Lester De Koster. Grand Rapids, Mich.: Wm. B. Eerdmans, 1962; 150 pp.; \$3.50.

The literature available for the study of communism is becoming extremely voluminous. There is now a group of Christian scholars who belong to the fraternity of demonologists—experts on communism. The two books reviewed here are two quite good contributions to this literature. Both are revisions of earlier works and take cognizance of the latest studies in the field.

**A Christian's Handbook on Communism** is a brief assessment of communism as theory and practice, the reasons for its appeal in the world, and the Christian reaction to this post-Christian faith movement. The authors are a group of Christian workers from many countries.

**Communism and Christian Faith** is a far weightier volume written by the librarian

of Calvin College. In the introductory chapter Marx and his ideas are presented. The subsequent chapters evaluate these in the light of Christianity, logical consistency, and history. The last chapter is a significant statement on "Christian Anti-Communism" and there is a well-annotated list of books for further reading.

Both books complement each other quite well. They are similar in a number of areas. First, both analyze the basic belief in economic determinism—"The materialist conception of history starts from the principle that production, and with production the exchange of its products, is the basis of every social order"—and the dialectical operation of matter and history so important in Marx (Engels in De Koster, p. 11). The dialect insists "on development by opposing forces to prove that real progress in history can be achieved only through bloodshed and violence because at each stage the state is run by a ruling class that refuses to give up its power without a bitter struggle" (**Handbook**, p. 10).

Again they have similar views of the appeal of Marxism. The **Handbook** suggests that this ideology "offers a framework for man's understanding of himself, of the world, and of man's place in the world." De Koster adds, "Understand communism as a religion or miss the secret of its power."

Thirdly, they are conscious that frequently Christianity has been guilty of failure in ministering to the social needs of mankind. Thus Christianity has sometimes had a negative responsibility for the success of communism.

A fourth similarity is their sound approach to opposing communism. Neither of them support the emotionalized name-calling and distortions of the Radical Right in America today. Both assert that there is a Christian anticommunism. De Koster emphasizes that Christian opposition begins in a thorough understanding of communism and a scrupulous adherence to the truth about it and the persons connected with it. Then we must examine ourselves to see where and why communism threatens us. Next we must discern that the real threat to Christianity is the devil himself, and last we must love our enemies—even communists. The **Handbook** adds several other dimensions. It particularly notes that communism exists within the sovereignty of God and must be understood as such. Thus communism may be a judgment of God on Christianity, but it will not threaten its final triumph, won already at the resurrection of our Lord.

In three broad areas both volumes seem to be deficient. Neither takes into account the diversity within the communist movement. Nor do they conceive of the possibility that communist ideology may differ from the national interest of the individual communist states. Again neither comments on the frequent change of both theory and practice in communism. Robert Daniels has recently noted in **The Nature of Communism** that "there are no genuine Marxist movements left in the world today."

The above are similarities. Both also have their respective strengths. Those of



De Koster are inherent in the greater length. The author has a philosophical bent which he utilizes quite successfully in analyzing the philosophical premises of communism. He notes especially the un-historical character of communism in spite of its assertion that it is based on historical observation. The problem of freedom and individual responsibility is also scrutinized. A particularly good insight is his comments on Marxism's dignifying of negation or, in Christian terms, evil. In Marxism evil is considered a necessary step in the building of a good society.

The strengths of the **Handbook** seem to stem from the authors' encounter with communism on the mission frontier. Thus it takes a broadly ecumenical approach and is not inhibited by any national or economic prejudices. It also has many more quotations from communist sources, lending it an air of authenticity. It suggests the humanistic orientation of communistic dogma. It also has a clear discussion of the practice of communism in Russia, China, and their satellites. These comments include the role of the party, the standard of living, the purpose of education, and the status of the church. The church does not have the freedom to operate in the broad areas of life in these countries, but it does exist and perhaps is expressing a deeper form of Christian life than was earlier apparent.

On the debit side the **Handbook** is limited by its size. It is more activist in social welfare than Mennonites are accustomed to be. But theologically it is the more satisfying, since its position is not one of defending any this-worldly political or economic system—America, capitalism, and definitely not Russia or communism.

The weakness of De Koster is his tendency to equate Christianity with the American way. He generally insists that Christianity opposes Marxism because it is a competing faith movement. But does it follow that Christianity has an obligation to defend America or even civilization? Occasionally the criticisms of Marxism appear too flippant to satisfy the serious reader.

To conclude, the reviewer would recommend both books on the subject at hand. The **Handbook** is better written, less theological, and has a sounder understanding of the church-world relationship. De Koster is shrewder philosophical insights and is more comprehensive study of the theoretical clash of Christianity and communism. In a day of emotionalized approaches such as Dr. Fred Schwartz's **You Can Trust the Communists**, it is a pleasure to recommend one, balanced, and intelligent books such as these two.—John A. Lapp.

## Church Camps

**Camp Rally at Camp Menno Haven, Skilwa, Ill., May 30.**

**Johnstown Youth Retreat at Laurelville Mennonite Camp, June 7-10.**

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Bachman—Oyer.**—Joel Bachman, Ontario, Calif., and Edna Oyer, St. Johns, Mich., by J. Kore Zook at the home of the bride, April 3, 1962.

**Beiler—Zook.**—Kenneth L. Beiler, Paradise, Pa., and Julia Ann Zook, Christiana, Pa., both of the Weavertown A.M. cong., by Elam L. Kauffman at the Pequea A.M. Church, Feb. 17, 1962.

**Miller—Yoder.**—Jonas G. Miller, Bird in Hand, Pa., and Miriam K. Yoder, Ronks, Pa., both of the Weavertown A.M. cong., by Elam L. Kauffman at the church, March 3, 1962.

**Sauder—Moyer.**—Norman L. Sauder, Manheim, Pa., East Petersburg cong., and Reba Arlene Moyer, Manheim, Hernley cong., by Homer D. Bomberger at Hernley's, March 31, 1962.

**Shenk—Moyer.**—Ray D. Shenk, Lititz, Pa., Landis Valley cong., and Miriam Joyce Moyer, Manheim, Pa., Hernley cong., by Homer D. Bomberger at Hernley's, July 1, 1961.

**Zook—Beiler.**—Christian F. Zook, Elverson, Pa., and Erma L. Beiler, Ronks, Pa., both of the Weavertown A.M. cong., by Elam L. Kauffman at the Pequea A.M. Church, April 7, 1962.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Alger,** Nelson and Ruth (Kling), Broadway, Va., second son, David Nelson, March 23, 1962.

**Bauman,** Aden H. and Rebecca (Martin), Elmira, Ont., second daughter, Delphine Gracc, Feb. 22, 1962.

**Becker,** J. Robert and Esther (Hess), Manheim, Pa., second child, first son, David James, Feb. 28, 1962.

**Bomberger,** Elton R. and Helen (Reesor), Harrisonburg, Va., second son, John Rohrer, March 18, 1962.

**Brubaker,** Kenton and Emma (Shetler), Harrisonburg, Va., fourth child, third daughter, Annette Fayc, Dec. 13, 1961.

**Cressman,** Arnold W. and Rhoda (Garber), Scottdale, Pa., second child, first son, Eric Arnold, April 13, 1962.

**Fisher,** S. Jesse and Rebecca S. (Stoltzfus), Soudersburg, Pa., second child, first son, J. Kenneth, Jan. 24, 1962.

**Gingerich,** Carl and Marilyn (Schlegel), London, Ont., first child, David Christian, Dec. 12, 1961.

**Gingerich,** Eldon M. and Judith (Miller), Wellman, Iowa, third child, first daughter, Jerilyn Kay, April 3, 1962.

**Harnish,** Dr. David M. and Florence Marie (Rheinheimer), Philadelphia, Pa., first child, Marie Marguerite, March 13, 1962.

**Heatwole,** Willard J. and Melba (Kiser), Harrisonburg, Va., fourth child, third son, Ransford Alan, April 8, 1962.

**Hostetler,** Edwin R. and Susie Anna (Hel-muth), Kalona, Iowa, fourth child, third son, Keith LaVon, March 5, 1962.

**Lapp,** Arlin D. and Janet (Bickel), Harleysville, Pa., second son, Michael Arlin, March 14, 1962.

**Ober,** Jacob S. and Miriam (Clugston), Conestoga, Pa., third child, first son, Dale Lamar, March 30, 1962.

**OVando,** Victor and Mercedes, Chicago, Ill., eighth child, fifth daughter, Eunice, March 30, 1962.

**Schweitzer,** Gerald Martin and Gladys (Lyn-daker), Upland, Calif., third child, first son, Brent Martin, March 30, 1962.

**Snider,** Howard M. and Marie (Gingerich), Edmonton, Alta., second child, first son, Conrad Howard, March 21, 1962.

**Springer,** Fred and Wilma (Kaufman), Lake-wood, Calif., second child, Timothy Frederick, March 27, 1962.

**Townsend,** Wendell and Betty (Opel), Ritt-man, Ohio, first child, Beth Ann, March 29, 1962.

**Weaver,** Kenneth and Arlene (Huber), Can-field, Ohio, first child, Janice Irene, Feb. 11, 1962.

**Yoder,** Sherman and Cleora (Ropp), Wol-ford, N. Dak., fourth child, third son, Milford Don, Feb. 22, 1962.

## Anniversaries

**Gascho.** Christian Gascho and Mary Schwartz-entruber were married at the Blake A.M. Church on March 27, 1895, by the late Bishop Jacob M. Bender. They observed their sixty-seventh wedding anniversary at their home, Zurich, Ont., on March 27, 1962, with the family present for a social evening. Bro. Gascho was ordained deacon of the Zurich Church in May, 1911, and is still able to attend church services every Sunday as health permits. He is 88 years old, and Sister Gascho is also 88. At present she is not able to be up and around as usual. They have four children (Amos, Rachel—Mrs. Seth Amanns, Laura, and Clarence, all of the surrounding community, 3 grandchildren, and 3 great-grandchildren.

**Troyer.** Mr. and Mrs. Emmanuel E. Troyer, Portsmouth, Va., observed their fiftieth wedding anniversary with open house on March 11, 1962. They were married on March 12, 1912, on the southwestern prairies of Kansas, near Dodge City, by Bishop M. E. Bontrager, at the home of Phenos Bontrager. They moved from Clarence Center, N.Y., to Virginia in 1926, and have made their home in the Norfolk area since that time. They are the parents of 12 children, ten of whom are still living: Levi, Salem, Ohio; Paul, Marshallville, Ohio; Martha—Mrs. Donald Yoder, Bellefontaine, Ohio; E. E. Troyer, Jr., Clarksville, Mich.; Samuel, David, Ora, Edwin, Edna—Mrs. Wm. D. Kramer, and Rosa—Mrs. Jacob Lehman, Norfolk, Va. They also have 43 grandchildren and 10 great-grandchildren.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Brubaker,** Karla Irene, infant daughter of Carl and Kathy (Zuercher) Brubaker, Newport News, Va., was born at Riverside Hospital, March 23, 1962; died the following day. Surviving are her parents, her grandparents (Mr. and Mrs. Adin Brubaker, and Mr. and Mrs. Elliott H. Zuercher, all of Newport News), and a great-grandfather (W. W. Roth, Nampa, Idaho). Graveside services were held at the Warwick River Church Cemetery, with John Shenk in charge.

**Giugrich,** Katie B., daughter of Joseph H. and Mary Ann (Brubaker) Nissley, was born



at Mt. Joy, Pa., Jan. 1, 1875; died at the Orville Mennonite Home, Dec. 28, 1961; aged 86 y. 11 m. 27 d. She was the widow of Samuel S. Gingrich. Surviving are 3 children (Gertrude—Mrs. Ray Brencisen, Lancaster; S. Nissley, Mt. Joy; and Joseph N., Elizabethtown), 12 grandchildren, and 27 great-grandchildren. One son preceded her in death. She was a member of the Mt. Joy Church. Funeral services were held at the Nissley Funeral Home, Dec. 31, in charge of Henry W. Frank.

**Good, Emanuel**, son of Henry H. and Susan (Ressler) Good, was born at Strasburg, Pa., Jan. 8, 1872; died at the Memorial Hospital, Lima, Ohio, April 2, 1962; aged 90 y. 2 m. 25 d. In 1894, he was married to Emma Shank, who died July 20, 1944. Surviving are one daughter (Sara—Mrs. Jess Good, Elida, Ohio.), 3 sons (Noah and Aaron, Elida; and John, Detroit, Mich.), 2 sisters (Anna—Mrs. Wm. Jennings, Harrisonburg, Va.; and Mary, Elkhart, Ind.), and one brother (John, Knoxville, Tenn.). One daughter preceded him in death. He was a member of the Mt. Pleasant Church where he was a chorister for many years. Funeral services were held at the church, April 5, in charge of Paul W. Smith, Harold Good, Andrew Brenneman, and Ronald D. Martin; interment in Varner Cemetery.

**Hostetter, Charles D.**, son of Jacob and Amanda (Mowrer) Hostetter, was born in Strasburg Twp., Feb. 28, 1885; died after a ten-day illness at the St. Joseph Hospital, Lancaster, Pa., Feb. 17, 1962; aged 76 y. 11 m. 20 d. On Nov. 14, 1907, he was married to Ada Herr, who survives. Also surviving are one daughter (Clara—Mrs. Paul D. Neff, Paradise, Pa.), 4 grandchildren, and 3 great-grandsons. He was a member of the Strasburg Church, where funeral services were held Feb. 21, in charge of Clayton Keener, Emory Herr, and Harold Book.

**Mast, John Albert**, son of Paul and Beulah (Miller) Mast, was born at Millersburg, Ohio, Sept. 12, 1931; died at Millersburg, Feb. 27, 1962; aged 30 y. 5 m. 15 d. He suffered from muscular dystrophy from his youth. He was employed in the office of the Mardigan Corp., Wooster, Ohio. Surviving are his parents, 2 sisters and one brother (Carolyn—Mrs. Harold Schultz, De Land, Fla.; Julia and Ellis, at home), and 2 grandparents (Mrs. John D. Miller, Louisville, Ohio; and Albert D. Mast, Benton, Ohio). He was a member of the Martin's Creek Church, where funeral services were held March 2, in charge of Roman Stutzman and Warren Miller.

**Shenk, Mary M.**, daughter of Lewis and Lydia (Nafzinger) Shetler, was born near Davidsville, Pa., Dec. 18, 1882; died at the home of a niece, Mrs. Leon Umbel, Sadsburyville, Pa., Dec. 26, 1961; aged 79 y. 8 d. On Feb. 15, 1936, she was married to Adam Shenk, who died March 14, 1943. Surviving are 2 stepchildren (Mrs. Lloyd Dombach and Lee Shenk, both of Lancaster, Pa.). She was the last of her family. She was a member of the Maple Grove Church, Atglen, Pa., where funeral services were held Dec. 30, in charge of Abner Stoltzfus and Aaron F. Stoltzfus.

**Streicher, Bena**, daughter of Mr. and Mrs. Michael Yantzi, was born in Wilmot Twp., Ont., Jan. 14, 1877; died at Tavistock, Ont., March 1, 1962; aged 85 y. 1 m. 15 d. On Nov. 5, 1901, she was married to Solomon Streicher, who survives. Also surviving are one son and 2 daughters (Elmer, Southeasthope; Barbara—Mrs. David Swartzentruber and Magdalene—Mrs. Aaron Steere, both of Tavistock), 12 grandchildren, 17 great-grandchildren, one sister (Mrs. Annie Ropp, East Zorra), and 3 brothers (Christian, Tavistock; Jacob, East Zorra; and Noah, Southeasthope). She was a member of the East Zorra A.M. Church, where funeral services were held March 4, in charge

of Dan Wagler, Henry Yantzi, and Dale Schumm.

**Yoder, Nora E.** The earthly companionship of Samuel A. and Nora E. Yoder came to a close with her entrance into her eternal home on March 15, 1962. Surely goodness and mercy followed her through 84 years of life. She enjoyed life, even though her lines did not always fall in pleasant places. Her closing years were filled with suffering. But God spared her of unbearable pain. Surviving are 2 sons and 2 daughters (Ordo Jay, Eva Mary—Mrs. Levi C. Yoder, Raymond Mark, and Leona Verne—Mrs. John R. Brandeberry), 18 grandchildren, and 29 great-grandchildren. In 1928 she assumed the care of a five-week-old niece (Ellen Erdaene—Mrs. Duane Riegsecker). Her purpose in life was frequently quoted from III John 4, "I have no greater joy than to hear that my children walk in truth." Her

body will rest in the Elkhart Prairie Cemetery until we shall all be changed and be like Him, when we shall see Him as He is.

**Yordy, Evelyn Anne**, daughter of Walter E. and Alma (Eigsti) Yordy, was born at Peoria, Ill., Dec. 15, 1936; died of diabetes with a rare kidney complication at her home in Chicago, Ill., April 2, 1962; aged 25 y. 3 m. 18 d. She attended Goshen College School of Nursing until advancing illness caused loss of eyesight. During the last months of her life she attended the Light House for the Blind. She was a member of the Englewood Mennonite Church. Surviving are her parents, 2 brothers and one sister (Richard, Arthur, Ill.; Edit, Chicago; and James, Lyons, Ill.). Funeral services were held at the Brighton Mennonite Church, April 5, in charge of Laurence Horst; interment in Glen Oak Cemetery.



## ITEMS AND COMMENTS

### BY THE EDITOR

The United States Supreme Court has refused to review decisions by the United States Tax Court and the United States Court of Claims revoking the tax-exempt status of the Scripture Press Foundation in Wheaton, Ill. Attorneys for Scripture Press argued in their appeal that the decision will affect the tax-exempt status of many church-owned publishing houses. Scripture Press, with annual sales of nearly two million dollars in religious literature, is closely identified with the National Association of Evangelicals, but is owned and controlled by a private corporation.

\* \* \*

Charles H. Malik, Lebanese diplomat, says that America's loss of atomic monopoly which shattered this country's complacency has driven people to seek a more genuine security in the "depths of the spirit." He said it has also spurred government leaders to seek a basis for political security in other areas besides "the balance of terror."

\* \* \*

Protestant church groups in the United States formed 33 new Credit Unions last year. This brings to 333 the number of Credit Unions serving Protestant organizations in this country. Another 41 Credit Unions serve Protestant church members in

Canada. Credit Unions are formed by groups of people who save money together and make low cost loans to each other. Before they can form a Credit Union, members must have a common bond of association as members of the same church, employees of the same firm, or as residents of the same clearly defined community.

\* \* \*

An increase in religious interest among the scientists of the United States is indicated by the fact that less than 25 years ago only 11 per cent of the scientists listed in *Who's Who in America* belonged to churches. Ten years later the number rose to 44 per cent and today 61 per cent have a religious affiliation.

\* \* \*

The first chapel built by the Mormons in Brazil has been formally dedicated in Sao Paulo. Attached to the chapel are missionary offices, a library, a social assistance center, a restaurant, a school, and a kindergarten.

\* \* \*

Church construction is off to a good start in 1962, says the Census Bureau in Washington. New construction during February, 1962, was one million dollars more than in February, 1961.



# Gospel Herald



National Family Week, May 6-13

TUESDAY, MAY 1, 1962  
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## *A Family Prayer*

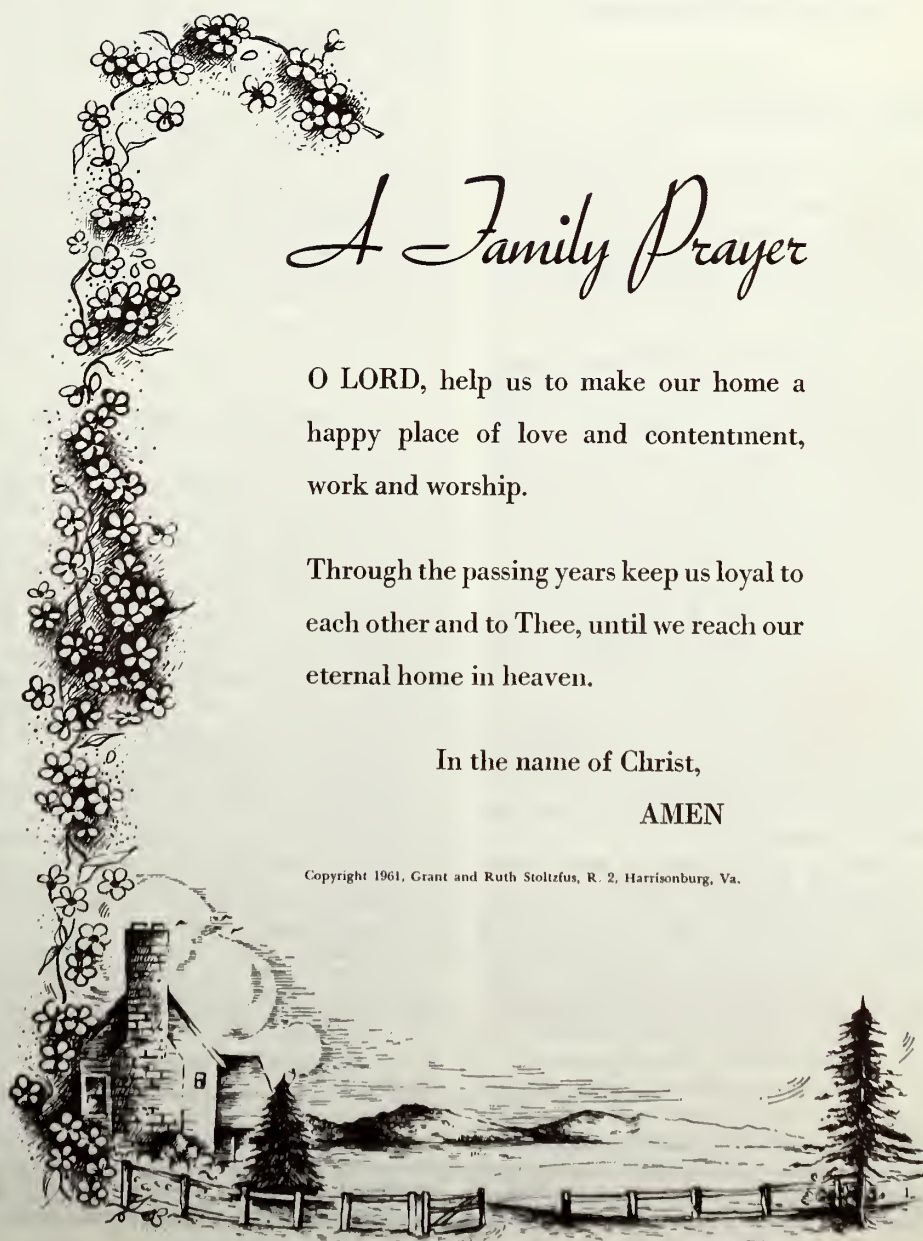
O LORD, help us to make our home a happy place of love and contentment, work and worship.

Through the passing years keep us loyal to each other and to Thee, until we reach our eternal home in heaven.

In the name of Christ,

AMEN

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# A Memory: My Mother

BY LORIE C. GOODING

I do not know if she was fair.

I know she seemed to me  
As sure as day, as bright as air,  
As rooted as a tree.

I know her words were wise and gay,  
Her heart was glad and good.  
Her hands made melody all day  
Like wind within a wood.

To her did every small thing run;  
For her did flowers bloom;  
And like the springtime's early sun  
Her presence lit a room.

For her did mercy weave a gown.  
How swift her sorrows were!  
(I saw a poplar tree, cut down,  
That made me think of her.)

## Our Readers Say—

Being of a group (Old German Baptist Brethren) who have not yet discarded altogether such "distinctive religious forms" as the beard, block-cut hair, broadfall trousers, the shawl or cape . . . (even a few still feel more sure of "salvation" by wearing the cape overcoat!) I found "Changing Emphases" (Feb. 6) one of the best.

Forgive us for our "backward" ways. We, too, have sensed that "discarding old ways while we grope uncertainly for newer ways may result in our holding to nothing." (We've seen it done.) We, too, would lose our identity in the general mass of Protestantism, which the prophecy of Revelation reveals has already "become little more than an ideal humanitarianism and intellectual orthodoxy."

When we think of the persecution of the first-century Christians by the prevailing religious world, and all faithful from then on, including our Anabaptist forefathers, we certainly have to wonder why the "general mass of Protestantism" is so eager to return to that which they came out from. Do the Mennonites feel comfortable knowing that out of this "general mass" there are those who are hoping they can "bridge the way" for their Mennonite brethren to join them on this supercolossal world-wide religious band wagon which is baited by "peace," "brotherhood," and "the mission of the church"?

I boast not of being with a group which stands in need of nothing. Among us is a lack of awareness of spiritual truths, as well as a lack of understanding what our prevailing emphasis is for. We may have settled "down into an accepted pattern of practice," but many of our ministers and many from the laity are continually reasserting "the original

spiritual emphasis." There has always been a "reaction against the stagnation [or the fear of it] of a lifeless formalism" as well as toward worldliness and apostasy. As a denomination our inconsistencies may be many, our "horn-tootings" in the field of humanitarianism few. We simply believe separation and sanctification is a result of one's faith in the mercy and grace of God. Like our Anabaptist forerunners we believe the church means the "called out" from the world, into the church; that the only true and lasting peace is in the hearts of His believing children; and that the mission of the church is not to Christianize the social order. Like the faithful of all ages, we believe there is a camouflaged Christianity which has never "gone to seed" but may soon come to a head. May the Lord come, for if it were possible, the Scriptures tell us, even the very elect would be deceived.—Reva Benedict, Covington, Ohio.

\* \* \*  
"Heaven Arms with Pity" (March 13), by Ruth Hayward, is inspiring to read. Surely every Christian wants to be gracious and compassionate. Writer Hayward has pointed the way to the "touch," which is so welcome in today's callous, backbiting world. She deftly says that we may be our redeemed selves and expect good manners to naturally follow. (Not as an afterthought, or something "tacked on" for good taste.)—Paul L. Miller, Red Lake, Ont.

\* \* \*  
A few thoughts concerning the anonymous article on ministerial support (March 6). No one questions that this is a growing problem, especially in some parts of the church. But it is a problem largely of our own making. We have forsaken the old paths of a plural ministry and are changing over to the one-man paid pastoral system. Having embarked on this course we have no other alternative but to foot the bill financially and accept all the other problems that come along with this system.

The word "pastor" does not occur in the New Testament (KJV) and the word "pastors" only once. There is no Scriptural basis for assuming that the one-man pastoral system is the way or the only way. In fact, church rule in the apostolic church was plural, not singular. There was no such thing in the early church as one-man rule.

If the one-man paid pastoral system is the panacea for the spiritual ills of the church, then there certainly should be a lot of super non-Mennonite Christians all around us, for other churches have had the system we are now embracing for a long time. Human nature is the same, regardless of what people call themselves, and it is only wishful thinking to believe that because we call ourselves Mennonites our results will be different.

"Anonymous" takes the position that it is unscriptural for a preacher to support himself, basing this position on I Cor. 9. If it is unscriptural, then it certainly must be sin. Now let us bear in mind that the same Paul who wrote I Cor. 9, also said, "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." Numerous other Scriptures prove that Paul worked as well as preached. I Cor. 9 teaches that support is proper in its place, but is it obligatory or optional? Did Paul have a

double standard, one for himself and another one for others? Either "Anonymous" has made a wrong application or else Paul did not practice what he preached.

In I Cor. 8-10 Paul uses numerous illustrations to prove that it is not always advisable to do things that are lawful because they are not expedient and do not edify. If we will keep this law of expediency in mind, the application that Paul is endeavoring to make should not be difficult to understand. To establish his point that support is lawful Paul uses the Levitical priesthood for an example. The Levites were in full-time service and ate of the meat and other things that were used in the offerings. Paul reminds the Corinthians that Barnabas and himself would have the right to refrain from work and be entitled to their food and drink at the expense of the churches (v. 4, Amplified N.T.) because they too were full-time workers. Having made his point that the full-time worker must not necessarily work to support himself, Paul now applies the law of expediency and says (v. 15), "But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void."

To give support to those who are in the Lord's work is always in order regardless of the extent of their labors. But to receive is after all optional and not obligatory. This chapter certainly does not teach that all those who preach are full-time workers doing nothing else.—Wm. L. Stoltzfus, Felton, Del.

\* \* \*  
Thank you so much for printing "Evangelists of Materialism" (April 3). You published it at a good time. We, as homemakers, are in the process of spring house cleaning. Then is the time we take a look at our worn things and think they should be replaced, although they will do for several more years. If we could picture one soul saved with the money we use to buy things we don't need, things would be different, including the treasury of the Mission Board.—Mrs. George Stutzman, Sugarcreek, Ohio.

\* \* \*  
A word of encouragement to our brothers and sisters who come from non-Mennonite homes. . . . In my younger years . . . during revival meetings a young lady from a non-Mennonite home stood to confess Christ. . . . A few months later she with a number of others was received into church fellowship. The entire class of applicants were considered converts, regardless of their homes. . . . God bless our brethren and sisters from non-Mennonite homes. In our congregation they are among our most faithful members. May we as a church unitedly welcome all true believers. . . .—Clarence Shank, Marion, Pa.

\* \* \*  
It would be a good idea to reread the editorial entitled "Fifty Fifty" (Feb. 6). As a church we should put more emphasis on spreading the Gospel to the saving of souls; many human beings are hungry and thirsty for physical and spiritual help.—Mrs. Lydia H. Stoltzfus, Elverson, Pa.

## GOSPEL HERALD

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## *To Our New Readers*

Welcome to our new subscribers, added to our list through the Every-Home-Plan now being adopted by many congregations. Our subscriptions list has reached 20,000 now, and may reach 23,000 during the next year. This means that hundreds of homes are receiving the GOSPEL HERALD which never received it before. The lists from a number of congregations show that only half of the homes had been subscribers on their own initiative.

We might complacently assume that our readers are being increased in proportion to what we know that is not necessarily true. We accept the responsibility of giving these new subscribers something they want to read. Unless they do read, the magazine which the mailman brings to them each week will only help to fill their trash cans. The churches are doing their part in seeing that the GOSPEL HERALD gets into every home; the editor must carry the responsibility of seeing that it is read.

There must have been good reason why some homes were not subscribing. Some are already reporting that they were not aware of what they were missing. It is not a problem to get these unaware ones to read. But there have been others who just are not readers. Reading a column of type is hard work for them. Still others read, but the daily paper and the popular secular magazines and the books selected by the various book clubs have been competitors for the reading time, and the church paper has worsted in the competition. From these the challenge comes to the GOSPEL HERALD to attract through good format, worth-while material, and a sprightly style of writing.

It may be some have not been interested in the church paper because their interest in the church has been small. Or at least their interest was only congregational, not reaching out to the wider brotherhood, and the total program. We hope to play a part in opening new doors of interest to these. And then there have possibly been some who have disapproved of things they found in their church paper and stopped their subscription in protest. We realize that our weekly knock at your door may be an unpleasant irritant. If you will write us what you disapprove, we may be able to correct or eliminate what you disapprove. We only beg you to remember that we have thousands of people to please.

These are busy days and nights. All of us have many ways in which to spend our time. Radio and television leave some with

only moments for reading. Practically every Mennonite home subscribes to a number of magazines, presumably to read, or at least to scan them. We buy books, and borrow others from our friends or the church or public libraries.

Among all these the GOSPEL HERALD, in neat but modest garb, comes to you. It is written and published to be read. It brings you serious and important subject matter, related to your eternal interests. It informs you about the work of your church, both at home and abroad. Some of our more isolated workers have described it as a letter from home. It tells what as a brotherhood we are thinking about. It tells you about comings and goings, and about marriages, births, and deaths among your friends. It gives you brief comments about happenings in the larger Christian world.

The GOSPEL HERALD is your church paper. We think you ought to read it. But we take it as our assignment to make this reading a pleasure, and not a chore. We are glad to have you with us. May your number increase.—E.

## *Ghetto Churches*

"In many parts of the world, the minority church is struggling to maintain its inner life in a hostile environment. It tends to develop into what might be called a 'ghetto' church. Its thought is turned in, not out."

So spoke Floyd Shacklock, of the Committee on World Literacy and Christian Literature, to the Associated Church Press.

That is an effective figure. A ghetto is a section of a city where many members of a national, racial, or religious group live, either because they are restricted to that area or because they can thus protect and maintain their distinctive way of life. And a church may come to have the mind-set of a ghetto, with its members "huddling together in self-defense," as Dr. Shacklock described it.

There have been and are times and places where the church could do little else. The early Christians in Rome hid out in the catacombs. The Anabaptists met in forests and caves, and held their secret baptismal services in the attics of their homes. The Jews through the centuries, persecuted and outcast, collected in the ghettos of European cities from which we get the word.

In many a pagan land, the Christians have been a pitiful minority, and have found social acceptance, perhaps business opportunity, only among their brethren. In communist lands the church has sometimes been driven underground, or has suffered the stingiest toleration. Under such circumstances it is easy for frightened Christians to be drawn to each other, shutting the door against the world without which threatens their very life.

But this emergency attitude must not be allowed to become the norm. For Christ sends His followers out into the world, to witness boldly for Him, and to proclaim His Gospel. Even when it is difficult and dangerous to do so, the disciple is called to speak the timely word and to do the ministering deed. We are to save our lives by losing them; only by scattering do we gather the lost of earth and bring them to Christ. Christ's church is only truly the church when it is self-giving and out-reaching. It fulfills its mission as it forgets itself.

But the ghetto mentality occasionally manifests itself, even when we live safely and in freedom. We have tended to live in closed communities, feeling that only so could we maintain our faith and our practices. Time was when a family which moved away from the community was counted as good as lost to the church. It was almost taken for granted that when someone went to college and university, he had gone out from us and would not return. We started Sunday schools and other activities in self-defense, so that our young people would not get away into other churches. "Holding our own" became our watchword; for generations we did no mission work, feeling that we were called only to save our own children. Practices were valued largely as a means of keeping ourselves segregated.

Our witness to government concerning war has sometimes been merely in order to gain privileges of exemption for ourselves, rather than to testify against a great wickedness. Drunkenness and other dissipation is something that we warn our group against, rather than set up a rescue operation for those not of our own who are caught in the toils of sin. Our production of Christian literature was long thought of as providing reading material for our own people; only recently have we accepted it as a means of communication to all the world. At first we thought of radio broadcasting as something we should do in our own communities.

Thank God, we are leaving our ghettos, and gradually we are losing the ghetto spirit. We recognize the risk in losing the comfortable safety. But we have no choice. The ghettos in our modern world are being demolished. Even if they were still available for us, Christ sends us out into the world, not to be lost in it, but to testify to it.



Christ's people will often, perhaps usually, be a minority. But to the unbelieving majority they speak their word boldly, and live their testimony clearly. Christ's promise is that He will keep us, not from the world, but in it. Let us be awake to the dangers. Let us be aware of wolves. But let us go into all the world, conscious that we are God's people, sent to preach His Gospel, and to establish His church. The ghetto is the place for weaklings and disobedient cowards.—E.

## The Heritage We Leave

BY ENOLA CHAMBERLIN

"I have somehow missed wealth all along the way," my father said to me not long before he passed on. "I have, therefore, no heritage to leave you children." And he died feeling that in some way he had betrayed us.

But his children, myself and my brothers and sisters, feel differently. He left us a wonderful heritage. He left us an example of courage which has scarce an equal—an example of truth and honesty, of charity and loyalty, of laughter and love. He gave us through the tenets he lived by a sense of wonderment in everything, a reverence for Almighty God, a faith which nothing could dim.

How much greater than the wealth he did not have were these things he bequeathed to us. And the wonderful part of it all is that he gave us these things not just as he died, but as he lived. So that, walking within the radiance of them every day that we were with him, they seeped into our lives and became an integral part of us. He was so vital, so compelling in his goodness that, without asking for honor in any way, he became a power, not only in his home, but in his community.

So much was this so that any project he sponsored in the pioneer desert town where we lived for years had its immediate and enthusiastic supporters. When he said we must have a school, we got one. When he said a church was a necessity, it came into being within a short time. I shudder to think what might have happened had he used his power for evil.

And now this brings me to myself. As things look now, I will have no heritage of wealth to leave when I pass on. I am not concerned about that. But have I so lived, will I so continue to live, that I will have a heritage of other things to leave? Will I, as did my father, leave an example of a life well lived? Will others be able to say that just knowing me gave them courage, gave them faith? Will they remember me as one who walked in the way God meant us to walk? That is what I hope, and each day I am trying to make it so.

All of this makes us know that each one of us has a heritage to leave our family, our

friends, and, through them, the world. It is up to us what that heritage will be. And we cannot wait until the hand of death is upon us to think about it. A man who wants to leave wealth must begin in his youth to think of ways to acquire it. He cannot hold off and then have it come suddenly at the end of his life. It is so with any other heritage. We must build it into our lives each hour, but, unlike money, we give it not just at death, but every day that we live. People take from us whether we will or not and they pass it on to others.

A great responsibility, living. But a great privilege. We ourselves are not indispensable, but the heritage we leave is. Like a stone tossed into a pond, its influence, like ripples, spreads out and out. But more than that, it goes on and on into our children and our children's children and all with whom they come in contact. To realize this, to know it is so, you need but think of the greatest one of all time. The heritage He left is still with us even after two thousand years, and it will continue to be with us into eternity.

A small heritage ours in comparison with that, but, as tiny rivulets of water help a river to reach the sea, so we can make it one which helps to carry Christ's heritage on and on. A great responsibility, yes, but a privilege which should make us stand tall, walk tall in the honor it gives to us.

Los Alamitos, Calif.

## Bouquet for Mother

BY IDA ELAINE JAMES

Mother, this is your Day  
That Spring must love to share!  
The field-sweet zealous May  
Is prodding a tired year to be aware  
Of stirring everywhere.

May is like you, Mother,  
A dauntless, valiant season;  
A time of brave new life, a pioneer,  
With coaxing petaled reason,  
She makes hope's bluebird reappear;  
Breaks through all doubt and winter treason,  
With smile for tear.

This is your Day, Mother!  
Spring has a beauty sweet and mild  
That, like no other,  
God-blessed, pure as a child,  
Makes this one day perennial  
As Truth itself, comprising all  
The loveliness of May.  
I kneel, and in your lapp I lay  
This tribute, an unfading Spring bouquet  
On this—and every Mother's Day.

Bethesda, Md.

## Our Mennonite Churches: Zion



The Zion congregation, Hubbard, Oreg., was organized in 1893. In 1894 a small church costing \$180, was built near Elliott Prairie, Oreg., and was named Fir Grove. In 1898 a building was erected at another site and was named Zion. This building was remodeled and enlarged five times. In 1957 it was replaced by the present building. This is the oldest Mennonite congregation in Oregon. The attendance averages near 250. John M. Lederach is pastor and bishop.



# Grand Prize Winner

By Gladys Kennel

I received a letter today. My five-year-old brought it to me here in our kitchen. As I read it, I quickly turned toward the window to hide my emotions. Any time the children see me crying it is most difficult to explain. And how would I make them understand tears of joy!

It was only two weeks ago that I stood here at this same window that overlooks our best flower bed. There were no tears in my eyes that day. I didn't realize how my face was screaming my thought until teenage Jon nudged me back to the kitchen by asking, "Well, Mom. Just whose canary have you eaten?"

"Did I look like that!" I wanted to know. When he answered with a grunt in the affirmative, I laughed and said facetiously, "You are now speaking to the winner of the annual flower show of Parkesburg." I added quickly, "One of the top winners too."

"Oh, Mom. How can you be so sure? I've heard you say for years that you'd like to enter, but we never had anything superior enough to take." He stopped abruptly as his eyes followed my gesturing hand toward the flower bed.

"Oh, sure. The lily! That lily is a beauty. You know, Mom. Take it from a wise old man like me. You just might win with that lily."

"Might!" I exploded. "My son, we can't lose. Can't you see that lily in that odd dark vase that Mrs. Hurley gave me? I think that vase will show our lily to utter perfection. If I can get the right light on the vase and the lily, winning should be a cinch. Let's see, the flower show is tomorrow. I'll put the lily tomorrow morning with the few still on it. Then I'll add a bit of sugar to the water and put the lily in the dark part of the basement until I can take it and enter the show."

I awoke to the fact that I was talking to myself. Jon was headed toward the mailbox, eating as he went. I don't own a stop watch, but Jon must have cut his return trip time in half, for by the time I had gotten the potatoes from the bag for supper, he was pushing the local daily news into my hands asking, "Did you know that, Mother? Did you?"

As he talked on, I hastily read the paragraph to which he had pointed. When silence did come, I had nothing to say. All that kept racing through my brain was, "It couldn't be. It couldn't be. Pearle and Al's only daughter killed in a freak accident on the way home from the shore." Though my heart kept rejecting the news, my head had to accept the facts.

"Say, Mom. Aren't you ever going to answer me? I asked three times. Wasn't lit-

tle Rose a sweet little girl? She was like her name, wasn't she? So pretty and everything?"

"Like a rose? Yes, rather." I stopped, then stumbled on. "No. Not so much like a rose. Like, well—like our lily. So perfect in form, so quiet in her beauty, yet such a treasure."

Looking back, I think I knew at that statement what I had to do. But I quickly pushed the thought from my mind. I wanted to win a prize at the flower show, just once. This was my chance of many a year.

It wasn't until late that evening that my husband and I found an oasis of quietness. There was certainly no need to further discuss the death of little Rose. The children had been doing that most of the evening!

My husband brought up the subject by stating, "We'll be going to the viewing, of course. Perhaps we can make it to the funeral. They are neighbors. Al seems pleasant enough as we meet here and there. But he never even pretended to want real friendship. There was always a barrier that I couldn't get past."

"If my memory is correct," I offered, "that barrier was put up the very first time we visited them. Pearle announced suddenly that she 'didn't have time to neighbor.' It was rather noticeable that she made the statement directly after we invited them to church. Pearle and I have been friendly enough. But I discovered that children and flowers are the safe subjects. She clams up if I dare mention anything about her spiritual life."

"They are plainly self-satisfied. I wonder how strong their self-satisfaction is going to be in the face of death."

My husband didn't answer. He sat silent a moment or two and turned to his desk. I tackled my weekly wave of mending as my thoughts varied from the necessity of putting cod-liver oil on my store order to trying to decide if I should visit Pearle.

In the mad scram of getting seven children off to school the following morning, Jon suddenly remembered. "Mom, you didn't forget, did you? This is your big day. Flower show day, you know. When are you going to cut that lily?"

"Just as soon as I can," I answered truthfully.

"Going to be keen to have my mom win that prize," decided Jon.

"I'm not certain that I'll win. But I am going to try," I answered slowly and tried not to sound as secretive as I felt. Jon took one look at the bossy clock and scooted out of the side door without another word.

I'll admit I was glad for the absence of

further talk about the lily. Too many pushes toward the flower show at that hour could have easily changed my best intentions.

According to plans, I cut the lily. I placed it in the antique vase and studied the effect. Yes, it belonged with that vase. I stood there admiring both the flower and the vase when five-year-old Fred piped up, "My, that is a pretty flower. But why did you put it in that old brown bottle? Don't you want me to get that nice, red, pretty jar for you?" I declined his invitation as graciously as possible and rather hoped that not everyone would look at the vase through his eyes.

The moment that my home-grown baby sitters entered the door from school that afternoon, the lily and I departed. No, not to the flower show. To Pearle and Al's. As I drove, I mentally rehearsed the speech that I had been formulating in my mind for the last hour. I wanted to be the kind, understanding, friendly neighbor. I would say the socially correct words and be careful not to get too emotional.

As I carried the lily carefully up the walk, I glanced toward the picture window. The absence of Rose's smiling face before she went running to find Pearle to tell "Company's coming" brought a new pang of sorrow to me.

Al came quickly to the door at my knock, followed more slowly by Pearle. They were most composed. Pearle seemed to be talking as the man recites poems on our record.

As for me, I stood there holding the vase like a schoolgirl. My speech departed. I felt myself praying, "Lord, make me say the right thing. The right thing for Thee." I'm certain all of my friends would have stood amazed at talkative me at that moment. My words were few. I told them simply that I had this morning felt a great desire to give them the lily. That it was a gift of love. That to me the lily was symbolic of Easter and Rose.

Al took the lily and left quickly for the kitchen to put a little more water in the vase. Pearle and I sat silent until Al returned and placed the lily on a drop-leaf table. Talk about the right lighting and setting. This was it!

Pearle sat staring at the lily. Quietly a tear rolled unchecked down her set face. Then many, many more. Unashamed, we wept together. A short time later, I left Pearle. Her face had lost its mask. Al had thanked me for coming. I knew he meant it.

I went home that day fit to live with myself. I could sincerely explain to Jon the absence of the lily at the flower show.

"But, Mom," he protested, "you so wanted to win that prize!"

I answered him thoughtfully, "I think I have won a prize, son. My name won't be in the paper tomorrow. I have no extra



cash. I have no trophy to put on the end table. I don't even have a ribbon to put in my memory book. But I still think, by God's help, I've won a prize."

I don't know if he understood, or if he caught the depth of my feeling, but he asked no more questions.

Yes, I was content with my prize. Today, with the tears of joy, I am more than content. I am elated. Pearle told me what the lily meant to her. I know that all barriers are down. She has opened her heart door—not only to me, but to Christ also.

Now you can understand as I write to you from my kitchen corner, I declare myself Grand Prize Winner. Because I am.

Parkesburg, Pa.

## From My Bible Collection

# The First New Jersey Bible

BY GERALD STUDER

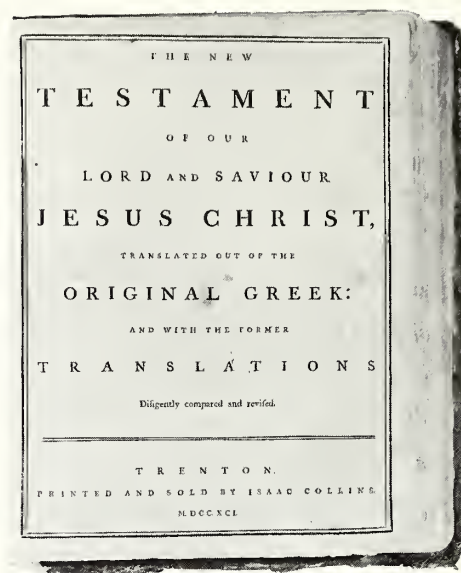
The very plain and unimpressive title page shown here turns out to be the identification of a treasure indeed, when once the full story of the book is known. The mere fact that this was the first Bible printed in New Jersey and that it appeared in 1791 as the publication of a Quaker named Isaac Collins may seem to say little, if anything, of importance. But the further fact is that at the time of this book's original appearance, an American-printed Bible was not considered worthy to be compared to those coming from European printing establishments.

It was less than a century ago that Americans began to seek out the first American editions as noteworthy, and, by that time, most of the issues had been lost, destroyed, or otherwise rendered of no value. Probably a great many disappeared during the migrations of the American people from state to state and east to west and the inferior quality of the paper used in that early colonial printing encouraged the deterioration and destruction of a large number of copies.

If a large percentage of the first readers of these Bibles had been cultivated bibliophiles (book collectors) instead of rough-hewn pioneers, we might have many fine specimens abroad today, but, as it is, they are few indeed and what ones there are show every sign of wear and tear.

How the copy of this first New Jersey Bible in my collection found its way to Ohio is a story I cannot tell, for I do not know. I do know that the man from whom I got it purchased it from the estate of a man by the name of M. C. Read, who was an archaeologist and geologist for the state of Ohio. This old-book dealer knew his

books and on several occasions displayed this Bible in his showcase with a price of \$100.00 marked on it. Fortunately for me, he had never advertised it in those lists that circulate among rare-book dealers, for, if he had, I probably would never have seen this Bible, much less come to own it. Suffice it to say that I obtained it through a trade of some old coins and a couple of rare county and state historical books.



Bible printing in New Jersey began in 1788 when Isaac Collins published a New Testament. He issued a proposal for the publication of the entire Bible that same year with the provision that he have 3,000 subscriptions to begin with. The undertaking was endorsed by the governor of New Jersey, William Livingston. Various Christian bodies also endorsed it, among which were the Quakers, the Presbyterian General Assembly, the Protestant Episcopal Convention, and the Baptist Association. Collins's Bible finally appeared at Trenton in 1791 in an edition of 5,000 copies.

Instead of the usual dedication to the King James Version, this Bible carries an address "To the Reader" by the Rev. Dr. John Witherspoon. This same address was printed in numerous Bibles in America by different printers over a period of thirty years. Some copies of this Collins Bible have Ostervald's Practical Comments on the Books of the Old and New Testaments, with separate title page, but since the Baptist Association objected to these comments and to the Apocrypha, they were left out of some copies. (The copy in my collection contains the Apocrypha but not the Practical Comments.) This Bible is also sometimes found in two volumes.

P. Marion Simms writes in his *The Bible in America*: "Collins took unusual care to prevent printer's mistakes. Committees were appointed to correct proofs, and, in addition to this precaution, the proofs were

read eleven times by his own children. It is said that only two errors were ever found after its publication—one a broken letter the other a punctuation mark."

It will be of interest to notice the reason given by Witherspoon for omitting the usual dedication to the KJV and replacing it with his own essay: "As the Dedication of the English translation of the Bible to King James the first of England seems to be wholly unnecessary for the purposes of edification, and perhaps on some accounts improper to be continued in an American edition, the Editor has been advised by some judicious friends to omit it. . . ."

Let me close with just a few lines concerning the value of such a Bible as this. These lines constitute the judgment of Edwin A. R. Rumball-Petre, an authority on rare Bibles and the author of a book entitled *Rare Bibles*. He says: "In the course of time, with America becoming increasingly important among the nations of the earth, the first Bibles of the land will bring sensational prices at auctions. What hundreds of dollars will buy today it will take thousands to buy in another generation or so."

## MCCE Meets at Scottdale

The Mennonite Commission for Christian Education is still in its first year under a new working relationship with the Publication Board and the Mennonite Publishing House. The new plan was approved last summer at General Conference at Johnstown. It works like this. The Publication Board appoints three members to the Commission; General Conference appoints six. These nine appoint three more to make a twelve-man council. This council is responsible to lay down sound foundation stones of Christian Education policy and philosophy upon which curriculum materials for the nurture program of the church can be built.

As the Commission worked seriously at its task, it became more and more clear that no new moves should be made until the total nurture program of the local congregation was reviewed.

There is some uneasiness about bringing program after program, however good, to bear upon the local congregation. There is the concern that in trying to do too much we are really doing too little because we have fragmented our thrust and dulled it point. There are several semiautonomous agencies in the church, each of which has stakes in the nurture program of the local congregation. Each agency can come to the local congregation with its own private program bringing pressure by promotion from all sides. The congregation is caught in the squeeze. It is this that the Commission feels



alled upon to look at. Just what is a balanced Christian nurture program for the local Mennonite congregation? What do we now have? Are there gaps and overlaps? Is it adequate for the decade of the sixties? The Commission has planned for a three-day seminar to study these questions. So urgent is this concern that the outlining sessions for the proposed Weekday Bible School Curriculum have been delayed until these prior questions are cleared.

The Commission is sponsoring an extended study in the Christian nurture of youth. About twenty-five participants and resource personnel will meet at Laurelville, Aug. 20-25, to bring together a composite of the various facets of the study. As one method for bringing this wealth of material to the church, the Commission is making all the resources of this study available to the Conrad Grebel Lecture Committee for a series of lectures on Christian nurture of youth.

Youth Field Worker Eugene Herr reported on plans for the 1962 MYF Convention to be held at Peoria, Ill. He reported also plans for an enlistment and training program for an MYF life team to serve throughout the church for one year.

The Youth Field Worker accepted another three-year appointment, which will extend his services to 1966.

The dates for the fall Commission meeting are tentatively Oct. 25-27, 1962. The place is not yet chosen. Divisional secretaries will meet with the Commission for his meeting. The spring meeting will probably again be scheduled in close proximity with the Publication Board meeting, as was his one, so that there can be some sharing between the two meetings.

—Arnold Cressman.

## A Camp for Disturbed Boys

"Mr. Brubacher, I really like you." This statement from a rebellious twelve-year-old the last night of camp came as a shock to pastor Glen Brubacher. Joe was one of the boys who had got somewhat of a blast from the camp director for playing tag around the peak of the bell tent.

Frontier Boys' Camp (Canada) is dedicated to helping disturbed or delinquent boys who are on probation in and around the Toronto area. These boys are nearly all products of broken homes and unfair treatment. Twelve years seems a short time to accumulate the foul thoughts, complexes, and overwhelming problems that make up these boys.

The camp, located on a small lake south of Algonquin Park, is owned and operated by Fraser Lake Camp, Inc. The latter is a group of Christians from the Ontario Con-

ference who are giving heavily of their time, talent, and money to establish a first-rate summer camp experience for children of the province.

August, 1961, brought 20 charging, shouting, ambitious youngsters with the director, five counselors, a cook, a nurse, and three assistants to the former peaceful lake with its birch and beaver lodges.

Fighting and very foul language were prevalent among the boys. Turtles, snakes, frogs, and toads began appearing in odd places. There was a constant stream of trophies brought to the cookhouse door for the wonderful cooks to admire, and cook, perhaps.

The pony and the burro were ridden, chased, whipped, sworn at, and loved profusely by these love-starved boys. The "donkey" could be loved safely. It never swore, talked back, or beat you up. The occasional "buck-off" or "nip" could quite easily be forgiven, since the "other guy" had really been mean and poor "donk" was only getting even. Many times when the emotional geyser "blew," the distressed boy could be seen telling the wise old donkey his troubles. Someone understood.

When you have had to fight all your life to gain attention, it is hard to learn that there are Christians who love freely and unconditionally. What a change to experience discipline without anger! It seemed that only the foundation was laid in this two-week period. Yet the boys remember this "good experience" all year long. It is an evening star shining out of a very black sky.

For the counselors, this experience changed their lives. It was not easy, yet it was wonderful. It seems that this type of child quickly brings both the best and the worst out of you. Jesus said, in effect, that it was the sick that needed the physician. Would you like to give some of your time to minister to these emotionally sick children whom God loves? Contact VS headquarters at Elkhart or the director at 42 Yardley Ave., Toronto 16, Ont.—Miss Sarah Weaver, R.N.; Miss Esther Rhiel, Cook; Glen M. Brubacher, Camp Director.

## She Hath Done What She Could

BY JAMES E. METZLER

The mounting tensions of past months suddenly loomed like a foreboding thunderhead. What began as a tranquil evening for Christ and His disciples with a few intimate friends of Bethany now threatened as an angry storm. The room was filled with the rumble of mutterings while hot flashes bolted from evil eyes.

But in the midst of this turbulence stood

a frail woman, a silhouette of defiance against the moment's blackness. Her questioning eyes gazed upon the Master's face. What was His reaction to her simple act which had unleashed this tempest?

Judas gripped his bag with twitching fingers, as he scrutinized this daring woman. The fragrance which arose in the evening breeze was most obnoxious to the treasurer. Surely Jesus would not approve of such fanaticism. Think of wasting a year's wages for some stifling perfume! The odors would vanish and the gift be so soon forgotten. His eye for business had already pictured the investments unrealized, the conveniences unpurchased, the treasury unfilled. If the precious gift had to be given away, at least it might have gone to a "worthy cause." He glared at the shattered alabaster box.

How indifferent was Mary to these conflicts of Judas! What of the days of toil so quickly spent! The gift was far too small and unworthy. If only this aroma would somehow express her eager devotion—her supreme loyalty—her overwhelming gratitude—her love! Only one thing mattered now as she stood in the center of the turmoil she had unsuspectingly agitated. Would He accept this token of adoration?

"She hath done what she could," the Master said approvingly. No verdict was ever more conclusive. It was at once a devastating pronouncement and a gracious acknowledgment. Nothing more needed to be said. Moreover, the tone of finality made it clear that there would be no rebuttal.

"She hath done what she could." Judas was startled at the unexpected blow. He sat there helplessly while his apparent generosity was unveiled as hideous selfishness. Why, that made him look like a thief! How could the Master be so unfair? With his jealous heart seething, Judas slipped out into the shadows to find the chief priests. But the very same words brought life's greatest reward to the faithful giver. Her gleaming eyes rebuked all thoughts of sacrifice.

Have you ever wondered if Christ will someday say to us what He did to Mary? Do our giving and our witnessing balance with our resources and opportunities? Or do our lives imply that Mary was too radical while Judas was more practical?

During 1959 the people of the United States spent more than \$15 billion for new and used cars plus \$11 billion for gasoline and oil. But at the same time less than a half billion dollars (exactly \$2.75 per capita) was all that could be afforded for foreign mission work. If we even lived up to the Old Testament standard of giving tithes and offerings (instead of our 5 per cent level), the mission boards would not need to slice their budgets nor would our

(Continued on page 413)





# OUR SCHOOLS

## Learning

BY DEAN PATON YODER

(Term address at Hesston College,  
Jan. 12, 1962)

There is an old fable about the magpie who assumed the task of teaching the other birds the science of nest building. One by one these feathered folk flew away as the magpie proceeded with her instructions. The crow, leaving early, learned only that twigs were used, and consequently her nest ever since has consisted of a network of sticks. Other birds, such as the robin, tarried much longer and learned considerably more about nest building. However, before the magpie had concluded, every bird had left. None had had the patience to hear her out. Foolish birds!

But people are often not much wiser. There is the child who tried to construct an airplane model before he had read the instructions, or the little miss who tried to prepare a meal before Mother had fully explained the process.

The fable has applications everywhere. The young man who wanted to be a physician but dropped out of school to earn money to pay for a car was not wise; and the girl who wanted to be a nurse, but who discontinued school because marriage was a more immediate attraction, certainly cannot be classed with the wise magpie! Every year good students leave school who will be very, very sorry ten or fifteen years later. Laments to this effect come repeatedly to the instructor and the school administrator.

The fact is that this fable provides self portraits of many of us. We are satisfied with incomplete information, second-rate grades, a poor project, and mediocre accomplishments simply because we are not willing to pay the price required for the superior experience. One can possibly acquire a college degree without learning proper social conduct, without learning how to live with his neighbor, without learning to appreciate good music, without learning how to serve God, and perhaps without learning over much about his lessons. But *why* be like the crow when there is so much more to be learned?

Some people cease to learn because they feel they have already learned all that is important. They "know it all." Others are no longer learning because they think it is unimportant to learn. These are the ones who drop out of school, or who disregard the learning opportunities provided by a musical program, a prayer meeting, or a Sunday evening service. Much more dis-

tressing than these, there are those who think it unimportant to know God, and so have ignored God's Word, and God's Son, through whom alone we may know God.

Still others give up the learning process because it requires sustained and strenuous effort. Allred North Whitehead says that if a textbook is "easy, the book ought to be burned; for it cannot be educational." He adds, further, that "education is a patient process of the mastery of details, minute by minute, hour by hour, day by day." There is no royal road to learning.

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Three kinds of givers: the flint kind—to get anything out of a flint you must hammer, and then you get only chips; the sponge kind—to get any water out of a sponge you must squeeze the sponge, and the more you squeeze the sponge the more water you get out; and the third kind is like the honeycomb—it just overflows with its own sweetness. —Selected.

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Then, too, learning is frequently a humiliating process. The learner must expose his ignorance by asking questions. He must admit error by correcting mistakes. This may be the reason why many adults continue to reject Christ. To reverse their pattern of life, to turn to Christ, would be to admit that all these years they had been mistaken about life's basic purpose and its deepest meaning. But the learner must do just this. He asks questions; he learns from experience; he corrects his mistakes.

But learning has rewards which greatly outweigh its penalties. It satisfies our curiosities. For Galileo it resulted in a new theory of the universe; for Edison it brought about the electric light bulb and the phonograph; for Columbus it resulted in the discovery of a new continent.

Then, too, continuous learning is a requirement for continuous success. The doctor and the business executive alike must keep abreast of the latest developments in their respective fields.

Most important of all, we should learn all we can because God expects us to. The physician who loses a patient because he hasn't heard of the latest antibiotic is morally responsible for the death of his patient. The Sunday-school teacher who is uninformed either with respect to the Scriptures or with respect to the nature of a child's mind is morally responsible for the resulting injury to the pupil. In the words

of Whitehead again, "when attainable knowledge could have changed the issue, ignorance has the guilt of vice."

No, not even so-called spirituality is an excuse for ignorance nor a substitute for learning. In fact, spiritual growth comes *only* to the learner. The scribes and Pharisees had nothing to learn from Jesus; their minds were closed to the truth. No one comes to Christ except in the spirit of the disciple, the learner. This involves some of the humiliation referred to already. It means rejecting our own wills for God's will, our righteousness for God's righteousness, and admitting that our former life was unsatisfactory. But this is the price we pay for discovering anything worth while, including eternal life.

Furthermore, God wants to teach us throughout life. It's pure delusion to feel that we have learned all the lessons which God has for us. It may inflate one's ego to play God and claim to know all the answers, but it's deadly to one's spiritual life. The contrast in the lives of the Biblical characters of Saul and David offers much food for thought. Whereas Saul never learned the lessons God wanted to teach him, David's reply to God's prophet was simply, "I have sinned." Jesus put it this way: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

Learning has its disadvantage, but if I had the ability,

I'd rather be a business executive than a bookkeeper.

I'd rather be the discoverer of a polio vaccine than the man who catches the monkeys in which the vaccine is cultured.

I'd rather be the discoverer of disease germs than the best man on the loafers bench in front of the courthouse.

I'd rather be Martin Luther seeking for truth at the University of Wittenberg than the self-satisfied Dr. Eck, who accused him of heresy.

I'd rather be Hans Alfred DeBoer, who learned that *The Bridge Is Love*, than Napoleon who stubbornly insisted it was force.

I'd rather be an apprentice in the school of Christ than a smug, self-satisfied, Saul-like sinner.



The great composer, Johann Sebastian Bach, wrote the words, "To the Glory of God," on everything he produced. God can be glorified in whatever task we perform and life becomes significant only when we do our work in terms of the eternal. Life is far too precious to waste it in just making our bread and butter. We glorify God by the way in which we use the energy our food provides.





# CHURCH MUSIC

## God's Song Leader

BY MELVIN RUTH (*A Pastor's Appreciation for Faithful Song Leaders*)

I believe that there are other pastors who have thanked the Lord for dependable and efficient song leaders while they observed these assistants engage the participation of the congregation in a wholehearted song service. The following is being written while I am again aware of my debt as a pastor to our church song leaders. If not always, they usually do ignite and draw out the enthusiasm of the laity as we all worship together in our regular services. As a pastor, I would be sorry to see the day in our congregation when we would not be blessed with efficient song leaders. Such a leader deserves a word of appreciation in a special way because—

### He Knows the Lord

"We love to sing around our King, and hail Him blessed Jesus." The central figure of all our services is Jesus Christ. How often a song aptly chosen by one who loves the Lord leads us to an awareness of our wonderful Lord! There is great joy in the heart of a minister when the congregation participates enthusiastically in worship. The Christian song leader plans carefully to lead songs that exalt the Lord Jesus Christ.

### He Knows the Hymnbook

As a pastor, it has been a real encouragement to see the Spirit leading in well-chosen songs selected by the song leader. Over and over again I have been blessed by particular contents of these selections. It is evident that the songs were chosen because of their relation to the theme of the service. In my mind there was evidence of a devoted study of our church songbooks. The same knowledge has been manifested when I called for a specific selection. Such an acquaintance with the songs means much to the pastor who has particular goals for a service.

### He Knows the Congregation

Some songs are not sung very well in our congregation. The service opened by a song not well known by the group has a wrong beginning. What a different flavor a meeting may have—if the opening songs invite all to worship. This does not mean that a needs to be a loud, rapid-pace song. But even in a prayer song, if all are to realize its full meaning, the group must know the song well enough to sing it with reasonable effort, lest worship be weakened. I have been happy to see song leaders show real

concern that opening songs invite all to participate. The Lord is pleased when adults, children, youth, the trained vocalists and the non-trained, mingle their voices together.

Most people agree that an effective pastor is able to preach to his congregation because he knows their experiences and needs. In a similar way I rejoice to see song leaders select songs that meet particular needs of the congregation. Individual members sing as if it was their song. They sing the songs as messages of God or to Him. From my own experience such songs always contribute something of importance to a service . . . and sometimes to some people possibly more than a sermon. In contrast, good hymns not well known, or not known at all, may be an obstacle to a successful service. Today I am grateful for song leaders that select hymns which guide the congregation as a whole into a heart-stirring experience because they love the Lord and because they know the people they serve.

### He Is a Teacher

Truly, he does not primarily show people how to sing; rather, he leads them into a praise and worship experience as a group. That makes him a song leader rather than a soloist or a chorister. There is something touchingly beautiful about a service when one man of God announces a particular selection and then all may and will without hesitation participate in the rendering of that composition. It is more than harmonious. It is a heavenly experience when a group looks to the Lord as a unit in intelligent and meaningful prayer or praise. (This is far more than professional harmony.) Here is a true leader.

But he does teach carefully, suggestively, and with much discretion. There are songs that need to have the climax emphasized. Usually only a few well-placed suggestions can make the congregation aware of the needed tempo, volume, or time. A careful introduction or appreciation usually invites us to want to learn a new hymn. At times special groups learn songs to introduce them to the group and to make it easy for the congregation to participate more readily. But always the thoughtfulness of the song leader will provide an appropriate time to learn a new song rather than jeopardize the goals of a planned worship service. Still more as a teacher, most of us recall a few directed words of special observance or appreciation that made a song

more meaningful or less easy to forget. Thus our song leader is continually a most effective teacher, and especially by his enthusiasm to have all help.

### Conclusion

If congregational singing is to continue as an important part of our services, then we must also have song leaders who have the same convictions. I believe the caliber of our present song leaders will go a long way in promoting congregational singing. This gives me much courage. May the Lord raise up many young people who will be leaders of our people in making melody in our hearts to the Lord.—*The Southwest Messenger*.

Music problems of congregations will be discussed by the staff of Church Music Conference, Aug. 4-11, Laurelville Mennonite Camp, Mt. Pleasant, Pa.

## Songs of Our Beloved To His Church

### At Philadelphia

BY J. PAUL SAUDER

I hold the key, King David's key;  
I opened wide God's door.  
The heavenly city of our God  
Is opened evermore.

The synagogue of Satan roared,  
Yet they shall bow the knee.  
They hate the truth, yet shall they learn  
To know that I loved thee.

Ye Philadelphia saints rejoice,  
Your patience is well known.  
You kept my Word through trial sore  
And I shall keep mine own.

Sore trials' thundering waves shall dash  
In vain upon your shore,  
Through storm-tossed seas, I (Jesus) Am—  
Your Lord, forevermore.

To those who overcome 'tis given  
To be a pillar strong  
Within the temple of our God  
And dwell there, ages long.

Cling unto me, lose not your grip  
Upon my gift, your crown.  
Lift up your heads; expectantly  
Await my coming down.

See, on your foreheads I inscribe  
Three names, ye workers blest:  
His name, His city's, and my own.  
So shall you enter rest.

*Refrain:*  
Saints with but little strength  
Have strength to keep my Word.  
No man can close the door of heav'n  
To him who owns me Lord.





### Activities Shut-ins Can Participate In

BY THE LATE GERALDINE BENNINGTON

An able shut-in will enjoy making a scrapbook page if pages are handed out in her community. Don't miss giving your shut-in or restricted one that opportunity to do something for someone else. Besides, your shut-in may have boxes of lovely greeting cards that can be cut up, thus making beautiful pages.

Some restricted ones can type. This is true of me (usually), and those in my community have been alert to give me work. Our Alumni Association entrusted the correspondence work to me for three years. The past two years our Christian day school teachers have let me type the stencils for the school paper. They also gave me achievement tests to correct. The sense of usefulness such work gives serves as a balance to any overdoing or fatigue resulting from doing it. The restricted one *must* learn how much he can do without overdoing, and say an emphatic "no" to the rest.

Many sisters will contribute by sewing and quilting for sewing circle and also for family. (And quilt piecing isn't exclusively for the sisters, as witness a recent article in *Christian Living* and one in a Lancaster, Pa., newspaper, recounting the doings of quilt-making great-grandfathers.—J. P. S.) My aunt quilts, and folks bring piles and boxes of materials to her, sometimes too much. There are two rules to remember: Those who bring materials should first inquire if the shut-in can use more, and the

restricted one must not allow the imposition of too much work.

Frequent appreciation should be expressed; this will be spontaneous as service is given willingly and happily. How about consulting the shut-in for suggestions as to the distribution of that finished work? At least share the plans with the shut-in. Thus prayers may follow the cloth to its destination.

No one who has the ability to write letters of ministry or other writing should be sewing and crocheting only. Many individuals in ill health have contributed much with their pens. Shut-ins should busy themselves writing letters of encouragement to busy church workers, missionaries, ministers, and *new converts*. These last have an inalienable right to a letter of welcome, and who is in a better position to do this than the dedicated Christian shut-in? Letters in all these categories will fit in well with the shut-in's intercessory work.

The counsel and prayer life of a shut-in is often good because many of them are spiritually minded. Many have years of experience behind them, and they have time to think over your problem, and, having discussed it with you, are able to discuss it with the Lord.

Some restricted ones may have artistic talent to be used in Bible school posters. They may even assemble posters by cutting pictures from magazines and then pasting such on a background, if so be that they plead innocent of artistic talent. Most anyone can cut and paste, imaginatively.

My thanks to one who gave a hint about sermon suggestions. The restricted one cannot go to church, perhaps, yet he may try his hand at assembling sermon suggestions, quotations, outlines, or what have you for the busy preacher. And especially so if one has a preacher in the near relationship, as I do.

Now before we get too busy doing everything *but* praying, let's get on to that. Any or all of the above activities must only serve to condition this intercessor for his main work, even as our mission program, hospitals, schools, and relief work serve only as a means to an end, which end in view is evangelism, no less. Just as the enemy works hard on the mission field to get missionaries to lose that vision, so will he do with our shut-in intercessor. Right now I should be praying. I must stop and do it.

I made a promise Sunday. For a number of months she has been in my Sunday-school class and a very regular attendant whenever possible. All of us knew she was very ill. I saw the pain in her face, but the interest in her eyes never wavered nor did the lines etched in her face change.

A year ago the doctors despaired of her life. But her family was unsaved and she pleaded for a chance to see her family brought into the kingdom of Christ.

The Lord was merciful to her and prolonged her life and let her see each one of her children accept Christ as personal Saviour. The Sunday before Easter five of the children were baptized and the parents reinstated in the church. The next Sunday the last of the children was baptized in another denomination.

This family has a real witness for the Lord. They have a real burden for their mother in her suffering, too.

I promised that we, as a Sunday-school class, would have special prayer for her every Sunday that she cannot be there. I am glad I made that promise, because for a moment the pain lines left her face and I saw a joy in her eyes I have not seen in a long time.

My mind is drawn to Gal. 6:2: "Bear ye one another's burdens, and so fulfil the law of Christ."

Middlebury, Ind.

### Calls to Prayer

BY MARY R. KRAYBILL

In the small hours of the morning  
When there's silence everywhere,  
And when all is quiet and peaceful,  
You may have a call to prayer.

If from slumber you awaken,  
Though the night is not yet spent,  
This from God may be a token  
That for prayer this hour was meant.

Then may come to your remembrance  
The requests that call for prayer,  
And in panoramic fashion  
Challenge you to meet them there.

For there's much distress and sadness,  
Great the crisis of the hour;  
But we know that God is able  
To reveal His mighty power.

Thus, if sleep sometimes eludes you,  
And God's program you would share;  
In the watches of the morning,  
This may be a call to prayer.  
Elizabethtown, Pa.

### But God

BY MRS. ARNOLD PRUTSMAN

While speaking to my daughter dear  
Of coming Fall and Winter's gloom,  
Of long dark days—sunless and drear,  
Cold, biting wind—all drawing near,  
She stopped my thoughts with two short words—

"But God."

Ah! childlike faith, that we should know  
Beneath this still, unyielding snow  
Lies life, awaiting but Thy touch;  
Thy breath of sunshine and of rain  
Shall bring us on to Spring again.  
Oh, may we ever trust Thee so,  
This childlike faith may we more know,  
That e'en through burdens press us sore,  
We may remember this the more:

"But God."

Troupsburg, N.Y.





# TO BE NEAR TO GOD

## A Star in the Window

BY OLIVER H. ZOOK

Sunday, May 6

We have seen his star in the east" (Matt. 2:2).

During the last war those who gave a son in the army were permitted to put a star in their window. A man was walking down the street of a large town with his little boy at his side. The little fellow saw the stars and asked his father what they meant. His father explained, and the boy kept looking for stars. "Look, Daddy, there's another star, and here's another. And, Daddy, over here is a window with two stars." Then they came to a house with none. The boy stopped and said, "Daddy, they don't have a star in their window." Soon they came to a vacant lot between two high buildings, and looking up, the child saw the evening star, and shouted, "Look, Daddy, God must have given His Son too, for He has a star in His window." Yes, friend, God did give His Son, and it took the eyes of a little boy to discover that the stars reveal the wonderful fact that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Monday, May 7

Revival

And when they had prayed, the place was taken . . . and they were all filled with the Holy host" (Acts 4:31).

Orthodoxy is of great importance in our Christian experience, but all the orthodoxy in the world will not stem the tide of worldliness in our churches today. The mighty power of God alone, in your heart and mine, will be needed to bring about a revival. We talk much about revival, but we usually have the "other fellow" in mind. As long as we don't include ourselves, there will be no revival. We sing, "Revive Thy work, O Lord," but God can't revive His work unless we as Christians join the ranks of those who are burdened for lost souls, and wrestle with God in prayer for a deeper experience of salvation in Christ. Of course we need orthodoxy to live by, but the time of talk of orthodoxy is after we have Christ enthroned in our hearts. We owe to the world our experience with the Word by a holy, devoted life in Christ. Revival in our own hearts comes first, "and let us begin in me."

Tuesday, May 8

Our Daily Food

Eat ye that which is good" (Isa. 55:2).

The Old Testament abounds in illustrations of how prone people are to depart from the Word of the Lord, and the New Testament is full of warnings against such departures. One example is in how we se-

lect our food. If we are careless in doing this, it may result in much discomfort, and we may find, as did the sons of the prophets, that the food is not safe. Carelessness is often costly. An example is found in II Kings 4. The servant of Elisha was seething pottage to feed the sons of the prophets, when someone carelessly threw into the pot a poisonous gourd. When they were eating, they became violently sick, and cried out, "O thou man of God, there is death in the pot." Elisha threw in some meal and destroyed the poison. One must eat to live, but not everything that grows is fit for food. We must select our food with reasonable care. The illustration is applicable to our spiritual food. The Bible furnishes us with "the bread of life" and "the water of life," and to feed on the husks and trash of this world will so poison our minds that we may lose all spiritual discernment. We must feed on the Word to be safe.

Wednesday, May 9

Water and Rain

"He . . . sendeth rain on the just and on the unjust" (Matt. 5:45).

The Bible has much to say about rain from Genesis to Revelation. How refreshing is a nice shower of rain on a hot, sultry day! Let us note a few verses. "Thou visitest the earth . . . thou greatly enrichest it with the river of God" (Psalm 65:9). "My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is" (Psalm 63:1). "I will cause the shower to come down in his season; there shall be showers of blessing" (Ezek. 34:26). "The parched ground shall become a pool, and the thirsty land springs of water" (Isa. 35:7). "He shall come down like rain upon the mown grass: as showers that water the earth" (Psalm 72:6). "If we follow on to know the Lord . . . he shall come unto us as the rain" (Hos. 6:3). How thankful we should always be! Every shower is a blessing. Do you thank Him for every shower? You should.

Thursday, May 10

Enemies of God

"Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

How little we would think of calling anyone an enemy of God! But the Bible does. It makes a sharp distinction between right and wrong, and good and evil, or being for God or against Him. But there is no middle ground. With the Bible it is "for me," or "against me." The apostle says in I John 2:15, "If any man love the

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## A Prayer

FOR THIS WEEK

O Father, Maker of Light, we thank Thee for the reassuring light of Thy love. Forgive us for coming so often for that reassurance. Yet for each need we come to Thee in full confidence of Thy sufficiency.

For each shadow of loneliness, give us the light of Thy nearness.

For each shadow of discouragement, give us the vision of Thy power and love.

For each shadow of doubt and uncertainty, light us anew with the assurance of Thy enduring majesty.

For each shadow of grief, reveal to us the eternal light of a life with Thee.

For these mercies of light, and more, our hearts glow with gratitude and praise to Thy most holy name.

And yet we ask again.

Do Thou make the true light of Thy love so shine through us in all we do each day that into the shadows of loneliness and discouragement and doubt and grief in the lives of all we meet may shine Thy radiant Love.

Make us true bearers of Thy Light. Amen.

—Rhoda Ressler.

## Prayer Requests

(Requests for this column must be signed)

The direction for future developments in Japan is a question which missionaries in Japan are praying about. Pray with the missionaries that the mission body and the church will have the spiritual discernment to move when God moves.

Nine Christians have backslidden at Ser-taozinho, Brazil, and need the church's prayers that they might return to the church's fellowship.

Pray that God will call forth adult partners for our youth programs that will be effective reapers of the great harvest.

Pray for 18 men who are taking Bible correspondence courses through contacts at the Daltonganj, Bihar, India, reading room. Pray also for several young men who have accepted Christ but because of family opposition have not confessed Him openly.

Pray for the Toba church leaders in the Argentine Chaco as they develop their newly recognized church.

Pray that youth groups who are faltering and unsuccessful may seek the resources of the church for revitalization.



## Amish Mennonite Aid

### A New Vision and a New Work

By Jacob J. Hershberger

"There is a need in Berlin, Germany, and if our people are interested, my wife and I will be happy to serve." These words, spoken to several Beachy ministers by Minister Joseph Roth, Corfu, N.Y., were the initial "spark" which challenged the so-called Beachy Amish churches to step forth into the relief and mission fields.

As a result of these words, a meeting was called at Lancaster, Pa., on Nov. 10, 11, 1955, at Weavertown Church, to which all ministers of the Beachy group were invited. Thirty-one responded, representing 14 of the then 20 congregations. After review of the work the Roths had done at Espelkamp, Germany, under the Conservative Conference, it was agreed to set up a relief and mission organization of their own—and so Amish Mennonite Aid was born.

From its beginning Amish Mennonite Aid had for its aim, "the rendering of material, moral, and spiritual aid, in the name of Christ, to destitute and needy people." This is its official slogan. A committee of three was elected at the first meeting to have charge of the work, has since been re-elected, and continues to serve. Since the Beachy churches fellowship by mutual agreement rather than by conference, this committee finds itself in the rather unusual position of being the official relief and mission organization of an unorganized group of churches—a position not without its difficulties. At that first organization some congregations were simply "not interested" and others strongly advised "caution," yet today all except one of the 30 Beachy churches support the work.



Children on the playground at Friedensheim, "Home of Peace."



Relief workers distribute Christmas bundles at Friedensheim.

By April 20, 1956, the first workers sailed from New York for the "harvest fields." True to Bro. Roth's vision, the field was Berlin and the workers were the Roths, and Anna Mary Stoltzfus, Lancaster, Pa. Two weeks later found all of them at work in *Bodensiek-Haus*, a neighborhood refugee center owned by *Evangelische Hilfswerk* which Amish Mennonite Aid had agreed to operate for a two-year trial period.

From its founding Amish Mennonite Aid recognized that while some relief works are an end in themselves, others are a means to an end, and so it was determined to ever keep in mind that clothing distribution and other relief should be a door to the Gospel. In *Bodensiek-Haus* there were needs, real needs. Nearly all of the refugees had left everything behind and had fled for life and freedom, and they were in need of clothing, food, etc. The greatest need, though, was spiritual. The Christian's hope, "Christ in you," was simply not known to the great mass of refugees.

Since the refugees recognized their need of material aid, and not the other, contacts were soon made with the Beachy churches at home, and soon considerable clothing was shipped and distributed at *Bodensiek-Haus*, "in the name of Christ." Clothing was also made available to other refugee centers in Berlin. Through this, contacts were made with the welfare agencies who, at the end of Amish Mennonite Aid's two-year trial period, invited them to open a

relief center of their own near a permanent refugee settlement the city was building—and thus *Friedensheim* came into being.

#### Home of Peace

*Friedensheim* (Home of Peace) represents a \$40,000 investment. It was built in part by Pax workers, and in part by volunteers from the States. (General Hershey, of U.S. Selective Service, visited there some time ago and gave thanks that "his boys" had a part in the building thereof.) Its foundation is laid in part of some burned out war ruins, and partly on ground made available by the city of Berlin. It contains living quarters for a number of the staff (a private residence on another lot takes care of the others) and there are rooms for the storage and distribution of clothing, sewing rooms, reading and library rooms, children's playroom, places for youth craft and hobbies—and of course ample room for conducting Sunday school, Bible school and having preaching services. Outside considerable playground equipment play host to children from the refugee settlement—with as high as 700 being registered at one time for the use of it.

The program at *Friedensheim* at first closely followed that of *Bodensiek-Haus* with a stepped-up clothing distribution. *Marienfelder Lager*, where all refugees must register, is not far away, and many were sent from there to *Friedensheim* for clothing. But the great need of all is the Gospel; so as Amish Mennonite Aid became more acquainted with the people more efforts were made to bring the Gospel. Sunday-school classes were organized, Bible school was started, and sometimes visiting ministers were invited to hold preaching services. That relief work can be a means to the Gospel soon became evident, for when people were invited they came. Bible school in the summer of 1961 saw a total of 330 children attending—quite overtaxing the workers.

And then the communists built the "Schande Wall!" At *Friedensheim*, however, the building of the wall and the stopping of the flow of refugees came just at the time when a marked change was being made from relief to mission—and the work went on. In fact, the tension and fear which came in those first days when the wall was being built may have helped to bring folks out to hear the Gospel. Truly they no longer came from East Berlin, but they came from the settlement. It did seem that relief work had opened a door to the Gospel.

Up to this time *Friedensheim* had no ordained personnel of its own. The various religious activities were conducted by the relief workers. But now youths began to make decisions for Christ, and there were applications from refugees to be received into the brotherhood. (One was accepted for baptism after a course through the 1



# Missionary Bible Conference

August 11-18, 1962

## Laurelville Mennonite Camp

Mt. Pleasant, Pennsylvania

Theme: Witnessing . . . "As You Go"

### PROGRAM

#### Saturday, August 11

2:00-4:00 p.m. Registration  
7:45 Missionary Hymn Sing  
8:15 Introduction of the Staff  
8:30 Film: "Seconds to Midnight"

#### Sunday, August 12

10:00 Witnessing in Changing Puerto Rico  
John Driver, Puerto Rico  
11:00 Why Mission? J. D. Graber, Secretary for Overseas  
Missions, Elkhart, Ind.  
6:00 Sunset Meeting Paul Erb, Scottsdale, Pa.  
7:30 Devotions  
7:45 Witnessing in the Nation of Israel: Paul Swarr, Israel  
8:15 Our Witness to the Chaco Indians  
Albert Buckwalter, Argentina

#### Monday, August 13—Friday, August 17

7:00-8:00 a.m. The Call to Prayer c/o Charles Shenk, Japan;  
David Mann, Albany, Oreg.  
\*9:15-11:00 a.m. Orientation for Missionaries J. D. Graber  
\*10:00-11:00 Glimpses from Overseas Churches  
Monday Ghana Carson and Ellen Moyer, Ghana  
Tuesday Bihar Paul and Esther Kniss, India  
Wednesday London Quintus and Miriam Leatherman, England

Thursday India Marie Moyer and Blanche Sell, India  
Friday Brazil Herbert and Shirley Minnich, Brazil  
\*11:00-12:00 Bible Study Hour Howard H. Charles, Professor  
of New Testament, Goshen College Biblical  
Seminary, Goshen, Ind.

#### Afternoon for Rest and Recreation

4:30-5:15 Pictures of Overseas Churches  
\*7:30 Devotions  
\*7:45-8:15 Missionary Round Table c/o J. D. Graber  
Monday Answering the Call  
Tuesday Adjusting to Other Cultures  
Wednesday Learning from Nationals  
Thursday Keeping Our Vision Keen  
Friday "God Gave the Increase"  
\*8:15-8:50  
Monday The Task Before Us H. Ernest Bennett, Executive  
Secretary, Mennonite Board of Missions and  
Charities, Elkhart, Ind.  
Tuesday Youth Ready to Serve Carl Kreider, Dean, Goshen  
College, Goshen, Ind.  
Wednesday Growing in Stewardship Daniel Kauffman,  
Secretary of Stewardship, Scottsdale, Pa.  
Thursday "Give of Thy Sons" Ralph Buckwalter, Japan  
Friday Witnessing of God's Grace John H. Mosemann,  
President, Mennonite Board of Missions and  
Charities, Goshen, Ind.

#### \* Supervised Activities for Children

The conference is planned especially for family groups, youth, Christian workers, and all Christians wanting to know more about missions. The conference is sponsored jointly by the Mennonite Board of Missions and Charities, Elkhart, Ind., and by Laurelville Mennonite Camp. For reservations, lodging, and registration, write to Camp Manager, Laurelville Mennonite Camp, Route 2, Mt. Pleasant, Pa. Codirectors of the conference are J. D. Graber, secretary for overseas missions, and Norman Derstine, administrative assistant for overseas missions, of the general mission board, Elkhart, Ind.

articles of confession of faith, and another received by letter.) Thus *Friedensheim* and Amish Mennonite Aid finds itself with a church membership in Berlin, but no minister—a fact it hopes soon to remedy.

#### "Plow Handle" Preachers

In addition to the Roths and Sister Stoltzfus, Simon Schrock has also served in Berlin. The present staff includes the Roman Beilers, the Lewis Overholts, Raymond Smoker, Alta Miller, Iva Burkholder, and Viola Mast. These workers have in general

been more closely related to "plow handle" preachers than to graduates of Yale. Amish Mennonite Aid from the beginning was concerned about the qualifications of its personnel, but consecration rather than academic achievement was determined to be the deciding factor.

That a typical "Pennsylvania Dutch garb" is an asset, rather than a hindrance to the Gospel, seems to be proving itself in Berlin. So also, the sisters' head coverings, consistently worn, and the brethren's beards are things that seem to command the respect of the people. It was a sad day for the church of Christ when someone decided "you have to be like the world, dress and act like they do, in order to win them."

Financially, Amish Mennonite Aid has been well supported, and here at least some of the credit must go to the Old Order Amish. Having no relief and mission work of their own, they have nevertheless given much help (clothing and funds) to the work of their "cousins." The Amish, too, have helped each year in making up the 1200-1400 Christmas bundles which have been distributed in Berlin.

Probably the greatest benefits from this work have been to the Beachy churches themselves. That there has been a change in the thinking of many of the Beachy

Amish people cannot be disputed. There have been "visions" and eyes have been lifted up and have looked on the harvest fields. Amish Mennonite Aid is now in the process of sending laborers into two other fields, an agricultural development program for El Salvador, and relief work in British Honduras. While these will furnish an outlet for some of the Beachy I-W youths, their ultimate aim and goal is to open doors for the Gospel.

Amish Mennonite Aid is a new organization. While it is yet in its "first steps" and has much to learn, it is concerned from whom it learns. It does earnestly covet the prayers and help of consecrated Christians, that as it goes forth into the harvest fields of the world it might "hold fast" to those things which time has proved to be of value, yet be open to the needs of the present age. It desires to humbly serve its Maker, Christ Jesus, and that all honor and praise and glory should be His.

*Time* magazine comments that the president of American Broadcasting Company, who was recently dropped by the company, "exploited only what comes naturally to television—the appeal to a mindless mass."



Refugee boys learn crafts in the youth craft and hobby program at *Friedensheim*.



# Mobilizing Our Resources

BY HOWARD J. ZEHR

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

How may we better use the resources of our churches? Do we fail to fully mobilize our resources because we do not really see the necessity of doing so? We incline to call our people to dedication to tasks, to call for personnel and financial resources only to meet a specific need, such as a mission board financial crisis. It ought to be the opposite: we ought to challenge to personal commitment, to spiritual commitment, and then project our program in accordance with the resources made available. I believe this is the Scriptural way.

And yet, too great a percentage of our resources are not at the disposal of the church. Too much of the so-called "leisure time" of our members is not being given for church enterprise and church work. Too much of our finances are not yet at the disposal of the church. Persons with a variety of gifts, some having highly specialized training, are not yet giving the best of those gifts and the best of that training for the church.

We still have much to do toward releasing financial resources for expanding the kingdom of God. The United States and Canada have 75 per cent of the world's income today, with about 10 per cent of the world's population. At the same time, another 75 per cent of the people of the world are living on 10 per cent of the world's income. And yet we learn from research studies that in 1950 Mennonites gave only 3.8 per cent of their income for the church and by 1960 were giving only 4.7 per cent to the purposes of the church. Paul said that the Lord of the church has given gifts unto men, and these gifts are given for the edifying of the body of Christ. Instead of that, it seems to me we are threatened with all the evils of materialism by using these for our own purposes.

It is high time, instead of simply crying out against the evils of materialism, that we challenge our people to place their resources at the disposal of the Lord, to be released for the proclamation of the Gospel of Jesus Christ. The very essence of the Christian life is that we become instruments for the living Christ—that we present our bodies, with our strength, vigor, and earning power, as living sacrifices unto God. We need to remember that Christ living in

us takes place in human flesh and gives expression through and in material things. In other words, when we dedicate ourselves to Christ, our material resources are affected. It cannot be otherwise.

Paul concludes that great chapter on the resurrection, I Cor. 15, by encouraging us to "be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." And then it is not by sheer accident, nor is it an abrupt change that Paul makes in transition to chapter 16: "Now concerning the collection." Stewardship is a part of this experience of living with Christ, and Christ living in us. The goal of salvation not only concerns the spiritual part of our beings, but it concerns the redemption of all creation to the fulfillment of the purpose of God upon the earth.

## Correct Motivation Essential

Proper motivation for this mobilization of resources is a second concern. From everything I can glean from the New Testament, the basic motivation for Christian giving is the Christian's response to the grace of God in Christ Jesus. Paul always called this matter of giving a grace. He writes to the Corinthians and says, "Inasmuch as you abound in all these varied gifts, see that you abound in this grace also." This comes when one experiences the reality of the living presence of Jesus Christ.

If this is the case, we cannot give too much of our time and energy to making appeals and calling for offerings that are mere stopgaps. These stopgaps, in making emotional appeals to meet a specific need of the moment, are but injuring the long-range program of the church. Our real problem is not a lack of funds or personnel; our basic problem is a lack in real Christian commitment.

Our investment of the resources at hand must be recognized as fellowship in the furtherance of the Gospel. Identification with Christ and the entire church is involved in our Christian commitment. When the individual commits his life to Jesus Christ it is indeed a very personal matter, but it is by no means an individual matter; he puts himself at the disposal of Jesus Christ and of his church.

But how can we mobilize? It is no use to condemn. It is useless to exhort, unless we go deeper than that. It is a matter of motivation by the grace of the Lord Jesus Christ at work in us. If this is a matter of a grace

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# Missions Today

## Unity and Mission

BY J. D. GRABER

That the world may believe. This is the reason for unity among Christians as set forth in Christ's prayer in John 17:21. Certainly a group of quarreling church members would be a mighty poor witness. A church torn by disunity would not win many members. It is a truism that a lack of unity among believers is a direct denial of the Gospel of reconciliation. If it cannot reconcile believers, how can it reconcile unbelievers?

Peace at any price is never too high a price to pay for peace, because when peace departs, the Spirit of God departs with it. "As much as lieth in you, live peaceably with all men." (Note the boldface word. The emphasis belongs on "you.") It is better to suffer unjustly, to lose money, to move away, to be misunderstood, to be maligned, than to permit a lack of love, if not actual division, to come into the brotherhood. This is true because the world will not believe that Jesus is the Christ, the One sent by the Father, when brethren quarrel among themselves. If we lose this thrust of witness to those outside, we may have little of value left.

**Ecumenical Merger and Missions; What Are the Results?** is the title of the lead article in a recent issue of *Christianity Today*. The present-day ecumenical movement had its inception in mission. Lesslie Newbigin writes that "the health of the ecumenical movement depends upon the vigor and freshness of the missionary passion from which it sprang. . . . But the missionary passion, the longing 'that the world may know' must remain central to the 'ecumenical' movement."

**Organizational union does not necessarily enhance mission.** The *Christianity Today* article mentioned above quotes numerous statistics showing that the merging of denominations has not produced more mission, but frequently less. It is a fact that the greatest zeal for world mission today is found, not within the standard denominations and in their mergers, but outside them in independent movements. This is unfortunate because it is the church itself and not a missionary society that should be carrying the burden of the world mission.

**Lack of spiritual vigor and an anemic vision of world mission cannot be cured by organizational union.** The disease is deeper, and unity with Christ and unity among brethren must be achieved first before organizational union can help.

Elkhart, Ind.





# MISSION NEWS

## Overseas Missions

**Kenya**—Representatives from Mennonite and Brethren in Christ churches and related groups south of the Sahara Desert met at Nairobi, in Kenya, March 28 to April 1. Emphasis of the meeting was discipleship in today's Africa. The 19 participants represented eight church groups and seven different countries. The groups represent approximately 45,000 Christians, a group roughly similar in size to those in Asia and Latin America.

The meeting, called through the co-operative efforts of the Mennonite and Brethren in Christ mission boards, Mennonite Central Committee, and churches in Africa, grew out of contacts made in 1960 by Henry Hostetter, Brethren in Christ mission secretary.

An explanatory article written by missionaries in Nigeria and Ghana will appear later in the GOSPEL HERALD.

## Voluntary Services

**Ohio**—Mark Peachey, Plain City, Ohio, is serving as acting service director, replacing Daniel Yutz, service director for the Conservative mission board, who is studying at Ohio State University.

The peace witness committee of the Conservative board at a joint meeting with the mission board decided to combine the VS and I-W orientation schools. Tentative dates for the schools for the Conservative churches are May, August, and January.

**Calling Lake, Alta.**—Presenting "A First-hand View of VS," VS-ers John and Sylvia Leonard, Lewistown, Pa.; James Hartzler, Smithville, Ohio; and former VS-er Willis Amstutz, Orrville, Ohio, shared in fellowship with northern Alberta Mennonite churches. Traveling in temperatures reaching -42° and encountering car trouble did not detract from the spirit of these contacts, they report.

VS-er Elaine Wideman, Waterloo, Ont., accompanying a local friend whose ill husband was not able to run his trap line, froze her feet and was forced to spend several days in the hospital. She did not suffer permanent damage to her feet.

**Winslow, Ariz.**—Arizona Governor Paul Fannin and chairman of the Navaho Tribal Council, Paul Jones, visited the Winslow Indian Center in March. VS-ers Levi and Elsie Kuepfer, Newton, Ont., serve at the center.

Fourteen Good News Bible Club members of the Winslow Indian Center spent April 8 at Walnut Canyon, Arizona, under the leadership of Levi and Elsie Kuepfer. The trip was part of the center's club program.

**Portland, Oreg.**—Every Friday afternoon, 1:15 to 5:30 p.m., approximately 65 boys and girls gather at the unit home for craft projects and Bible stories. The youngsters are divided into four groups with three

VS-ers working with each. Monthly 250 homes are contacted through a club paper, "Echoes from 4545." The visitation program of the unit has increased from these contacts.

## I-W Services

**Denver, Colo.**—Marcus Bishop, pastor of the First Mennonite Church in Denver, was recently appointed as sponsor of I-W men of the Mennonite Church serving in Denver. E. M. Yost, however, will continue to be the contact man for those looking for a I-W job in Denver and Colorado Springs.

## Argentine Churches Increase Missions Effort

Argentine youth are raising about \$25,000 pesos for the support of a national worker in a new extension area. The funds go to the T. K. Hershey missionary fund. On May 18, as part of the missions week effort, youth will individually contribute \$200 pesos to this fund.

The youth work is led by a four-man central committee of which Erton Montiel, of Buenos Aires, is president. The committee works as a counseling and planning body in co-operation with the four district JEMA (Juventud Evangelica Menonita Asociacion) organizations and each local JEMA group. District youth rallies in each district are planned for May 25, July 7-9, and Aug. 17-19. Pastors Juan Carlos Acosta and Heriberto Palomeque serve as sponsors. In other youth work, Ross Goldfus and Mario Snyder work with university students in La Plata and Buenos Aires respectively.

A six-member extension committee will lead in revival meetings in Trenque Lauquen, May 4-6. Committee members will preach the Gospel, going from house to house in the plaza. The committee hopes to encourage outreach by giving an example to the congregation. The congregation currently has a pastor who needs to commute 48 miles and will appreciate this help.

The conference extension committee has planned for missions week May 13-20. Argentine churches will study the mission study course on Africa during May. In June churches will study "I Will Support My Church." In July and August they will hold personal evangelism courses. This is part of "Operation Evangelism," a five-year program for outreach. Emphasis during 1962, the plan's first year, is to prepare congregations for outreach and to encourage them to continue work in local towns and annexes.

In other news, on May 4 the conference executive committee will meet in Trenque Lauquen to discuss the financial crisis in the conference. They will decide whether to cut one month's salary of national pastors and give them time to provide for self-

About 170 I-W's serve in eleven hospitals in Denver. Of this total group, about 90 are members of the (Old) Mennonite Church. The rest are mainly from the General Conference Mennonite, Mennonite Brethren, and Church of God in Christ Mennonite groups. Each group has its own unit organization. Mennonite Church unit officers are: John Hooley, Manson, Iowa, president; Gary Garber, Metamora, Ill., vice-president; Richard Baker, Protection, Kans., secretary-treasurer.

**New York, N.Y.**—Twenty I-W's serve in New York City. For the first time, in February the group organized and elected officers to plan a monthly meeting. Officers elected were: Dallas Robinson, Williamsburg, Pa., president; David Erb, Harrisburg, Pa., vice-president; Daniel Ness, Hanover, Pa., secretary.

**Norristown, Pa.**—New I-W unit officers recently elected are: Arlan Delp, Lansdale,

support. Missionaries request prayer for this meeting, and guidance in planning lay leadership for the church.

The church hopes to rent a house in La Plata, the university city of Argentina, to provide housing for Mennonite students. Ross Goldfus, responsible for the program, would assist in starting it on an experimental basis and study the ministry to university students.

The Christian education congress will be sponsored by a new committee appointed by the conference. The committee—Clyde Mosemann, president; Lawrence Brunk, secretary; and Barbara Snyder—plan a workers' training congress July 7-9, to be held simultaneously in two places. One congress will be held at the Trenque Lauquen campground and the other at the YMCA campground in Matteu north of Buenos Aires. Attention will be given to building Sunday schools; a contest on attendance will be announced with prizes of a mimeograph machine and a projector.

The executive committee of the conference appointed a committee of Lawrence Brunk, Floyd Sieber, and Agustin Palomeque to study the formation of a campground association called "The Friends of El Monte Retreat." On May 25, 26, this laymen's organization will meet at Trenque Lauquen to present a plan for the development and beautifying of the campground.

In other developments, attendance was lower this year than last at Villa Adelina during tent meetings. The effort in the tent area related to the effort in the hall, four blocks away. After the Easter week two meetings, at which Ernesto Suarez preached, Pastor Mario Snyder began studies for preparation for baptism. Attendance in Sunday school ranges around 30; ten are adults.

Nestor Comas, a lay preacher from the Bragado congregation, served as guest speaker at Arrecifes during the Easter week meetings. In this town of 5,000, Pastor Alvarez conducts four preaching and teaching outposts in homes of believers.



Pa., sponsor; Everette Balmer, president; Dwight Hershberger, Latour, Mo., vice-president.

**Greystone Park, N.J.**—At the I-W unit's Tuesday evening Bible study and prayer meeting, they studied recently the ordinances of the church. I-W's from several denominations helped make discussion profitable.

## District Mission Boards

**Conservative** — The Conservative Mennonite mission board appointed a Jewish Evangelism committee to investigate needs and bring recommendations to the board for opening work. Henry J. Plank, Irvin Yoder, and Aaron J. Peachey are members of the committee.

Theme of the August conference program of the board is "Entrusted with the Gospel."

The Conservative board recommended that work in Costa Rica be started. The board seeks to develop a three-point program in Costa Rica for church building through visitation, literature, Bible study, and preaching; Bible translation, teaching, and literacy work among the Talamancas; and community building through agricultural services, literacy work, sanitation, and child care. Elmer Lehman is serving as mission director for one year, subject to reappointment.

**Franconia**—The forty-fifth annual meeting of the Franconia Mennonite Board of Missions and Charities was held at Plains Mennonite Church, Lansdale, Pa., April 30 and May 1. Theme of the conference was "My Neighbor—My Mission." Guest speakers were Carl Beck, missionary on furlough from Japan, and Paul Erb.

At the Franconia board meeting on March 5 Harold K. Weaver reported on the opening of a new work at Fredericksville, in Berks County. An existing church building has been purchased for \$2,000. Four families living in the general area provide the nucleus of the new work, to be self-supporting. The board is offering assistance to purchase the property and begin the work.

## Relief Service

**Akron, Pa.**—Mennonite Central Committee established a J. N. Byler memorial fund in response to suggestions from friends of the late Mr. Byler. Contributions to the fund will be used to construct a new dormitory for orphan boys at Mennonite Vocational School, Taegu, Korea. Contributions, earmarked for the J. N. Byler Memorial Fund, may be given through congregational offerings or sent to Mennonite Board of Missions and Charities, Elkhart, Ind.

**Algeria**—About 1½ years ago Mennonite Central Committee began service in Algeria in co-operation with CIMADE (Comité Inter-Mouvements Aupres des Evacues), a French Protestant service organization. Purpose of the service was to help Algerians in rehabilitation and relief need created by war and its resulting population displacement.

Mennonite Central Committee, invited into Algeria to begin this work by the general mission board, has worked in consultation with that board, which has a mission program in the country. Pax men, relief workers, and overseas voluntary service workers have assisted in recruitment centers, distributing material aid, helping widows, and helping people to cultivate ground and raise crops, particularly barley and wheat.

One of the large centers for food and clothing distribution, Constantine, in eastern Algeria, has experienced a large increase in population because of people who moved in from the surrounding countryside. A hot meal is given each day to 5,000 people. This program, carried largely by local volunteers, will soon be increased to include 10,000. Once a month flour is distributed to an additional 20,000 people; milk and bread are given to several thousand children.

**Akron, Pa.**—Sales totaled more than \$9,000 at the annual Tri-County Relief Auction held April 14 near Morgantown, Pa. The money was given to relief. More than 300 persons bid on contributed items,

OBEDIENT CHRIST  
IN CRISIS

56th Annual Meeting  
of the General Mission Board

Programs (May issue of *Mission-Service Newsletter*) are now available from your pastor or congregational mission board member or from

MENNONITE BOARD OF MISSIONS AND CHARITIES  
1711 Prairie Street, Elkhart, Indiana

June 21-24, 1962  
Eastern Mennonite College  
Harrisonburg, Virginia

## Pittsburgh Workshop Participant Testifies

BY PAUL L. KRATZ, *Harrisonburg, Va.*

I went to the Pittsburgh, Pa., workshop to learn how to lead souls to Christ. I hoped to learn a method that really works. But, instead, I discovered the secret is an attitude of relaxed dependence on God. No one method introduces a person to Christ; one must depend on the Holy Spirit for the procedure in each situation.

A Christian cannot change his total beliefs and concepts in one short discussion. Personal workers must strive to make the individual think. Something the worker says may puzzle him and later he will return, desiring to know more. When a person asks for help, a worker, guided by the Holy Spirit, can lead him to a personal decision for Christ. If the person does not return, the worker prays for that person, thanking God for the opportunity of be-

which included food, household and farm supplies.

**Akron, Pa.**—First of the new Mennonite Disaster Service regions was organized April 14 by representatives of Mennonite Disaster Service units in the eastern United States. The meeting formed Mennonite Disaster Service Region 1 according to the reorganizational plan recommended by C. L. Graber and adopted by Mennonite Disaster Service at its annual meeting in February.

Officers elected for the eastern region are: Ivan Martin, Blue Ball, Pa., regional director; Samuel Glick, Belleville, Pa., assistant director; and Lester C. Shank, Harrisonburg, Va., third member. The officers are elected for a three-year term, with a new member to be elected each year.

The other three Mennonite Disaster Service regions planned for the United States will organize soon. These regions will be centered at Goshen, Ind.; Newton, Kans.; and Reedley, Calif.

**Frankfurt, Germany**—The MCC refugee home on Hammersteinstrasse in Berlin closed April 14. The home is no longer needed since refugee flow into West Berlin has stopped.

The Hammersteinstrasse home, first rented in January, 1958, was used to provide temporary housing for refugee women and children from the East Zone.

Relief workers will continue to assist at Menno Heim, the home of a Mennonite congregation scattered in Berlin and the East Zone. John Brubaker, Elizabethtown, Pa., who formerly served at the Hammersteinstrasse home, is now assisting at Menno Heim. Martin Harder, Swift Current, Sask., transferred from Berlin to the Pax unit at Salzburg, Austria, after Hammersteinstrasse closed.

**Frankfurt, Germany**—Mennonite Voluntary Service in Europe has begun its first long-term project, working with the institution Evangelisches Johannesstift in Berlin. The Johannesstift is an evangelical agency

ing used, perhaps in the long run, to bring that man to Christ.

The workshop convinced me that a Christian needs to stop "preaching down" to people and share his personal testimony of what the Lord has done. Testimonies need the personal touch.

To create a desire on the part of each Christian to know Christ better and to give himself to sharing among others the blessings of a Christ-centered life, to tell other of personal experiences and spiritual encounters, a worker must pray and meditate love men for what they are and not for what they do. Scripture memorization, prayer lists, and a study of the Holy Spirit's work are assets in dealing with unsaved persons.



which serves children, young people, and old people suffering from a variety of handicaps and illnesses.

The first volunteer for the project arrived at the **Johannesstift** in March. It is hoped in the next several months enough long-term volunteers can be obtained for a unit. This unit will include one or two North American young people.

Up to this time the Mennonite Voluntary Service program has consisted of summer work camps and other short-term projects.

**Akron, Pa.**—Eleven members of the Mennonite Church participated in the orientation school held at Mennonite Central Committee offices April 3-16.

Dr. and Mrs. Don Wyse, Columbus, Ohio, will serve at Tobelo, Halmahera, Indonesia. Dr. Wyse will be medical director of the Tobelo hospital, which is owned by the church of Halmahera.

Three Pax men were in the orientation school. Richard Landes, Fountainville, Pa., will work in land-clearing projects in Pakistan. Myron Rohrer, Seville, Ohio, will join the Pax agricultural unit at Aridea, Greece. Ronnie Kremer, Milford, Nebr., will work in maintenance at the Union Mission House, Leopoldville, Congo Republic.

Richard Carpenter, Goshen, Ind., will serve at Kings View Hospital, Reedley, Calif., in gardening. Larry Gerber, Orrville, Ohio, will work in maintenance at Brook Lane Farm, Hagerstown, Md.

Vernon Birky, who served his first year of VS under Mennonite Relief and Service Committee, will serve in the areas of farming and maintenance at Boys Village, Smithville, Ohio.

Serving at Akron offices are Robert Rice, Telford, Pa., as printer, and Mr. and Mrs. Freeman Kinsinger, Marilla, N.Y., as production assistant and file clerk respectively.

A commissioning service for the outgoing workers was held April 15 at the Congregational Mennonite Church, Marietta, Pa. Kenneth Good, pastor of the Hyattsville Mennonite Church, Hyattsville, Md., gave the commissioning address.

## Your Treasurer Reports

Occasionally requests are received by the treasurer's office wanting a suggestion on special financial needs. This indicates that there is still a desire to relate special contributions to specific projects. The mission board is anxious to co-operate in suggesting areas where such funds are needed and as much as possible give amounts required for specific projects. Generally such suggestions are a part of a planned program and such designated giving relates to over-all needs. We are grateful for those who want to help in a special way. Any individual or group wishing to give in this way may write to the treasurer's office for a list of special projects.—H. Ernest Bennett.

## Ghana Warns Missionaries

(Accra) Mr. A. J. Dowuona Hammond, Minister of Education in Ghana, has warned that his government will impose the strongest sanctions against any missionary institution where "seeds of indiscipline and disloyalty to the state" are being sown among students.

In a speech at an Accra secondary school, he said he had seen disquieting signs in a number of missionary institutions of "subtle, but manifest disloyalty to the ideals of the state."

"It should be borne in mind," he said, "that the government is not against any church or religious body which conducts itself within the framework of the laws of

the country. When sanctions are therefore imposed, it should be understood as being purely within the context of the educational system."—EPS, Geneva.

The American Bible Society has donated over 290,000 volumes of Scripture to 1,931 portable emergency hospitals. The hospitals are being held in readiness in all parts of the country for immediate use in case of attack. Through the Office of Civil and Defense Mobilization, each has been provided with a carton of religious materials to help chaplains minister to the spiritual needs of persons who are injured and hospitalized. The cartons include Roman Catholic and Jewish devotional publications as well as the Scriptures furnished by the Bible Society for Protestants.

—via American Bible Society.

## Voluntary Service Leaders Meet at Hesston



Clare and Katie Schumm, Tavistock, Ont., now voluntary service unit leaders at La Junta, Colo., talk with Don McCammon, associate director of voluntary service, at the unit leaders' conference.

Thirty-seven leadership personnel from fifteen voluntary service locations attended the eighth annual unit leaders' conference at Hesston, Kans., April 10-13.

Tilman Smith, president of Hesston College, gave various insights into the character of present-day youth in "Mennonite Youth Today." Albert Meyer, dean of Bethel College, Newton, Kans., discussed "Methods of Developing Group Identification and Participation," and Justus Holsinger (who served as leader during the early days of voluntary service in Puerto Rico and is now on the Bethel College faculty) talked about "Characteristics and Responsibilities of a Good Unit Leader."

Three local pastors served as resource personnel. Donald King, pastor of Pennsylvania Mennonite Church, Hesston, in the opening message presented an inspirational challenge to unit leaders. Lynford Hershey discussed "Promoting Spiritual Life and Growth Through VS" from the viewpoint of his own experience as unit leader at Portland, Oreg. He is now pastor of the Tenth Street Mennonite Church, Wichita. Peter Wiebe, pastor of Hesston College church, gave pointers on "Interpreting Mennonite Beliefs to Others."

Orval Shoemaker, of Family Services,

Wichita, gave help on "Understanding Emotional Needs as a Basis for Counseling." He shared methods of approach that had been effective in his own extensive experience as a counselor. Secretary of Stewardship Daniel Kauffman, Scottsdale, Pa., spoke on "Christian Stewardship," and Doris Janzen, dietitian of Hesston College, discussed meal planning and food purchasing.

Sessions also included discussions on VS policies and publicity, give-and-take sessions when leaders pooled experiences, and a panel on club programs and procedures.

Purpose of the conference was to orient new unit leaders, and give others further counsel and insights into their work with young people in units and people from the communities they serve.

Seven hospital units, two migrant units, and five community service projects were represented. These VS-ers serve Navaho, Cree, and Ojibwa Indians, Spanish Americans, Negroes, migrant farm laborers, the ill, and the aged. Leaders came from most of the major-size Mennonite Relief and Service Committee voluntary service units, plus two locations sponsored by the Mission Interests Committee of the Amish Church.



John Lehman (left), director of voluntary service, meets with Peter Wiebe, pastor of Hesston College Mennonite Church, who spoke on "Interpreting Mennonite Beliefs to Others" at the conference.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Levi Weber showed pictures of his recent trip to the Congo at Warwick River, Newport News, Va., on April 11.

Miller Staybrook, former worker in Algeria, has been called to lead the Mennonite Fellowship at Kalamazoo, Mich. He is also serving as manager of Camp Amigo this summer.

Speakers in a Youth Conference at Calvary, Newport News, Va., March 31 and April 1, were John W. Eby, Ingida Aslaw, Algernon Sabiti, Mariam Campbell, and Joyce Rutt, all from Eastern Mennonite College.

D. D. Driver, who will retire this spring from full-time teaching at Hesston College, has been a student or instructor for forty-six of Hesston's fifty-three years. He will continue service at Hesston in the area of alumni relations, with possibly some part-time teaching.

International students from Hesston College—from Hong Kong, Africa, and Germany—accompanied by Sol Yoder and wife, and several American students, gave a program at Garden City, Mo., on April 8.

Illinois relief sales this year produced almost \$10,000 of relief funds.

Maynard Shetler displayed Herald Press materials at the National Holiness Convention in St. Louis, Mo., April 25-27.

The Sunday-school attendance at Canton, Ohio, for the past quarter shows a 9.2 per cent increase over the same quarter last year.

Elizabeth Showalter, Goshen, Ind., conducted a writers' workshop at Iowa Mennonite School on April 16.

Ground was broken on April 9 for an addition to the church building at Naubinway, Mich.

S. C. Yoder spoke on "Walking in the Twilight" to the senior adults of the Prairie Street congregation, Elkhart, Ind., on April 27.

New members of the Calvary Hour Advisory Council are Raymond N. Bucher, Kenneth G. Good, and Ralph S. Hertzler.

Harvey Graber was ordained to the ministry at Maple Grove, Topeka, Ind., on April 8. Edwin J. Yoder officiated, assisted by J. C. Wenger and Vernon Bontreger.

Twenty students have recently professed faith in Christ at the Betania Mennonite School in Puerto Rico.

Joe Kauffman, Plain City, Ohio, brought the Easter message to the new Northridge Christian Fellowship, now worshipping in the Ernest Frey home, Springfield, Ohio.

The Lockport congregation, Stryker, Ohio, broke ground for a new church building on April 15, with J. C. Wenger bringing the message. A new building of brick and stone will replace the present frame church, built in 1908 and remodeled in 1930. The new church will seat 400 people,

with auxiliary space for 100 more. It will adjoin the modern fellowship building erected seven years ago. Construction is to be completed by November, 1962.

Raymond Kramer, pastor at St. Jacobs, Ont., is seriously ill in a London, Ont., hospital.

Mennonite pastors frequently explain the history and the doctrine of the Mennonite Church to other denominations in their communities. Alvin E. Miller, Port Allegany, Pa., and Norman E. Yutzy, Broadway, Va., recently spoke to Lutheran groups.

Schowalter Villa at Hesston, Kans., was dedicated the afternoon of April 22, with Orle O. Miller, chairman of the Schowalter Foundation, bringing the dedicatory message. E. C. Bender, chairman of the Health and Welfare Committee, presided.

Guest speakers at the Illinois Mission Board meeting, held at Dewey, April 27, 28, were Virgil Vogt, Spencerville, Ind., and H. Ernest Bennett, Elkhart, Ind.

J. D. Hartzler, veteran bishop at Flanagan, Ill., suffered a serious coronary attack on April 16.

Weavers congregation, Harrisonburg, Va., voted by a strong majority for the use of individual communion cups.

A girls' trio from Friends Bible College, Haviland, Kans., gave a program at Greensburg, Kans., on April 15.

A fifty-voice chorus of Holmes County, Ohio, Mennonites, directed by David Miller, gave an Easter cantata at Walnut Creek, Ohio, on April 20.

The A Cappella Chorus of Central Christian High School, under the direction of Don Sommer, sang at Kidron Mennonite Church the afternoon of April 15.

Ernest C. Collins, escaped prisoner, who was converted last summer at Hope Rescue Mission, South Bend, Ind., and who was later recommitted to Rhode Island State Prison, has been paroled and is returning to his Amish friends near Goshen, Ind. Prison officials describe him as a model prisoner and he leaves with their good wishes. Collins hopes to become a church worker.

A youth rally was sponsored by Bay Shore and Tuttle Avenue at Sarasota, Fla., with Keith Esch, Johnstown, Pa., and John H. Shenk, Denbigh, Va., as speakers, April 20-22.

The King Street Church, in London, Ont., has taken the name of its subdivision, and will hereafter be called the Valleyview Mennonite Church.

The A Cappella Choralists, under the direction of Arnold Moshier, sang at the Lewisburg, Pa., Federal Penitentiary on April 15.

The Aquila Stoltzfus family, Grayson, N.C., gave an Easter program at Warwick River, Newport News, Va.

A new addition to the church building is under construction at New Providence, Pa.

Book Club selections: The Pinebrook Book Club selected *Rosanna of the Amish*, by J. W. Yoder, for its April alternate selection, and *Quench Not the Spirit*, by Myron Augsburger, for its May main selection.

The Ashton Church at Sarasota, Fla., was dedicated on April 8. A vigorous evangelizing program by this new congregation has resulted in numerous conversions. The congregation is under the Lancaster Conference.

Visiting speakers: Paul T. Yoder, Ethiopia, at Hyattsville, Md., April 15. Clarence Fretz, Hagerstown, Md., at Erisman's, Mannheim, Pa., in a program given by Hernley's Christian Day School. James Shank, Lancaster, Pa., in a Bible Conference at Oxford Circle, Philadelphia, weekend of April 8.

Neil Beachy, field representative for Mennonite Mutual Aid, at Orrville, Ohio, April 8. John and Bertha Graybill, formerly of Tanganyika, at Steelton, Pa., April 8. Norman Grubb, well-known British author and lecturer, at Scottdale Mennonite April 15. James Hartzler, Calling Lake, Alta., at Smithville, Ohio, April 8.

James Ebersole, Fort Wayne Bible College, at Science Ridge, Sterling, Ill., April 8. Erie Renno, Belleville, Pa., communion sermon at Bart, Pa., April 8. Darrel Jantzi, Red Lake, Ont., at Baden, Ont., April 8. Norman Wingert, former MCC relief worker, now under appointment to Jordan, at Salem, Oreg., April 8.

Edward Stoltzfus, Hightstown, N.J., at Worcester, Pa., April 8. Irene Bishop, former MCC worker in Europe, at Finland, Pennsburg, Pa., April 18. Ralph Malin and Sunday School Meditations Quartet at Spring Mount, Pa., April 8. Nelson E. Kauffman, Elkhart, Ind., at Burton, Ohio, April 20-22.

## Calendar

Allegheny WMSA, Thomas, Johnstown, Pa., May 5.  
Summer Bible School Conference, Denver, Colo., May 5, 6.  
Ohio and Eastern Mennonite Conference, Hartsville, Ohio, May 8-10.  
Ontario Mission Board meeting, May 20, 21.  
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 5-8.  
World-Wide Missionary Conference, Lancaster Mennonite School, Lancaster, Pa., June 6-10.  
Ohio MYF Convention at Beaverdam, Corry, Pa., June 29 to July 1.  
Ontario Conference, June 5-7.  
Indiana-Michigan Conference, with Shore congregation as host, June 5-7.  
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
Allegheny Mission Board Meeting, place undecided, July 13, 14.  
Virginia Conference, E.M.C., July 24-27.  
Allegheny Conference at Thomas, Hollisopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 21-23.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Rocky Mountain Mennonite Conference, La Junta, Colo., Aug. 31 to Sept. 2.  
Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.



Lloyd M. Eby, Ronks, Pa., at Norris Square, Philadelphia, April 22. William Weaver and Marvin Anders at Allentown, Pa., April 20-22. At Birch Grove, Port Allegany, Pa., Maynard Rohrer and wife from Northern Brazil, April 19, and David Hostetler and wife from Southern Brazil, April 21, 22.

Norman E. Yutzy, Broadway, Va., at Pleasant View, Chambersburg, Pa., April 20. Carl Rudy, South Bend, Ind., communion sermon at Breslau, Ont., April 20. William Stutzman, Berne, Ind., at Maple View, Burton, Ohio, April 1. Clinton Ferster, McAlisterville, Pa., at Franconia, Souderton, and Rockhill, in Franconia Conference, April 20-22.

Sybil Thomas, Jamaica, now attending Goshen College, to Women's Missionary meeting, Nappanee, Ind., April 16. Stanley Henk, Souderton, Pa., at South Union, West Liberty, Ohio, April 20-22. James Stauffer, Vietnam, at Sonnenberg, Apple Creek, Ohio, April 20-22. B. Charles Hostetter, Harrisonburg, Va., at Pleasant Hill, East Peoria, Ill., April 20-22. Urie Bender, Elkhart, Ind., at Roanoke, Ill., April 15, and at MYF banquet, Waterford, Goshen, Ind., April 21.

C. Franklin Bishop, Goshen, Ind., at Blooming Glen, Pa., April 15. Clyde Melinger, Lititz, Pa., at Allentown, Pa., April 5. Addona Nissley, Puerto Rico, at Kenallville, Ind., April 15. C. F. Yake, Scottsdale, Pa., at Downey, Calif., April 15, and at Upland, Calif., April 22. Howard Charles, Goshen, Ind., at Central, Elida, Ohio, April 5. Perry Yoder, Goshen Seminary student, Indianapolis, Ind., April 20-22.

New members: two by baptism at Rock Hill, Telford, Pa., April 8; two by baptism at Stephens City, Va., Feb. 18; nine by baptism at Hyattsville, Md., April 19; two by baptism at Sunnyslope, Phoenix, Ariz., April 8; two by baptism, four from other denominations, and one on confession of faith at Hopedale, Ill., April 15; one by baptism at Hesston, Kans., April 15; seven by baptism at Warwick River, Newport News, Va., April 8.

One by baptism at Pleasant Valley, Bath, N.Y., May 6; two by baptism at Glen Allan, Ind., April 20; one on confession of faith and six by baptism at Peoria, Ill., April 15; two by baptism at Howard-Miami, Kokomo, Ind., April 22; five by baptism (four from one family) at Providence, Yerkess, Ind., March 11; one on confession of faith at Line Lexington, Pa., March 18.

Eighteen by baptism at Metamora, Ill., April 15; two by baptism at Benton, Ind., April 22; six by baptism at Berea, Alma, Ind., April 20; thirteen by baptism and eight by transfer at Congregational Mennonite, Marietta, Pa., April 15; six by baptism at Leetonia, Ohio, April 15; seven by baptism at Pleasant View, North Lawrence, Ohio, April 8; seven by baptism at Bethel, Oregon, April 22; one by baptism at Lebanon, Oreg., April 22; one on confession at Stuarts Draft, Va.; two by baptism at Downey, Calif., April 8.

## Announcements

Stewardship Conference with John R. Mumaw as speaker at Groveland, Wismer, Pa., May 12, 13.

Dedication of Mountain View Church, Hickory, N.C., May 4-6, with Andrew Hartzler, Newport News, Va.; Harold Fly, Schwenksville, Pa.; and Silas Brydger, Waynesboro, Va., as speakers.

Ellrose Zook, Scottsdale, Pa., at Writers' Conference, Warwick River School, Newport News, Va., May 5.

Lena Graber, Nepal, and Ella May Miller, Heart to Heart speaker, on annual program of Indiana-Michigan WMSA, at Goshen, May 5.

Annual Mennonite Camp Leaders' Workshop at Camp Friedenswald, Cassopolis, Mich., May 4-6.

James Stauffer, Vietnam, at Pleasant Valley, Bath, N.Y., May 20.

Abram Schmitt, Souderton, Pa., in Christian Family Week emphasis, at North Scottsdale and Kingview, Scottsdale, Pa., May 5, 6.

Annual Goshen Seminary Evangelism Workshop, in Chicago area, May 3-6.

Chicago Branch Goshen College Alumni Association at YMCA Hotel Chicago, 4:30 p.m., May 5.

C. F. Derstine, Kitchener, Ont., at Scottsdale, Pa., May 23.

Paul Mininger at Goshen College Businessmen's Dinner, Bloomington, Ill., May 4.

Indiana MYF Summer Convention at Camp Amigo, June 7-9, with a project on June 8—building a picnic shelter.

Visiting speakers of Ontario Mission Board, Kitchener, May 20, 21: Harold Street, Wheaton, Ill., and Howard Charles, Goshen, Ind.

Daniel Kauffman, Scottsdale, Pa., in Stewardship Conference at Martinsburg, Pa., May 13.

GOSPEL HERALD subscriptions, for the first time in our history, have passed the twenty thousand mark. New congregations recently added to the Every-Home-Plan list are:

Leetonia, Ohio  
Salem, Wooster, Ohio  
Holdeman, Wakarusa, Ind.  
Smithville, Smithville, Ohio  
Wayside, Brimley, Mich.  
Line Lexington, Pa.  
Allentown, Pa.  
Deep Creek, Portsmouth, Va.  
Towamencin, Kulpville, Pa.  
Providence, Washington, Ind.  
Bethel, Ashley, Mich.  
Beaverdam, Corry, Pa.  
East Bend, Fisher, Ill.  
Waynesboro, Waynesboro, Va.  
Lyuside, Lyndhurst, Va.  
South Cayuga, Ont.  
Casselman, Grantsville, Md.  
Naim, Ailsa Craig, Ont.  
Brownsville, Oreg.  
Protection, Kans.  
Graud Marais, Mich.  
Latschar, Mannheim, Ont.  
Swamp, Quakertown, Pa.  
Mountain View, Mountain Home, Ark.

Paul and Alta Erb, Scottsdale, Pa., in a conference on the home at Bethany, East Earl, Pa., May 5, 6.

Philhaven Hospital, annual open house, marking tenth year of service, May 3, 1:30 to 8:00 p.m.

Richard Detweiler, Perkasie, Pa., speaking to Mennonite Youth Fellowship at Lancaster Mennonite School, 7:30 p.m., May 5.

Gulf Coast Regional Conference at Crossroads, Gulfport, Miss., May 5, 6.

I-W Peace Conference at Lancaster Mennonite School, with Richard Detweiler and James Stauffer as speakers, evenings of May 4-6.

Annual Sunday-school meeting at Stony Brook, York, Pa., with James M. Shank, Lancaster, Pa., and Paul M. Lederach, Scottsdale, Pa., as speakers, May 12, 13.

Guest speakers of the Allegheny WMSA meeting at Thomas, Hollsopple, Pa., May 5, will be Mrs. B. Charles Hostetter and Mrs. Melvin Lauver.

Annual Bible meeting at Bair's Codorus, Bair's Station, Pa., with Isaac Sensenig, Ephrata, Pa., and Irvin Martin, Mount Airy, Md., as speakers, all day May 6.

The 142-page Proceedings of the 1961 sessions of Mennonite General Conference held at Johnstown have gone out to many congregations requesting them. All ministers should have copies, and they are available for congregational distribution without charge as long as the supply lasts. Address A. J. Metzler, Executive Secretary, Mennonite Building, Scottsdale, Pa.

Correction: Our note in the April 17 issue concerning books nominated for the annual judging by the Indiana University should have included also Virgil Vogt's *The Christian Calling*. J. C. Wenger's *Mennonites in Indiana and Michigan*, and John Howard Yoder's *As You Go* were the other two books named.

Change of address: P. R. Lantz from Wauseon, Ohio, to c/o Mennonite Home, Rittman, Ohio. Aldus J. Wingard from Route 2, Hollsopple, Pa., to Route 1, Boswell, Pa.

## Evangelistic Meetings

Glen M. Sell, Gaithersburg, Md., at Mount Airy, Md., April 22-29. Andrew Hartzler, Newport News, Va., at Hickory, N.C., May 6-13. Clyde Fulmer, Morton, Ill., at Bethel Mennonite, Pekin, Ill., April 8-12. Carl Beck, Japan, at Levittown, Pa., June 7-10. Earl Swartzendruber, Talbert, Ky., at Turpers Creek, Talbert, April 15-22. William R. Miller, North Liberty, Ind., at East Fairview, Milford, Nebr., April 20-29.

Vernon Duerksen, of Grace Bible Institute, Omaha, Nebr., served as music director for the Augsburgers Crusade, Glenwood Springs, Colo.

Paul Brunner, Wooster, Ohio, served as guest chorister in the Brunk meetings, Walnut Creek, Ohio, April 23-28.

Good response is reported from the Augsburgers Crusades at Glenwood Springs, Colo. Evangelist Myron Augsburgers attended the meeting of the National Association of Evangelicals at Denver, and enjoyed a



## Church Camps

Michigan Youth Retreat at Piat Lake, July 23-27.

Harvey Bauman, camp director in 1960, was guest speaker in the semiannual meeting of the Camp Hebron Association held at Salunga, Pa., April 9.

A Program to Improve Congregational Singing by John P. Duerksen at Church Music Conference, Aug. 4-8, Laurelville Mennonite Camp.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**Dear Doctor: I Have a Problem**, by M. R. DeHaan, M.D.; Radio Bible Class Publication, 1961; 378 pp.; \$3.00.

This book is a series of questions and answers about the Bible and its interpretation and application. The questions are taken from the mail that the author receives as a result of his popular "Radio Bible Class." Dr. DeHaan answers 418 questions.

I have found these answers to be based upon inadequate principles of Biblical interpretation. Although the author says that the simplest rule of Bible interpretation is "contextual interpretation" (p. 195), he himself does not hesitate to violate that rule (pp. 176, 177, 315).

The author finds it difficult to understand and explain some of the simpler teachings of the New Testament (pp. 188, 206 f.). And yet he shows astounding understanding of some of the most controversial and highly figurative and difficult passages in the Bible (pp. 96, 177 f., 248-58). On the other hand, I found it almost unbelievable that the author should say that the Bible has nothing to say on the subject of the living relationships of the races with each other (p. 267). He calls interracial marriage "an unequal yoke" (pp. 107, 108). While I do not advocate interracial marriages, I think this is a highly arbitrary use of a Scriptural term (II Cor. 6:14) and I should like to call attention to the "contextual method" of interpretation.

Although he admits that we do not possess the original manuscripts of the Bible (p. 192), he nevertheless rejects the work of textual criticism in specific instances (pp. 6, 217) without comment. He clearly says that it is "much safer to stay by the King James Version" of the Bible (p. 12). He says that the Revised Standard Version has made dangerous changes in the text of the Bible (pp. 13, 14), but he does not say changes from what. Presumably he means that the changes are from the King James Version rather than from the Greek texts.

And yet DeHaan himself does not hesitate to use a different translation from the King James Version when it suits his purpose to do so (pp. 208, 237). He declares that the Scofield Bible is the Bible to be used above all others because of the interpretive notes in that Bible (p. 12).

The answers in this book are often broad generalizations for which there is simply no Scriptural warrant. The author says, for instance, that there is only one form of baptism taught in the Bible, immersion (p. 42). He insists that the Bible teaches cohabitation between demons and women as the foundation for the race of giants mentioned in Gen. 6 (pp. 158-60). This teaching comes from the Book of Enoch and not from the Bible. The author says that man's sinful nature is transmitted through the blood stream (pp. 29, 30) and yet he says that Jesus did not inherit a sinful nature from His mother (p. 96). Didn't Jesus get His blood from His mother? There is no answer given. He declares that the ark of the covenant of the Old Testament was caught up to heaven sometime during Israel's history (pp. 145, 170).

This book defends the eternal security doctrine consistently (pp. 132, 140 f., et al.). The author refuses to explain some verses that contradict the eternal security doctrine on the ground that he does not understand them (pp. 179 f., 197 f.).

I do not find this book sound in doctrine. I consider the time I spent with the book wasted. I cannot recommend it to others. In view of the broadcast from which it springs, I felt I owed the Mennonite brotherhood this rather comprehensive report on a book that has been promoted in ways that our Mennonite homes would receive the promotion.—John D. Zehr.

**I Saw the Light**, by H. J. Hagger; Baker, 1961; 171 pp.; \$3.75.

"I Saw the Light" is a moving, frank, and very illuminating description of the soul struggles of a Roman Catholic priest of Holland, and how he finally came to the conclusion that he should leave Romanism. He was born in Holland, and had a cruel father and affectionate mother. He describes his experiences of study and life in the monastery. The agony of soul which almost wrecked his health is vividly told.

One does not sense a bitterness in the author toward the Roman Church as is often the case in such autobiographies. He even believes that several priests he knew are saved. He has appreciation for some aspects of ascetic life, yet the total darkness, fear, and loneliness is appalling. It took years until he became convinced that the only answer to his need was to leave Catholicism. When fears and nostalgia seized him he always came through with the same answer, to leave Catholicism, despite the costs.

He gives his testimony of what Christ means to him in a chapter, "The Glory of His Presence." This is most heart-warming and shows spiritual understanding. He has included in the book a message for his Catholic friends, and one for his Protestant brothers and sisters. Several letters which

he received from priests are included in the closing chapter. The threats, castigations, and fears which are thrust at the author reveal the techniques used by Romanism to hold its people.

This story reveals the great obstacles that a priest must overcome to leave the Roman Catholic system. We need to pray for those who are struggling today between fear and the leading of the Holy Spirit. This volume should be in our Sunday-school libraries, to help our people understand Roman Catholicism from the viewpoint of one who knows it from the inside and yet did not become bitter and abusive, but followed the Lord until he "saw the light."—Nelson E. Kaulman.

**Beyond Cotabato**, by Curran L. Spottswood; Fleming H. Revell Co., 1961; 256 pp.; \$3.50.

The author of this book, a Methodist missionary to the Philippines since 1946, gives himself to the work at hand, whether it is preaching the Gospel, giving first aid, doctoring the ill, or doing construction work, with such zeal that neither the elements, distance, nor seemingly impossible situations can stop him. He works with many young people who voluntarily serve under extremely difficult situations, serving the primitive Filipino people living in almost inaccessible villages between the rough mountains. The adventure runs high and the events are exciting as the "Flying Parson" climbs into his single-engine plane and penetrates the jungles or rides in a small boat between islands in rough, uncharted water. At no time does the author let you feel the difficulties as being depressive; rather, they are a challenge to bring glory to God. A "must" for those considering relief work.—Ruth King Duerksen.

**Great Evangelical Preachers of Yesterday** by James McGraw; Abingdon Press, 1961; 159 pp.; \$2.75.

This little book gives a short biographical sketch of the lives of each of twenty-four different outstanding preachers from the Jowett. Author McGraw uses an author's time of John Wycliffe down to John Henry prerogative and more or less arbitrarily chooses which of the great preachers of the past he wishes to discuss. He certainly has picked the greatest of the great for treatment in this volume. All of the biographies from the post-Reformation period down to the present are of great English and American preachers.

But this book is not merely another collection of short biographies. In the case of each of these preachers, the author analyzes carefully the characteristics of that particular preacher that made him successful as a pastor and a preacher. These careful analyses are very stimulating to the earnest present-day preacher who honestly strives to improve his own ministry. I have found this book to be a decided help in my own ministry and I can recommend it without reservation to all classes of readers, but particularly to my fellow ministers who are looking for enrichment in their own ministries.—John D. Zehr.



## MOBILIZING OUR RESOURCES

(Continued from page 406)

What has to be developed in our lives, there is no use to condemn people because they do not give enough. We need, more than anything else, to see that our people have constant encounters with the living Christ.

I believe the greatest means of teaching stewardship is to bring our people face to face with the reality of the living presence of Jesus.

### Implications of Discipleship

Furthermore, I believe we need to teach the implications of discipleship. We must speak with courage in asking people to invest their time and their energies for the kingdom of God. We must speak with courage on financial matters. Thompson, in *Stewardship and Theology*, says that whenever one confesses his inability to speak frankly on financial matters it is symptomatic of an inability to speak out on other matters.

We have many devout Christians in our churches—we have many loyal members in our churches—who appreciate the pastor who is bold, who preaches all things of scripture. Yet some of those same dear saints throw up their hands in horror when the pastor begins to talk about Christian stewardship, and Christian giving, and financial matters. Immediately, there is talk of legalism. Not very much is said when one talks about New Testament standards of morality—or in almost any other realm—until when the talk is about New Testament standards on giving, then there is reaction.

I believe we ought to challenge our people to a definite standard in giving. Our approach should be on the assumption that our people *want* to know and to do the will of God. We ought to *act* on that assumption. We ought to be bold and courageous to suggest what we believe to be a standard for our people to follow in Christian giving.

### Planned Stewardship

I think we ought to come to a place in our churches where we make an every-member canvass annually. Some of our churches are beginning to do it. I had the privilege of being with one congregation that has engaged in this endeavor, and was thrilled by the spiritual vitality that was there because of this experience. They went out in teams on Sunday afternoon; went from person to person and home to home, and asked every member how much he could give the next year to the budget of the church—and which activities he could best support, and in what capacities he could best serve.

As we earn today through systematic methods, so we need to spend our money systematically. In this day of highly organized enterprises it seems to me that we are

being called to a more systematic way of giving our resources to the Lord. This is just coming back to Scriptural method. When Gideon was to go against the enemy, he organized his men in companies of one hundred. When Jesus was about to perform the miracle of the loaves and fishes, feeding the five thousand, He asked the disciples to seat the people in companies of hundreds and fifties, and then fed them; and then He told them to gather up what remained, that nothing be wasted.

In this highly organized twentieth century, with so many resources at hand, so much can be left unused unless we carefully organize, unless we very systematically give in order that we might place our all at the disposal of our Lord. It is our earnest prayer that the Spirit of God may bring a stirring among us and throughout our church, and bring about a spiritual awakening that will give evidence of itself in, and may even be preceded by, a real demonstration of mobilizing our resources for the kingdom of God.

## NEAR TO GOD

(Continued from page 403)

world, the love of the Father is not in him." Paul says, "For this cause many are weak and sickly among you, and many sleep" (1 Cor. 11:30). They are not established in the Word. The reason so many Christians are without a testimony is that they have not gone far enough in their Christian experience. Our love for God is measured largely by our obedience to His Word. Jesus said, "If ye love me, keep my commandments" (John 14:15).

Friday, May 11

### When Friends Fail

"Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psalm 41:9).

One wonders, at times, why our own best friends let us down. David experienced a heartache like this. Must we have experiences like this in our day? Must our friends be so fickle? Or do they feel the same way about us? Must we learn to expect disappointments from our best friends? We sing, "Jesus never fails," and it is true. He never does. But how must He feel if we fail Him? Or if we fail each other? Maybe if we served God more faithfully and sincerely day by day, and were true to our own friends, they might not fail us. Life is pretty much what we make it anyway, and a little checking up on our own attitudes might reveal an answer. If friends fail you, check up on yourself first; then try something else.

Saturday, May 12

### Satan and the Demons

"Neither give place to the devil" (Eph. 4:27).

There was not always a devil. We have no record of him in the first two chapters of Genesis, and he and his hosts will be

destroyed before the last two chapters in Revelation. But today he is loose in the world, and it is appalling how much evil he is accomplishing. On a number of occasions he tried to bargain with Christ, but Christ refused to give him a chance. There is no concord between Christ and Belial. II Cor. 6:15. Demons are fearful of Christ's power, and well may they be. They seem to know of their ultimate destruction. They cried, "Art thou come . . . to torment us before the time" (Matt. 8:29)? There is a lake of fire awaiting them, and they know it. Their time will not be long. Certain destruction lies ahead. Were it not for the grace and power of God, there would be "hell on earth." But God, for Christ's sake, is taking care of His own. Praise His holy name.

## SHE HATH DONE

(Continued from page 399)

radio and literature work be curtailed. When the Lord measures our standard of living by the needs of the world, will He agree that we have done all we could?

In recent decades we have stared at swiftly closed doors of opportunity: Tibet, North Vietnam, North Korea, China, and all the other "curtained" countries. We were shocked by the fleeing missionaries of the Congo and have realized the restless throb of other African nations. And now our southeastern neighbors, who we supposed would always be loyal friends, have slammed another door in our face. Furthermore, who will dare predict which Latin-American, African, or Asian country will be next?

If as many nations lose the freedom of evangelism in the latter part of this century as in the first half, where will the missionaries go in A.D. 2000? Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). Is it possible that we have lived in, and to a great extent slept through, the most glorious challenge ever to confront the church? Have we merely lavished the benefits of our ultramodern age for our personal enjoyment? Is the golden light of world evangelism fading into the endless gloom of night?

Last year there were 42,250 Protestant missionaries serving in foreign lands. If this total mission force were sent to the land of India alone, there would still be 9,530 Indians to be won for Christ by each missionary. But scatter them among the searching millions of the world as they are and the task confronting them is beyond comparison. From all Protestant Christendom of North America, only 27,219 could be spared to evangelize the world! Have we done our best?

The cry is heralded: the Lord needs Christian businessmen and professional people. So our talented young people seek



training in many occupations. But where do they go to use their skills? Is the Lord too nearsighted to envision the unlimited potentiality of self-supporting witnesses on the other side of the world? Or perhaps no one would remain to argue and worry about the dilemma of the church! Is the hour too late to awaken to the moan of a perishing world?

If Christ condemned Judas, what will He say to you? If He uses Mary's devotion as the standard of "reasonable service," how will your life compare? If you faced the Master just now, would He be able to say, "She [he] hath done what she [he] could?"

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

Alwine, Ernest M. and Emma May (Yoder), Hollsopple, Pa., first child, Evonne Mae, Feb. 19, 1962.

Blank, Elam and Dorothy (Nolt), Parkesburg, Pa., third child, second son, Andrew Lynn, Feb. 11, 1962.

Burkholder, Paul G. and Lois (Horst), Hagerstown, Md., first child, Gladys Ruth, April 8, 1962.

Christophel, Paul and Flora Jane (Lechlitner), Elkhart, Ind., a son, Randal Eugene, March 30, 1962.

Cocanower, Charles, Jr., and Mabel (Overholt), Elkhart, Ind., second child, first son, Lamar Dean, received for adoption, Dec. 22, 1961.

Eberly, Eugene R. and Janet (Shank), Chambersburg, Pa., second son, Darrell Lee, March 7, 1962.

Freed, Stanley and Grace (Landis), Harleysville, Pa., third child, second daughter, Deborah Joy, April 4, 1962.

Gingrich, Fred and Wilma (Miller), Au Gres, Mich., first child, Darryl Frederick, March 15, 1962.

Groff, Merle E. and Jean (Hershey), Lancaster, Pa., first child, Merle Elvin, Jr., March 7, 1962.

Hershey, H. Richard and Barbara Ann (Hess), sixth child, fifth daughter, Linda Kay, Feb. 21, 1962 (one daughter deceased).

Jutzi, Nelson and Shirley (Ropp), Phoenix, Ariz., first child, Richard James, April 10, 1962.

Kolb, Homer E. and Clara (Moyer), Phoenixville, Pa., second daughter, Joan Lynette, Feb. 21, 1962.

Kreider, Marlin L. and Elsie E. (Hunt), Mt. Joy, Pa., second son, John Michael, April 5, 1962.

Lapp, John A. and Mary Alice (Weber), Harrisonburg, Va., second child, first daughter, Jennifer, April 12, 1962.

Lehman, Ammon and Erma (Hershey), Elizabethtown, Pa., fourth child, second daughter, Janet Marie, April 9, 1962.

Lehman, Chester and Twila (Conrad), Dalton, Ohio, third daughter, Paula Jean, March 31, 1962.

Lehman, David Stanley and Arlene Ann (Schlabach), Kidron, Ohio, first child, Michelle Yvonne, April 13, 1962.

Leichty, David and Carolyn (Yoder), Goshen, Ind., third daughter, Linda Lee, April 5, 1962.

Miller, Harvey and Leona (Miller), Nap-

pance, Ind., eighth child, sixth daughter, Sherri Lynne, April 4, 1962.

Miller, Howard D. and Ruth Anna (Jantz), Jefferson, N.C., second daughter, Carmelita, Jan. 10, 1962.

Miller, Moses M. and Barbara (Miller), Kalona, Iowa, fifth child, fourth son, Llewellyn James, March 14, 1962.

Rohrer, M. David and Velda (Mast), Orrville, Ohio, first child, David Craig, April 7, 1962.

Roth, Dennis and Phyllis (Kremer), Milford, Nebr., first child, Kirk Alan, March 3, 1962.

Schweitzer, Gerald and Gladys (Lyndaker), Upland, Calif., third child, first son, Brent Martin, March 30, 1962.

Stalter, Leland and Mary (Litwiller), Chenoa, Ill., first child, Michael Wayne, Jan. 27, 1962.

Stoltzfus, Nathan E., and Esther (Stoltzfus), Gap, Pa., second child, first son, Leonard James, April 9, 1962.

Stoltzfus, Victor and Marie (Althouse), North Lima, Ohio, second child, Rebecca Joy, April 12, 1962.

Troyer, Doyle and Peggy (Smith), Fairview, Mich., second child, first daughter, Alesia Anne, March 22, 1962.

Troyer, Harry and Rita (Patton), Derby, Colo., fourth child, third daughter, Alicia Ray, Feb. 17, 1962.

Troyer, Milton and Betty (Stutzman), Milford, Nebr., sixth child, fourth son, Stephen John, March 12, 1962.

Wideman, Murray and Pearl (Grove), Stouffville, Ont., first child, Louise Renee, March 11, 1962.

Yordy, James W. and June (Davis), Lyons, Ill., third living child, second son, Jonathan Gray, April 1, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Burckhart — Flory.** — Larry Burckhart, Nappanee, Ind., and Janet Flory, Etna Green, Ind., both of the N. Main Street cong., by Richard Yoder, March 8, 1962.

**Graber — Stichter.** — Tobe Graber, Etna Green, Ind., and Carolyn Stichter, Nappanee, Ind., both of the N. Main Street cong., by Richard Yoder, assisted by Homer North, March 17, 1962.

**Miller — Hershberger.** — Richard Miller, Westover, Md., Holly Grove cong., and Mary Ellen Hershberger, Nappanee, Ind., N. Main Street cong., by Richard Yoder, April 14, 1962.

**Shantz — Hartzler.** — John Shantz and Mrs. Annie Hartzler, both of West Liberty, Ohio, Oak Grove cong., by Nelson Kanagy at the church, March 18, 1962.

**Stalter — Sears.** — Paul D. Stalter, Waldo cong., Flanagan, Ill., and Linda Sears, Willow Springs cong., Tiskilwa, Ill., by Edwin J. Stalter and C. Warren Long at Willow Springs, March 18, 1962.

**Stoll — Swartzentruber.** — Henry A. Stoll, Odon, Ind., and Mary Catherine Swartzentruber, Loogootee, Ind., both of the Berea cong., by Tobias Slaubaugh at the church, Nov. 3, 1961.

**Yoder — Miller.** — Perry Martin Yoder, Blountstown, Fla., and Fannie Miller, Hartsville, Ohio, Conservative Mennonite, Bart, Pa., by Jerry S. Miller at Marlboro C.M. Church, April 7, 1962.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Gingrich, Isaac K.**, son of Jacob and Amanda (Knoll) Gingrich, was born Oct. 3, 1878; died at the Good Samaritan Hospital, ———, Pa., Dec. 23, 1961; aged 83 y. 2 m. 20 d. He was married to Gertie Breidenstein, who survives. Also surviving are 3 daughters (Mattie—Mrs. Irvin Shoemaker, Avon; Edna—Mrs. John Peiffer and Violet—Mrs. Peter Brucker, both of Lebanon), 5 sons (Irvin Poland, Ohio; Russell, Walter, and Lloyd, all of Lebanon; and Earl, Annville), 10 grand children, 14 great-grandchildren, and one sister (Mrs. Mary Umberger, Manheim). He was a member of Gingrich's Church, Annville Pa., where funeral services were held Dec. 28 with Simon Bucher and Sidney Gingrich officiating.

**Hallman, Mrs. Anson**, daughter of Mr. and Mrs. J. E. Shantz, was born at Freeport, Ont. June 3, 1891; died at her home, South Kitchen cr, Ont., Dec. 19, 1961, after a lengthy illness aged 70 y. 6 m. 16 d. She was married in 1918 to Anson Hallman, who survives. Also surviving are 2 sons (Ward, New Glasgow Nova Scotia; and Lyle, Kitchener), one daughter (Jean—Mrs. Benno Barg, Scarborough Ont.), 2 brothers (Ervin B. and B. B., both of Freeport, Ont.), and 9 grandchildren. She was a member of the First Mennonite Church and much interested in all the church activities.

**Kauffman, Eleanor Aneda**, foster daughter of Mr. and Mrs. Melvin Ruth, Phoenix, Ariz. was born Oct. 8, 1940; died from injuries received in an automobile accident near Schoolcraft, Mich., March 31, 1962; aged 21 y. 5 m. 23 d. On Dec. 21, 1961, she was married to Robert Vern Kauffman, of Pigeon, Mich., who survives. Also surviving are a foster brother (Thomas Ruth, Phoenix), 3 sister (Mrs. William Hosinger, Linville, Va.; Mrs. James Martin, Harleysville, Pa.; and Rosa Le Comer, Harrisonburg, Va.), one brother (Donald Comer, Westernport, Md.), and her grandmother (Mrs. Lula Comer, New Market Va.). Mrs. Kauffman and her husband were serving in VS in a hospital unit in Meridian, Miss., under the Conservative Mennonite Mission Board, and were traveling to Pigeon for a long weekend visit with relatives and friend when the accident took place. Funeral services were held at the Pigeon River C.M. Church, April 3, with Willard Mayer officiating, assisted by Titus Bender.

**Lehman, Glenn Walter**, son of Harold E. and Beulah (Kinsey) Lehman, was born at Wellsville, N.Y., Feb. 6, 1959; died at home April 1, 1962, of a congenital heart and kidney disease; aged 3 y. 1 m. 26 d. Surviving are his parents, 2 brothers and 3 sisters (Vernon, Louise, Elaine, Wayne, and Anita, all at home) and his grandparents (Mr. and Mrs. Walter S. Kinsey, Quarryville, Pa.; and Mr. and Mrs. Daniel H. Lehman, Manheim, Pa.). Funeral services were held at the York's Corner Church, April 4, in charge of Ivan Smoker, Alvin Miller, and Irvin Weaver.

**Martin, Hettie Z.**, daughter of John and Mary (Zimmerman) Good, died at the age of 86 at her home, Lancaster, Pa., Feb. 14, 1962, after an illness of 4 weeks. She was married to Solomon M. Martin, who preceded her in death. Surviving are 8 children (Fannie—Mrs. A. B. Burkhart, Lancaster; Sue G., a home; Hettie—Mrs. Lewis Ruppert, Lancaster; John H., Honey Brook; Eli G. and Edna—Mr. Dan Denlinger, Lancaster; Lester G., Dover, Del.; and Clayton S., New Holland), 36 grandchildren, 44 great-grandchildren, 2 great-grea-



randchildren, one brother (Aaron Z., Ephrata), and one sister (Mrs. Lydia Weaver, Bareville). She was a member of the New Holland Church, where funeral services were held Feb. 7; interment in Weaverland Cemetery.

**Martin, Jacob N.**, son of Elam and Elizabeth (Nolt) Martin, was born in Lancaster Co., Pa., June 4, 1894; died at the York (Pa.) Osteopathic Hospital, March 12, 1962; aged 7 y. 9 m. 8 d. He suffered a heart attack, following a hip operation. On Nov. 2, 1916, he was married to Mary Burkholder, who died Sept. 16, 1938. From this union survive children (Norman, Ephrata; Katie—Mrs. David Weaver, Bareville; Harvey, Sheridan; Lizzie Mae, Bareville; Paul, East Earl; Mary, Harrisonburg, Va.; and Anna—Mrs. Martin Berly, Ephrata). On March 2, 1941, he was married to Lizzie Hoover Newswenger, who survives. Also surviving are 5 stepsons (Peter, Lincoln; David, Lebanon Co.; John, at home; Adam, Bird in Hand, Pa.; and Luke, Witmer), 3 grandchildren, one great-grandchild, and 3 brothers (Noah and John, Ephrata). He was a member of the Groffdale Church, where funeral services were held March 15, in charge of Joseph O. Weaver and Phares Martin.

**Mellinger, Stella M.**, daughter of Martin and Lydia A. (Harnish) Rudy, was born near Strasburg, Pa., June 14, 1921; died at the York (Pa.) Osteopathic Hospital, Jan. 28, 1962; aged 40 y. 7 m. 14 d. On Nov. 12, 1941, she was married to Chester C. Mellinger, who survives. Also surviving are 5 daughters and 3 sons (Ruth Ann, Helen, Edna, Florence, Esther, Paul, John, Ronald, and Mervin, all at home), her mother (Lydia A. Rudy, Strasburg), one sister (Ethel J. Rudy, Strasburg), and one brother (Harry, Strasburg). One infant son preceded her in death. She was a member of the Hess Church. In 1951 the family moved to York County, where they are assisting in the work at Kralltown Mennonite Church. Funeral services were held at the only Brook Church, Feb. 1, in charge of John C. Rohrer and Richard Danner; interment in Hess Mennonite Church Cemetery.

**Olesh, Debra Joy**, stillborn daughter of Eve and Edna (Gettle) Olesh, Bethel, Pa., is born March 26, 1962. Surviving, besides her parents, are one brother (Jonathan) and two sisters (Rebecca, Lydia, Judith, and Ruth Ann). Graveside services were held at the Eckville Mennonite Church Cemetery, with Irvin Shank in charge.

**Reiff, Susanna E.**, daughter of Joseph and Susanna (Horst) Eshleman, was born Dec. 31, 1911; died March 12, 1962, at the home of her daughter after a lingering illness; aged 90 y. 9 m. 9 d. She was a member of the Miller Mennonite Church. Surviving are one daughter (Katie—Mrs. Martin W. Showalter, Hagersville, Md.), 4 grandchildren, and 14 great-grandchildren. One great-granddaughter preceded her in death. Funeral services were held at the Paradise Church, March 15, in charge of Samuel L. Martin, Irvin Shank, Moses E. Horst, and Moses K. Horst.

For five hundred years the white race has enjoyed supremacy and has held the responsibility for helping the colored peoples escape their hunger, but instead of concentrating their resources on this problem they are continuing an armaments race which long ago lost all meaning, and are making futile attempts to hold on to their colonies.—Martin Niemöller.



## ITEMS AND COMMENTS

### BY THE EDITOR

The Christian faith is more widely accepted today than it has ever been, according to Kenneth Scott Latourette, famous church historian. Writing in *Christianity Today*, March 2, he takes issue with observers who characterize the present era as post-Christian or post-Protestant. "It is true," he says, "that the world contains more non-Christians than at any previous time, but that is because of the population explosion of the past two or three centuries."

\* \* \*

Construction of two 100,000-watt transmitters with specially built antenna systems which will beam programs from Ethiopia to most of Africa, the Middle East, and Southern India, is now under way. The new radio station, to be known as "Voice of the Gospel," is owned and operated by the Lutheran World Federation. Several American denominations, in co-operation with the Near East Christian Council, are participating in programming.

—Sunday School Times.

\* \* \*

East Germany, according to a Reuters' dispatch in the *Reporter*, has taken a stern line against conscientious objectors. The president of the Supreme Court said conscientious objectors were "supporting the enemies of peace" and would be imprisoned. There has been an outcry from pacifists, who say they would rather go to jail than serve in the army.

\* \* \*

Britain's Royal College of Surgeons reported on March 7, after a two-year study, that cigarette smoking may be a contributing cause of death from a number of diseases besides lung cancer. Some of their findings are: cigarette smoking is the most likely cause of the recent world-wide increase in deaths from lung cancer; the habit probably increases the risk of death from coronary heart disease, particularly in early middle age; it may be partly responsible for tuberculosis deaths among elderly men. Twenty thousand men in Britain died of lung cancer last year, and deaths of women, 3,000 in 1961, are increasing.

\* \* \*

Prime Minister E. C. Manning of Alberta has proposed that Christians start an all-out effort to convert Russia's Nikita Khrushchev through prayer. "It is as easy for God to deal with Khrushchev in Moscow as it was for Him to regenerate Paul on the road to Damascus," he said.

\* \* \*

Plans to create a new "Christian Committee for Service in Algeria" have been announced by a group of religious agencies convened by the World Council of Churches. The committee will serve as a co-ordinating body for relief and rehabilitation programs in Algeria after a cease-fire there.

Among the agencies represented at the meeting were the Lutheran World Federation, the Brethren Service Commission, Mennonite Central Committee, the World Alliance of the YMCA and the YWCA, the American Friends Service Committee, the United Presbyterian Church in the U.S.A., and four British, German, French, and Swiss religious organizations. The International Red Cross is also preparing to extend aid services to the Algerian refugees.

\* \* \*

Racial barriers at Wake Forest Baptist Church in Winston-Salem, N.C., have been removed by an overwhelming vote of the 600-member congregation. Located on the campus of Wake Forest College, the church ministers to students of that Southern Baptist institution.

\* \* \*

U.S. Protestant churches now maintain nearly 28,000 missionaries over the world, almost double the number of a decade ago. The support of U.S. missions abroad now totals over \$170,000,000 a year, an increase of 30 per cent in the last four years.—*Between the Lines*.

\* \* \*

Congress has adopted a bill which would make the death sentence discretionary upon conviction of first-degree murder in the District of Columbia. This federal district is the last jurisdiction in the United States in which the death sentence is mandatory upon conviction of murder. The Senate rejected an amendment to abolish capital punishment in the District of Columbia. This amendment was sponsored by Senator Wayne Morse, who said on the floor that he has strong religious convictions on the subject.

\* \* \*

A Pocket Testament League team which visited Colombia was amazed when local theater owners offered the use of any of their theaters for student meetings, and the largest Catholic auditorium in the city was offered without charge. The Pocket Testament program is being vigorously pushed in South America; more than a half million copies of the Gospel of John in Spanish were distributed in Peru recently.

\* \* \*

The Family Service Association of America cites the breakdown of the family as America's first problem. The following facts are given as illustrations. The juvenile delinquency rate has tripled since 1940. The illegitimacy rate has tripled since 1938. Divorces have increased seven times in the last one hundred years.

\* \* \*

When a telephone pole fell on his car during a storm, according to *Time* magazine, a citizen of Florin, Pa., sued the Columbia Telephone Company for damages. The defense of the company was that the



accident was an act of God. A justice of the Pennsylvania Supreme Court said, "There is something shocking in attributing any tragedy or holocaust to God."

\* \* \*

The Christian and Missionary Alliance has the unique distinction of having almost twice as many members overseas as it has in the United States. This denomination is 75 years old. It has 68,000 members in this country and 130,000 overseas. The Alliance was founded in 1887 by A. B. Simpson, who challenged a group of Christians to "lead a life of separation, simplicity, and sacrifice in a time marked by extravagance, ease, and comfort." They gave missions priority and now have one member in 75 serving overseas as a missionary. Giving for missions in the Alliance amounts to about \$60 a year per member.

\* \* \*

The president of the Regional Council of the Reformed Church in Algeria has told congregations that identification of the cause of "French Algeria" or Algerian independence as "Christian" is contrary to Christ's teachings and Scripturally unjustifiable. He said that no Christian, regardless of his role in the struggle, can claim "divine authority" for his motives or actions. His letter calls upon the congregations "to manifest His salvation to others; namely, the love which is stronger than hate, the confidence which is stronger than despair." Christians must be ready "if necessary to lay down their own lives in order to stem the tide of contempt for man, of racial hatred, and of blind violence." In Paris the Federation of Protestant Churches said in a message that Christians should manifest "solidarity with everyone who is the victim of disorder and suffering, should be indefatigable in practicing the reconciliation of all men." It was suggested that Protestants should give up one meal a week as a means of supporting their intercession for peace.

\* \* \*

Plans have been endorsed for a new official denominational journal of the Evangelical United Brethren Church. It will be called *Church and Home* and will replace the two current publications, *The Telescope Messenger* and *Our Home*.

\* \* \*

Communists are distributing more literature than Christians, according to an official of the American Bible Society. He said the Soviet Union distributed about 100 million volumes of the writings of Premier Khrushchev in noncommunist countries last year. Bible societies distributed about 35 million copies of the Scriptures and other groups distributed 25 million copies or portions.

\* \* \*

"Turncoats" was one of the milder terms applied to Baptists by the Moscow radio in a broadcast which, it said, was prompted by numerous letters from listeners who wanted "to learn all about the Baptists." After outlining Baptist beliefs, the broadcast declared that Baptists everywhere are controlled from Washington, D.C., where the World Baptist Alliance has its headquarters. The speaker urged his listeners

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to read a newly published book entitled, *We Were Baptists*, which he said was written by men who left Baptist groups in the Soviet Republic. "The book speaks of the difficult life, of the ugly customs in Baptist parishes, and warns the Soviet people against Baptist preachers. 'Do not repeat our mistakes,' they say. 'Baptist teachings cause only harm to people. They draw people toward darkness. Happiness must be built on earth, not by prayers, but by honest work.'"

\* \* \*

Frank Stagg, a professor in the New Orleans Baptist Theological Seminary, says, "It is a wicked act of falsification to put the Bible on the side of racial segregation and discrimination." Addressing a race relations conference, sponsored by the Baptist General Convention of Texas, he stressed that the Bible "contains no commandment of God bearing on interracial marriage or race as such." The Bible, he said, "contains no moral issue in that regard. Its concern is that marriage be congenial to one's proper relationship with God." He added, "The myth of racial purity vanishes before honest reading of the Bible. Jesus challenged segregation and discrimination where He met these evils: between Jews and non-Jews, between the self-styled righteous people and those called sinners."

\* \* \*

Evangelist Billy Graham has announced that he plans to spend about two more years in crusades in the world's major cities and then devote his attention to college campuses. "The battle I see emerging today is at the university level," Dr. Graham said. "We don't find communism making great inroads with the masses, but with the intellectuals." He declared further that "the struggle for the minds of men is going to be decided in the halls of learning throughout the world." In a speech at the University of North Carolina he said he finds a "great religious curiosity on the campus which was not apparent a decade ago."

\* \* \*

Resentment against Christians in Pakistan has resulted from the proposed production of an Italian-American film on the life of the Prophet Mohammed. Cause of the resentment is a Moslem belief that photography is a deadly sin, akin to idolatry.

Orthodox Moslems hold that it is sacrilegious to publish a painting of the Prophet Mohammed, the founder of Islam. The government-controlled *Pakistan Times*, of Lahore, has warned that production of the film might lead to a violent reaction against the Christian West.

\* \* \*

There was no *matzoh* available for Moscow's Jews during the Passover festival. The government has banned the baking of the traditional unleavened bread. It was not immediately known whether the ban on *matzoh* was directed specifically against the Jews, or just part of the communist regime's antireligious campaign. The traditional Russian Orthodox Easter cake, known as *kulich*, was not available in state-operated bakeries this year. The sale of *kulich* was assailed last year by Soviet newspapers which charged that a religious item was being sold under the name of "spring cake." In past years *matzoh* was prepared by government bakeries. Jews also baked *matzoh* privately for sale, but this practice has since been banned by the government.

\* \* \*

An interesting challenge to infant baptism came in the Church of England House of Laity when one of the members attacked the practice of indiscriminate baptism. He felt that with this method the church is building on a foundation of nominal membership. He thought baptism ought to be a sacrament and not a charm. The House however, confirmed the rule that Anglican clergy shall baptize all who come, regardless of age.

\* \* \*

A House of Encounter was dedicated at Coventry, England, on April 13. This is a social center constructed by West German Christian volunteers to atone for the Nazi atrocities on Coventry and other English cities.

\* \* \*

The Revolutionary Council in Burma has banned beauty contests and horse racing as being incompatible with Burmese Buddhist culture. Beauty contests have been described as indelicate and horse racing, it is believed, inspires gambling in a country where Buddhists regard gambling as a cardinal sin.



# Gospel Herald



*Couples who really put the Lord first in all things  
will work things out together.*

TUESDAY, MAY 8, 1962  
VOLUME LV NUMBER 19

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## "Husbands, Love Your Wives"

By Philip E. Howard, Jr.

Think back to the days when you were engaged. You held her coat for her, and if you traveled by car, you opened the door and helped her in. Though it was not really necessary, you took her arm as you crossed the street, just because you loved to touch her. Go back even further than that, and think how exceedingly careful you were during your courting days to make a good impression. You dressed neatly and as well as you could, and you were careful in your conversation. When you had meals in her home, you were courteous to all the family and very correct in your behavior. When you were separated, you looked forward eagerly to the time when you would be together again. You devoured every one of her letters and then read them over again. And in the early days of marriage, how sweet and fresh and wonderful it all seemed!

How is it today? You have been married for five, ten, twenty, thirty years, or even longer. Perhaps she has borne you several children. You cannot recapture the rapturous thrill of the engagement or the first weeks of marriage. But are you still courteous and thoughtful, still anxious to please her; or do you just take everything for granted, and allow yourself to be sullen, short in your words, and even boorish? Some men do, both young and old. They act as if they thought, "Well now she's mine and it doesn't make any difference how I act."

This ruthless unforgivable attitude is not, unfortunately, limited to non-Christians, but is found even among Christian men. Who can tell the mental anguish that many, many wives endure within the privacy of their own four walls? What harsh words they hear, what bursts of temper they witness, and then keep them hidden from the public ear and eye! Could the old saying be true of you that "familiarity breeds contempt"?

Do you enjoy your children, or do they continually get on your nerves? Of course they have their trying ways, coming from the old Adam; but certainly they say and do many winsome and heart-warming things. Doubtless God has made them so that they say things in quaint and unusual ways, for the amusement, comfort, and diversion of their parents in this life that has trouble enough. But if you notice only their bad points, and generally leave all their care and discipline to your wife, stop and think who was responsible for them. You were. Think of *her* discomfort for as many times nine months as you have children, of her labor and travail at their birth, of the sleepless nights afterward, and the months and years of constant, careful attention she had to give each one. You asked your wife to marry you and started the train of circumstances that have grown into your home.

There are some men who make life miserable for their wives, and then have the gall to quote Scripture: "Wives, submit yourselves unto your own husbands. . . . For the husband is the head of the wife . . ." (Eph. 5:22, 23). But those words are addressed to the wives rather than to the husbands. Let them read further and take to



# Monument

(Lecture of a Palestinian Guide)

BY CLYDE BURKE

"This ring of stones marks off the place  
A nameless harlot found God's grace.  
When pious Anger thought it meet  
To occupy the judgment seat,  
With lofty mien and manner grand,  
A stone of Justice in each hand.

"The Master, with His gentle hand,  
Wrote, lucidly, upon the sand:  
'Let him who never had a sin  
For God's pure eyes to see, within. . .'  
Each man looked at his soul, alone,  
Each hand then quietly dropped its stone.

"When subdued Anger lost its mask,  
The Saviour raised His head to ask:  
'None to accuse thee as before?  
Then go thy way, and sin no more.'  
This ring of stones marks off the place  
The nameless harlot found God's grace."  
Sarasota, Fla.

heart this command and heaven-high standard: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (verse 25). That is work for a lifetime, for which God can give the needed grace.

A Christian husband and wife should be a team. There is a story of a newly wed groom who asked an irrelevant question, and his bride who, under the circumstances, gave a very good answer. "There's one question I want to get settled right away," said he. "Who is to be boss in this family?" She replied, "You'll be happier if you don't know." The Apostle Peter set the standard when he said they are "heirs together of the grace of life; that your prayers be not hindered" (I Pet. 3:7). It is true that the Scripture also says that "the husband is the head of the wife" (Eph. 5:23); but this is not a license for the husband to be domineering and unkind. Couples who really put the Lord first in all things will work things out together, keeping the right balance. The Christian wife who can trust her husband will gladly submit to his decisions, and he will try to lead in a loving and considerate way. His attitude should be that which is expressed in this old couplet:

Once my sweetheart, now my wife;  
Once my wife, always my sweetheart.

Nothing occurs in Scripture without good reason. So it must be with Col. 3:19, "Husbands, love your wives, and be not bitter against them." Especially is this admonition needed as couples grow old. Doubtless many a husband has been caused to stop and think by a quaint question on the toll booth at the Morgantown exit of the Pennsylvania Turnpike: "Did you kiss your wife this morning?"

Church weddings are wholesome affairs, not only for the bride and groom, but for the older couples who attend. It is a good thing to recall one's marriage vows. The husband has said yes to this serious question: "Do you solemnly promise, before God and these witnesses, that you will love, honor, and cherish her; and that, forsaking all others for her alone, you will faithfully perform to her all the duties which a husband owes to a wife, so long as you both shall live?" It is well that he remember this from time to time.

It is doubtful whether there is anything finer in English Christian literature on the creation of woman than Matthew Henry's comment on Gen. 2:21, 22:

"The woman was *made of a rib out of the side of Adam*; not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved. Adam lost a rib, and without any diminution to his strength or comeliness (for, doubtless, the flesh was closed without a scar); but in lieu thereof he had a help meet for him, which abundantly made up his loss: what God takes away from His people He will, one way or other, restore with advantage. In this (as in many other things) Adam was a figure of Him that was to come; for out of the side of Christ, the second Adam, His spouse the church was formed, when He slept the sleep, the deep sleep, of death upon the cross, in order to which His side was opened, and there came out blood and water, blood to purchase His church and water to purify it to Himself."—Copyright by *The Sunday School Times* and used with permission.

The primary evangelists of the church are none other than its laity. The layman is thrust out into the world, into factory and office, each and every one called to be an apostle and a witness to the Gospel.

—T. O. Wedel.

# Our Readers Say—

I feel constrained to add a word to the responses to the article, "Are Mennonites an Ethnic People?" (Jan. 30) by Roy Koch. I believe I can speak from a point of view not often expressed, but that is surely real to a good many of us who have come into the church from another denominational background.

I think I would truly be disappointed if I did not have frequent opportunities to reveal that I was not born in the Mennonite tradition. I have found this one of the most rewarding means of giving testimony that I have ever experienced.

Each time I meet a new group of Mennonites I eagerly await the inevitable question. It comes in many forms. Someone may ask, "And where was your home?" I love to say, "Southern Illinois," and wait to see if he will have the courage to go on to the next logical query. Sad to say, some have been embarrassed by reproof in this area and in that case the questioner will quickly change the subject. Then it is up to me to find another way to get it back into the conversation.

Sometimes I am asked, "Are you one of the \_\_\_\_\_ sisters from \_\_\_\_\_?" Or someone asks outright, "What was your maiden name?" His startled look or exclamation at my response is just the cue I am waiting for to give my testimony as to how the Lord led me into this church.

Once, soon after coming to this community, a Mennonite brother in the street near our home spoke to me in Pennsylvania Dutch. He was surprised when I answered in English and told him I could not understand him. There followed a precious moment of sharing and rejoicing in the warmth of both belonging to the same Lord from very different backgrounds and traditions.

I dare to believe that the questions of my Mennonite brothers and sisters are prompted by genuine interest. I should hope each one would take a bit of encouragement from the fact that here is one to whom the Lord spoke in a very special way and said, "This is the way, walk ye in it."

The fact of my being from the "outside" is of inestimable value in dealing with others of non-Mennonite persuasion. As soon as I introduce into the conversation the truth concerning my background, the door to deeper sharing swings open. Others feel free to ask many questions concerning why we believe as we do. I find I can give an interpretation of our faith and practice from a fresh approach that many "second-generation" Mennonites could not give.

If I am not embarrassed by the fact that the Lord has led me from one denomination to another (or from a non-Mennonite family into the Mennonite Church), why should my brothers and sisters be embarrassed to learn this fact in a very natural way?

Please, dear brothers and sisters of the Mennonite Church, don't stop asking me my maiden name. And please don't be embarrassed by your own honest curiosity as to how I found this way of serving the Lord.—Mrs. Allen J. Schrock (formerly Doris Reynolds) Goshen, Ind.

(Continued on page 435)

## GOSPEL HERALD

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## Alcohol and Tobacco

The annual Christian Community Relations Conference this year, held at Goshen College, devoted itself to Education on Alcohol and Tobacco. The conference was sponsored jointly by the General Conference Committee on Economic and Social Relations, the Mennonite Community Association, the Commission for Christian Education, Mennonite Publishing House, Mennonite Medical Association, and our several colleges. The meeting was open to all, and was attended by physicians, educators, ministers, editors, students and other interested persons.

Resource persons were a pathologist, two professors who have specialized in this area, and an officer who has specialized in detecting the drinking driver.

Paul M. Lederach reported a survey of what our Mennonite literature has said against smoking and drinking during the last five years. Howard H. Charles read a valuable paper on "Biblical Teaching and the Alcohol Question."

This was the first church-wide attempt to state the facts about the effects of the use of tobacco and beverage alcohol, and to consider the moral and ethical implications of that use.

It became clear that we do not have a clear picture of the situation in the Mennonite Church, for there has been no study to date of Mennonite practices and attitudes. Years ago drinking and tobacco were common, but years of preaching and teaching created a conscience and many of our members became teetotalers against both alcohol and tobacco. Abstinence is written into church requirements in many areas. This has become one of the ways in which separation from the world has been expressed.

But our separation ethics are being challenged these days on many fronts. Mass media bombard our homes with advertising. As our increasing urbanization multiplies our social contacts, the temptations of the conventional assail us. Many of our businessmen find themselves in drinking company, and our young people are swept into smoking by social pressure. There is an impression that our standards are breaking down and that social drinking and cigarette smoking are on the increase.

We needed this conference to help us face up to the evils of these habits. We saw and heard the mounting evidence of the relation of cigarettes to lung cancer, which is

increasing rapidly, and had to ponder the evil of this slow suicide. We were shown the relation of drinking and heart ailments. We saw how social drinking leads to alcoholism. We saw the new dimension of the alcohol problem in this day of automobiles. As Christians we had to acknowledge the responsibility of influence. We saw how the principles of the Scriptures lead us away from these harmful addictions.

The conference was a good beginning, but only that, in building a conviction against these evils, and in projecting a program of teaching against them. Biblical teaching must be thought through and applied if these are to be more than social questions. The problems must be analyzed in an acceptable way. We must come to grips with effective solutions. It is not enough to say that we must have more writing and preaching and teaching. We must know what to say, or we had better keep still. It was clear in this meeting that the traditional temperance teaching does

not speak to our times. We need some new approaches to the problem.

Findings of the conference are being written, which should point the way to what must be done. The Biblical basis must be set forth. We hope to produce a pamphlet which will do this. The scientific phases must be presented with incontrovertible evidences. The Christian attitude must be grounded, not in legalism or asceticism, but in true moral responsibility. Probably we should have a General Conference statement of position. Effective materials and methods of education must be made available for our young people in school and in MYF. The stewardship aspects of the problem must be made clear.

It is to our shame that tobacco-growing on Mennonite farms contributes to the cigarette evil, and is well known to the public. It should be to our alarm that there is so much apathy concerning these great evils, and so much tolerance in our attitudes. It is to be hoped that we can speak out clearly on these matters, and regain the convictions we have lost. We must become known as a holy people who consider it wrong to guzzle beer or to puff tobacco smoke. And we must enlist in the battle against these evils that threaten our national well-being.—E.

## The Forgotten Cross

### Guest Editorial

In an essay awarded the George Washington Honor Medal by the Freedom Foundation of Valley Forge, C. Calvin Herriott quotes part of a message to Christians in the French communist paper, "Poix et Liberté." It has some interesting comparisons between the attitudes of Christians and of communists:

"The Gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy. All the same, it is we who will finally beat you. We are only a handful, and you Christians are numbered by the million. But if you remember the story of Gideon and his three hundred companions, you will understand why I am right.

"We communists do not play with words. We are realists, and seeing that we are determined to achieve our object, we know how to obtain the means. Of our salaries and wages we keep only what is strictly necessary; and we give the rest for propaganda purposes. To this propaganda we also consecrate all our free time and part of our holidays.

"You, however, give only a little time and hardly any money for the spreading of the Gospel of Christ. How can anyone believe in the supreme value of this Gospel

if you do not practice it, if you do not spread it, and if you sacrifice neither time nor money for it?

"Believe me, it is we who will win, for we believe in our communist message and we are ready to sacrifice everything, even our life, in order that social justice shall triumph. But you people are afraid to soil your hands."

My purpose in quoting this statement is not for a moment to subscribe to its prediction of ultimate victory for international communism. Such a prophecy reckons without the most important factor of all, the power of God, and His sovereign control of human history. It is rather to point up the stark contrast in attitudes between the dedicated communist and the average church member.

The Gospel is a much more powerful weapon for the renewal of society than is the Marxist philosophy, for it is the power of God unto salvation to every one who believes. The problems Christianity faces in its life-and-death struggle with evil do not concern its message or the faith on which it rests. Our weakness is with ourselves: our softness, our sophistication, our reluctance to sacrifice.

And this despite the fact that the su-



preme symbol of our holy faith is the cross. True, we readily accept the message of the cross as the hope of our redemption. We look to it as the supreme evidence of the love of God. We see in it and the Christ who hung upon it the basis of forgiveness and cleansing from sin. But we leave it standing "on a hill far away," or at best atop our churches, or worn on the lapels of our coats.

What we willingly forget is that the cross has a place in our own lives. It was never meant that Jesus should bear the cross alone. True, He alone could bear away the sin of the world. He alone could atone for human iniquity. He alone could provide reconciliation to God through the blood of His cross. But

*There's a cross for ev'ry one,  
And there's a cross for me.*

This is the cross of discipleship, of self-identification with Christ and His followers. "Whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27).

It is the cross of death to sin, of sanctification by Christ and His Spirit. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6).

And it is the cross of dedication to the purposes of God in this world, of service for Christ and those for whom He died. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Alas, "The children of this world are in their generation wiser than the children of light" (Luke 16:8). The communists know that they cannot succeed apart from a kind of dedication that demands the giving freely of money, strength, and time. They are willing to devote their incomes except for a bare subsistence and "consecrate all our free time and part of our holidays" for the sake of spreading their ideology. Can we love our Master less than the communists love Marx?

Let us hear it again: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

So "when the fulness of the time was come" (Gal. 4:4), God sent forth His Son to die on Golgotha's brow that man might be enabled in a new way to find forgiveness. For when we view the cross closely, we see that the cross was not merely man's method of silencing the lips of the One who had claimed, "I am in the Father, and the Father in me" (John 14:10), but was also God's method of providing forgiveness.

To be sure, all mankind was involved in this despicable act at Calvary, for sin nailed Him there, and "all have sinned, and come

short of the glory of God" (Rom. 3:23). All of the sins of all mankind did indeed nail Him there.

But man in all of his ability to conjure evil could not have sent Christ to the cross had it not been in God's design, had not God planned it. But God out of His great love for sinful mankind did plan the cross, and Christ is the "Lamb slain from the foundation of the world" (Rev. 13:3). So when we view the cross closely, we must conclude that it was not only an expression of man's sin at its worst but also of God's love at its highest.

The cross was not merely an example for us, as some have asserted. Nor was it accidental. It had a definite purpose, and that purpose was that through the death and resurrection of our Lord and Saviour, Jesus Christ, it became possible for man to experience the joys of sins actually forgiven and complete reconciliation with God. The whole affair at the cross centered in forgiveness and redemption, in providing a way of escape from sin's bondage. Paul says concerning the cross, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:8, 9). Again he says, "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13); and again, "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14). The cross had as its center forgiveness and redemption.

Thus it is significant that the first words from the cross were words of forgiveness.

For forgiveness and redemption were what the cross was all about! Praise the Lamb for sinners slain!—W. T. PURKISER, in *Herald of Holiness*.

## From the second bench

### The Tide

I have often watched the tide raise and lower the level of the salt water every thirteen hours. This has made quite an impression on me.

I don't like to see a "tidewater Christian," the kind that comes, comes, comes for a while and then goes, goes, goes, like the tide that leaves the shore bare and sometimes smelly besides because of the refuse left behind.

And you can count on the tide being later and later each day, an hour or so later, and even that tardiness is variable. And the "tidewater" Christians, the later, later, later kind, don't usually help praise God with the first stanza of the "opening" hymn nor with a silent prayer before that hymn is announced.

Give me the "Mississippi River Christian," the kind that just keeps steadily rolling along, always going in the same direction, receiving always but always giving too the kind of Christian that turns the wheel of industry steadily, ready for service and on time for the services at the churches too always ready to do what there is to do, now not later. Brother, please don't be an up and down, in and out, back and forth, late and later "tidewater Christian."

## Our Mennonite Churches: Blainsport



The Blainsport, Pa., Mennonite Church was begun in 1926 as a mission station of the Eastern Board in the old Swamp Union meetinghouse (1865) two miles west of Blainsport, Cocalco. In 1947 the present building was erected near Blainsport. The membership is 11. Wilmer M. Eby and his son John serve as ministers. The deacon is Levi G. High.



# The Dynamics of Mother-Love

By Eugene Garber

From the popular lectures of Sam P. Jones comes the following beautiful myth:

One calm, bright, sunshiny day an angel stole out of heaven and came down to this old world, and roamed field and forest, city and hamlet; and just as the sun went down he plumed his wings and said, "Now my visit is out, and I must go back to the world of light, but before I go I must gather some mementos of my visit here." He looked over into a beautiful flower garden and said, "How lovely and fragrant these flowers are." As he plucked the rarest roses, he said, "I see nothing more beautiful and fragrant than these; I will take them with me."

But he looked a little farther and there saw a little bright-eyed, rosy-checked babe, smiling into its mother's face, and he said, "Oh, that baby's smile is prettier than this bouquet; I will take that too."

Then he looked just beyond the cradle, and there was a mother's love pouring out like the flow of a river toward the cradle and the baby, and he said, "Oh, that mother's love is the prettiest thing I have seen on earth; I will carry that too."

With the three treasures he winged his way to the pearly gates, and said, "Before I go in I will examine my mementos." He looked at the flowers, and they had withered; he looked at the baby's smile, and it had faded away; he looked at the mother's love, and there it was in all its pristine beauty and fragrance. He threw aside the withered flowers and the faded smile, and winged his way through the gates, and called all the hosts of heaven together, and said, "Here is the only thing I found on earth that would keep its fragrance all the way to heaven—a mother's love."

The purpose for this discussion of mother-love is threefold: first, to help people to see and to thank God for what mother-love has done for them. Second, to help mothers envision the power vested in them in this mother-love. And third, to encourage mothers to be aware that Satan is trying to subjugate mother-love.

## The Extent of Mother-Love

When it becomes known that a home will have a new member in the form of a baby, mother-love is already in evidence. Even before the great event of the birth takes place, the mother is making loving preparations. Her thoughts are often on her baby-to-be and she is already concerned about the welfare of her child. Then when the child is born or when it becomes of age, this mother-love does not cease to operate. Until that child dies or the mother dies, mother-love is operative.

But mother-love is not only seen in the higher forms of God's creation. A farmer will use utmost care in handling baby pigs, lest the squeals of the infant bring the

mother in a rage to defend her young. A hen will pick the hand of the person who reaches under her to gather the eggs. When she does this, it is the mother-love within her which is operating in protection of the young chick which perhaps has not started to develop yet in the egg. A mother bird will fake a broken wing if a potential enemy gets too close to her nest hidden in the grass, so he will follow her and leave the nest site. And there is nothing more dangerous than a mother bear defending her cub.

Yes, throughout God's creation, man, bird, and beast have this inherent mother-love present.

## Source of Mother-Love

Now, how did mother-love come into existence? We have already partly answered this question. It is the gift of God.

Before time as we know it, before the world in all its beauty and wonder came into existence, God in His infinite mind saw the potential of dynamic mother-love. That is why He vested all created creatures with this phenomenon. How else could it be explained?

We would surely agree with the one who once said, "In heaven a wondrous work was done when God gave man a mother." Another has said, "An ounce of mother is worth a pound of clergy."

## Purpose of Mother-Love

Now just what was God's purpose in bestowing this mother-love? As it is operating in the world, what does it do? First of all, mother-love is a revelation of our heavenly Father. Seeing it in operation helps us to understand what God is like. A young child's first impression of what God is like without doubt forms as he sees this mother-love in operation.

Two men were walking over a vast stretch of charred ruins after a fire had swept over a prairie. They came across a prairie hen in a sitting position, charred black and dead. The one man gave her a kick in passing, rolling her over; whereupon, away scampered twelve lively little chicks. Though the life of the mother was lost, the lives of her babies were spared.

One is reminded of the word of Christ Himself as He looked over Jerusalem and wept, saying, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Surely mother-love is a divine revelator. But beyond this, mother-love both as it reveals God to man and as it operates in the

lives of Christian mothers—is a powerful force in bringing mankind to Christ. A Christian mother's love for her children's physical and spiritual well-being helps her lead them to the Lord and into a knowledge of God's will for their lives. True it is, that many sons and daughters of Christian mothers have strayed, but countless numbers of them have returned to the fold as a result of the memories of mother-love.

There are at least three things which characterize mother-love which a son or daughter can never forget: a mother's constant desire to protect her children against anything that would do them harm; her ability to overlook faults, and her admonitions. It was this element of mother-love of protection plus Joseph's vision which caused Joseph and Mary to rise up and flee into Egypt to save the life of Baby Jesus. This became of prime importance. Nothing else mattered but to save His life.

It is mother who, even when her boy has landed in jail and is at odds with society, can overlook his mistake and again place her utmost confidence in him. It is mother-love that permits a mother to overlook failures, peculiarities, and foolishness, and lead her children on, drawing out the very best that is in them.

Children cannot forget the times mother protected, overlooked, and admonished, and these are the things that bring them back to God when they stray away. These are the things that lead them to Christ in their youth, having discovered eternal values through mother-love.

## Mother-Love in Operation

Now on a more practical application level, how does this dynamic force which God has created in mothers operate in a Christian mother? Mother-love leads a Christian mother to be concerned more with beautifying the inside of her child than the outside. Mother-love takes her to her knees often in her prayer closet lifting up her child to God. Mother-love causes many mothers to "wait up" until all the children are in. A Christian mother provides happy, secure environment for her children. She provides leisure-time guidance. She sees to it that her children are educated in the Word of God and the school of God. Mother-love in a Christian mother prompts her to be concerned about her child's playmates and his reading materials. It prompts her to develop conviction in children against that which destroys character. It prompts her to help her offspring to a deep faith in their heavenly Father. And mother-love causes a mother to take her children to church and help them find their place in the church.

In all these ways we see Christian mother-love in operation, and they all mean sacrifice on the part of the mother. Sacrifice of personal time and comfort is taken in



stride. The eternal destiny of her children is at stake; therefore, this dynamic mother-love prompts mother to do all in her power, through the Holy Spirit in her, to reveal God to her children and win them to Christ.

### The Status of Mother-Love in the World Today

We know that everything that is noble and good Satan tries to spoil. So it is with mother-love. This dynamic force is under barrage today by Satan's hosts. His forces are being successful to a large degree. And mother-love as God created it is teetering. It is changing. Here is the evidence. Mother-love today in many cases permits a mother to:

- pay the movie house or TV industry to entertain her children.
- let her children run.
- let baby sitters raise her boys and girls.
- doll up her children in the make-up and garb of the world.
- and let her children stay at home from church.

We could go on and on relating these things which we see around us today which are being sanctioned by mothers. You can fill in the rest.

In a day when law enforcement officers are throwing up their hands in despair, not knowing how to cope with sky-rocketing juvenile delinquency, it is time for mothers to reconsider the status of mother-love. Mothers must beware of the forces of Satan directed at the exploitation of dynamic mother-love. They must see what is happening as a result of mothers neglecting their duty before God. And perhaps they must see that the answer may be the words of Thos. H. Nelson, "Give our boys better mothers, and they will give those mothers better sons."

May we thank God today for what mother-love has contributed to our spiritual well-being. And may we implore God to grant each Christian mother a vision of the potential of dynamic mother-love in changing lives. For then, we know, mother-love will fulfill its purpose.

Kalona, Iowa.

### From My Bible Collection

## The John Brown Bible

BY GERALD STUDER

The name of John Brown is about as distinctive as the name of Joe Smith. It is the kind of name we use when we are really speaking of no one in particular. Or perhaps our first thought on hearing this name is the refrain of a song popular during the Civil War:

John Brown's body lies a-mouldering  
in the grave,

But his soul goes marching on.

As used in connection with a notable edition of the Bible, however, the name of John Brown is precise and distinguished. John Brown of Haddington was a Scotch Burgher minister, born in 1722 and died in 1787. He was poor and self-taught but acquired no small amount of learning. He had been a herdbooy, a peddler, a soldier, and a schoolteacher, before being licensed as a pastor in 1750. He declined a call to become professor of divinity at Queen's College in New Jersey. He remained all the



rest of his life at the Burgher branch of the Secession Church at Haddington, a few miles east of Edinburgh, England. After 1768 he was professor of theology to the Associate Synod. His yearly income from his church never exceeded 50 English pounds (about \$150.00) and his professorship had no salary, yet he somehow managed to rear a large family, give freely to charity, and write books that were both popular and valuable, but which brought him no profit.

Probably the best known of these books is the John Brown Bible. Several years ago, a copy was advertised for sale from the Dearden Collection in Philadelphia and the price was \$200.00. The John Brown Bible was the earliest edition of the Bible composed and printed in the state of New York. It was published in 1792, just five years after Brown's death, in a large one-volume folio without pagination. An abbreviation of its long title is as follows: "The Self-Interpreting Bible: containing the Sacred

Text . . . to which are annexed marginal references and illustrations, an exact summary of several books, a paraphrase of the most obscure or important parts, an analysis of the contents of each chapter, explanatory notes, and evangelical reflections."

It was published by subscription, and "George Washington, Esquire, President of the United States of America" was the first subscriber. Other subscribers included Cornelius C. Roosevelt, Alexander Hamilton, John Vanderbilt, and scores of prominent Americans of that day.

Thomas, the famous printer of Worcester, was good sport enough to buy six copies, even though his own Bible had been published only recently. The Brown Bible contains 18 full-page plates especially engraved by various sculptors for the American edition. The picture shows one of these. The book is often known as Brown's Family Bible, but the spine title is simply *Brown's Bible*.

While the text of this Bible is the King James Version, it does contain, as the title page says, "A Paraphrase of the Most Obscure and Important Parts." These paraphrases are found in such places as, for example, I Cor. 11, and are most enlightening. Modern commentators have by no means exhausted the light that is to be shined upon the Scriptures. While Brown's comments are no more authoritative than any other commentator's, yet the suggestiveness of his paraphrase reveals an unusual spiritual insight and a rich orientation in Biblical subject matter.

## All the Way

BY LOIS DUFFIELD

Each of my children, in turn, has visited the candy factory near our home with his grade-school class. The first promised to bring me a candy bar. But after an afternoon's exposure to all the tantalizing sights and aromas of candymaking he could not resist the samples handed out. Nibble by nibble my candy bar shrank. When he arrived home, only a tiny bite remained for me.

When my daughter took the tour, she did not think to share her free candy with anyone.

Yesterday my youngest son had his turn. "I'll bring you a candy bar, Mother," he promised as he left. But he has a bigger appetite than the other two children combined, and I never really expected to get anything from him.

When he came home, he was making purposely obvious effort to conceal something. "Where's that candy bar you promised me?" I asked, rising to his bait.



Proudly, he brought out the whole thing. A thrill ran through me as he carefully opened the wrapper, describing as he did so the machine that had put it on. I knew that two small bars were in that wrapper. But he slid out only one. He handed it to me and it disappeared with the rest.

"Well, he did better than the others anyway," I thought, trying not to feel disappointed in him. A minute later he was back, holding out the other bar to me and anxiously pushing the words out, "Here is the rest of your candy, Mother."

My heart soared.

"Oh, I don't want that much," I assured him. "You can have that for yourself."

Nothing makes our relationship to our heavenly Father clearer to me than experiences with my own children. Are we not all tempted to say, "Lord, I give my life to you," and then take back what we have given by doing our own will for a moment here and an hour there?

Even at that, we have acknowledged that we owe our Lord something. Surely that is better than the thoughtless assumption that all our time is our own to use as we choose!

But what a thrill to our heavenly Father when one of us actually manages to go all the way, giving everything to Him! And I am sure He has never failed to give part of it back for rest and recreation, saying, "You can have that for yourself."

New Haven, Conn.

## Camping Association Meets

BY VIRGIL J. BRENNEMAN

The Mennonite Camping Association held its annual meeting at Camp Alexander Mack (Church of the Brethren) near Milford, Ind., Feb. 23-25. Seventy persons were enrolled, representing 23 church camps plus several which are still in the planning stages. The registration represented camping leadership of the Mennonite Church in Canada and the U.S.A. and included camp administrators, Camping Association members, camping secretaries of conferences, counselors, and interested persons. The theme for the meeting was "Mennonite Camping in the Sixties." Dan Graber, manager of Camp Friedenswald, near Union, Mich., acted as director.

Guest speaker, Harvey Chrouser, who heads the Department of Physical Education at Wheaton College and directs Honey Rock Camp in Wisconsin, was the Friday evening banquet speaker. In his talk, "The Spiritual Dimensions of Camping," Mr. Chrouser considered church camping the best means of reaching youth for Christ, providing an environment for dynamic de-

cision-making and for spiritual growth of unusually rapid pace. A recurring emphasis was the importance of the counselor as the key person. Jess Kauffman, veteran camp leader, gave the keynote address on "Trends in Mennonite Camping" to begin the program on Saturday. He traced the acceptance, growth, and development of camping in the Mennonite Church. He emphasized particularly the rapid growth of the outdoor Christian education program of the church in the number of camps developed and number of persons becoming involved, as well as the creative program changes which make more effective this ministry.

Saturday's program included three all-day workshops. Dr. Betty van der Smitten, professor in physical education at the University of Iowa and a member of the Retreat Committee of the General Conference Mennonite Church, was leader of a workshop on the procurement and training of camp leaders and personnel. Another workshop on making a broader use of camping facilities including program possibilities for year-round use was led by Jess Kauffman, director of Rocky Mountain Mennonite Camp during its development and until recently Secretary of Church Camping. Another workshop, representing the growing interest in family camping, was led by Virgil J. Brenneman, pastor of the Waterford Mennonite Church and present Secretary of Church Camping in the Commission for Christian Education.

A. J. Metzler, sometimes known as the "daddy of Mennonite camping," was chairman of a Saturday evening panel on the theme of the conference. Panel members were Rowland Shank, Edith Herr, Betty van der Smitten, and Jess Kauffman. The lively panelists defined camping as a laboratory for Christian experience and as the outdoor arm of the Christian education program of the church. Besides assisting the church and home in their responsibility for Christian growth, camping could also be considered as "preventive medicine" for the growing problems of youth in our society. We were also reminded that Mennonite camping has become big business, with over \$1,000,000 investment involved in the camps represented by registrants of the conference. The panelists challenged us to be good stewards of such an investment through good business practices and through effective utilization of facilities. For a more effective use of the potential of camping, there is need for developing more and better curriculum materials, for more training of leaders, for finding and using available resource materials, and for better communication between camp personnel and the home and church.

Frank Enck, bishop from Lancaster, Pa., founder and representative of the Black Rock Camping Association, led the informal Sunday morning worship of testimony

and praise. Other features of the conference were the displays of camps, resource materials, and the informal sharing of pictures and experiences. A Friday night snowstorm added to the uniqueness of the camp settings.

The Association plans the duplication of the minutes of the various workshops and talks. Anyone desiring a copy should contact Joe Buzzard, Mennonite Building, Scottdale, Pa.

The Mennonite Camping Association's purpose is to unite and promote the camping interests of the Mennonite Church. The Board of Directors for the current year are Olin Britsch, president; Dan Graber, president-elect; Joe Buzzard, secretary-treasurer; Edith Herr, and Virgil Brenneman.

Membership in the Association is open to anyone interested in the camping program of the church. It provides an opportunity for sharing of common interests and experiences as well as an avenue to support this growing ministry of camping. Other benefits are fellowship and the receiving of help and counsel. Any interested persons or group should contact Joe Buzzard for a copy of the constitution and membership information.

## New Dimension at Laurelville Camp

BY A. J. METZLER

As the work of the church moves forward, changing needs require new modes or methods to serve, and new agencies to serve the church and her ministry in the world. Most of the institutions and agencies which we have known in our Mennonite brotherhood the past two generations came about as a result of the vision, courage, and labors of brethren and sisters around the turn of the century. A few services have developed since then, and one of these is church camps.

It is now nearly 20 years since our church began owning and operating camps. We now own about 18 camps across the States and Canada. Their ministry has been a blessing to untold thousands. Many young people have found Christ as their Saviour and others have been led into a meaningful commitment for Christian living and service.

At one of these camps, plans are developing for an enlarged ministry. The Mennonite Campground Association has owned and operated Laurelville Camp at Mt. Pleasant, Pa., for nearly 19 years. At its spring meeting, April 7, 8, after several years of careful study, and prayer, the Association decided to develop a church center where

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## As You Love Yourself

BY MARY MILLER

(A Hesston College Chapel Speech)

Some weeks ago Robert Kennedy, the president's young brother, was giving a speech in a Japanese university. Some young students shouted insults at him. They raised such a riot that young Kennedy couldn't go on with his speech. Whether he was boiling on the inside or not I do not know. He held himself at too high a value to react in kind. He represented something; he could not demean himself. His actions had to be the kind he himself could respect, the kind he'd admire in someone else. He invited the hecklers to the platform, saying he'd be glad to answer their questions. He even put his arm around one.

At least nine times the Bible says, "Love your neighbor as you love yourself." It isn't love of neighbor I want to talk about; it's that highest measure of human love—love him as you love yourself. Evidently the Bible expects you to hold yourself at a high price. The value you put on your character is the highest price tag in your collection. Your love of self should be so high that not for any person, not for any thing, and not in any circumstances can you demean yourself, can you stoop to do a deed unworthy of yourself. A young woman in the book, *Silas Marner*, says to her lover, "I wasn't worthy doing wrong for; nothing in this world is."

Robert Kennedy represented the American government. You represent the power in control of all governments, the Creator, the Divine, the All-Life-Force.

We must bear ourselves worthy of what we represent. An inferiority complex, I have no doubt, is every bit as sinful as a superior one. Why should you, who represent the King of heaven, fear to express the ideas He sends you, to bear yourself true to His promptings deep within you—even in difficulty, in routine, in monotony? Why should you not carry yourself in a manner you could admire in someone else? Why should you not refrain from deeds and attitudes not worthy of you? Why should you not love yourself too much to do the mean, the low, the careless, the hurtful?

Someone has said, and I'm sure we've all found it true, "Every man has in him both a king and a beast." To give in to the beast part tears down our own self-love. A man gives in to his drink appetite and hates himself for it. We give into our jealousies, our grudges, our spites, our sex appetites,

our laziness, and despise ourselves for it. We lose our high value of self, our self-respect, our sense of worth, and with it goes our love of neighbor. We're sick of them too. The bold Peter gave way to the fear in him. He cursed and lied about the Best Friend he ever had. He hated himself, went out into the dark, and wept bitterly.

David, a brilliant warrior, poet, musician, glamour boy, gave in to the beast inside him and moaned, "Behold, I was shapen in iniquity. . . . My sin is ever before me. . . . Hide thy face from my sins. . . . Cast me not away from thy presence." He had lowered his worth and hated himself. Judas gave way to hate. He wiped out all of his self-value and couldn't bear himself. Jonah sulked, hid himself in the bottom of a ship, a coward slinking out of his responsibilities, until even the whale got nauseated and couldn't stand him.

These men were not true to their worth. Subconsciously they were aware that they were made in the image of the Divine and that they were dragging their priceless value into the dust, that they were giving way to the beast that is in every man. Never can we hold our self-respect when we give way to the unworthy.

Now could we watch a few Bible characters who held high their self-worth, who knew they represented Divinity, and revered the image in which they were made?

A young slave boy, because he was a beautiful child, was adopted into a royal family. He was brought up with court manners in educated circles. In his young manhood he chose—he had to keep his own self-respect high—rather to suffer affliction with his own slave people than to live in a palace in luxury and prestige. He was true to the king that is in every man.

One princely young fellow in a foreign capitol, described as having no blemish, having an appealing appearance, skill in knowledge, in wisdom, in understanding science, in princely bearing, in palace etiquette, and in speaking foreign languages, was perfectly willing to do the tasks assigned him by the ruler in the palace. He did them all and more. But he "purposed in his heart that he would not defile himself." His value was far too high to hurt himself with such seemingly harmless things as eating and drinking certain things. He was not a compromiser. Firmly and very respectfully he remained true to his self-value. He could like himself.

Some time later three of his young friends stood in an open-air theater with a vast horde of these foreign peoples. Before them a huge statue loomed into the sky. Trumpets and other instruments were blar-

ing. The king and his court were there; and besides them, the account repeats over and over, were "the princes, the governors and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces." High above the din of the crowd rose the voice of the king's herald. "O people, nations, and languages . . . what time ye hear the sound of . . . all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." The music blared out, and down on their knees all through the vast arena went the people. Three young men stood straight and tall, and all alone.

They set their value high, higher than life itself. When the king himself, in rage and fury, assailed them and tried to brain wash them, they were respectful, but firm. "[We can't think twice about this, O king. Our God whom we serve is able to deliver us. . . . But if not be it known unto thee O king, that we will *not* serve thy gods, nor worship the golden image which thou has set up."

Their price tag was high, far higher than physical life or fear of people. They didn't flinch when the integrity of their character was at stake. Climbing to social prestige with an empty heart is nothing to envy.

A beloved young queen was assigned a life-and-death task, responsibility far beyond her years. She shrank from the sacrifice, but knowing she had to keep her self-value high, she stepped out into the danger with her heart set, ready to sacrifice anything to hold high her sense of honor. "If I perish, I perish," she said.

Another too-handsome young fellow, in order to keep his honor clean, ran from the advances of a woman high in court circles. He saved his self-respect but landed in jail. As he walked in through the jail door, every one was griping. To join the griping session would lower the value he placed on himself. Instead, he asked, "Why are you sad today?" and set about helping the men with their problems. Life was nearly all against this young fellow until he set it straight. But he had behaved himself as he wanted to behave. He could look straight at himself, hiding nothing, and still like himself.

Can we listen yet to one grand old warrior who had fought hard to hold high his sense of worth, to be true to the King within him? He knew the execution date had come. Before his execution, he said with ringing confidence, "I am now *ready* to be offered. . . . I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me." He met his Maker with a glad confidence!





# TEACHING THE WORD

## Our 1961 Sunday School Report

By J. J. HOSTETLER, *Secretary of Sunday Schools*

Records and statistics are measuring devices like rulers and scales. They help us determine our position and progress. Their value lies in what we may learn from them.

Our total Mennonite Sunday-school program now includes 906 schools with 125,707 pupils, manned by 11,045 teachers. This represents a gain of 2.4 per cent in number of schools, and 4 per cent in number of pupils over the previous year. See the complete report in *Mennonite Yearbook*, 1962, page 58.

During 1961 we inaugurated a five-year enlargement program to increase to 1,000 our Sunday schools, with an enrollment of 50,000 pupils, by Oct. 1, 1965. To achieve this goal we will need to gain 5 per cent of pupils each year and establish 23 new schools annually.

The present report indicates the achievement for year I, the "Inauguration Year." During the year most district conferences and Mennonite General Conference adopted resolutions of participation and support for this enlargement program. Quotas were set up for each district conference. Each conference can now determine their progress during the first year of this campaign. Some conferences exceeded their quotas, others made partial gains, and several committed losses. To make comparisons we suggest that you refer to the annual report of the previous year in the 1961 *Mennonite Yearbook*.

One result of the campaign this far has been the improvement of record-keeping in the local school. This is a step in the right direction. Others have begun teacher improvement with training courses and workers' meetings. Many have surveyed their field and begun visitation and evangelism efforts. Special guidance materials and helps for enlargement are available for local leaders and teachers. Write to Commission Headquarters, Mennonite Building, Scottsdale, Pa.

By examining the annual report one can determine a number of vital facts about the Sunday-school work in our church. You can see how many schools we have in the various conference areas, how many classes and teachers, how many pupils in the different age groups. Each of these items may be checked with previous reports to determine progress over the years.

While we are pleased to see this progress,

we are also humbled when we compare our program with the fact that over one hundred million boys and girls, youths, and adults are still unreached in the United States and Canada. We have barely scratched the surface. The Sunday school is unlimited in its potential for evangelism, Christian nurture, and church building. We are challenged to enlist everyone in its program.

In further reviewing this report we can divide the number of schools into the various totals and determine the average Mennonite Sunday school as follows: It consists of 12 classes or teachers, 6 cradle roll members, 6 nursery pupils, 10 kindergarten, 15 primary, 14 junior, 10 intermediate, 14 youth, 62 adult, and one home department member, for a total of 138 pupils. Ten years ago the average school was 144 pupils. With increased extension activities and the establishment of new schools, the average size is becoming smaller.

The average attendance is 76.6 per cent of the enrollment. This means that every Sunday approximately one out of four pupils is absent. Eighty-three per cent of the schools have libraries with a total of 138,000 volumes. To meet our standards we need 150 more libraries and 112,000 more volumes.

The report indicates that out of 35,250 homes only 9,300 have family worship. The average Sunday-school home has 3.5 pupils enrolled in Sunday school. These statistics have been challenged, and we recognize that perhaps they are not quite complete. However, we notice that they appear to be about the same from year to year. Perhaps they are more accurate than we would like to admit.

During the year 1,387 pupils completed reading the New Testament, and 627 completed reading the whole Bible. This is 1.1 per cent and .5 per cent respectively. Would it not be much better if these numbers were much higher?

Only 17 per cent of the schools had teacher training, and 24.8 per cent have teachers' meetings. In analyzing the growth and development of schools in one conference area we have discovered that those schools having teacher-training and workers' meetings enlarged their enrollments and improved their schools. Those not having this type of program had the least gain and in a number of instances reported losses in their enrollment.

We are now far in the second year of our enlargement program. New reports will be gathered as of Oct. 1, 1962. What can each of the superintendents, teachers, parents, and pastors of our schools do to reach the unreached, to enlarge the scope and effectiveness of our ministry? District conference Christian education leaders and Sunday-school secretaries will need to provide active and aggressive leadership to make this program effective.

We realize that there are always people with negative ideas and attitudes toward statistics, records, reports, goals, and campaigns. However, each one of these items represents people and individuals for whom Christ died. Not even a sparrow falls to the ground without His notice, and the very hairs of our head are all numbered. We too recognize the limitations of statistics, reports, and goals. But while some would argue concerning the place and use of these, let us arise and go to work. It has become an established fact that where Sunday schools grow, souls are saved and church members are added. D. L. Moody was criticized for his improper grammar and use of the English language. He inquired what his critics had done to win souls into the kingdom. They shamefacedly turned aside and walked away.

## She Remembered the Turtle

By MARY GEHMAN

It was only last Sunday that I knocked on the door of the home of a previous Bible school student while passing out Gospel papers. Donna opened the inside door. "It's a lady with a paper for you, Mommy," she called back over her shoulder. At first I did not recognize the big brown eyes and impish grin. "You were my Bible school teacher," she said emphatically, pushing the storm door open to me. I nodded. I had almost forgotten the energetic first grader. There had been so many in one class—fifteen, I recalled.

Mrs. Brown came to the door, wiping her hands on a striped dish towel. Courteously she took the paper and nodded to my invitation that she should come with Donna to our church service sometime. As I turned to leave and walked down the narrow front steps, Donna's voice drifted through the closing door, "I liked that lady for a teacher. She even brought a turtle to class!"

The comment amused me ironically. Out of all the Bible stories and Gospel choruses I had used those two weeks, the one thing that had impressed this little city girl was a green-spotted, fifty-nine-cent miniature turtle used to illustrate the verse, "He hath

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# FAMILY CIRCLE

## OMBA

BY VERNON H. SCHMIDT

During the first quarter of 1962, there were reported 407 births, 98 marriages, 37 anniversaries, and 172 deaths, as follows:

### Births:

56% of births were girls

1½% were twins

1½% were adopted

One baby boy became the 12th child in the family.

Two children were adopted into one family.

Ten babies were born on New Year's Day, Jan. 1, 1962.

So far, at least one baby was reported born on every day of 1962 up to Feb. 22.

### Most popular names:

Boy's first name, David, 10

Boy's second name, Allen, 12

Girl's first name, Cheryl and Donna, 8 each

Girl's second name, Ann, 29, and Marie, 17

Family names: Miller, 23; Martin, 16.

Among the 230 family names reported, I would like to welcome a few of the names that seem to be more uncommon, so that we can learn to know more of our brethren: Bale, Coss, DeVilbiss, Felpel, Gerlach, Ketcham, Lopez, Papke, Rudnick, and Wicker.

### Marriages:

Of the 98 reported, 78 were performed in church; 18 occurred on Sunday, five on Monday, two on Tuesday, one on Wednesday, eight on Thursday, eight on Friday, and 54 on Saturday.

Locations of ceremonies were in 17 states and two foreign countries: Pennsylvania led with 30; Ohio followed with 15; Indiana had 13; Ontario reported three, and Germany one.

### Anniversaries:

Thirty-seven couples celebrated 50 or more years of married life, led, of course, by a common name—Miller, who celebrated their 60th anniversary; two celebrated their 59th; one the 56th; one the 55th; and the remainder celebrated their golden anniversaries.

### Obituaries:

Eighty-six men and 96 women graduated to the "Promised Land," as reported in the obituary column, including two bishops, one preacher, and three deacons. Five suffered car accidents, and one a farm truck accident. Remember, this category is the one that *could* be avoided by someone—let's

be more careful and see if we can't report a quarter (or a year) void of accidents!

The listings also included eight men and 18 women who had already passed 90 or more years on earth; one man had reached 101, one lady 101, and one lady 102 years of age.

Charlottesville, Va.

## Home Influence

Home influences transcend every other factor in the development of children because in their early impressionable years children are learning the difference between right and wrong, the difference between justice and injustice, consideration of the rights of others, and the practice of tolerance and fair play. The influence of the home and of parents is the most important single element in determining character.

Oliver Wendell Holmes once said when asked at what age one should begin training a child, "You should begin with his grandfather!" This answer is correct because the influences which play on the life of a child have their beginnings long years before he is born. Psychologists say that most delinquents have started on their wrong course before the age of six, before school age. So the importance of the home in molding the character of children cannot be overestimated.—D. Carl Yoder.

## To a Sorrowing Friend

BY MARY ANN HORST

Dear friend, had it been in my power I would have spared you this sudden, crushing grief. But I can do nothing—nothing.

Yet, while my own heart desperately aches to relieve your suffering, I know that it is better this way. It is better that I am totally helpless.

"Whom the Lord loveth he chasteneth." Never have you disbelieved this truth. Yet this difficult experience will enable you to gain a new understanding of the sanctifying power of sorrow.

"Every branch [in me] that beareth fruit, he purgeth it, that it may bring forth more fruit." I am confident that this will be your experience and that you shall come through this fire of affliction with a new spiritual sensitivity and with a deepened sense of your calling to be of service to your fellow men.

I know that this is an intensely difficult experience for you. But I also know that

this hour of trial shall pass away. It will not leave you crushed and defeated. Our Lord has never permitted any of His children to be tempted above what they were able to bear.

As surely as the morning light dispels the darkness of night, so surely shall you experience the sweet, inexpressible joy of release from sorrow. And in the dawning of the morning you shall arise with renewed faith and new vigor. And you with reverent adoration and glad thanksgiving shall be able to say, "It is good for me that I have been afflicted." Kitchener, Ont.

## Hopeless

BY EVAN RIEHL

Today in the University Hospital in Rio Piedras, P.R., there lies a 30-year-old man suffering from cirrhosis of the liver, due (most likely) to the fact that alcoholic beverages have made up a large proportion of his diet during the last eight to ten years. Medical science today is capable, very likely, of restoring this man to relative good health again and probably will do so. We will give him iron to improve his iron-deficiency anemia; we will administer proteins to build up his emaciated frame, and we will nurse him back to health and discharge him from this institution.

Nevertheless, the outlook is very bad. Probably he will live less than a year. Why? Medical science has not liquidated his craving for alcohol. Certainly medicine could at least refer him to the Alcoholics Anonymous or to a church or a psychiatrist. Whether this will happen or not, I do not know. At any rate the chances of his being helped by any of these are not very good. The AA has a salvage rate of about 50 per cent. Psychiatrists and the church do not do that well. Furthermore, the man must have an urge to better himself if he will be helped by any of these agencies. The patient has no wife and perhaps no incentive to want to be helped. He is like a drowning man going down for the last time. And that not only physically but spiritually as well, and for eternity.

O God, you see all the wrong and sin in this world. You see the suffering and vice. You see and know the pride and indifference that dwell in the hearts of us who are not "publicans and sinners." Lord, help us to care and love as you care and love. Help us to have compassion, and use us in your great way to bring blessings and happiness and peace to this miserable world so that where we are, the darkness won't be quite so dark, hate won't be quite so strong, and sin won't be quite so powerful and bold. Thank you, Lord, for your love and for your Son and for salvation for our souls.

Hato Rey, P.R.





# TO BE NEAR TO GOD

BY OLIVER H. ZOOK

Sunday, May 13

## Carnality

"The Carnal mind is enmity against God" (Rom. 7).

One of the hardest sins we have to deal with in the world, or the church, or the individual, is carnality. What makes it so difficult is that one can never get anyone to admit that he is carnal. The devil has few weapons that can equal carnality in the destruction of weak Christians. You can get them to admit almost any other sin. Satan doesn't care what church you belong to, or how faithful you are in church attendance, or how active you are in church activities, so long as you don't give up your carnality. In the Christian experience, we cannot move into deeper things of God until we get rid of sin, and carnality stands very close to the top of the list. It must be dealt with severely, if we are ever to "grow in grace."

Monday, May 14

## Foolishness

"The thought of foolishness is sin" (Prov. 24:9).

The Apostle Paul, in writing to the Corinthian church, declared, "The preaching of the cross is to them that perish foolishness" (1:18). The cross of Christ always was foolishness to unregenerated humanity. Ever since Christ was crucified on Calvary, the world has been turning its back on God. People don't want to go to heaven and the cross. It's foolishness to them. We sing, "The way of the cross leads home." But to them that perish, it's foolishness. For many saints and all sinners, it is still foolishness, and as undesirable as it ever was. But for born-again children of God, "The way of the cross leads home." It is not what we think about it, but what we believe in our hearts, that makes the difference.

Tuesday, May 15

## Home

"Go home to thy friends, and tell them how great things the Lord hath done for thee" (Mark 5:19).

Home is the one place that we can always go and find a welcome. No difference how humble it may be, how poorly furnished, or how well, it is still home. Even in non-Christian homes, it is still an abiding place where a family can enjoy fellowship together. But our earthly home is just temporary. When God created the world, He established the home by giving the first created man a helpmeet. He saw it was "not good" for man to be alone. The outstanding institution in the world today is the well-established home. Remove the sacredness of the home and no community would be a safe place to live. In many homes God is not honored, but "the blessed ties that bind" still make home the most cherished place on earth. "Home, sweet, sweet home,

be it ever so humble, there's no place like home."

Wednesday, May 16

## When the World Hates

"The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil" (John 7:7).

Jesus said to His unconverted brethren, "The world cannot hate you; but me it hateth." Why does the world hate Him? Because He testifies against it. "Light is come into the world, and men loved darkness rather than light, because their deeds were evil." The world resents light, because light shows it up. As the people of God let their light shine, and expose the unfruitful works of darkness, they will share the hatred that the world feels toward Christ. The closer we live to the world, the more the world will love us. The apostle wrote, "Love not the world, neither the things that are in the world" (1 John 2:15). It's too bad so many professing Christians can't get straightened out with the Lord. How much happier they would be if they did!

Thursday, May 17

## Trusting

"His heart is fixed, trusting in the Lord" (Psalm 112:7).

It is remarkable how few people trust God for answers to their prayers. Jesus said, "If thou canst believe, all things are possible to him that believeth" (Mark 9:23). And in Mark 11:24, He said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Many prayers are just repeating words. We don't expect answers, because we don't pray in faith. We go through the formalities of praying, but we don't believe that God will answer. Our prayers are not answered, because they are not in faith. We doubt God's word and we doubt Christ's promise. We sing, "Then trust Him in shine and shade; trust Him, be not afraid," but we don't pray in faith, and we don't trust Him. How different it would be if we did!

Friday, May 18

## Today, and Every Day

"Today if ye will hear his voice, harden not your heart" (Psalm 95:7, 9).

If our Christian growth is what it should be, we will be a little better every day than we were the day before. It is the closing message of 11 Pet. 3:18, "But grow in grace, and in the knowledge of our Lord." How few Christians follow the example of the early church in Acts 2:46, 47, "And they, continuing daily with one accord. . . . And the Lord added to the church daily such as should be saved." Any church that is in

(Continued on page 438)

# A Prayer

FOR THIS WEEK

O Lord:

We pause, in humility, to confess that we have lost the way. Yes, we, Thy children! Courageously Thou hast led, but deliberately, it would seem, we have strayed. Our present situation is perhaps the more tragic because the awareness of our defection no longer strikes us with horror, nor do we deeply dread this breach of trust in Thee. On the contrary, we rather relish the sensation of loneliness, of existential despair! Some have even expressed delight with the prospect of more profound obscurity.

But, Master, Thou art Light! Darkness was never intended for Thine own. Dispel this gloom with the warmth of Thy presence. Sabotage this uncertainty with the confident assurance that Thou dost ever lead, eternally onward. In contrition, then, we gratefully follow. Amen.

—Elmer S. Miller.

# Prayer Requests

(Requests for this column must be signed)

A. F. Darino, who continues to serve in a special ministry among the Argentine churches, is promoting missionary and evangelistic efforts in congregations. Last year he related the work of the Argentine conference executive committee to the churches and counseled the young pastors and bishops over a large zone. This year he will spend as much as a week with congregations in preparing for evangelistic campaigns and then may stay on to help with personal work, preaching, outdoor meetings, or general leadership during the meetings. Pray for these efforts.

Ask God to give clear direction to the MYF Cabinet about possible plans for an MYF Evangelism Team to travel across the church next year.

Pray for a young mother who has been granted spiritual victory over alcohol and tobacco. Pray that she may develop spiritually from victory to victory.

Remember a young lady from a Christian home who is breaking away from home training to sell herself to evil. She has made a profession of faith in Christ. Join in prayer that she may be won back to Christ.

Pray for a class of young people who have made decision to follow Jesus Christ.

Pray for the school in Araguacema and in Morro do Mato, Brazil. Pray for each of the students as well as the teachers. Pray especially for Dona Eunice. She comes from a strong Catholic family. She made a decision for Christ a few months back and now seems to be drawn back to her former church.



## Health and Welfare Services, 1961

A Report by E. C. Bender

The areas of responsibility of the general mission board's committee include accommodations for the aging, child welfare, and hospital services.

There has been growing awareness during the last decade that more attention needs be given to the welfare of our people above 65 years of age. Each year the percentage of our population in this age bracket increases, due largely to achievements of medical and health sciences. Our present economic and industrial system with compulsory retirement at 65 or younger compels us to give more thought to helping people make this proportionately long span of their lives more satisfying and meaning-



The year 1961 was a year when the needs of senior citizens were considered. Leaders attended the conference on "The Church and Its Older People" held at Goshen College. Superintendents and local boards upgraded facilities and services at homes for the aged. The above picture, at the nurses' station, and other pictures on these pages were taken at Maple Lawn Homes, Eureka, Ill., one of the church's retirement communities.



Freeing senior citizens from social and economic pressures, giving them security in their maturing years, and helping them feel that they "belong" are some of the goals of the church's retirement programs.

ful. Communities need help and guidance in planning for these needs. In addition, special facilities are needed in certain areas.

We are constantly upgrading our existing homes for the aging. Our board and superintendent of Maple Lawn Homes have been aggressively improving and enlarging services of the home. A master plan has been approved for a progressive development program. Already five housing units provide for that many couples who desire to retire under the plan. These units are planned on a self-amortizing basis. More units will be built as calls for this type of accommodation justify.

Because of demand for additional nursing home beds, Maple Lawn plans a 20-bed infirmary wing to the north of the present central building with a chapel-lounge area to form the connecting link. Eureka and its immediate community welcome our declared readiness to provide for housing and bed needs for the aging of the area.

On Sept. 1, 1961, Aaron and Katie Peachey retired as superintendent and matron of the Rittman, Ohio, Old People's Home after 23 years of faithful service. Clayton and Elsie Sutter fill these vacancies. The Sutters brought with them a background of ten years' experience operating the Eureka, Ill., home. They are welcomed by an aggressive local board.

A new house for workers was built nearby. The superintendent's family occupies the first floor, and the basement has an apartment for workers. Rittman fulfilled state requirements for a nursing home license, which was granted last October. Nearby churches participate in the spiritual ministry. There is a loud-speaker hook-up with the Crown Hill Church. A member of this congregation serves as Sunday-school teacher at the home each Lord's day.

Froh Brothers Homestead, Sturgis, Mich., is continuously filled and has a large waiting list. The financial picture is good. Some new equipment has been installed during the year. Final transfer of unencumbered title has been made to Mennonite Board of Missions and Charities.

Sunset Home, Geneva, Nebr., is owned by a local Mennonite organization but operated by health and welfare. Small and approximately seven miles from the nearest town, it is continuously filled in spite of its



Duplexes are homes for those who can continue to care for themselves and their needs.

extreme rural location. Because of many requests for space our local board and the community board are seriously considering adding a wing to the present building.

The nursing home wing of the Lebanon, Oreg., Community Hospital renders a greatly needed and highly appreciated service to the community. Health and welfare has been asked to conduct a Lebanon community survey leading to development of a "retirement community." We have also been asked to provide administration for this "community" if it materializes. Allen H. Erb has consented to supervise this survey.

For several years Mennonite Hospital at La Junta, Colo., has given nursing home and long-term patient service. It converted the third floor of the hospital and the entire sanitarium building to this service. Still more space is needed for geriatrics. Plans are under way to add a 44-bed wing to supply this need.

Schowalter Villa, Hesston, Kans., represents a new approach in housing for aging. Folks come to this planned village before their infirmities force them to. Residents themselves help amortize building costs by making a founder's gift before entering. The Villa was built largely with borrowed money which needs to be repaid with interest over a long period of years. We estimate that we shall need the third cycle of occupants before the capital investment is fully repaid.

This is a departure from our old method of providing homes for the aging. In those the capital investment came from contributions of the church and occupants paid only for their care, regardless of ability to help with the original investment. We feel the new method is right and sound under our present economic system. We realize, however, that the takers will be cautious. They



will pay nearly half the cost of their accommodation for the privilege of entering. No part of it will be returnable.

### Child Welfare

Kansas City, Kans., Children's Home serves almost exclusively children from broken homes. This requires a full-time case worker in addition to the superintendent. Kept in the home on a temporary basis only, the average child stays less than two years. If the case worker finds it impossible to restore the broken home, he works with the parent and social worker to find a suitable foster home for the child. The home continuously carries a full capacity of 40 children. This is not a self-supporting service. The home requires an annual subsidy of approximately \$18,000 in addition to gifts-in-kind.

Sunshine Children's Home, near Maumee, Ohio, serves severely retarded children. The new wing under construction during the last year, is scheduled for occupancy by May 1. It will increase capacity to about 125 and make it possible to comply with the state laws to keep children above the age of 14. This wing was constructed largely with gifts of materials and skills. When completed it will have a value of nearly \$200,000. Cash required came from gifts of approximately \$30,000 and a loan of \$30,000. Operated on a self-supporting system, the Sunshine Home is a demonstration of Christian love for hopelessly unfortunate children.

Adriel School, West Liberty, Ohio, is devoted to the education of retarded teenagers. Pupils with I.Q. as low as 50 are accepted, although a somewhat higher I.Q. is preferable. The only school of its kind in the state. Adriel receives good acceptance from state educational authorities. A boarding school, the staff-pupil ratio is necessarily high. Although there now are 24 pupils, by crowding we may increase that number to 29.

Last year was our best in every way. Staff morale is good and the subsidy required was only \$3,500. Ultimately Adriel should be entirely self-supporting. The first of several urgent needs is an educational unit. The second is a boys' dormitory. If these two were provided, we could quickly become self-supporting. The director with his local and advisory boards is exploring pos-



Medical service is available in the retirement communities.

sibilities of securing necessary contributed funds to make these buildings possible. Nearly \$200,000 would be required.

### Hospital Services

The history of our hospital services dates back some 40 years. Through the able leadership of Allen H. Erb, a quality hospital service and a school of nursing developed at La Junta, Colo. Other communities took note of this dedicated service and approached us to do a similar service for them. Today we administer seven general hospitals and one small maternity hospital, and have signed agreements to operate two other general hospitals. Most are community-owned.

La Junta hospital is today in a strong position in the community and its finances are satisfactory. The architect is perfecting plans for a 44-bed nursing home wing on one end of the main building and a diagnostic-treatment center on the other. Fifty per cent of the cost of these buildings will be provided by Hill-Burton funds. Our matching funds for the nursing home will be provided by long-term bonds to be liquidated from earnings. We hope to have accumulated balances to pay our share of the diagnostic-treatment center. The architect has also developed a master plan for the refinement of the hospital. Improvements in the operating room have been completed, and a recovery room has been added. We were again granted a three-year accreditation by the Joint Commission on Hospital Accreditation.

The practical nurse school is again enrolling a spring class in addition to the regular fall class. This makes it possible to keep the classes smaller and give better training. The school is subsidized by the hospital and the mission board.

Pioneers Memorial Hospital at Rocky Ford, Colo., was again granted a three-year accreditation. The personnel turnover has been quite low. Nursing service has provided close to six hours' nursing care for each patient day. Through the efforts of members of the hospital staff, members working with other Mennonite folk in the community under the leadership of the ad-



Service workers following Christ's example of service appreciate the opportunity to wait on their fellowmen.

ministrators have developed a congregation at Rocky Ford. The first unit of a church building has been completed and is now in use. John P. Oyer serves as pastor and hospital chaplain.

Because of his heavy load as administrator of the Valley View Hospital and Mountain View Nursing Home at Glenwood Springs, Colo., and Pitkin County Public Hospital at Aspen, Colo., Samuel Janzen resigned as pastor of the Glenwood Springs Church. Jacob Weirich has accepted the responsibility of both pastor of the congregation and chaplain of the hospital. The new 16-bed Pitkin County hospital will be dedicated in June. David Alderfer serves as chaplain and director of a spiritual witness to the Aspen community.

Lebanon, Oreg., Community Hospital is now a member of the American Hospital Association and the Oregon Association of Hospitals. Improvements to surgery have been additions of a recovery room and a modern air-conditioning system.

It has been an off year for Kiowa County Memorial Hospital, Greensburg, Kans. Marie Naffziger was granted a four-month leave because of ill health. She returned to duty March 1. Patient days were down from last year, creating financial problems. Recruiting personnel has been quite difficult. The Ministerial Alliance works closely with hospital personnel and takes active part in the spiritual ministry to patients.

Mennonite General Hospital, Aibonito, P.R., experiences a continuous growth as shown below:

	1961	1958
Patients admitted	2,701	1,622
Deliveries	712	313
% Occupancy	91.4	70.8
Outpatient department	26,762	11,686

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The dining area at Maple Lawn Homes.



## Behind the Counter

BY ALLEN G. MARTIN

May 23, 1962, is the third anniversary of the "Livreria Evangelica" in Campinas, State of Sao Paulo, Brazil. Three years ago David E. Hostetler saw the vision of a ministry through Christian literature. At that time one had to go to the city of Sao Paulo 65 miles away to buy Bibles, evangelical books, and records. Today the Mennonite Church is exploring ways to expand its literature ministry in Brazil. In this article I would like to answer some questions that are raised concerning missionaries operating evangelical bookstores.

1. Do not other Christian bookstores exist in Brazil?

Yes, there are many denominational bookstores located in Sao Paulo City. The Baptists, Presbyterians, Methodists, and others have bookstores in connection with their publishing houses. Throughout Brazil there are a few other stores similar to ours operated by missionaries and the Christian Literature Crusade.

2. Why do these bookstores not expand into the new areas?

It would appear that many of the national churches do not have the capital at this time to expand into these areas. The job is so great that they need the help mission groups can give them. Almost all literature work that is being done is subsidized in part by sources outside the country.

3. Could the national churches not do a more effective job than new mission groups such as the Mennonites?

Many of the national bookstores carry only their own publications. There is such a limited amount of Christian literature available one scarcely has to be selective in purchasing stock. Therefore, we are one of the few stores that endeavors to carry all of the best Christian literature regardless of its denominational source.

4. Do not bookstores become just another business enterprise?

Our aims are threefold. We hope that bookstores will be a contact for evangelism—they provide many opportunities for conversation. Secondly, we hope to educate the Christian community to good literature and the use of it. Thirdly, we are a service agency to the churches and mission groups.

5. In what way are you a service agency to mission groups?

In January of this year we bought out a small bookstand at the language school for missionaries in Campinas. Through this medium we can acquaint new missionaries with the available Christian literature. We have at times gathered together collections of books for mission groups that were the beginnings of church libraries.

6. What portion of the business of the Campinas store is done by missionaries?

A November, 1961, survey showed that

30 per cent of our customers are American, of which most are missionaries. These 30 per cent buy 58 per cent of the merchandise which is sold.

7. Do you carry other than religious books?

Yes, our bookstores carry a certain amount of stationery, classical records, film, etc. We also work with CAVE (Central Audio Visual Evangelica) in their color film developing service. We are the Campinas representatives for their filmstrips and projectors.

8. What are the special problems in connection with operating a business on foreign soil?

One has to acquaint himself with the different systems of purchasing, accounting, and taxation. It has been said that no one runs an honest business in Brazil. It is known that the government charges 12 per cent tax in certain areas in hope of gaining 3 per cent. Some publishers have inadequate means of advertising new books. Therefore, one of the jobs of the bookstore manager is to find these books and make them available to the Christian community.

9. Can bookstores be used as a source of revenue for other mission projects?

Most projects such as the Campinas store have to be subsidized for the first several years of operation. It is possible that in the future some earnings could be realized and used for publishing Christian literature.

10. What Christian literature is available in Brazil?

The Campinas bookstore carries about 600 titles of all types of evangelical books. Of these, about 70 per cent are translations from the English. The Baptists have produced about half of all the existing evangelical literature in Portuguese.

11. Do you have Brazilian help in the store?

Yes, two young people who are members in the Mennonite Church in Valinhos work in the store. Lizana, a 23-year-old girl, has been with us almost a year, and Josue, a 21-year-old boy, has been in the store for the past two and a half years.

12. What are the plans for the future?

We hope to develop other merchandising outlets and co-ordinate them with the Campinas store all under one name. Plans are to produce a catalog of the best of Christian literature available. Thus far no such catalog exists in Brazil.

13. Are there any plans for publishing Mennonite literature?

At the present time the literature committee is working on the "Mennonite Hour" Bible correspondence course, *God's Great Salvation*, and *Meditations for the New Mother*, by Helen Good Brenneman. The stores will not at this time publish this literature but will have an important part in the distribution aspects.

## Missions Today

### Medical Service in Ghana

BY J. D. GRABER

Decision to subsidize all the 32 mission hospitals in the country was announced recently by the Health Minister of Ghana. The announcement was made by the Hon. Minister at the opening of a new \$56,000 children's ward and a \$60,000 staff quarters of the Presbyterian Mission Hospital at Agogo in the Ashanti-Akim District. He also said the government may expand this same hospital still further instead of building an additional hospital in the district "on account of the great services it has rendered."

A hospital of from 120 to 150 bed capacity is being proposed by the Ghana government Department of Health to be built in the Somanya-Odumase area about forty miles from Accra. A contract for staffing and administering this proposed hospital is being offered to the Mennonite Board of Missions. Since we are already at work in Somanya, where Dr. Ellen Moyer is operating a clinic and where a Mennonite congregation has been established, the proposed location for the new hospital thus becomes conveniently opportune.

The famous Volta River project, assisted by large U.S.A. funds, is located not far from the projected hospital site. This colossal dam across the Volta River to produce hydroelectric power for a vast aluminum smelting industry will bring a very large new population into the hospital service area.

We recently wrote to the Principal Medical Officer at Accra as follows:

"The Mennonite Board of Missions is taking a favorable view toward operating the area hospital at Somanya-Odumase, with the understanding that the Ministry of Health will:

1. Build and equip the hospital.
2. Provide an operating subsidy sufficient to meet all recurrent expenses.

"It is also our understanding that the Mennonite Church may maintain Christian standards of morals and conduct among the staff and give a Christian witness to the patients."

Ghana, like all the new African nations, is feverishly on the move. They want more education, better medical care, a higher standard of living, industrialization, and all the benefits of a progressive civilization. Fortunately they also want to get away from the demoralizing animism and fetish worship that has shackled them for these centuries. Christianity represents progress; so they are open to Christian teaching. This

(Continued on page 433)





# MISSION NEWS

## Overseas Missions

**Elkhart, Ind.**—The overseas committee of the Mennonite Board of Missions and Charities on April 18 appointed five overseas mission associates. Glen R. Miller, professor of chemistry at Goshen College, will serve one year in Ghana and Nigeria to locate jobs for teachers and technicians, find service areas for mission personnel, and help solve living and employment problems for persons already assigned to Nigeria and Ghana. Melvin Glick, M.D., Eureka, Ill., will serve in a short-term, self-supporting assignment at the community hospital, Abiriba, Nigeria. Grace Martin, Rittman, Ohio, will begin service as a teacher at the International School, Sapporo, Japan. Martha Bender, R.N., Kalona, Iowa, will serve at the Abiriba community hospital, Nigeria. John and Dorothy Nyce, Doylestown, Pa., and Miriam Krantz, Strasburg, Pa., will serve as teachers at Woodstock School, Landour, India.

Robert Stettens, missionaries to Algeria, planned to arrive in New York City by boat on May 6 for a furlough.

**Brazil**—Cecil and Margaret Ashley, missionaries to Sao Paulo, Brazil, have worked five months in Villa Romana. They work in a community nominally Catholic. Citizens have little knowledge of either evangelical Christianity or their own official beliefs. Ashleys have emphasized visitation evangelism. They visit families in their own homes where they are usually more at ease. Currently they are deciding whether to open a hall or not.

**India**—The average daily attendance at the Satbarwa, Bihar, India, dispensary has increased steadily. In December the average daily attendance was 16; January, 21; February, 27; and March, 34. The average for April up to press time was over 40. Dr. Mark Kniss had his busiest day April 11 with 60 outpatients.

The literature department of the Evangelical Fellowship of India is adapting and

translating Gospel Light graded Sunday-school lessons for Indians. Missionaries in Formosa and Africa have already translated the course. Sister Miriam Beachy is adapting the first year of the primary course. The task is one of simplification, abridgment, and adding Indian illustrations.

Sister Beachy reports that the India church uses the adapted Herald Press summer Bible school series in Bible classes at the boarding school.

**Japan**—Don D. Reber reports that they plan to leave by air from Japan for the west coast on or about June 5 for their furlough.

In other news from Japan, the Shibecha kindergarten opened the week of April 8; 62 children enrolled. On the same day representatives of various churches met to discuss plans for the next year. Each year progress is made for eventual complete Japanese leadership in the church.

In Nishibetsu 35 children enrolled, and in Nakashibetsu 92 children enrolled. In April, Shirazaka-san said he wanted to be baptized by Christmas; he committed his life to the Lord and is interested in attending Bible school and becoming an evangelist.

In the seacoast village of Nemuro-shibetsu a woman in the pilot farm area requested baptism. Mr. Kikuchi, opposed to Christ for many years, now too wants baptism. These two people have been under instruction for about a year.

Missionary Lee Kanagy reports that local believers are assuming the kindergarten work and administration of the church and local witness in rural areas. A national church and its believers are taking their place in the church in the rural evangelism program in remote villages.

On April 14, all Mennonite Hokkaido missionaries met at Robert Lee's home in Obihiro. Mabel Brunk spoke to the women on Korea and needs of orphans. The men discussed the message of the cross and its meaning for the Japanese culture.

**Tanganyika**—The Shirati branch of the Tanganyika Mennonite Youth League consists of student nurses, staff nurses, and schoolteachers. An organized chorus is directed by a capable schoolteacher. Every other Sunday afternoon Bible study is held, which is well attended.

**Vietnam**—Recently the Everett Metzlers signed up 120 new students for beginning and advanced English classes. They now teach 150 students in eight classes that meet 21 hours a week, besides their two meetings in Vietnamese. Three classes are advanced English Bible classes in which stories of the life of Christ are freely discussed.

**Salunga, Pa.**—Harry W. Reeser, oldest

## Work of Church Increases in Araguacema, Brazil

The census reached a new high at the Araguacema, Brazil, clinic. The number of people treated at the clinic, on house calls, and deliveries from January to March was 4,257. The town also has a pharmacy and a Catholic clinic, but people continue to use the Mennonite clinic.

The Missionary Aviation Fellowship plane flies patients who urgently need hospital care. One day in March a man, shot four times during a drinking bout, was flown to a bigger hospital for more treatment. When the plane was taxiing down the airstrip, a young fellow who had ridden all night from Morro do Mato arrived. He asked the missionaries to get his father. The pilot took the first patient to Porto Nacional and placed him in a doctor's care. He died that afternoon.

When the missionaries returned, they went to Morro do Mato to treat a man having severe nose bleeds.

The next case was at Dois Irmaos, a small community 60 miles from Araguacema. A mother-to-be had been having difficulty for five days. The husband sent for the plane and a nurse for help. After the missionaries arrived, they learned that an eight-pound baby boy had arrived earlier that morning. After leaving medications, missionaries prayed, at the mother's request.

In Dois Irmaos are several Christians but no leader. Community people requested the missionaries to assist in their work. When Missionary Nurse Evelyn Kinsinger

was with the mother, neighbors filled the room, curious about this American and people who call themselves "believers." After other calls in the village, people wondered, "When are the missionaries coming to have services for us?"

Jose Martins completed his pre-entrance exams and began his high-school studies—an answer to a former prayer request. He needs money to meet expenses; he is not able to work while he studies. He desires to enter the Lord's work.

The new school year began in March at Araguacema, with one new grade added this year. One of the four teachers is John Blough, overseas voluntary service worker. Although the number of students decreased, all students were anxious to study.

The public school in Araguacema, where two Catholic sisters teach, campaigned to enroll as many students as possible. One boy, whose mother enrolled him in the public school, said, "I want to go to the Mennonite school to study the Bible. In the other school I cannot do so."

Missionaries at Araguacema report that the mail service and address used in Belem, as listed in the March 27 issue of Gospel Herald, is not successful. Business letters and correspondence from the United States are not being delivered to the missionaries. Friends should now address Araguacema missionaries and workers at Araguacema, Goias, Brazil, instead of Caixa Postal 882, Belem, Para, Brazil.



The Limuru conference group: (front row, to r.) Brethren Climenhaga, Jacobs, Stauffer, and Sensenig; (second row) Brethren Jibanda, Kisare, Kakesa, Nsasak, Lemma, Weaver; (third row) Brethren Neufeld, Miller, Muganda, Nudenda, Hostetler, Moyo, Rocke, and Nganga. A full story of the conference will appear later in the Herald.



member of the Eastern mission board, died on April 22 at the age of 87. He was ill three months. Bro. Reeser had been a member of the board since 1930. Funeral services were held April 25 at the Old Road Mennonite Church. Obituary later.

## Health and Welfare

**Kansas City, Kans.**—During the year the United States government health services made studies of the children in the Kansas City Mennonite Children's Home to determine causes of respiratory diseases. Routine throat washings and some blood samplings were taken. The service received from the government more than compensated for the inconveniences since a doctor came to the home each time a child was in the ward with any sickness.

In other news from the home, 99 different children were under care last year. This is the highest number of children under care during the last five years. Number of children admitted during the year was 63. Average number of children per day at the home was 39.

**Glenwood Springs, Colo.**—Urgently needed at Valley View Hospital, Glenwood Springs, is a supervisor in housekeeping and linens. The person does not need to have particular training in this kind of work, but should have background in housekeeping and linens, ability to work with people, and possess service motivation. Interested persons may write to Dorsa J. Mishler, Secretary for Personnel, P.O. Box 316, Elkhart, Ind., or to Samuel Janzen, Administrator of Valley View Hospital, Glenwood Springs, Colo.

## Broadcasting

**Harrisonburg, Va.** — "The Mennonite Hour" is now released on WSVB, Harrisonburg (550), at 5:30 p.m., Sunday. Formerly the program was heard on WHBG.

## Voluntary Services

**Winslow, Ariz.**—The women's club of Winslow accepted the Indian Center as their community project. The club made a scrapbook of the Indian Center and entered it in a state contest and won first prize. They then entered the scrapbook in the national contest. The group was informed by telephone from Washington, D.C., that their project was eligible for one of the first ten prizes offered in the national contest. Prizes range in value from \$10,000 for first prize to \$1,000 for tenth prize. A committee from Washington will visit the Indian Center to determine which prize to award to the Winslow group. VS-ers Levi and Elsie Kuepfer, Newton, Ont., are responsible for the work of the Indian Center.

## Home Missions

**Downey, Calif.**—Two members by baptism and three members by letter recently joined the Faith Mennonite Church. This makes a total of 50 members in the fellow-

ship. John T. Kreider is pastor of the church, which holds its meetings in the YMCA building in Downey.

**Oraibi, Ariz.**—A group of Navaho Christians from Black Mountain Mission held a camp meeting for Navaho Christians at Oraibi on April 7. At camp meeting, held once or twice a year, Navahos for two or three days fellowship and study the Bible according to their tradition.

**Quebec**—On March 11 the Montreal-Nord church started a Sunday school in English as part of the morning service. Average Sunday morning attendance is 12. Sunday-school enrollment is 22; average Sunday-school attendance is 20.

**Aspen, Colo.**—Approximately 150 called at the Aspen Hospitality Center during January, February, and March. Average attendance at the Monday noon prayer fellowship for business persons is six. Four to eight usually attend the Wednesday evening prayer fellowship. Since the ski lifts stopped operation on April 15, activities have slowed down. Activity will resume in June, the time for cultural activities.

**Glenwood Springs, Colo.**—Myron Augsburger held an "Area-wide Crusade for Christ" in the Glenwood Springs High School, April 13-22. During the crusade VS-ers served on various committees. They also assisted by singing or by ushering.

## Ailsa Craig Boys Farm Facilities to Be Expanded



Horseback riding is the most popular form of recreation for Ailsa Craig boys, and is an entertainment which helps relax the tensions of the boys. Of the animals at Boys Farm, the horses get the most attention.

Ailsa Craig Boys Farm—located twenty miles northwest of London, Ont.—was called an "experiment in human nature" when it started in 1955. The farm, no longer an experiment, has shown that youth needs can be met through therapy motivated by Christian love.

For the past seven years the farm was home to 20 boys, emotionally disturbed and pre-delinquent. The 10-15-year-old boys, from problem homes in Ontario's towns and cities, are wards of the province's Children's Aid societies.

Most boys at the farm remember their homes only as places of conflict. Parents were sources of frustration rather than security. One 11-year-old lad was in nine foster homes before arriving at the farm.

At the farm boys learn to shoulder responsibility, work and play side by side, readjust their lives, and to love and respect. The farm provides an environment in which personal relationships are not so close and restricted as to place greater demands on the boys than they can bear.

The atmosphere at the home, because of overcrowding, is less "home-like" than it could be. Early in 1962 a \$25,000 fund-raising campaign began. The campaign, if successful, will result in the construction of

two new cottages. Later it is hoped the third cottage can be built. These will eventually raise the farm's capacity to 30. Presently four buildings—a gymnasium, school, farmhouse, and barn—are in use.

The 300-acre farm is operated by the Mennonite Central Committee, the church's relief and service agency. The farm's board of directors is drawn from historic peace churches of Ontario, which supplies the farm with much of its working capital.

Can a boy run away from the farm? "Yes, if he wants to," says Farm Director Ed Driedger. "There are no locked doors." But they come back—usually on their own. They will be punished on their return, possibly by losing their allowance for a time.

But compulsion and punishment are not the powers that rule at Ailsa Craig Boys Farm. The motivation behind the farm's therapeutic process was put this way by Miss Susan Willms, Coaldale, Alta., who is housemother:

"A child must feel wanted, needed, and secure. A parent—especially a mother, since she is primarily the keeper of the house—must make certain this feeling abounds."

How do the boys like the farm? Some of them may be slow to respond, but generally they are happy to be there. "What a place!" commented one boy. "It kind of gives you something to live for."



A VS-er explains operation and method of woodworking on the lathe to one of the boys.



**Cleveland, Ohio—Thirty-one Mennonite Church I-W's** work in the various departments of the University Hospitals of Cleveland. Some of these work in the laundry, which recently underwent a \$250,000 expansion program. I-W's who work in the laundry help to process nine tons of linen daily.

**Cincinnati, Ohio—Eight men of the I-W unit** and several VS-ers under the Conservative program and local young people spent Easter weekend visiting mission churches in Kentucky. Programs were given at the New-found and Wildcat churches.

The I-W men also assist the local youth group to distribute "The Way" one Sunday each month in the vicinity around the church.

**Indianapolis, Ind.—Major George Warner**, of the Indiana Selective Service Office, died of a heart attack Saturday, April 21. Major Warner, in charge of the I-W program for Indiana, was most sympathetic and understanding in working with I-W men who had classification and assignment problems.



**Luke Weaver, I-W in Cleveland**, sorts linen on the sixth floor of the laundry at University Hospitals. He and other I-W's serve in hospital occupations and other service opportunities.

The attorneys general of 19 states, warning that overthrow of a nonsectarian prayer in the public schools of New York on constitutional grounds would have far-reaching consequences, joined in an unusual friend-of-the-court brief, asking the Supreme Court to uphold the practice of prayers in public schools. The state legal officers warned that the first amendment does not limit its prohibition of "establishment of religion" to the educational field, and that "if the voluntary recitation of a nondenominational prayer recited in public schools is unconstitutional, then it should logically follow that public acknowledgment and prayer to Almighty God must be banished from all governmental functions." The attorneys declared their firm belief "that as a nation, America must remain true to her religious heritage and tradition."

## Your Treasurer Reports

Although the figures appear indirectly in a number of field reports so that exact figures aren't available, the Mennonite Board of Missions and Charities spends an estimated \$15,000 or \$20,000 each year for missionary children's education. These expenditures are required because adequate public schools are not available in many overseas areas. In some cases, while the public schools are adequate, other factors, such as language and religion, may demand special school opportunities. In some instances missionaries' children receive assistance for school here at home.

It is good for us to remind ourselves that our missionaries are human too. They have families, and their families need education, just as ours do. In order to make this possible, the board could increase total missionary allowances to cover all these expenses which they incur for their children's education. Instead, the board has encouraged the use of local, public schools if at all possible, and where this has not been possible, arrangements have been made to assist with these schooling needs.

At the present time, missionary children overseas number almost as many as missionaries! Since we have asked these missionaries to go for us, we must share in some of the sacrifice which their going demands of them. Congregations or individuals may share in this sacrifice financially through regular mission offerings. Offerings or gifts designated for missionary children's education may be sent through the district mission board treasurer or to Mennonite Board of Missions and Charities, Elkhart, Ind.

—H. Ernest Bennett.

## Christians in Nepal Released

(Wheaton, Ill.) Eight of nine Christians in the small, mountainous country of Nepal have been released from prison after having been held awaiting trial for a year, according to the press service of the National Association of Evangelicals (U.S.A.). The release was granted late last year, but word has just reached the NAE office here.

The Nepali Christians had been charged with the violation of an ancient law which forbids the changing of religion. The principal religions of the country are Buddhism and Hinduism. The Christians were charged and held in prison awaiting their trial by the supreme court of the land. The trial was held last August, but it took the judges three months to reach a decision. The pastor of the group was the only one convicted. He was sentenced to six years in prison but is expected to be released soon upon condition that he leave the country.

While the Christians were in jail, fellow believers supplied them with extra food, washed their clothes, and upheld them in

prayer. During the imprisonment two couples who had most recently been baptized decided to renounce their faith but later revoked the recantation. Through this experience the Christian Church has been greatly united in spirit and other prisoners were converted.

Christian missionary work in Nepal was begun only ten years ago as united effort of a number of churches and mission bodies. Before that the only means of evangelism was to reach Nepalese outside their own country. With the making of a new constitution in the country a measure of religious freedom has been granted, but mission leaders feel the government has placed restrictions like this as a means to discourage mass evangelism.—EPS, Geneva.

## MISSIONS TODAY

(Continued from page 430)

fact highlights both the mission opportunity and the responsibility of these countries. They want the progress that Christianity represents, but to make the Christ of Calvary the Lord of their lives—this is never popular. This fact underlines the real missionary task.

Doctors, nurses, and technicians to staff this hospital in Ghana will have to be found. We have here an opportunity for service and witness we cannot refuse. For this project we do not need money, but we need well-trained and consecrated people. "Who will go for us?"

Elkhart, Ind.

Martin Niemoeller, famous German pacifist churchman, who is now one of the presidents of the World Council of Churches, speaking in this country, said that an impression that Christianity is "the white man's religion" presents the Christian Church with one of its greatest challenges today. He also warned against the replacement of the Gospel message by a collection of Christian principles. "There are thousands of church-member atheists," he said, "who understand by Christianity just this system of ethical or moral principles. You can easily be an atheist with Christian principles and you can vote for a party with the word 'Christian' in its name, and still you can remain apart from the church, and yet support it with your taxes, because, after all, this instrument is promoting the same principles which you embrace and cherish." Dr. Niemoeller said a recent survey of 100 "church taxpayers" in Germany revealed that more than 70 "do not believe God exists." Concerning war, Dr. Niemoeller said, "We may imagine Jesus dealing with soldiers, but can we imagine Him marching with an army? I cannot."

Construction has begun on the new plant of Bethany Biblical Seminary of the Church of the Brethren. It will be located 18 miles west of its present Chicago campus.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Congregations in the Every-Home-Plan with more than 80 subscriptions total 26. The largest is Blooming Glen in Pennsylvania, with 202 subscriptions.

Harold E. Bauman, Goshen, Ind., was the main speaker in a ministerial counseling conference held at Plains, Lansdale, Pa., on April 23.

The Moorepark, Mich., congregation has donated to the Kalamazoo and Three Rivers public libraries the following books: *Story of the Mennonites*, by Smith; *Recovery of the Anabaptist Vision*, edited by Hershberger; *Glimpses of Mennonite History and Doctrine*, by Wenger; and *Introduction to Theology*, by Wenger.

Ray Burkholder, Orrville, Ohio, has been appointed to the office of literature secretary by the Ohio Mission Board.

Sixteen international guests from Notre Dame University were entertained by the Waterford congregation, Goshen, Ind., the weekend of April 22.

Pictures of mission work in Honduras were shown at Riverdale, Millbank, Ont., on April 27 by the Sydney Roths, parents of Missionary Lorraine Roth.

Joe Yoder and wife have moved from Albuquerque, N. Mex., to Portland, Oreg., where Bro. Yoder will be assisting in the work of the Rescue Mission.

Harold Hochstetler, Nampa, Idaho, was the speaker for the spring Spiritual Life Week at Western Mennonite School, Salem, Oreg.

The *Echo* is the name of the new bimonthly publication of the Rocky Mountain Mennonite Conference. The editor is David Alderfer, Aspen, Colo.

The Lancaster Conference has voted to change the constitution of Lancaster Conference Schools to allow the use of radio, tape recorders, and records in a limited way.

Speakers in the annual missionary and inspirational song meeting held at Columbia, Pa., on May 6 were Paul T. Yoder, Ethiopia; Raymond Shertzer, Millersville, Pa.; and Paul Weaver of the Erisman congregation.

The Upland College Motet sang at the Denver Mennonite Church on April 22.

A new congregation, called the Mennonite Congregation of Boston, was organized on April 20 by the Mennonites of the Greater Boston area, who had been meeting together for mutual inspiration and fellowship for some time. There are nineteen members, and J. Lawrence Burkholder, of the Harvard Divinity School faculty, was selected to serve as leader of the group. The present address of the congregation is 42 Frost Street, Boston 74, Mass.

A Messiah College male quartet gave a program at Congregational Mennonite, Marietta, Pa., on May 6.

A community Good Friday service, in which seven ministers participated, was held at the Frazer, Pa., Mennonite Church.

A new type of conference, presenting estate planning from a Christian point of view, was held at Bellwood, Milford, Nebr., and East Union, Kalona, Iowa, April 12, 13 and April 16 17. The conference resulted from action taken by the Southeast Iowa Ministers' Meeting in January. Stewardship Secretary Daniel Kauffman spoke on "Christian Stewardship and Estate Planning," and John H. Rudy, of the Estate Planning Service of Mennonite Foundation, spoke on various aspects of estate giving. Two stewardship films were shown.

Visiting speakers: John S. Hiestand, Maytown, Pa., Passion Week speaker at North Goshen, Ind. Jesse Byler, Harrisonburg, Va., in a Home Conference at Bart, Pa., May 5, 6. Eugene Herr, General Youth Secretary, at Englewood, Chicago, Ill., April 22. Enrique Galdo, La Paz, Bolivia, at La Junta, Colo., March 7.

Herbert Friesen, MCC doctor from Indonesia and Nepal, at La Junta, Colo., March 18. Venus Arnold, of Bethel United Missionary Church, in Easter sunrise service at Yellow Creek, Goshen, Ind. Robert J. Little, Moody radio pastor, at Smithville, Ohio, April 24.

Levoy Taylor, Wooster Youth for Christ Director, at Hi-Way Chapel, East Greenville, Ohio, April 27-29. Don Augsburger, Harrisonburg, Va., at Hi-Way Chapel, East Greenville, Ohio, April 15. Isaac Baer, Washington, D.C., at Line Lexington, Pa., April 29. O. O. Miller, speaking on "The Spirit's Work in the Church Around the World," at Lititz, Pa., April 29.

Morris Zeidman, Scott Mission, Toronto, Ont., at Elmira, Ont., April 26. M. D. Landis, Hesston, Kans., giving selections from the Book of Job, at Crystal Springs, Kans., April 25. Maynard Rohrer, Araguaema, Brazil, at Orrville, Ohio, May 6. John Friesen, M.P., India, at Tedrow, Wauseon, Ohio, April 8.

Irene Bishop, European MCC worker, at Finland, Pennsburg, Pa., April 18. Archie Penner, General Conference Mennonite pastor, Wayland, Iowa, at Iowa City, Iowa, April 22. Mrs. Gerhart Thiessen at WMSA meeting, East Fairview, Milford, Nebr., April 26. David Hostetler, Southern Brazil, at Glad Tidings, Bronx, N.Y., April 29.

Edgar S. Denlinger, East Brewton, Ala., at Madisonville, La., April 22. Irvin Roth, Allensville, Pa., at Sunnyslope, Phoenix, Ariz., April 22. Noah Hershey, Parkesburg, Pa., at Maple Grove, Atglen, Pa., April 29. Orvin Hooley and John David Zehr, in Spiritual Life and Bible Conference at Marion, Howe, Ind., April 27-29. Carl Beck, Japan, at Frazer, Pa., May 6.

Church School Day speakers: J. Marvin Nafziger, Goshen College, at Hopedale, Ill. S. C. Yoder, President Emeritus, Goshen College, at Tedrow, Wauseon, Ohio. Har-

old E. Bauman, Goshen College, at Orrville, Ohio. Wayne North, Vineland, Ont., at Waterloo, Ont. Vincent Krabill and Paton Yoder, Hesston College, at Harper, Kans. Charles Hertzler and Jesse Byler, E.M.C., at Zion, Broadway, Va.

New members: ten by baptism at Glad Tidings, Bronx, N.Y., April 29; seven by baptism and one on confession of faith at Hi-Way Chapel, East Greenville, Ohio, April 15; two by baptism and one from another denomination at Salford, Harleysville, Pa., April 29; eight by baptism at La Junta, Colo., March 25; thirty-one by baptism at Kidron, Ohio, April 20.

Ten by baptism at Pinto, Md., April 29; one by baptism at Perkasio, Pa., April 15; one by baptism at Plains, Lansdale, Pa., March 18; two by baptism at Garden City, Mo., April 22; two by baptism and two by certificate of membership at Norristown, Pa., April 15; two by baptism at Zion, Hubbard, Oreg., April 20; four by baptism at Homestead, Fla., April 15; fifteen by baptism at Highway Village, East Peoria, Ill., April 15.

New Every-Home-Plan churches: Wesley Chapel, Newark, Del.; Buffalo, Lewisburg, Pa.; Bethel, Canby, Oreg.; Scottdale, Pa.; Floradale, Elmira, Ont.; Howard-Miami, Kokomo, Ind.; Naubinway, Mich.; Springs, Pa.

Scottdale editors of youth papers—Willard Roth, Loren and Jane Lind, and Paul Schrock—attended the annual Conference of Church Magazines for Children and Youth in Chicago, April 30 to May 4.

Marion Lehman, manager of the Gospel Book Store at Goshen, Ind., spoke in chapel at Goshen College on April 30. He and Nelson Waybill, Personnel Director at Scottdale, represented Publishing House interests in the Literature Emphasis days at the college.

Attending a two-week Training Laboratory in Personal, Group, and Organizational Effectiveness at Green Lake, Wis., are Daniel Hertzler, editor of *Christian Living*, and A. J. Metzler, Executive Secretary of Mennonite General Conference.

## Calendar

Ontario Mission Board meeting, May 20, 21.  
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 5-8.  
World-Wide Missionary Conference, Lancaster Mennonite School, Lancaster, Pa., June 6-10.  
Ohio MYF Convention at Beaverdam, Corry, Pa., June 29 to July 1.  
Ontario Conference, June 5-7.  
Indiana-Michigan Conference, with Shore congregation as host, June 5-7.  
North Central Conference, Sunday School Workers' Conference, and Mission Board meeting, at Glen Flora, Wis., June 12-15.  
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
Allegheny Mission Board Meeting, place undecided, July 13, 14.  
Virginia Conference, E.M.C., July 24-27.  
Allegheny Conference at Thomas, Hollisopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 21-23.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Rocky Mountain Mennonite Conference, La Junta, Colo., Aug. 31 to Sept. 2.  
Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.



Mennonite Publishing House won a Certificate of Award from the Pennsylvania Manufacturers' Association for a record of 264,000 man-hours of work without a disabling accident. Safety habits are one expression of Christian love and stewardship.

Gerald Studer, pastor at Scottdale, Pa., spoke at the Gideon State Convention at Greensburg, Pa., on April 28. He will speak May 11 on the May Fellowship Day program at Scottdale, sponsored by United Church Women, on "Christ's Strategy for Scottdale."

Missionaries of the Eastern Board have not been expelled from Somalia, and they look forward to the lifting of restrictions from their work.

J. C. Kauffman directed the Lebanon-Sweet Home Chorus in a vesper program at Logsdon, Oreg., on Easter Day.

Kenneth G. Good, Hyattsville, Md., addressed a dinner meeting of Mennonite medical men at Denbigh, Va., on May 5.

Ninety certificates were granted at the close of the Christian Workers' Training courses at Springs, Pa.

The first baptismal and communion services were held at the newly organized Carpenter Park congregation near Johnstown, Pa., on Good Friday. Three were baptized.

David N. Thomas, Lancaster, Pa., gave the main address at a Church School Day meeting at Plains, Lansdale, Pa., on April 29. People of the three Christian day schools of the area furnished chorus numbers and a Bible quiz. An overflow crowd attended.

Receipts of the Franconia Mission Board in the past year totaled \$224,712, an increase of \$36,000 over the previous year. The board's program for the current year calls for per capita giving of \$18.28, an increase of one dollar, and next to the highest of our district board's budgets.

Ruth Miner Brackbill, wife of M. T. Brackbill and a teacher of English for many years at Eastern Mennonite College, died on April 30 at a Chicago hospital, where she had gone for surgery. The funeral was held at Harrisonburg, Va., on May 2.

Twenty-five ministers and ministers' wives of the Allegheny Conference enjoyed a conference on family counseling held at Stahl's, Johnstown, Pa., on April 28. Discussions were conducted by Chester Raber and Roy Harnish, of the Brook Lane Farm staff. The meeting was sponsored by the Allegheny Christian Workers' Conference.

Owen Hershberger, Hesston, Kans., former minister at the Pennsylvania Church, passed away April 27. Funeral was held May 1.

## Announcements

Eastern Mennonite College Alumni of Lancaster County, Pa., will have a dinner meeting on May 12, at 6:00 p.m., in the Leola Fire Hall. For reservations or further information contact Dorothy M. Landis, 117 West Roseville Road, Lancaster, Pa.

C. F. Derstine, Kitchener, Ont., at Souderton, Pa., May 9.

D. Raymond Cramer, Forest Hills, Calif., in Family and Home Conference at Zion, Hubbard, Oreg., May 11-13.

Dorothy McCammon, Goshen, Ind., and Beulah Kauffman, Crystal Springs, Kans., guest speakers of Rocky Mountain WMSA at Beth-El, Colorado Springs, May 12.

Children's Music in the Church, by Romaine Sala, at Church Music Conference, Aug. 4-11, Laurelville Mennonite Camp, R.D. 2, Mt. Pleasant, Pa.

Mary Royer, Goshen, Ind., speaking to mother-daughter banquet of First Mennonite, Fort Wayne, Ind., May 11.

Annual sale of Virginia Mennonite Home Auxiliary at fairgrounds, Harrisonburg, Va., afternoon and evening of May 11.

Mission Conference at Neffsville, Pa., Memorial Day.

Clyde Fulmer, Morton, Ill., in Home Conference at Midway, Pekin, Ill., May 13-15.

Dedication services in connection with annual historical meeting at Lost Creek, Oakland Mills, Pa., May 26, 27.

Change of address: J. Harold Housman from Tanganyika to Box 27, Silver Springs, Pa., Telephone: Mountville, Pa., ATlas 5-5331. Robert Stetter from Algeria to 80 Buch Ave., Neffsville, Pa.

Paul and Alta Erb, Scottdale, Pa., Home Conferences at Clarence Center, N.Y., May 13; at House of Friendship, Bronx, N.Y., May 18-20; at Trissels, Broadway, Va., May 27.

Stewardship Conference at Groveland, Pipersville, Pa., May 12, 13. Guest speaker: John R. Mumaw, Harrisonburg, Va.

Dedication of a new church building at Ambler, Pa., May 13.

The Choral Singers, under the direction of Henry Longenecker, Middletown, Pa., at the Elizabethtown Area High School Auditorium, Elizabethtown, Pa., May 19, 7:30 p.m.

Shirksville Bible Conference at Union meetinghouse, Fredericksburg, Pa., with Howard Witmer, Manheim, and Ephraim Nafziger, Parkesburg, as speakers, May 12, 13.

## Evangelistic Meetings

Melvin Kauffman, Roaring Branch, Pa., at Shirksville, Pa., May 5-27. James Harris, Anderson, S.C., at College Hill, Tampa, Fla., April 16-22. Simon G. Gingerich, Wakarusa, Ind., at Grand Marais, Mich., April 22-29.

## OUR READERS SAY

(Continued from page 418)

As a rule, articles reprinted in the GOSPEL HERALD from other publications have been of good quality. But I should like to take exception to two concepts in the article, "Evangelists of Materialism" (April 3).

First, it would seem that the power of advertising is somewhat overestimated. While people's sins may perhaps be sometimes used or manipulated to create business profits, making growth of cigarette smoking or the variance in women's fashions the result solely of commercial advertising is unjustified. Historical events, family relationships, and other changes unrelated to advertising are ignored in Mr. Lutzweiler's discussion. Each of us needs to form and judge his sense of values.

Advertising does not make these values and can cause sales only when it passes their approval.

Second, since we are all influenced by our society, why are the majority of Christians characterized as weak and crowd-followers? We all have failings as we follow our Lord. Our American culture may well have special pitfalls. Perhaps for us, one of these may be pride in our own nonconformed conformity. But how much horn-blowing pessimism is necessary before asserting the optimism of our hope in Christ in similarly realistic terms? Christians are unique for their mutually uplifting fellowship, and Christ walks among all men through His followers. No Christian can also be a slave to society, as Mr. Lutzweiler intimates, though truly the danger of hard decisions seems always present. To see only evil and last-ditch resistance to evil ignores the benefits we constantly receive from the community around us. As part of Christ's church, can we look beyond weakness and materialism to the ways our Saviour is speaking to and through the fellowship of all His members, and through the larger society around us?—Paul Wenger, Iowa City, Iowa.

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The letter by Leland Haines in the April 3 issue caught my attention because I agree so fully with his concern that the central issue confronting our Mennonite brotherhood is "newness of life and applied Christianity."

His second last paragraph did grieve me, however. He refers to "those who advocate 'throwing off' in order to get members" and later to "Some groups [who] have thrown off everything to an extent that they would be considered apostate by the Anabaptist-Mennonite forefathers, but are still ethnic, although there exists no tension between them and the world." While having a deep appreciation for Bro. Haines's zeal and courage, I would wonder whether the cause of Christ is furthered by such a wholesale accusation. I have worked in many different Mennonite ethnic groups, having grown up in one that had Russian Mennonite background, worked for five years among those of Amish background, and for the past five years among the General Conference Mennonites. I know of no group that has taken any kind of stand against believers' baptism, nonresistance, church discipline, separation of church and state, separation of church and world, and other convictions at the center of our Anabaptist-Mennonite faith. In all of these groups one finds certain people who lack dedication and consistency and are steeped in formalism, but it gives me deep gratitude toward God to note that more and more people are asking the crucial question: "What is the will of God for us today?" Seen from a Biblical perspective this is the right question. For when John dealt with the danger of the world creeping into the church, he does not reject the world because it keeps inventing new things, but because the world is committed to the lust of the flesh, the pride of life, and the lust of the eyes. Over against the world John places the will of God which endures forever. I John 2:15-17.

Bro. Haines invites us to "hold true to the apostolic New Testament view of Christianity." This is an invitation worthy of acceptance. In the early church we note that if a brother sins, it is our responsibility to point this out to him. Matt. 18:15. In line with this I would encourage anyone who feels that certain Mennonite groups or individuals are not true to the Anabaptist-Mennonite faith to address these groups directly by publishing articles or letters in the church papers. The Anabaptists certainly practiced mutual exhortation and rebuke and saw it as an expression of



their love for each other and for the body of Christ. If one feels this way about a local congregation, one could speak with the pastor or some members of the church. Perhaps we would discover sincerity where we thought hypocrisy existed. At least we would cultivate understanding and perhaps the world might say of us as they did of the early church: "Behold, how they love one another."—William Klassen, Topeka, Kans.

Recent articles in the *HERALD*, and letters to the editor, have dealt seriously with the theme of ethnic Mennonites and Mennonite culture, and stirred many of us to serious reflection. Yes, we manifest characteristics of an ethnic group, as do some other smaller denominations, though the larger denominations, such as Methodists, Baptists, and Presbyterians, no longer bear an ethnic stamp. For smaller groups ethnic character can be an asset; in any case it cannot be denied or wiped out. It is a fact of life, and should be "Christianized." Outsiders coming in as members will naturally discover this in their initial experiences in the brotherhood. They should interpret curiosity about "outside" names as genuine interest (or even as conversational small talk), which in no sense represents a negative or non-accepting attitude. Studies have shown that over 5,000 outsiders have been received into our fellowship in the past generation, and have been for the most part happily and fully accepted and given full opportunity to serve in every aspect of the life and service of the church, including the ordained ministry.

But what about "Mennonite culture"? Even close-knit groups, particularly ethnic group, normally has strong and unique traditions, customs, and practice which are usually deeply ingrained in the life and mind of the group. The total of such traditions may be called its "culture." These often serve as a protection against loss of group identity, and help to maintain the good things in the group's character against the powerful pressure of the surrounding environment of the general society with its traditions and customs—its culture. The danger that faces the small group is to absolutize its "culture" and to give culture items religious sanctions or even supposed Scriptural authority when in reality none exists. Ultimately, at least for very conservative groups, self-identification with particular culture items becomes so deep-seated that any change in any one of them seems to be a threat to the whole identity of the person or group, and even to its existence. Fear then sets in, and irrational attitudes develop; all change is resisted under the motto, "Everything will be lost if we change on this point."

Let us be sure: (1) that we do not tie our faith to culture items; (2) that we do not resist change solely because it is change, nor follow trends because they are popular; (3) that we do not claim Scriptural support for culture items which are honestly not Scriptural; (4) that we do not hitch our church wagon to cultural posts of the past and thus confuse religion and culture, and block the Spirit's leading; (5) that we do not confuse our people by assigning religious values to items which are clearly not religious (e.g., beards and buggies), or (6) that we do not label as "worldly" things which are only different from our customs; (7) that we truly Christianize and Biblicize our total life and resist with Christian clarity and devotion the evil elements of contemporary culture.—Harold S. Bender, Goshen, Ind.

I appreciate the series, "From My Bible Collection," by Gerald Studer. There is no other area of Bible knowledge where people are generally so ignorant as on "The Bible from God to Us." These articles are a most

helpful contribution at a time when there is confusion because so many new translations and paraphrases are being circulated.—Marcus Lind, Salem, Oreg.

I enjoyed Lorie C. Gooding's poem, "Resurrection" (front page April 17), very much.—Jacob C. Kulp, Telford, Pa.

In the article, "Where Do We Read It?" by Orrie D. Yoder (March 27), the writer appears to overlook the fact that God could righteously forgive our sins only on the basis of the finished work of Christ.

To Adam, God said, "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19).

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. . . . The Lord hath laid on him the iniquity of us all" (Isa. 53:5, 6). "The Son of man came . . . to give his life a ransom for many" (Matt. 20:28). "For ye are bought with a price" (I Cor. 6:20; 7:23). "The church of God, which he hath purchased with his own blood" (Acts 20:28).

Webster defines penalty as "Legal punishment either on the person or by a fine"; and ransom as "The price paid for release from captivity."

Man needed more than forgiveness of sins; he needed to be made righteous.

No, a just God did not make His Son pay the penalty for all our sins. "God was in Christ, reconciling the world unto himself" (I Cor. 5:19).

I hope we may have further discussion of this question in the *GOSPEL HERALD*.—Noah Steinmann, Wellesley, Ont.

Orrie Yoder has an interesting discussion of what he calls the "penalty" view of the atonement (March 27). "Where," says he, "either in Old Testament types, or in New Testament teaching, is this penalty view held forth?" In the remainder of the article he proceeds to give the impression (perhaps unintentionally) that Christ's death is perhaps not so important to our salvation as we had imagined. Yet Jesus said (Mark 8:31) "that the Son of man must suffer many things, and be rejected . . . and be killed." In matters of such importance to our basic Christian beliefs, I think that if Bro. Yoder wished to eliminate the penalty concept of Christ's suffering, then he should have said what he thought Christ's death does mean, seeing that the Gospels give more space to this part of Christ's life than to any other, and since the passion story was also the first part to be circulated.

Although the actual word **penalty** may not appear in the Scriptures in this connection (the word **Trinity** doesn't either), still something very analogous does appear.

For example, in Ex. 21:28-32 Moses gave legal counsel for dealing with those who failed to keep dangerous farm animals from injuring their neighbors. He says that if a man's ox gores someone to death, then both the animal and its owner are to be killed. Because the second part of the punishment is so harsh, Moses permits a way of escape. Just as a modern judge may fix bail to avoid imprisonment while waiting for trial, so the Mosaic judge could name a sum of money as a ransom,

which the animal's owner could pay to avoid the death sentence.

In Ex. 30:11-16, every person above 20 years old was to give a ransom of half a shekel during the census-taking "that there be no plague among them" and "to make atonement for yourselves" (RSV).

In both these cases the word ransom is translated by the Greek word *lytron* in the Septuagint, the early Christian's Bible. This is precisely the term Jesus used to describe His own destiny in Matt. 20:28 and Mark 10:45—"The Son of man came not to be served but to serve, and to give his life as a ransom (*lytron*) for many" (RSV).

Paul also says that "the man Christ Jesus . . . gave himself as a ransom (*antilytron*) for all" (I Tim. 2:5, 6, RSV).

Here, I think, is as clear an example as any that both Jesus and the apostles thought of His death as in some way "paying a penalty" for our sins. I do not see anything objectionable about such a teaching, provided one does not use it as a springboard to spit out all sorts of speculations about the nature of God. Eternal truths have to be expressed in man's language, by means of similes, metaphors, parables, and other sorts of comparisons. When the Revelation speaks of the streets of heaven as "paved with gold," God does not intend for us to study all the physical and chemical properties of gold, and then imagine that we can thereby get a clearer picture of heaven. John used this expression to give a picture of something absolutely exotic, something beyond the range of present human experience. It is not fair to him to stretch the comparison any further.

And so with the death of Christ. It remains for us, as it did for the early church, to accept by faith that "Christ died for our sins according to the scriptures," that we were "ransomed . . . with the precious blood of Christ, like that of a lamb" (I Pet. 1:18, RSV). True, many other comparisons are used to help us better understand Jesus' death, but this one does exist in both Old Testament type and New Testament antitype. I'm glad that I came to trust in Jesus' death for my sins, in His life for my example, and in His Spirit for guidance and power. They are all precious to me, and I don't like seeing any of them treated carelessly.—Ted Morrow, Scottdale, Pa.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**The Ten Commandments in Modern Perspective**, by Owen M. Weatherly; John Knox, 1961; 160 pp.; \$3.00.

This is a careful analysis of the Decalogue with lucid expositions of New Testament teaching on each of the Ten Commandments. The author has gone far beyond the mere interpretation of a moral code to a consideration of the ethical implications of these commandments to our age. Unfortunately the author finds pacifism incompatible with social responsibility (p. 97) and leaves room for marriage practices that fall short of the New Testament norm. The general point of view comes short of commitment to evangelical theology, but there is much in this book that is useful for homiletical purposes. Here one finds a positive approach to the basic principles embodied in the Ten Commandments.—John R. Mumaw.



## SHE REMEMBERED

(Continued from page 425)

made every thing beautiful." I had borrowed it from a younger sister. Calling attention to it in its bowl of water surrounded by woodland moss, I emphasized the fact that God had made such a pretty little turtle and how He took care of it even though it was helpless, as they could see. We discussed the ways in which God helps us just as He does the turtle. I was sure Donna had remembered the spiritual connection.

Audio-visual aids are perhaps the hardest to find and demand the most preparation for use in the classroom. Yet their results outweigh the impressions gained from simply hearing a verse. It is surprising how well they help in illustrating an abstract fact. To children especially, a statement becomes much more meaningful when it is associated with something tangible. Attention problems can often be helped by a little added interest on the teacher's part.

Instructors should always be alert for everyday objects that could be used in a classroom situation. These should be adaptable to the age group as well as to the season of year.

Even though you might forget about ever having brought a turtle to class, Donna won't!

Zion Hill, Pa.

## AT LAURELVILLE CAMP

(Continued from page 423)

There will be facilities, service, and an atmosphere for year-round activities. This total program will be in addition to, and in a sense separate from, the typical summer camping activities which serve youth, children, and adults. This new ministry by Laurelville may deserve another name to properly identify its unique service.

These facilities for year-round use will be intended to meet various needs. There is a need to accommodate a growing number of study conferences, workshops, and seminars, in addition to various types of committees and board meetings. Further, there will be provision for extending the older youth and adult summer conference services presently provided. These may be for several days or a week but, more particularly, for extended weekends, as from Friday evening until Sunday afternoon. There may be Bible conferences, youth meetings, family clinics.

Speaking for the latter, there is a great need for discussion and counseling in the area of home relations. Many couples, whether young or older, would benefit greatly from competent counsel on the intricate problems of relationships in the home. In weekend family clinics it would

be possible to secure the services of qualified Christian counselors who often would not be available for a typical family week. These weekend clinics, in themselves, might fill quite a few weekends throughout the winter months.

The whole area of renewal retreats is another dimension of need. This includes retreats for men, for women, for couples, and for youth, as well as specialized groups, such as teachers, nurses, businessmen. There is a tremendous movement of God's Spirit in many quarters, and laymen and women are finding dynamic new relationships with Christ and fellow Christians. Their testimony of what God has done for them, when shared with others, is often used by the Spirit to bring conviction and new insights. When those who have experienced new awakenings get together for a few days, bringing other men or women with them, great times of spiritual revival have resulted.

In addition to all of this, there is the constant need of many people to get away from the pressures of their daily life for rest, study, meditation, fellowship, and the inspiration of other Christians. Without formal programs, this center should be the kind of place where one would naturally turn for a spiritual oasis which would renew his resources for daily living.

Initially, this center would be intended for smaller groups. In addition to accommodating individuals who may be there for periods of rest and meditation, it would be a suitable meeting place for committees or for small conferences, up to 60 or 75 persons. Later provisions may accommodate more. Thus, in addition to the commodious motel which is completely winterized, other buildings will be altered or added for year-round use.

Location-wise, Laurelville Camp is adjacent to the east-west Pennsylvania Turnpike and good roads both north and south, with further improved highways planned in both directions.

Two large eastern railways serve this area. The Pennsylvania Railroad passes through Greensburg, and the Baltimore and Ohio passes through Connellsville—each of them within a thirty-minute drive of the camp. Air facilities are available at Pittsburgh and Johnstown. About one half of the more than 80,000 Mennonites in the United States and Canada are within a four- or five-hour drive of this church center. Extending this to an eight- or nine-hour drive would include approximately 50,000 of our brotherhood in the United States and Canada who would be served. It would be intended that these facilities would be available to all our brotherhood for many of the newer types of small group activities. Other Christian groups would have access to the facilities as they may be available.

The initial investment for this project will require approximately \$30,000. It is believed that many friends will want to share in making such a center possible. Furthermore, it is hoped that aside from a small continuing staff, much of the service will be furnished on a voluntary basis. This would provide opportunity for individuals, whether for a week, a month, or preferably from six months to a year at a time, to give themselves in significant service, such as secretarial work, maintenance, services in the kitchen and dining room, housekeeping, and otherwise. In addition to its providing an opportunity for meaningful service, the fellowship and inspiration received would be an enriching experience for the persons serving.

The prayers of the brotherhood for the development of this church center are requested. Also, your suggestions and inquiries are invited. Write to J. R. Buzzard, Mennonite Building, Scottdale, Pa.

## HEALTH AND WELFARE SERVICES

(Continued from page 428)

Our medical staff was reduced to two full-time doctors in November. Due to shortage of medical personnel, two clinics had to be closed. In order to make the outpatient department more efficient, the size of the waiting room was doubled and three more doctors' offices added. Carol Glick was added to the staff to develop public relations, with special emphasis on religious counseling, visitation, and follow-up work with discharged patients. Lawrence Greaser continues his chaplaincy service along with regular pastoral duties. A professional hospital consultant was hired to make a community and hospital survey. We feel this is needed to guide us in future expansion. Doctors, technicians, nurses, and a dietitian are needed.

At Mathis, Texas, the small maternity hospital continues to render valuable service. A nurses' residence has been purchased. There is a real need for a small general hospital since the privately owned doctor's hospital is rapidly deteriorating. It has been suggested that health and welfare give guidance to the community in developing good hospital service.

The responsibility for the chaplaincy service at the Colorado Medical Center, Denver, Colo., was transferred to Rocky Mountain Conference on April 1. Health and welfare will continue to subsidize the program until the end of the calendar year.

Conejos County Hospital at La Jara, Colo., which was scheduled to open last July, was delayed because of lack of necessary funds for equipment. In March \$25,000 were granted from Hill-Burton funds. This along with community-contributed funds should make it possible to open in July, 1962.



An agreement has been approved to administer a new 20-bed hospital at Walsenburg, Colo. It will be built by Hill-Burton funds matched with county funds, with construction to begin in June. This series of hospitals—La Junta, Rocky Ford, Walsenburg, and La Jara—may make an exchange of personnel possible in times of emergency. It should also give opportunity for personnel fellowship.

We close this report by again making a call for qualified personnel. Nurses, technicians, therapists, dietitians, medical records secretaries, and other related skills are needed to continue the health and welfare program.

## NEAR TO GOD

(Continued from page 427)

faith and fellowship will most surely be faithful and fruitful in their experience with the Lord. We are admonished to "Walk daily with your Saviour." It's a song we like to sing. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Do it today, and every day.

Saturday, May 19

Ebenezer

"Hitherto hath the Lord helped us" (1 Samuel 7:12).

How faithful God is in keeping His promises, when we faithfully obey Him. The children of Israel had solemnly repented at Mizpeh. They put away Baalim and Ashtaroth, and served the Lord only. Then Samuel took a stone and set it up, and called it Ebenezer, saying, "Hitherto hath the Lord helped us." It is well sometimes if we take a backward look, and review the blessings of God in our lives. We sing, "Here I raise my Ebenezer, hither by thine help I'm come." Get a good look at the blessings and grace of God in the past, and it will be a wonderful encouragement to face the future. Samuel "called the name of . . . [the place] Ebenezer, saying, Hitherto hath the Lord helped us." It pays big to serve God faithfully. Make Him Ebenezer in your life. It pays.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

Baer, Harold and Effie (Ropp), Youngstown, Ohio, second daughter, Marlene Faye, March 30, 1962.

Bechler, Clare and Donna (Kipfer), Pigeon, Mich., first child, William Dean, April 12, 1962.

Brenneman, Duane and Judy (Johnson), North English, Iowa, first child, Julie Kaye, Feb. 5, 1962.

Buckwalter, John R. and Miriam (Weaver), Bronx, N.Y., second son, Timothy Lee, April 10, 1962.

Buettner, Eugene and Ruth (Schweitzer),

Grand Island, Nebr., third child, first daughter (one deceased), Rita Joan, April 1, 1962.

Byler, Wayne and Marjorie (Miller), Hartsville, Ohio, second child, first son, Douglas Wayne, Feb. 26, 1962.

Eberly, Earl and Lois (Mann), Hannibal, Mo., third child, second son, Bruce Edward, April 10, 1962.

Egli, Roger and Fernie (Kauffman), Edinboro, Pa., second daughter, Sara Sue, April 10, 1962.

Gingerich, Abe and Catherine (Yoder), Hartsville, Ohio, third child, second son, Jay Allen, Jan. 2, 1962.

Gingerich, Melbern and Sara (Kauffman), Burton, Ohio, sixth child, fourth son, Michael Jay, April 1, 1962.

Halteman, Gerald H. and Margaret (Strite), Chambersburg, Pa., second daughter, Rhoda Mae, April 5, 1962.

Hartman, Lloyd and Judy (Thompson), Elkhart, Ind., first child, David Allen, April 12, 1962.

Hofstetter, Harley Dean and Virginia Jean (Barr), Dalton, Ohio, first child, Lorrie Jean, April 10, 1962.

Horning, Marvin W. and Mary Jane (Bowman), Bowmansville, Pa., second child, first son, John Bowman, April 5, 1962.

Jantzi, Phil and Belva (Schweitzer), Wood River, Nebr., fourth child, first son, David J., April 11, 1962.

Kauffman, Larry and Bonnie (Hoskins), Hannibal, Mo., first child, Ricky Dean, Feb. 21, 1962.

Kauffman, Steve and Nila (Ramer), Howe, Ind., second child, first daughter, Gail Ann, Feb. 21, 1962.

Kauffman, Sylvan and Elsie (Glick), Bird in Hand, Pa., seventh child, fourth daughter, Nancy Faye, April 21, 1962.

Keeler, Richard and Martha (Risser), Charlottesville, Va., first child, Mary Elizabeth, April 23, 1962.

Keffer, John and Dana (Hochstetler), Fentress, Va., tenth child, fifth daughter, Allene Dawn, March 3, 1962.

Knox, Marion and Doris (Wolfer), Halsey, Oreg., second son, Steven Louis, April 15, 1962.

Landis, John L. and Doris (Esbenshade), Lancaster, Pa., first child, Lucinda Lou, April 13, 1962.

Leatherman, Clarence and Irene (Rice), Pipersville, Pa., fifth child, fourth daughter, Rachel, April 16, 1962.

Lehman, Leaford and Ruth (Kuhns), Albany, Oreg., second child, first son, Richard Lee, April 12, 1962.

Lengacher, Larry J. and Betty M. (Delagrang), Woodburn, Ind., first child, Norman Jay, March 18, 1962.

Martin, Grant B. and Retha E. (Martin), Hagerstown, Md., fifth child, fourth son, Linford Ray, April 14, 1962.

Mast, D. Leon and Glenda (Frey), Springfield, Ohio, third son, Joel Ernest, April 18, 1962.

Maurer, Ivan L. and Marjorie, Reedley, Calif., sixth child, third son, Michael Alvin, March 28, 1962.

Maust, Oscar Lee and Ella Mae (Musser), Lancaster, Pa., fourth child, second daughter, Rita Fay, March 6, 1962. (One son deceased.)

Miller, Jacob, Jr., and Catherine (Oelwien), Hartsville, Ohio, first child, Cynthia Diane, Oct. 17, 1961.

Miller, Marvin and Ruth (Yoder), Goshen, Ind., fourth child, third son, Arnold Lynn, April 16, 1962.

Nice, Lloyd and Rebekah (Zook), Harrisonburg, Va., second child, first daughter, Carol Louise, Oct. 19, 1961.

Schrock, Leroy and Marlene (Moore), Iowa

City, Iowa, third child, second son, David Duane, April 16, 1962.

Shantz, Carl and Martha (Mast), Clarence Center, N.Y., seventh child, sixth son, John Alvin, April 2, 1962.

Shaum, James and Esther (Troyer), Engadine, Mich., third child, second daughter, Suetta Dawn, April 20, 1962.

Siegrist, R. Mervin and Mabel (Kinsey), Troupsburg, N.Y., second child, first son, Laverne Jay, March 26, 1962.

Slaubaugh, Aaron and Leona (Litwiller), Mylo, N. Dak., fifth living child, third daughter, Carolyn Rose, Feb. 12, 1962.

Smoker, Abner, Jr., and Esther (Friesen), Gap, Pa., second child, first daughter, Darl Joy, March 16, 1962.

Smucker, Willard E. and Lee Ann (Miller), Harrisburg, Oreg., first child, Mark Ellis, April 11, 1962.

Snyder, Delbert and Lela Fern (Kropf), Eugene, Oreg., second daughter, Judith Dianne, April 16, 1962.

Spencer, Charles P. and Jean (Wittrig), Denver, Colo., first child, Rebecca Lyn, born Feb. 3, 1962; received by adoption, April 4, 1962.

Stauffer, Gene and Marilyn (Erb), Dorchester, Nebr., second child, first son, Delton Rene, April 9, 1962.

Steckly, Kenneth and Darlene (Stauffer), Beaver Crossing, Nebr., second child, first daughter, Lori Jean, April 4, 1962.

Steltzfus, Paul and Mary (Myer), Gap, Pa., third child, first daughter, Karen Jean, April 15, 1962.

Swartz, Arthur and Janet (Good), Twinning, Mich., second son, Nathan Brent, April 8, 1962.

Umble, Fred A. and Reba Jane (Horst), Atglen, Pa., first child, Karel Anne, March 25, 1962.

Wittrig, Ray and Ruth (Nofziger), Lebanon, Oreg., fourth living child, second son, Timothy Jay, April 13, 1962.

Yoder, John H. and Susie (Bornatreger), Burton, Ohio, thirteenth child, eighth daughter, Pamela Joy, April 18, 1962.

Yoder, Maurice A. and Doris (Cummings), White Pigeon, Mich., fourth child, second daughter, Kimberly Ann, April 1, 1962.

Yoder, Ray and Verna (Yutz), Burton, Ohio, fifth child, fourth daughter, Connie Lynn, March 23, 1962.

Zimmerly, Dennis and Lois (Martin), Sterling, Ohio, second child, first son, Scott Michael, Jan. 17, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Alderfer—Clemens.—Earl L. Alderfer, Souderton (Pa.) cong., and Mary R. Clemens, Hatfield, Pa., Worcester cong., by Paul R. Clemens at the Souderton Church, April 21, 1962.

Fox—Musser.—Ivan W. Fox, Ephrata, Pa., Gehman cong., and Barbara Ann Musser, East Earl, Pa., Bowmansville cong., by Howard Z. Good at his home, Feb. 3, 1962.

Gehman—Beyer.—Melvin C. Gehman and Anna W. Beyer, both of Lititz, Pa., Hammer Creek cong., by Mahlon Zimmerman at the church, April 21, 1962.

Hess—Rudolph.—Galen Allen Hess, Mechanicsburg, Pa., Slate Hill cong., and Mary Catherine Rudolph, Hagerstown, Md., Stouffer cong., by Moses K. Horst at the home of the groom, April 21, 1962.

Hooley—Yoder.—Larry Hooley, Middlebury



nd., Forks cong., and Marilyn Yoder, New Paris, Ind., North Goshen cong., by Donald L. Yoder at North Goshen, April 15, 1962.

**Hostetter-Hartzler.**—Stanley Eugene Hostetter, Crimora, Va., Springdale cong., and Alice Mae Hartzler, Mechanicsburg, Pa., Slate Hill cong., by William M. Strong, assisted by Paul Venger, at Slate Hill, April 7, 1962.

**Houdeshell-Ressler.**—Raymond E. Houdeshell, Denver, Colo., and Esther Mae Ressler, Denver, First Mennonite cong., by Marcus Bishop at the church, April 17, 1962.

**Lehman-Horning.**—Nelson Lehman, Chambersburg, Pa., Pond Bank cong., and Helen Horning, Fleetwood, Pa., Alsace Manor cong., by Howard Z. Good at the Oley Church, March 3, 1962.

**Lehman-Horst.**—Arthur Larry Lehman, Chambersburg (Pa.) cong., and Helen Regina Horst, Maugansville, Md., Clear Spring cong., by Moses K. Horst at the home of the bride's uncle, April 22, 1962.

**Martin-Good.**—Leonard W. Martin, Stevens, Ia., Martindale cong., and Annabel Fay Good, East Earl, Pa., Bowmansville cong., by Howard Z. Good at Bowmansville, April 7, 1962.

**Martin-Lehman.**—Marlin E. Martin, Smithsburg, Md., Stouffer cong., and Elva Jane Lehman, Lancaster, Pa., South Christian cong., by rank M. Enck at Lancaster Mennonite School Chapel, April 21, 1962.

**Rohrer-Peifer.**—Myron Rohrer, Columbia, Pa., Mountville cong., and Rosanne Peifer, Lancaster, Pa., East Petersburg cong., by Christian Frank at East Petersburg, March 24, 1962.

**Troyer-Bornreger.**—Enos Troyer and Barbara Bornreger, both of Central cong., Dover, Del., by Daniel V. Yoder at the church, April 1, 1962.

**Yost-Hershey.**—Ivan R. Yost, Narvon, Pa., and Verna D. Hershey, Kinzers, Pa., both of the Meadville cong., by Clair B. Eby at Lancaster Mennonite School, April 14, 1962.

## Anniversaries

Good. Abraham Good and Barbara Shantz were married on March 25, 1902, by Bishop Moses Cressman, New Hamburg, Ont. They celebrated their sixtieth wedding anniversary by holding open house at their home near Baden, Ont., on the farm where they have spent all their married life. They have seven children living: Viola, at home; Olive, Kitchener; Aaron, on the home farm; Cranson, Baden; Oliver, New Hamburg; Eden, Waterloo; and Laverne, Bridgeport. One daughter, Irene, is deceased. They have 13 grandchildren. All the family was present for the occasion. They have been lifelong members of the Oley Church, which congregation served an anniversary dinner in their honor a week prior to open house. Both are enjoying fairly good health.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Bearinger, Mabel,** daughter of the late Mr. and Mrs. Benjamin Eby, was born at Bridgeport, Ont., Jan. 1, 1887; died at her home April 7, 1962; aged 75 y. 2 m. 6 d. In 1909, she was married to Josiah Bearinger, who survives. Also surviving are one daughter (Doris Mrs. Eden Good, Waterloo), 2 brothers (Samuel and Alpheus, Waterloo), 4 sisters (Luella—Mrs. Edgar Snider, Mina—Mrs. Alvin Shantz,

Beulah—Mrs. Abram Shantz, and Nora—Mrs. Isaac Hurst), and 2 grandsons. One brother and 2 sisters preceded her in death. She was a member of the Erb Street Church, where funeral services were conducted by J. B. Martin.

**Brenneman, Moses H.,** son of Moses and Mary (Steman) Brenneman, was born near Elida, Ohio, March 31, 1881; died at the Lima (Ohio) Memorial Hospital, April 4, 1962, following a cerebral thrombosis; aged 81 y. 4 d. On Oct. 12, 1919, he was married to Lillie Mae Geiger, who died Dec. 22, 1957. Six brothers also preceded him in death. Surviving are 2 daughters (Geneva—Mrs. Orrie Harshbarger, West Liberty; and Gladys—Mrs. Hiram Brenneman, Lima, Ohio), 2 brothers (Andrew and Alpheus), and 2 sisters (Mary and Martha), all of Elida; and 5 grandchildren. He was a member of the Salem Church, where funeral services were held, in charge of Richard E. Martin.

**Clemens, Frank T.,** son of George A. and Susie (Tyson) Clemens, was born at Lederach, Pa., Dec. 4, 1903; died of carcinoma at the Valley Forge Medical Center and Heart Hospital, Fairview, Pa., April 5, 1962, after a 9-month illness; aged 58 y. 4 m. 1 d. On April 5, 1924, he was married to Elverda Freed, who survives. Also surviving are 11 children (Franklin W., Doylestown; Betty—Mrs. Thomas A. Zandt, Souderton; George A., Pottstown; Doris—Mrs. Charles C. Landes, Souderton; Stanley F., Chalfont; Abram P., Morris Plains, N.J.; Miriam—Mrs. Charles Brunstetter, Easton; Susie—Mrs. Willis G. Derstine, Lima, N.Y.; Robert G., Anchorage, Alaska; Ernest R. and Verna R., both at home), 25 grandchildren, 3 sisters (Mrs. Jacob Allebach, Harleysville; Mrs. Henry Haggy and Mrs. Alfred Freed, both of Souderton), and 2 brothers (Earl, Harleysville; and Richard, Audubon). One daughter preceded him in death. He was a member of the Souderton Church, where funeral services were held April 9, in charge of Alvin F. Detweiler, Russell B. Musselman, and Jacob M. Moyer.

**Eigsti, Ronald Arthur,** infant son of John G. and Saloma M. (Hostetler) Eigsti, was born Sept. 24, 1961; died at the Children's Memorial Hospital, Chicago, Ill., April 6, 1962; aged 6 m. 13 d. He was born with an undeveloped heart, and the veins leading to his lungs did not permit sufficient blood to pass to the lungs for the needed oxygen. On March 13, he was taken to the hospital, and a week later had his first surgery. On April 6, a second operation was performed, but he died soon after. Surviving are his parents, and grandparents (Mr. and Mrs. Chris Eigsti, Rock Falls, Ill.; and Mr. and Mrs. Amundus Hostetler, Tampico, Ill.). Funeral services were held at the Fairfield A.M. Church near Tampico, by the home ministers, assisted by John E. Hostetler, Roanoke, Ill.

**Graber, Elmer,** son of Jacob and Barbara (Roth) Graber, was born in Henry Co., Iowa, March 3, 1900; died April 1, 1962; aged 62 y. 29 d. On Feb. 25, 1925, he was married to Olive Scarff, who preceded him in death. Surviving are one daughter (Rosalie—Mrs. Hazen Stipe), one sister (Gladys—Mrs. Wesley White), and one brother (Glen), all of Mt. Pleasant, Iowa. Two infant children, one sister, and one brother preceded him in death. He was a member of the Pleasant View Church, Mt. Pleasant, Iowa. Funeral services were held at the First Methodist Church, April 4, in charge of Glen A. Richard and Alvin T. Maberry.

**Horst, Daniel S.,** son of Michael and Mary (Stauffer) Horst, was born at Maugansville, Md., July 1, 1885; died at the Mercy Hospital, Iowa City, Iowa, April 16, 1962; aged 76 y. 9 m. 15 d. On Oct. 12, 1935, he was married to Anna Brenneman, who died Feb. 12, 1962. Surviving are 3 sisters and one brother (Mrs. M. B. Allison, Kansas City, Kans.; Mrs. Mary Kuhns, Wichita, Kans.; Margaret Horst, Har-

per, Kans.; and Paul, South Gate, Calif.). He was a member of the Upper Deer Creek C.M. Church, Wellman, Iowa, where funeral services were held April 19, in charge of Victor Kropf, Harvey Yoder, and Morris Swartzendruber.

**Hunsberger, Isaac,** son of Joseph and Maria (Kilmer) Hunsberger, was born April 3, 1885; died at the Wadsworth (Ohio) Hospital, March 12, 1962; aged 76 y. 11 m. 9 d. He was married to Fannie Steiner, who died Nov. 22, 1961. Surviving are 2 sons (Harvey, Wheaton, Ill.; and Lloyd, Bedford Heights, Ohio), one sister (Mrs. Joel Gehman, Wadsworth), and 4 grandchildren. He was a member of the Bethel Church.

**Kaufmann, Helen Anna,** daughter of Adolph and Mary (Swanzy) Magnuson, was born in Bureau Co., Ill., July 28, 1917; was killed instantly in an automobile accident near Camp Grove, Ill., April 14, 1962; aged 44 y. 8 m. 17 d. On Feb. 20, 1940, she was married to William H. Kaufmann at Tiskilwa, Ill. Surviving are her husband, 3 children (Mary Beth, a student at Goshen College; William Junior and Alice, both at home), her father, and one sister (Mrs. Rollin Elmore, Tiskilwa). Her mother preceded her in death when Helen was nine years old. She was a member of the Willow Springs Church, where funeral services were held April 17, in charge of C. Warren Long.

**Landis, Howard N.,** son of Jacob and Sallie (Nice) Landis, was born Oct. 13, 1886; died of pneumonia at the Grand View Hospital, Sellersville, Pa., March 31, 1962; aged 75 y. 5 m. 18 d. On Jan. 31, 1923, he was married to Martha Diller, who survives. Also surviving are 3 children (Grace—Mrs. Marvin Meyers, Souderton; Miriam—Mrs. Norman W. Moyer, Selinsgrove; and Paul D., at home), one sister (Mrs. Arthur D. Ruth, Souderton), and one brother (Weston N., Morwood). One infant son preceded him in death. He was a member of the Souderton Church, where funeral services were held April 5, in charge of Jacob M. Moyer and Russell B. Musselman.

**Martin, Cora S.,** daughter of Levi B. and Elizabeth (Stauffer) Huber, was born near Landis Valley, Pa., Oct. 25, 1885; died Feb. 12, 1962; aged 76 y. 3 m. 18 d. In 1905 she was married to John G. Martin, who survives. Also surviving are 3 children (Elva—Mrs. Norman B. Keady, Manheim; Abram H., with whom they reside; and Elizabeth—Mrs. Earl M. Wert, Nefsville), 11 grandchildren, 2 great-grandchildren, one sister (Anna Wiker, Litzitz), and 4 brothers (Henry and Enos, Lancaster; and David and John, Nefsville). She was a member of the Landis Valley Church, where funeral services were held Feb. 16, in charge of Mahlon Zimmerman, Ira D. Landis, and Levi M. Weaver.

**Martin, Jason A.,** son of Lloyd and Virginia (Horst) Martin, was born at Hagerstown, Md., Aug. 13, 1941; was killed almost instantly near Chambersburg, Pa., March 13, 1962, when the milk truck he was driving was struck by a train; aged 20 y. 7 m. In January, 1960, he was married to Virginia Louise Smith, who survives. Also surviving are one daughter (Tami Lyn), his parents, 3 brothers and 4 sisters (Mrs. Richard Sensenig, Evanston, Ill.; Marvin K., Hagerstown; Mrs. Glen Young, Greencastle; Mrs. Robert Bollinger, Waynesboro; Genevieve, Stephen, and Gideon, all at home), 4 half brothers and sisters (Mrs. James Barnhart, Greencastle; Mrs. Adam Hege, Newville; Emory E., Waynesboro; and James M., Funkstown, Md.), and his grandparents (Mr. and Mrs. Amos S. Horst, Hagerstown). Funeral services were held at the Hollowell Brethren in Christ Church, March 17, in charge of Harvey E. Shank.

**Martin, Michael Lee,** son of Raymond and Norma (Hershey) Martin, Mt. Joy, Pa., was



born April 3, 1962; died at the Lancaster (Pa.) St. Joseph's Hospital, April 4, 1962; aged one day. Besides his parents, surviving are 2 brothers and one sister (Gary W., J. Dwight, and Suzanne K.), grandparents (Mr. and Mrs. Ralph S. Martin, Lancaster; and Raymond A. Hershey, Paradise), and the maternal great-grandfather (Jacob Hershey, Ronks, Pa.). Graveside services were held April 6, with Henry Frank officiating.

Musser, Sallie G., daughter of John A. and Sarah (Gehman) Good, was born in Lancaster Co., Pa., Feb. 6, 1880; died at her home in Bowmansville, Pa., April 7, 1962; aged 82 y. 2 m. 1 d. She was married to Henry L. Musser, who died in Sept., 1945. Surviving are 4 sons and 2 daughters (Allen G., Denver, Pa.; Harry G., Honey Brook; Sadie G., at home; Mark G., Denver; Lucy—Mrs. Willis M. Zimmerman, East Earl; and Clyde G., Talmage), 23 grandchildren, 2 great-grandchildren, and one brother (Milton G., Mohnton). The day before her death she selected the text to be used at her funeral, II Cor. 5:1. She was a member of the Bowmansville Church, where funeral services were held April 11, in charge of Benjamin Weaver and Howard Good.

Petersheim, Lizzie M., daughter of Samuel and Mary (Mast) Petersheim, was born Nov. 10, 1877; died at the home of her nephew, Samuel K. Petersheim, after a short illness, April 18, 1962; aged 84 y. 5 m. 8 d. She was a member of the Conestoga Church, where funeral services were held April 21, in charge of Ira Kurtz and Christian Kurtz; interment in Pine Grove Cemetery.

Schwartzentruber, Laura, daughter of Benjamin and Elizabeth (Jantzi) Jutzi, was born at St. Agatha, Ont., Jan. 1, 1909; died at the Kitchener-Waterloo Hospital, March 25, 1962; aged 53 y. 2 m. 24 d. On June 1, 1927, she was married to Simon Schwartzentruber, who survives. Also surviving are 6 sons (Arthur, Bridgeport; Nyle, Baden; Clare, Vancouver, B.C.; Elverne, Preston; Simon, Jr., and Wayne, Kitchener), 6 daughters (Leona—Mrs. Noah Lichty, Monetville; Ellen—Mrs. Robert Messner, Guelph; Erma, Kitchener; and Reta, Ruth, and Arlene, at home), 10 grandchildren, and 2 stepbrothers. Two sons preceded her in death. She was a member of the Baden Church. Funeral services were held at the Steinman A.M. Church, March 28, with David Groh and Orland Gingerich officiating; interment in Geiger Mennonite Cemetery.

Shaffer, Charles, son of Thomas and Emma (Kriner) Shaffer, was born at Pond Bank, Pa., Dec. 2, 1915; died at the Waynesboro (Pa.) Hospital, April 5, 1962; aged 46 y. 4 m. 3 d. In 1939 he was married to Mary Miller, who survives. Also surviving are one son and 2 daughters (Mildred and Charles, at home; and Mrs. James Noll, all of Waynesboro). 2 grandchildren, his stepmother (Mrs. Sarah Shaffer), one half sister (Mrs. Clarence Miller), and 2 stepbrothers (John and Thomas). Funeral services were held at the Barbour Funeral Home, Chambersburg, Pa., April 8, in charge of Clarence Miller and Harvey E. Shank.

Speicher, Mary Matilda, daughter of Noah and Polly (Smith) Speicher, was born in Lagrange Co., Ind., Dec. 2, 1882; died at the Goshen (Ind.) Hospital, April 19, 1962; aged 79 y. 4 m. 17 d. Surviving are 4 sisters and 2 brothers (Mrs. Edna Moeller and Elizabeth—Mrs. Jess Metzger, both of Goshen; Martha—Mrs. Milton Hall, Nappanee; Ira, Ligonier; Charles, Goshen; and Adelia—Mrs. Sherman Lantz, La Junta, Colo.). Three brothers and 3 sisters preceded her in death. She was a member of the College Mennonite Church, where funeral services were held, in charge of S. C. Yoder and J. Robert Detweiler.



## ITEMS AND COMMENTS

BY THE EDITOR

For the first time the Berry Street Presbyterian Church in Belfast, North Ireland, will introduce the singing of hymns at its services. It is the last congregation in the Presbyterian Church of Ireland to sing only metrical psalms. The church, however, has not yet considered introduction of an organ. It is one of the few churches in the denomination where "the note" is raised by the choir director using a tuning fork. Favoring the introduction of hymns were the church's minister and the young congregation members. Older persons in the congregation whose families have been members for generations were against the change.

Ralph Weber, president of the Western District Conference of the General Conference Mennonites, was among several religious leaders in Kansas who have appealed to President Kennedy in an open letter to send surplus food to the people of Communist China faced with "the human tragedy of famine and starvation." The signers, including Protestants, Roman Catholics, and Jewish leaders, said in their letter, "We Kansans, living in the bread basket of America, feel acutely the disparity between our abundance in food and the scarcity in other lands."

The Wall Street Journal says that United States missionaries abroad now outnumber by more than 4 to 1 all of the American citizens now in the United States Foreign Service and stationed in other countries.

The most important religious news coming out of Russia is that many of Russia's top scientists are urging a return to a spiritual concept of the universe. *Between the Lines*, in its April 1 issue, brings together the evidence of this significant movement. It quotes a Swiss theologian who has been on a preaching mission in Russia concerning this trend among scientists and younger priests. This theologian reports many signs

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of a religious revival. But the revival is not coming from us. "They do not believe that the West has given any impressive example of what the church should be; they look to the ancient church for an example of what they must strive for."

All mission schools in Egypt without Arab supervisors and 85 per cent Arab teachers will be confiscated by September says *Moody Monthly*. All schools are also required to provide Moslem approved teachers for their Moslem students and to use government texts for history, civics, and Arabic which exalt Islam and derogate Christianity.

A ten-year plan to carry the message of the Gospel to every literate person in India's half million villages has been launched by the all-India Prayer Fellowship Gospel Center. The Fellowship proposes to place in the hands of ministers and laymen 80,000,000 tracts free of cost and 40,000,000 Bibles and Scripture portions for local distribution. The Fellowship notes that there are some 103,000,000 people in India who can read and write. The majority of India's millions, it says, live in the villages. Therefore if the Gospel of Jesus Christ is to take root in India, work must be concentrated in the villages. The appeal calls upon Christians living in the cities to use their evening hours to visit villages by foot or on bicycle to spread the Gospel and offer to back them with literature printed in any of India's 15 principal languages.

Portions of the Bible have been published in 1,181 languages as of the end of 1961, the American Bible Society announced. A breakdown of its report shows that the whole Bible has been published in 226 languages, the whole Testament in 28 and Scriptural portions in 674. Last year complete Bibles were published for the first time in five different languages.



# Gospel Herald



*We should not dwell too long on our image of the past.  
We should discover new frontiers  
and enter into the labors of tomorrow.*

TUESDAY, MAY 15, 1962  
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## A New Vitality

By John R. Mumaw

Since the closing session of the 1961 Conference, I have thought a great deal about one of the impressive remarks made in the closing message. The speaker intimated that we ought now to be looking for a "new vitality in the church." Upon my return home I turned to the Sermon on the Mount to see if a renewal of the application of its message might create such vitality. One might dwell at length upon the product of a vigorous cultivation of its principles and speak of the quality of character, witness, and commitment it requires.

We would expect an improvement in the quality of brotherhood, marriage relations, and personal integrity. We would find better expressions of love and peace. A genuine renewal of the teachings of this sermon would improve in the church its quality of giving, praying, and fasting. It would make more meaningful personal aspirations for success and improve the simple life we profess.

If these teachings of Jesus were taken more seriously by our members, we could well expect improvement in personal attitudes toward each other and in the sincerity of our supplications to God. The restoration of the Sermon on the Mount to a position of stronger influence in the brotherhood would greatly improve the quality of our total behavior in today's world.

The Mennonite Church has in past generations followed its frontiers with courage and conviction. It has penetrated the regions beyond in significant mission. It has undertaken educational ventures with caution and dedication. It has promoted the pastoral ministry in search of better care for its people. Relief programs have expanded and voluntary services have been widely administered. The peace witness has been strengthened and community relations have been improved. The church has enlarged its channels of communication and has found many unlikely audiences for its message. There has come into evidence a greater search for spirituality and a broadening of lay interest in direct participation in its work.

It appears that in the last decade or two we have lost some frontiers, or at least, they have shifted from our direct view to some degree of obscurity. The agrarian ethic of our common life has lost its vigor. The deeper sympathies and loyalties of the brotherhood as formerly expressed in community sharing have been transferred to organized evaluations and assistance. The more radical expressions of nonconformity to the world have given way to the influences of accommodation to our general culture. The simple forms of obedience have been suppressed by individualism and independence. The patterns of discipline in the Anabaptist tradition have been obscured by elements of toleration and uncertainty. The church now, as always, stands in need of renewal.

We should not dwell too long on our image of the past. We must address ourselves to the needs of today. We should undertake the discovery of new frontiers





I have hoarded each sign of spring  
(my heart is so weary of winter);  
I have treasured each flash of a wing,  
each bird-song note, every splinter  
of sunshine that broke through the gray I have treasured.  
As a miser I have hoarded and counted and measured  
every mark that betokened an end to this season of grief  
(and, oh, how I have longed for, have coveted one blossom, one leaf).

But today, oh, today shines the sun, the beneficent sun!  
And the bright west-wind weather has conquered the gloom and the cold.  
Now freed are the ice-locked rivers, bank-full they silverly run;  
and bird song bespangles the wood, and the tips of the willows are gold!  
And brighter and deeper the blue of the sky, and bright on the heavens above  
the high-arching rainbow is painted again (oh, faithful the promise of love).

Killbuck, Ohio.

# FIRST DAY OF SPRING

by Lorie C. Gooding

and enter into the labors of tomorrow. The rapid spread of urbanization is changing the procedures of our church work. The inner city cries for understanding and leadership. The increased demand for technological skills in a complex economy is shaping a new destiny for the talent of our youth. The wide open space that holds unknown needs must be kept in view.

International conversations have brought into the church unexpected new dimensions in its mission. The increase of literacy around the world puts a new obligation upon the church. The independent organization and development of new churches in many nations is setting the historic church into a new context of relationships.

Currently the Mennonite General Conference is engaged in rewriting its statement of faith; it seeks to make articulate the meaning of a precious faith to a precocious generation. It is involved in expanding the educational facilities of the

church; it has heavy stakes in all levels of education. It is aware of increased available facilities for the communication of the Gospel; it has an obligation to make Christ known. It is seeking to improve the quality of its worship; there is more meaning in going to church than many have expressed.

There are untapped resources lying dormant in the church; the concept of stewardship of all of life is taking on broader meaning. The Mennonite Church is living in close proximity to many denominations and the ecumenical movement; it has tried to formulate a statement of policy for these relationships. There are deep and abiding values to be preserved from a noble and respected heritage; these need expression in the total life of the church.

There is constant need for vigilance within the brotherhood to keep Satan from getting the advantage. The church is the habitation of God, but its keys are in the hands of human leadership. We are living

## Our Readers Say—

Considerable lamentation has been made through these columns in the recent past concerning the fact that there are not a great many names among us that do not have the Mennonite flavor. I agree that there should be many more. But still more lamentable is the matter that so many have Mennonite names and may even have had the advantage of good Christian culture, but evidence so little appreciation for it.

We are apt to have within us a trait that makes us place little value upon the things that we get for nothing, or nearly nothing. Our religion is too cheap; it has not cost us enough. A nod of the head or the raising of a hand when all eyes were closed and behold! here we have a Christian. It is so simple, so easy, we can just glide in with the rest of the group. Repentance and amendment of life, restitution and confession of wrongs done, separation from the world unto God in every avenue of life and living are possibly too often accepted only parrot-fashion with very little of birth pangs. I ask the question, Could this be the reason that our severest criticism, sometimes becoming bitter and destructive, comes more often from those that have grown up with the advantages of our homes and churches, while those who have had to struggle through an almost unsurmountable maze of oppositions and hindrances and finally by grace find their way to a church home among us are markedly more grateful and appreciative? A traveler judged by the names on the mailboxes and places of business that he must be in the midst of a Mennonite community. All the questions answered seemed to indicate that there was not one Mennonite there. Much searching found a person, also with a familiar Mennonite name, who had delved into the past history of the place and he said, "Yes, there was a Mennonite church here generations ago." Did they move away? No, most of them joined the ——— and the ——— churches, which were still there. Why?—Lorenzo Schla-bach, Greenwood, Del.

in a time when social confusion and economic strain are in persistent conflict with the best interests of the church. It is important therefore to consolidate all the available spiritual resources and co-ordinate the activities of the church. Let us provide for the church a united front and give to the world a consistent witness.

In some sense a current frontier is the achievement of unity. Instead of engaging a debate between the left wing and right wing, we had better examine the broken wing and find healing for the accidents of ecclesiastical notion. Where is the balm in Jerusalem? What are the instruments of protection to deflect the darts of the wicked one? We dare not be ignorant of his de-

(Continued on page 461)

## GOSPEL HERALD

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## *Lay It on the Table*

One of the methods of parliamentary procedure is to lay a motion on the table. The effect of this is to stop a present consideration of a motion before the assembly. However, the motion may later be taken from the table, and the discussion on the motion resumed. But unless there is specific action to do so, the motion may never be taken from the table. In other words, to lay a motion on the table is one way of killing it.

The ostensible purpose of this parliamentary device is to gain needed time. Perhaps there is not sufficient time today to have the needed debate. Perhaps someone will be present tomorrow who should have the opportunity to speak. Perhaps certain needed facts are not at present available. For these or other reasons the motion to lay on the table may be a sincerely felt need for more time.

But the parliamentary tactician may be more sinister in his purpose. Doubtful of enough votes to defeat the measure, he tries to get it detoured instead. He is hopeful that the same majority which lays the motion on the table will keep it there. And then it is as good as dead.

Sometimes, it has been pointed out, when some difficult issue is up before administrative bodies or between individuals, decision is postponed by the suggestion, "Let's pray about it."

Now there are decisions that require much prayer before they are made final. The more difficulty involved, the more sure one should be of the Lord's will. The subconscious thinking involved in keeping a matter on the prayer calendar for some time is very important. There are leadings that become apparent after one has "slept over" a question.

The Lord does not always reveal His will in the spur of the moment. A little more time is often a solvent of tensions and differences of opinion. Waiting on the Lord is good thing.

But we must admit that there is sometimes only a parliamentary ruse in the suggestion, "Let's pray about it." It may be a easy way to get rid of an importunate and insistent request. We tell a person we will pray for him, or about the request he brings. But we give so little real consideration to what he says that we promptly forget. The item waits for our prayer, but we never get to it.

Or it may be a way of evading a decision

we should make right away. The will of the Lord is plain enough, but we are unwilling to accept it. And so we gain time by telling ourselves that we want to pray about it. What we are really saying is that we hope the Lord will change His mind. Isn't that the purpose of prayer, to convince the Lord that we are right!

Careful deliberation is a good thing. The Lord never seems to be in a hurry, and our hasty decisions and actions are often unwise. But let us be sure that our delays are sincere. Laying a question on the table ought to be motivated by a genuine need for more time—more prayer, more meditation, more facts. Let us not give the run-around to ourselves, our collaborators, our Lord. The motion to lay on the table, H. M. Robert says, is not debatable, but we had better vote on it very deliberately, very honestly.—E.

## *Lay Witness Abroad*

The Mennonite Church has sought to extend its efforts in "lay" witness for some years. The significant contributions of voluntary service, disaster service, I-W service, Pax, and short-term missionary efforts have become abundantly clear. With the advent of the Peace Corps, the significance of such volunteer efforts has received dramatic emphasis and underlined the opportunity.

Within the church, two patterns have emerged for short-term professional or skilled service overseas. One of these, for teachers—Teachers Abroad Program—has developed through the Mennonite Central Committee with encouragement from the Council of Mennonite Colleges. Teachers Abroad serve under financial arrangements similar to relief workers. The program is administered by Mennonite Central Committee with the counsel of a committee composed of representatives of mission board secretaries and Mennonite colleges.

Between 16 and 20 teachers will probably be placed in African schools this year through TAP. The 1962 assignments are tentatively planned for secondary and teacher-training schools in Kenya, Tanganyika, Northern Rhodesia, and possibly Nyasaland and the Congo. Placement will be made finally by several missionaries in Africa who serve as field representatives of the program.

A second pattern—known as Overseas Missions Associates—provides mission identification and service for professional and technically skilled persons on a missionary

assignment basis. Although given its name only recently, Overseas Missions Associates has developed over a ten-year period in the overseas work of the Mennonite Board of Missions and Charities. Largely self-supporting because salary and transportation are paid by the employing agency or institution, OMA augments the church's overseas missions potential. Associates are identified with regular missionary service and frequently the difference is a technical one based on support arrangements.

Ten persons are en route or in current OMA assignments in Ghana, Nigeria, India, and Japan. The Overseas Missions Committee of the general mission board has just appointed seven additional associates, and one earlier appointee will leave this summer, a total of 18 appointed or in service on May 1, 1962. Their assignments include teaching, business management, administration, nursing, midwifery, and medicine.

As Christians, we can be grateful that the Lord has led in providing ways in which we as laymen can use our lives for Him in overseas witness. As a church, we can feel grateful for those who have manifested their willingness to give themselves in difficult overseas assignments. And one would suppose that most, if not all, of those who have served or are serving in this way are grateful for the opportunity they have had, not only to witness, but to grow.

—B. Nelson.

## Summer Bible School Conference

BY RICHARD C. DETWEILER

The Mennonite summer Bible school is still very much alive, if one can judge by the interest shown at the Summer Bible School Regional Conference held at the Antrim Area High School, Greencastle, Pa., April 7, 8.

Nine district conferences were represented among 634 registrants. Attendance at the inspirational assembly sessions reached approximately 800. What values were realized through the conference?

1. The gathering of many widely representative Christian workers inspired a renewed conviction for the potential of SBS. The SBS is still the most successful community-related endeavor sponsored by Mennonite churches.

2. Workshop sessions gave better understanding and practical help to several hundred teachers, superintendents, pastors, and other workers who in turn will be the heart of more effective Bible schools in local congregations.

3. The concentrated workshop study of SBS materials on closely graded levels estab-



lished further appreciation for the Christian educational quality, soundness, and usefulness of the Herald Press Summer Bible School Series. It is evident that these materials have been a major contributing factor to the effectiveness of Mennonite Summer Bible Schools. They constitute a significant service to Christian education beyond our denomination, as is evidenced by the remarkably large non-Mennonite sales.

4. The themes of major addresses, *Witnessing for Jesus*, *Reaching the Community*, *Assuming Individual Responsibility*, *The Whole Church at Work*, highlighted four clear earmarks of SBS success. Those who attended the conference will have these emphases in mind as guiding concepts as they plan and implement their respective SBS tasks in 1962.

5. The opportunities for personal acquaintance and idea-sharing afforded by the conference created a sense of SBS brotherhood which adds an intangible but very real quality to the SBS effort from congregation to congregation, district to district, and pervades communities with its contagion.

6. Christian workers are taking more seriously the responsibility to follow through beyond the two-week SBS period with extended forms of community outreach, such as Sunday-school enlargement, home visitation, fellowship evangelism, and other continuing means of witnessing. Outreach through SBS openings seems to be entering a new era of action that is moving beyond the "talking stage."

7. It is remarkable how fully the whole church can become involved in the SBS program and how pertinent a training ground it becomes for the total task of the church to be visualized and entered into with enthusiasm and anticipation of what God through the Holy Spirit and witnessing for Jesus can accomplish.

May God prosper each regional SBS conference with fruitfulness in many local congregations and communities in 1962.

Perkasie, Pa.

## Service During Old Age

BY THE LATE JOHN H. MELLINGER

(When the late John H. Mellinger (1858-1952), outstanding lay leader among the Lancaster Conference Mennonites, was past 90 years of age, he wrote these thoughts on the meaning of old age, now made available . . . by J. Paul Sauder of Tampa, Fla.)

During his long lifetime of service to the church, Bro. Mellinger made his greatest contribution in the field of missions. For 20 years he was president of the Eastern Mennonite Board of Missions and Charities, from its founding in 1914 until his retirement in 1934. He helped to organize the Mennonite Central Committee in 1920 and served as a member on it for a number of years.)

In the first place, old age means that I must be ready at any time to entertain a guest that will surely call. When he goes, I must go with him, never to return.

Secondly, living a life of faith and hope

during this time of old age, and making the most of the present in God's service, is far superior to regretting what is past and what we would be glad to recall if it were in our power to do so.

In the third place, I have learned that it is best not to be too critical of the faults and foibles to our younger people. Let us remember that we too were young once. Rather, let us be an example to them in our Christian faith and fortitude, and endeavor to serve as a guide to them in their spiritual life.

It means much to me to see that the church is learning the advantage of making use of the talents of young people. This matter has been greatly neglected in years gone by, and I am gratified at the change that has taken place and at the satisfactory results that have been brought to pass.

As I see it in my old age, I have come to wonder whether we have properly evaluated the services of those who have so faithfully endeavored to guide us in our Christian life. I am referring to the labors of our bishops and ministers, many of whom must make great sacrifices in their service to the church. I fear we have come short in our appreciation for and evaluation of their services.

Old age also means to me to be "a little more tired at close of a day, a little less anxious to have my way; a little less ready to scold or blame, a little more care for a brother's name. And so we are nearing our journey's end, where time and eternity meet and blend."

It is a matter of regret to me to notice a certain failure on the part of some of us older ones who have filled places of responsibility in the church. We have evidently failed to realize that age brings about a lessening of the vigor of our younger years, and so we are sometimes slow to realize that some younger brother would be more able to do the work that we have been doing. Let us put more younger men to work.

In looking back over my life I find that it means much to me to have had so much sweet fellowship with the brotherhood. I am sincerely grateful to God for the help and encouragement we received and for the benefits derived. Yet in a long life we find that there are times when we realize the truth of the saying:

"Laugh, and the world laughs with you; weep, and you weep alone."

And a final thought, from one who has come far along in years:

"A little more laughter, a few more tears  
And we shall have told our increasing years  
The books are closed and the prayers are said

And we are a part of the countless dead.  
Twice happy then, if some soul can say,  
'I live because he has passed my way.'"

—Mennonite Weekly Review.

## Our Mennonite Churches: Greenwood



The Greenwood Conservative Mennonite Church, near Greenwood, Del., was founded in 1914. The first building was dedicated in 1920, and was replaced by the present brick structure in 1947. Four other churches have been started by this congregation and more than twenty ministers have gone out to preach the Gospel. Present ministers are Alvin Mast (bishop), Mark Swartzentruber, and Owen Guengerich. The membership is 246.



## The 20th Annual Convention

# The National Association of Evangelicals

By Myron Augsburger

The National Association of Evangelicals Convention was held this year in the Denver Hilton Hotel at Denver, Colo., April 10-12. There was a deeply spiritual tone in the atmosphere of the meeting, with a strong emphasis on the need for genuine spiritual renewal in America. Many persons who have been regular attendants of the NAE conventions expressed themselves as feeling this was one of the finest to date. I was especially gripped with the emphasis on the centrality of Christ, the authority of the Word of God, the need for a deep moving of the Spirit of God, the social effect of the Gospel in the communication of love and acceptance, and of course the strong emphasis on our task in evangelism today.

The theme of the convention, "Here We Stand," expresses something of the convictions and sense of purpose which prevailed in the meeting. One of the significant aspects of this was a positive tone, that as evangelicals we are not called to be militant in opposition to those realms of theological thought with which we differ as much as we are called to be positive in our presentation of the Gospel of Christ. This is an advance over the weakness which has so long beset evangelicals who have tended to let the opposition outline the areas of conflict.

The scope of the program, which encompassed such areas as the place of the church in a day of ecumenical activity, the thrust of the Gospel in world evangelism, the need for involvement in Christ's work rather than mere armchair discussion, the mission of the Gospel in areas of intense nationalism, the transforming power of Christian love in the social environment of our time, and the need for a positive Biblical message in the theological milieu of our day, speaks of the very positive effort of this convention to be relevant to our times.

As Mennonites, one of our concerns for the NAE has been that they give place for those of us evangelicals who carry a witness of redemptive love, or New Testament nonresistance, to share this witness. There have been a few occasions in the past when presentations have been made. At this convention the "peace" emphasis was not presented publicly as such; however, the nature of a number of the messages by men in denominations other than those called the peace Churches clearly emphasized the power of the love of Christ and the unity we have in Christ as the answer to commu-

nism and the various divisive factors in the world today.

Although this emphasis did not come directly to grips with the question of the Christian and war, it offers a basis of discussion far more significant in my mind and more Scriptural than the numerous discussions which have been held between "Mennonite Biblicists" and humanistic pacifists.

Further, the very sizable representation of ministers from the Brethren in Christ Church and the Mennonite Brethren Church, with a few from the General Conference Mennonite Church, and also a few of us from the (Old) Mennonite conferences was in itself a witness to our evangelical fraternity with those at this convention and to our desire to approach the matter of peace and love on a Biblical basis rather than on a humanistic or liberal basis. It seems to me that the NAE is one of the most important bodies in world Christendom and an organization which offers us the privilege of communicating our "evangelical discipleship" by representation there.

Out of the background of work across the church, of study in our seminaries, of graduate work in theology, and of being introduced to the spirit and emphasis of New Delhi by President McCord of Princeton during the recent Sprunt Lecture Series at Union Seminary in Richmond, I cannot avoid making a few observations by way of comparison and contrast between the various streams of theological influence today. In the first place, there is a very definite emphasis on the necessity of the experience of regeneration among evangelicals which is woefully lacking in much of Christendom.

Second, there is among both the World Council of Churches movement and the NAE an awareness of the Christian responsibility in today's world, with the latter rather than the former placing the leading emphasis on the evangelistic thrust of the Christian Church in this area of calling persons to personal faith in Christ.

Third, both talk of the social effects of the Gospel. However, from my observations in the life of the church those who are doing the best job of demonstrating the social effects of the Gospel are to be found among the hard-working evangelicals at home and abroad who are bringing Christ to people of all classes, rather than among those groups who are all theory and seem

to feel that when they have discussed something they have done something.

This was very evident in the messages at the NAE Convention on missions in our cities, on our responsibility to the Negro, on "Skyscraper Evangelism" among the executives in Chicago, on and by illustration from the work of Jim Vaus among the gangs in New York City, and expressed very succinctly in the message by Billy Graham as he referred to evidence of what the Gospel does in transforming the lives of persons who in turn affect a whole social circle.

The NAE, realizing the world-wide nature of the kingdom of Christ and what this means in terms of the evangelical faith which accepts Christ's Word as authority, may yet see that separation of church and state must lead to a clear witness against the evil of war. As evangelicals we must prepare our children to die for the kingdom of Christ rather than to give their lives in some political cause which is inferior to the cause of carrying the Gospel to the enemies of the cross of Christ.

Lest someone feel this is a vote for the platform of the WCC, let me remind you that for all their talk on pacifism (which is not on the same basis of the self-giving *agape* emphasized in the position of New Testament regenerating grace), we have the right to ask where the church members of WCC organizations who have stepped out for a genuine sacrificing nonresistant love are to be found. We have asked this of evangelicals, and quoted the representative voices of NCC and WCC; would it not be more consistent if we asked it of the latter as well? It seems to me that although some WCC personnel speak the language of peace, they are yet farther from the Prince of Peace than the evangelicals.

My comments make clear where my sympathies lie; however, it would seem to me that this is the time when the Mennonite Church is called upon again to clarify our system of theology, clearly identifying ourselves as evangelicals, and thereby adding the impact of evangelicalism to whatever witness our existence in the world brings to bear on the WCC.

If this review of the significance of the NAE, which is more an evaluation of the kinship between us, is to be complete, it must convey to the reader something of the sense of destiny and the sense of spiritual warmth and prayer which prevailed. Far more important than the pleasant surroundings of the Denver Hilton and the impression of prominent personalities gathered for conversation was the deep participation in prayer.

Dr. Armin Gesswein will be remembered by all who attended as a man who led others to the altar because he himself felt at home there. The humble emphasis of Jim Vaus, on a witness saturated with prayer and love, will never be forgotten as we saw its fruit in the story of the 22-year-



old boy who had spent nine of those years in jail and was counted by the police force as unreachable, who became a professional boxer but under the influence of redemptive love was converted and out of inner conviction hung up his gloves to live Christ.

The message of Bob Cook, newly elected president of NAE, will be remembered as confronting the Association with a call to active participation in the cost of spiritual renewal to the end that Christ may be made known to the world. With the reminder that a convention by its very nature carries a "halo" of enthusiasm, it is yet encouraging in our day to know that here is an organization which seeks, in the understanding of Christian theology stated in its platform, to confront the world with an evangelical Christian faith. We dare do no less than stand alongside as an evangelical witness in our own right.

Richmond, Va.

### *From My Bible Collection*

## He, Being Dead, Yet Speaketh

BY GERALD STUDER

These words of Heb. 11:4, spoken of Abel, are appropriate to Gerald Warre Cornish's *St. Paul from the Trenches*. If this title sounds strange to you, it is because the story behind this title is strange. *St. Paul from the Trenches* is the title of a book published originally with some misgivings, but which proved so popular that a second edition was called for within one month of its first appearance.

This little book is subtitled, "A Rendering of the Epistles to the Corinthians and Ephesians done in France during the Great War by Gerald Warre Cornish." It was published in 1937 by a Cambridge firm with a foreword written by a close friend of the translator, John Sidney Braithwaite, M.A.

Cornish was killed in action on Sept. 16, 1916. His translation was found in an old mud-stained copybook on his person and this was returned to his relatives. The translation came into the hands of his friend, Braithwaite, after Cornish had been killed while gallantly leading his company in the Somersets' successful attack on the "grid" at Wunderwerk. The notebook contained in minute but perfectly legible script the new translations of both Corinthian epistles and a part of Ephesians. The latter comes to an abrupt ending at the end of the seventh verse of chapter 4.

Braithwaite was asked to write the foreword because he was probably the only person with whom Cornish had discussed his project of retranslating the New Testa-

ment. He says, "I know the spirit in which he was prepared to undertake it." It was during one of Cornish's leaves from the front that he first discussed the possibility of a new translation. During the long weary hours of waiting in the trenches he set to work on a rendering of Colossians which he then forwarded to Braithwaite, requesting his opinion of it. When his friend read it and compared it with the Authorized Version and the original Greek, he soon saw that, while here and there his translation approached a little nearer the Greek, it had nothing original to recommend it. When Cornish was next home on leave, Braithwaite told him so, and Cornish surprised him by replying that he felt the same way about it.

Gerald Warre Cornish was a lecturer in Greek at Manchester University when World War I broke out. A son of the Vice-Provost of Eton, himself a distinguished classical scholar, he seemed marked out for a scholastic career. His translation of the "Alcestis" of Euripides had been performed several times and he had assisted in the production of the "Choephoroe" of Aeschylus, which was declared to be "perhaps the most noteworthy of all revivals of Greek tragedy." Such were his qualifications for the task that he later undertook.

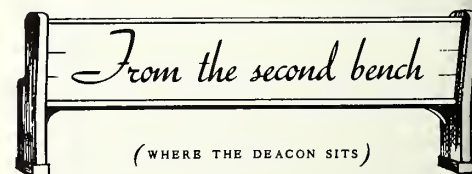
Cornish never discussed any alternative method of translation with Braithwaite following his friend's frank rebuff, and it was only after his death in the war that his second attempt was discovered. The manuscript was passed through numerous hands and only after it prompted some rather striking commendations from scholars was it finally submitted for publication. Even then it was not published on the ground of its appeal to scholars, but for the sake of the vigor and freshness of its interpretation.

The foreword says: "It may be read by everyone who takes delight in the greatness of the Apostle Paul, and perhaps especially by those who have found him difficult as a letter-writer, and full of things 'hard to be understood.' Cornish's idea seems to have been that granted a knowledge of Greek and a certain spiritual understanding of the character and message of the apostle—which he had himself in a marked degree—this message could be transmitted as the apostle intended it to be. Freed from the trammels of literal rendering, such a translator might produce very interesting results. It is true that this method implies a certain amount of latitude in interpretation."

As an example, take the first verse of the sixth chapter of First Corinthians: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints" (AV)? Cornish's rendering reads as follows: "Now another matter—the Greeks are devoted to litigation, it is a passion with them, but what has that to do

with you? Are you going to haunt the law courts of Corinth and with cases which you bring against one another?" At once a mental picture rises of a problem confronting the apostle and of those to whom his letter was addressed. But the reader today cannot realize such things without much study and research; while the rendering here, without in any way tampering with the message of the apostle, sketches in for him the scene which was before Paul's mind as he wrote. This, admittedly, might be dangerous where scholarship was lacking, but no one who knew the seriousness and thoroughness of Gerald Warre Cornish would ever accuse him of that.

It is uncertain whether the author intended his translation to be published, or whether he would have wished to revise it. What is clear is that he certainly had no thought of trying to do the clever thing. He was known for the severity of his faith. It does seem strange that I Cor. 13 could have been rendered in a trench between battles, but it was so, and we are content here to simply record the tragic story of *St. Paul from the Trenches*.



## Use This One

I once employed a young man who felt that he should start out on mechanic's wages even if he could not yet do mechanic's work. He felt that he was already capable of commanding mechanic's pay even if he could not yet do the work.

I am afraid that there are too many in God's house who want to start at the top (?) of the ladder of Christian service. They do not want to get to the top (?) of the ladder rung by rung by doing that which is at hand to do. Are we willing to use our one talent faithfully? Too many feel that if they cannot speak or teach as well as someone else, they should not do anything at all.

Many of us cannot do some things as well as someone else can do them. But as we use our one talent faithfully, the Lord will give us others. So start at the bottom of the ladder of service, brother or sister, and do what is at hand to do, and the Lord surely will give you greater abilities and then more work of *His* choice.

P.S.: I'm not so sure whether the ladder of Christian service leads *up*. I am a deacon: the New Testament definition is "a server." I find that the ladder of Christian service leads out or down, usually, in the direction of the need.



# I Went to a Mennonite Church

BY MARY ALICE HOLDEN

I went to a Mennonite church last Sunday. At least it said "First Mennonite" on the door.

Some folks seemed glad to see me, and said to myself, "This is real Pennsylvania Dutch hospitality." But some faces certainly didn't look very Dutch to me. Then the names I heard! Well, there were Millers and Yoders, Landeses and Detwilers. But I never did hear of any Tribolds or Beroskis being Mennonite.

The pastor was a younger-looking man who had been to college. After some good congregational singing, he announced that the regional overseer would preach that morning. If I hadn't heard that a regional overseer is the same as we used to call a bishop, I really would have been puzzled.

But no matter who preaches, it is always worth while to go to a Mennonite church to hear the good congregational singing. Everybody there usually knows how to carry a tune without getting it out of a box. These people seemed no exception. Why, I have heard singing from our church at home a quarter of a mile through the member that would make you think you were getting close to heaven and the angels were singing.

Our bishop used to weep during his sermons because of the worldliness of some of his people. This regional overseer didn't weep, but he seemed greatly disturbed about some things. Maybe some of his people are worldly, too. Could be!

We used to have a preacher for each Sunday of the month, and neither one had to preach too often. That way they each had time to take care of their farms and businesses on the side. This pastor usually preached twice every Sunday (when he couldn't put it off on the regional overseer or some visiting minister). He seemed perfectly capable of such a feat, but it must take up much of his time.

Our older bishop used to preach in German, and the older people did enjoy

Then there were groups of people before and after church who talked Pennsylvania Dutch to each other. If anybody here knew any language besides English, it didn't appear to be Dutch.

One thing did puzzle me, though. All the men were sitting with their wives and the children sat on the same seat. I always thought Mennonites had a better way. The mother took the baby and girls to the women's side and the father took the boys and toddlers. That way there weren't so many to squabble before church was out. Maybe it is worldly for the women to sit with their husbands. But it must seem awful

nice to have a husband who loves you to sit beside. At least all the men seemed proud of their wives. The minister's and chorister's wives looked lonesome by themselves.

However, God seemed to be blessing the service. They had many people there who were not Mennonites. They came because they wanted to be there. They must have thought God was passing out something there they wanted. Not that their parents had gone to that church, but that they liked the service.

Suddenly the congregation grew quiet and somebody started singing, "Spirit of the living God, fall afresh on me." I bowed my head too and asked God to open up my heart to the fullness of His grace. And I'm very sure that He did.

Denver, Colo.

## Is It Possible?

BY MARION D. SCHROCK

I have had the opportunity to explain the convictions of a Christian pacifist to several non-Christian friends. They have subjected the position to a thorough scrutiny, which has been beneficial.

The question arose why the Christian Church has, generally, taken a position in harmony with the military aspirations of the United States government. The evidence is strong that the above fact has too often been true.

I wonder whether we of the peace churches have unconsciously taken part in this general feeling also. Have we trembled

in fear when the word seemed to get around in the Capitol that the Russians may have developed more advanced weapons for nuclear warfare than the Allies? How many of us have secretly felt more confident when the White House announced new efforts to develop the United States military defense with anti-missile missiles? Or perhaps more vivid in our memories is the recent orbital flight of John Glenn. Did we then breathe a sigh of relief that now the "missile gap" is being closed?

Are we also going to join the unthinking movement which places its confidence in bigger and "better" nuclear weapons?

We need to remember the words of Christ to His disciples at a time of great unrest and uncertainty: "I leave behind with you—peace; I give you my own peace and my gift is nothing like the peace of this world" (Phillips). Let us then seek the peace which envelops our fellow men in love, not fear.

Ann Arbor, Mich.

It is a striking comment on American life that our government has dared to build its most important tax plan, income taxes, upon an individual's self-assessment and voluntary compliance. The strange thing is that it works. The over-all cost of collection is only one-half cent for every dollar raised. Of course, the withholding of taxes helps, and the government estimates that about five billion dollars would be added to Federal coffers if all personal incomes were fully taxed. That is, there are some dishonest people. But either from principle or because of fear of investigation, most Americans seem to hand in honest returns. Certainly all good Christians do.

## A Mother's Task

BY LORIE C. GOODING

The hardest thing for a mother to do is just to stand aside and watch her child take life's stony road, so young, so proud, so untried. For she cannot shelter him ever; he must go, and it's right that he should; but mother would keep him from trouble and pain his whole life long, if she could. There are moments when he was a baby, tender times that she'll always recall, when he stood by himself, when he learned to walk, while she held his small hand lest he fall.

So would she lead him down life's rough road, or carry him next to her heart. But now he's a man, and she understands there's a time when the ways must part. She has loved him all through his childhood, she has given such tender care; she has worked for him, watched for him, wept for him; she has held him up in prayer to the throne of grace. She has taught him what a mother can teach a son. And all that a loving mother can do for a well-loved child, she has done. So now, grown strong and manly, and fit for the toil and the strife, with confidence in his manhood, he faces the struggle of life; and mother must let him go where he will (but the world is so cruel and so wide!). The hardest thing for a mother to do is just—to stand aside.

Killbuck, Ohio.





## Goshen College

Goshen College's film, "The Other Disciples," has been in circulation nearly two months now and reliable evaluations are available as to the impact it is making.

During April three copies of the film were in constant circulation and all three are already booked through June. A fourth copy of the film has been ordered. Requests for the film are coming from pastors, alumni groups, youth groups, and civic organizations—particularly those in the northern Indiana area.

On April 28, the Saturday before church college day, the film was telecast over station WSJV-TV in Elkhart.

A number of viewers who had heard Goshen was producing a film expressed surprise when they saw it. They confessed that they expected something less in overall quality and content. Others admitted that they thought the film would be distorted to solicit support or to attract students, but said after viewing the film that it was a good documentary portrayal of the total life and mission of the college.

One part of the film which has been most interesting is the historical portrayal of Jesus' call to discipleship in the New Testament. The film tells of the discipleship theme in the history of the Mennonite Church and how it has been maintained for more than 400 years and is now a vital emphasis at Goshen College.

It is amazing to note the perception of viewers every time the film is shown. Many can spot friends or relatives as they flash on the screen no matter how indistinctly they appear. "I saw him! He was walking the other way in the background of the picture, but I'm sure it was he!"

College officials are happy that "The Other Disciples" is being requested so widely. It is symptomatic of a continuing broad interest in Goshen College and its role in the church. They hope that as the film makes its ways back and forth across the nation, friends and alumni will enjoy the opportunity to know what the college is doing in a way that only a personal visit could better reveal.

## High School Music Festival

BY ROBERT P. HOSTETLER

The evening of April 7, 1962, saw the culmination of an idea spawned seven months earlier by the Secondary Education Council at the Mennonite Board of Education meeting in Hesston, Kans. Here a suggestion was made to bring together our Mennonite high schools in the East for a weekend music festival. Further plans were

made at the Teachers' Institute in November, where it was decided that Belleville Mennonite School, because of its central location, would be the host school.

It was suggested that the festival be set up in the following manner. Each participating chorus would present two numbers in addition to one number by a special group from each chorus. Then as a final feature, all the choruses would combine to sing three songs under the direction of a guest conductor.

Five school choruses accepted the invitation to participate. Christopher Dock directed by Charles Hershey, Belleville under the direction of Robert Hostetler, Eastern Mennonite directed by Audrey Shank, Johnstown directed by Norman Kauffman, and Central Christian under the direction of Donald Sommer. And we were happy to learn that J. Mark Stauffer had consented to be our guest conductor. A list of songs submitted by each school was sent to Bro. Stauffer, from which he chose the three numbers for the mass chorus.

Here at Belleville—and at the other schools—enthusiasm began to mount as March passed and April began. Final plans for the festival were nearly complete and everyone was anxiously awaiting a weekend of fellowship and inspiration.

Then on Friday evening, buses and cars loaded with eager singers came rolling into Belleville during a typical April shower. This did not seem to dampen their spirits, however, as we began the rehearsal with the mass chorus. Since Bro. Stauffer had not arrived, the director of each of four schools took his turn directing the group in one of their three numbers.

From the comments of each director, this proved to be a thrilling experience, to be privileged to lead such a large group of Christian high-school students who were interested in serving the Lord. Our guest conductor finally arrived and after a half hour of practice, lodging arrangements were made, and the tired students were introduced to some gracious Big Valley hospitality at the homes of their hosts.

Saturday morning at 8:30 the groups met, in another April downpour, to travel together to the Lewistown High School Auditorium for a final rehearsal. After rehearsal we returned to Belleville for lunch and an afternoon of fun and fellowship, highlighted by a period of personal sharing of testimonies, and a basketball game.

Then at 8:00 p.m. Saturday the first annual Mennonite School Spring Music Festival was held at the Lewistown High School Auditorium. Blessings were many for the 700 people who listened reverently to the

young dedicated youth of our church sing with sincerity—songs of praise, testimony, and redemption. Then our minds were pointed to the throne of God as the massed chorus of 215 voices sang Cherubim Song #7, Word of God Incarnate, and God Walks Beside Thee.

Truly this was an experience that will long be remembered both by the ones who listened and by those who participated. We at Belleville want to thank all who helped make this event possible and we certainly have counted this a wonderful Christian privilege to be the first host school to what we hope and pray will become an annual event in our program of Christian education.

## A Child Is Born

BY STANLEY KREIDER

One of the facets of the Mennonite Teachers' Association which the national group has always pronounced its blessing upon is the local organization. Experience seems to point up the difficulty of the larger group of widely scattered teachers accomplishing its goals. The purpose of this item is to share with you the birth of the Lancaster Area Mennonite Teachers' Association. Perhaps this will inspire the founding of other local chapters.

As in the physical world, it is probably difficult to say when conception took place, but in April, 1961, a small nucleus of interested teachers decided to meet. They knew that others also hoped to someday have a Lancaster teachers' group which would provide inspiration and fellowship for many in the profession. This small group planned for a get-together at L.M.S. in September, 1961.

Further development took place during the summer and in September's morn more definite plans were made for the anticipated birth of the "child" which was scheduled for the evening of Sept. 29. The activities revolved about a covered dish meal, an inspirational talk by Sanford Shetler, a challenge relating to the possibilities of a local chapter of MTA, and a discussion regarding this possibility.

As hoped, prayed for, and anticipated, the "event" took place on Sept. 29, 1961. Everyone was pleased with the large group who attended. The enjoyment of eating tasty foods and being glad for one another's fellowship gave a good impetus to the evening. Bro. Shetler presented an excellent address on "Proper Perspectives in Education." This gave us all an added challenge to begin the school year.

The moderator introduced the planning, ideas, and hopes of those who had long visualized a local area chapter. "Labor

(Continued on page 461)





# PEACE AND WAR

## Coals of Fire

(Romans 12:20)

BY WILLIAM KLASSEN

One of the most difficult expressions occurring in the Bible is "coals of fire," which occurs in Rom. 12:20 and Prov. 25:21, 22. In dealing with the problem of the Christian's relationship to his enemy, Paul has suggested that we let vengeance remain in the hands of God, for God has stated that vengeance is His, and that He will repay. As an alternative proposal Paul then suggests:

"No, 'if your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head'" (Rom. 12:20, RSV).

It seems clear from the context and from the following verse especially that this is meant as something positive which the Christian can do to break down the resistance of the enemy. This is the way in which the Christian is to overcome (the Greek word is conquer) evil.

All of this is not open to dispute. The problem arises when we look at the phrase, "burning coals upon his head." Since the quote comes from the Book of Proverbs, we are quite right in looking for the meaning of the phrase in the Old Testament. Here we find, however, that coals of fire are laid down upon Sodom and Gomorrah in judgment and destruction (Gen. 19:24) and that the psalmist prays that God will let burning coals fall upon his enemies. Psalm 140:10. Does this mean that both Paul and the writer of Proverbs thought that by giving an enemy food and drink you would increase his pain on the day when God would punish him? This interpretation was accepted by some great men like John Chrysostom.

Others have said that the phrase is a figurative way of expressing the misery which will come upon the enemy as he is shamed because of the love you show in return for his hatred. The burning of the coals is equivalent to the burning shame which this good deed brings to the enemy.

There may be a more accurate interpretation of these words which does violence neither to the literal meaning of the words nor to the context in which they occur. I submit this for examination and discussion because in Bible study none can alone arrive at the correct understanding of God's will.

For the last seventy-five years the archaeologists have unearthed many valuable aids in understanding the Bible. One of the

areas in which we have received fuller light is in Egypt. Some of the wisdom literature of Egypt bears such close resemblance to the Book of Proverbs that some scholars have suggested that some of the proverbs may have come originally from Egypt. Prov. 25:21 could very easily have come from Egypt, since verse 23 says: "The north wind brings forth rain" (RSV). Jewish commentators have often noted that this is not true in Palestine and therefore they feel there must be a mistake in the text. The problem disappears, however, when we assume that this proverb originated in Egypt, since it is true in Egypt that "The north wind brings forth rain."

The study of Egyptian religions also revealed a curious religious ritual of repentance in which coals of fire were used; that is, they were carried on the head by the offending party to show that he had been reconciled to his enemy. As far as we know, this is the only instance of burning coals being used in a religious ritual of this type. It is common, of course, to bear burning coals of fire on the head in the Orient. By using a thick dish or placing some ashes on the head no injury would take place.

The important point to observe in this connection is (provided this interpretation is right) that the coals are seen by Proverbs and possibly by Paul as *evidence for repentance*. Too often interpreters have seen them as means whereby the enemy will be forced or driven to repentance or as punishment.

The writer of the proverb most likely assumed that by giving your enemy hospitality, inviting him into your home and feeding him, you would break down his hatred toward you, and he would eventually come to you showing his change of heart by bearing coals of fire on his head.

Whether the details of this interpretation are accepted or not, it is clear that Paul teaches us an aggressive way to be reconciled with our enemies. We are not to repress our feelings toward them and smolder in silence. Rather, we are to give positive expression to our love for them by giving them hospitality and the essentials of life. While this approach has some similarities to the way in which other ancient religions taught their adherents to deal with enemies, it is clear that it goes far beyond them in the aggressive way in which Christians are urged to retaliate with acts of love.

Furthermore Paul assumes throughout that such a program is based not on the hope of reward (compare Prov. 25:22b, which Paul does not quote) but is a result of our union with Christ. The Christian's assurance that he is following in the steps

of Jesus Christ in such an act is the motivating drive behind it, but there is also the assurance that these are the only means that can bring a man to repentance.

Topeka, Kans.

## Fallout Shelters and the Neighbor at the Door

The Soviet resumption of nuclear weapons tests had a number of contradictory effects. First, it brought outcries of moral indignation from many people who have been complacent if not enthusiastic about U.S. nuclear tests. Second, it gave a boost to the U.S. campaign to get citizens to build fallout shelters. Third, it provided an excuse for our country to emulate what an FOR advertisement in *The New York Times* called "a moral atrocity against all the world's people" by adding American-made fallout to the already heavy Soviet-made fallout that is girdling the earth.

In sum, these moves and countermoves in the continuing cold war are steps toward the abyss—steps that increase our fears, our sense of an implacable doom.

Yet more immediately implacable is the refusal to look this doom squarely in the face and thus have a chance to turn resolutely away from it. We have no illusions about the harm done by Soviet tests, but would like to believe that our own tests will be benign and humanitarian.

Shall we get ready to kill our neighbors when they try to join us in the imagined safety of our little underground sanctuary? Episcopal Bishop Angus Dun spoke for many others when he said that it "is the most utterly immoral thing we could do."

Former President Eisenhower told a press conference last month that he would not build a shelter on his Gettysburg farm because it might alarm his neighbors. Billy Graham said: "I don't believe I myself could stay in a shelter while my neighbor had no protection."

Many, if not most, of those who would balk at killing their neighbors or letting them die outside, nevertheless continue to cling to the belief that somehow things will be all right if only they get into the shelter in time, with enough shelters for everybody. The specter of famine, plague, and social chaos in the world to which the imagined survivors would emerge is all too neatly absent from their calculations.

—Fellowship, Nov. 15, 1961.



Memorizing the Bible is not enough. According to *Parade*, Nikita Khrushchev learned all four Gospels by heart and could recite them nonstop in church. He still quotes the Scriptures, but certainly doesn't live them.





# STEWARDSHIP

## How We Do It

The Apostle Paul many times suggests that we should learn from one another. The writer of Hebrews says in Heb. 10:25 that we should exhort (encourage or teach) one another. In II Cor. 8 and 9 Paul asks the Corinthian church to look at the Philippian church to observe what it is doing in the field of stewardship.

During 1962 this stewardship page will carry a series of short articles on "How We Do It." These will be testimonials on experiences congregations have had in planned giving. We are hoping these can be opportunities for learning from one another. I invite other pastors to write up their experiences and send them in. Please limit your testimony to two double-spaced typewritten pages.

Daniel Kauffman,  
Secretary of Stewardship.

### Logsdon, Oreg., Congregation

The Logsdon Mennonite Church originated in 1950, due to the missionary vision and efforts of several laymen in the Sheridan congregation about ninety miles distant. In the early years the work was conducted as a Sunday-school outpost, but in 1956 a congregation was organized, and in 1961 the necessary steps were taken to incorporate the congregation as a religious corporation.

When we came to Logsdon in July, 1959, the congregation was designating its offerings according to the following schedule: first Sunday, missions; second Sunday, local church maintenance; third Sunday, pastoral support; fourth Sunday, church building indebtedness; and fifth Sunday, WMSA. Sunday-school offerings were also taken separately.

We tried to "feel our way" into the possibility of recommending the budget plan of congregational giving for the new year, Oct. 1, 1959, to Sept. 30, 1960, but decided to postpone this recommendation for a year, during which time we became better acquainted with our membership, and promoted the concept of the budget plan of giving through private counsel and public teaching. The giving of the congregation during that year totaled \$3,533.71, or about \$141.00 per member.

Then in the annual business meeting in September, 1960, the budget plan was proposed and unanimously adopted. In the 1960-61 church year the congregation ex-

pressed overwhelming favor for the plan and the giving rose to a new height, \$4,458.41, or an increase of 26 per cent over the previous year.

Again in the annual business meeting in September, 1961, the budget plan was unanimously approved. This current year's budget is predicated on an active resident membership of 25, and includes the suggested quota of \$40.00 per member for missions (\$20.00, general missions; \$6.00, relief and service; \$4.00, radio; \$10.00, district missions); the suggested quota of \$25.00 per member for Christian education (\$15.00, Western Mennonite School; \$10.00, Hesston College); \$2.00 per member for General Conference; \$2.00 per member for the district Christian Workers' Conference; and adequate figures for the local Sunday school, summer Bible school, WMSA, chorus, boys' club, church maintenance, extension, etc. The current budget totals \$5,201.00 and is predicated on an anticipated giving record of \$208 per member.

In our small church family there is a wonderful spirit of freedom and openness, and each family (tithers, and more) simply registers with our budget committee (trustees and pastor) the figure that they believe the Lord would have them give to His treasury during the year. These figures are then added and the total is apportioned to the various categories (21). If we would still be using the old plan, we simply would not be able to designate enough offerings for all these causes. Our members are happy with the budget, we feel that the plan has increased a high spiritual level of stewardship consciousness among us, and we gladly recommend the system to other congregations.

—Roy D. Roth, pastor.

### Bellwood Congregation Milford, Nebr.

Church finance is a wonderful spiritual experience, and one of the finest methods through which the spiritual life and nurture of the congregation can be matured.

The Bellwood Mennonite Church was organized in 1958. After careful study, prayerful planning, and a number of meetings, which included the "Planned Giving Workshop," sponsored jointly by General Conference and Hesston College, a budget was accepted that first year, retroactive to Oct. 1, to coincide with the church year.

The progress of the financial planning of

the congregation is shown in the following table:

Ten-year record of giving. Planned giving was begun in 1959.

Year	members	budget	total receipts	annual per member giving
1958-59	60	\$13,181.33	\$14,843.65	\$247.00
1959-60	116	20,099.65	17,738.67	153.00
1960-61	134	17,500.00	24,334.69	181.00
1961-62	150	23,106.65	11,276.60*	

\*First quarterly report of current church year.

Early in August, 1961, the finance committee met with the pastor to plan the procedure for the financial program for the next year. There was no question about the general plan, for the congregation is practically unanimous that planned giving is a part of consecrated Christian stewardship.

The *Planned Giving Manual* was not followed in detail. It did not fit our needs. But as we grow, we are incorporating more of the details as suggested in the Manual.

This year the finance committee used the past cost figures for local operations as their guide for the detailed items of the budget. Trustees, superintendents, and all officers that have any part in expenditures were given opportunity to share their need.

The church building debt and the purchase of a new parsonage were problem figures. The larger church program of missions, conference finance responsibilities, and general Christian education have always had a place in our budgets. We attempt during our debt liquidation years to at least meet the minimum per member suggested quotas as outlined by these church agencies.

When all totals were brought together in a "proposed budget," the congregation met to study the results. Our membership had largely attended the budget meetings; so we felt that the "every member canvass" was unnecessary. A cover letter, copy of the budget, a "Here's how" sheet, and a "statement of intention" card were placed in the church mailboxes. The response was excellent. Less than six homes needed to be contacted by the committee.

The total of the "statement of intention" sheets was only \$19,100.00. After prayerful study, the finance committee submitted a faith recommendation. Rather than cut back on the mission phase of our budget, the congregation consented by unanimous vote to retain the full \$23,106.65 budget as a faith venture with God.

We firmly believe that planned giving is an inseparable part of planned living. We wouldn't turn back from the planned giving program, because it has been an important factor in building unity within the brotherhood, in broadening our horizons of the church in mission, and in supplying a satisfactory answer to church finance problems. We recommend the plan to any congregation that wants to grow in its experience with God.

—Ivan Lind, Pastor.





# TO BE NEAR TO GOD

BY BERTHA BENDER

Sunday, May 20

Read Psalm 51; I Cor. 13; Col. 3:18-21.

What kept David sane in the midst of the guilt and confusion of his gross sins? Psalm 51 helps to explain: he turned to God in sincere repentance, received forgiveness, forgave himself, and went forward. His strong faith and his obedience gave him spiritual and emotional health.

A home founded by strong Christians whose love-ideal is I Cor. 13 and Col. 3:18-21 and who daily live their ideal, develops an atmosphere of security and of acceptance for adults and children that will help all of them to be integrated happy, co-operative personalities.

Unwanted, unloved, insecure, nagged, and abused people, big and little, are fertile soil for mental and emotional illness.

Monday, May 21

"A house . . . divided against itself . . . cannot stand" (Mark 3:24, 25).

A person fighting civil war within himself—with the forces of guilt, hate, envy, grudges, selfishness, and fears lined up against his conscience—is in that proportion a disintegrating person, prey to physical, mental, emotional, and spiritual ills.

Real Christianity holds hope for ending his battle for many through faith, repentance, accepting and giving forgiveness, fellowship, and ministry to others through Christlike love. Eph. 4:31, 32.

What a happy thought: the good that would accrue by not letting "the sun go down on . . . [our] anger" (Eph. 4:26, RSV)! Just thinking of the fruits of the spirit-guided life brings strong incentive to follow Him to operate in us. (Joy, peace, long-suffering, gentleness. . . ! Gal 5:22-24.)

Tuesday, May 22

As he thinketh in his heart, so is he" (Prov. 23:7).

How we know the truth of this statement! And how grateful we are that a Christian has help for control of his thoughts!

"A merry heart doeth good like a medicine: but a broken spirit drieth the bones" Prov. 17:22).

All of us have troubles. Broken-spirited, we may dwell on them to "dry bones." But deliberately turning our spirits to the greatness of God and His mercies toward us makes possible the cultivation of a wholesome merry spirit—medicine for us and for all who know us!

Wednesday, May 23

"His foundation is in the holy mountains" (Psalm 87:1).

Grief sometimes makes us cry all night. The prophet Samuel was so grieved over Saul's deterioration that he cried all night.

But that is not the end of the sentence:

he "cried to the Lord all night." He knew the real Resource—for comfort in his grief and for strength for what lay ahead.

Thursday, May 24

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

The load seemed heavy, too hard to bear. Then I looked up and Christ was there. He looked at me; He bade me smile; He said, "I have been there all the while."

He took my hand and said, "Arise."  
My troubles went right to the skies.  
He placed into my heart a song,  
Now tell me, why did I wait so long?  
—Fannie Miller.

Friday, May 25

"There remaineth therefore a rest to the people of God" (Heb. 4:9).

It is sweet to sleep  
After the long and busy day.  
It is sweet to rest  
Along life's rough and toilsome way.

But sweeter far it is  
In the promises of God to rest.  
The sweetest rest will be  
In heaven's glory land so blest.  
—Anna May Garber.

Saturday, May 26

"If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

Glittering Cross—  
Descend from the majestic spire;  
Step down from the wall in the  
sanctuary.  
Shed your lustrous finish and show me  
your real, unadorned self.

Unattractive Cross—  
Lean the weight of your timbers  
heavily on my body;  
Grind against my shoulder the  
jagged edges of your crosspiece.

Come down, Cross, and let me carry you  
for Christ,  
for Him who unashamedly carried you  
to Golgotha to redeem all sinners, even  
me.  
Let me take you up and follow Him.  
—Karl Massanari.

People give for one of two reasons: either because they believe the cause is a worthy one and will pay dividends in human betterment, or because a sense of duty impels them. In either case you must give them the facts on which to justify a favorable decision.—John D. Rockefeller, Jr.

## Prayer Requests

(Requests for this column must be signed)

Pray for the work of the Missionary Aviation Fellowship in Araguacema, Brazil, and for the Harold Berk family. Remember them as they work with the missionaries as well as making emergency trips for people who are ill.

Pray for the work of the Araguacema, Brazil, dispensary as well as the nurses and the busy schedules they must meet. Pray that the nurses may meet the needs of the people spiritually as well as physically.

The key speakers at the MYF Convention at Peoria are B. Charles Hostetter and Frank Bishop. Pray for their total equipment by God for these assignments.

Pray for the five persons who have recently accepted Christ at Valinhos, Brazil, that they might grow in their Christian lives.

There has been no new development in the situation in Somalia, Africa. Continued prayer for the program is requested since the mission has not yet been granted permission to resume its activities.

Praise and thank God for the fine response of Give-and-Take Bible Study group leaders for the MYF Convention.

## "From the Same Mouth"

BY STANLEY SHENK

"No human being can tame the tongue—a restless evil, full of deadly poison. With it we bless the Lord and Father, and with it we curse men, who are made in the likeness of God. From the same mouth come blessing and cursing. My brethren, this ought not to be so" (Jas. 3:8-10, RSV).

The tongue is inconsistent. It can bless and curse with equal facility and polish. It is said that supersolemn old Philip II of Spain broke into his only recorded laugh when he heard of the St. Bartholomew's Day massacre of thousands of Protestants in Paris (1572), and ordered a special thanksgiving to be sung!

A present-day illustration would be the woman who said to her friend on the church steps, "Wasn't that a wonderful sermon? It just thrilled me the way he talked about God and the angels and everything. Oh, and did you see that cheap-looking girl that William brought tonight? Really! The way she does her hair—and I think she must make her own dresses. Did you hear about the Joneses? I understand they're just fighting all the time. My dear, it's terrible. . . ."

Souderton, Pa.



## A Faith to Believe That the Church Will Grow in Japan

By Emma Sommers Richards

Sliding deftly into his *geta* (wooden sandals) our Japanese guest added one more thought to the evening's conversation: "Since 1960 things have changed, evangelism is more difficult, and church growth is slow. It isn't the way it was when you missionaries first came here ten years ago." He closed the sliding door and was gone.

Indeed his words were not very encouraging, and I would have dismissed them if recent experience had not already told me the same thing. Only recently the church conference chairman wrote that the 17 baptized in 1961 in the Hokkaido Mennonite Church was the smallest number of any year since the establishment of the church! He explained it this way: "The uprising of nationalism and the infiltration of communism added to the supremacy of scientific thinking gave an adverse effect upon the field of Christian evangelism." A young student was quite expressive when he said, "We young people aren't interested in being Christians now since we would rather enjoy all the good things of our country." By "good things" he referred to the rapid increase of material comforts. To him television was much more interesting than going to a Christian service. The church, singing hymns, the presence of an American missionary, hearing English, fellowshiping with other dissatisfied people—these little "calling cards" no longer attracted him or his friends.

Let's face it then, What is the future of the Mennonite Church in Japan? One decade is past: the church has been born. Is there a future for the church? Indeed there is a future! "Go and make disciples, baptize . . . teach." This is the future of the church. Even though it is hard to evangelize here in 1962, we have the past experience of knowing that evangelism here has never been easy!

\* \* \*

Sitting around the wood stove in the home of a young Christian couple, I listened to the conversation. It was genuine and sincere. Outside, the snow blew and the cold wind pushed the thermometer down to 10 degrees below zero, but inside there was a warm glow from the stove and the hot cup of tea. We stayed as long as we could and then stepped out into the cold night to start home. But the warm radiance of that evening of Christian fellowship did not

leave me. That is the only Christian home in that village. Ten years ago it was not there. The church will grow through the witness of Christian homes. It will grow through the Christian nurture of the children in these homes!

\* \* \*

One day the kindergarten teacher was talking to a group of church women. She presented a lively vivacious talk on how she regards her task of teaching little children. "Of course, none of them come from Christian homes. They don't know anything about Jesus." But with a confident nod of her head, she added, "They soon learn!" Her examples and illustrations were many. One day a mother came to her requesting the mealtime prayer that her child had learned. The mother hastened to explain that the child did not want to eat his morning and evening meal at home without praying, and she didn't know how to pray! On another occasion one of her affectionate pupils said, "When I get to heaven, if I get to heaven before you do, Teacher, I'll tell Jesus how good you are and how much you love Him!" And I thought, "Heaven in My Hand"—I'm sure she has never heard of the book by that title, but she could have written it!

\* \* \*

"Yes, I listen to the 'Mennonite Hour' almost every week. I am getting old and sometimes I forget, but most of the time I remember." So said the little gray-haired grandmother who sat beside me on the train. Living back in the mountains, this radio broadcast was her only contact with the church. She had no Bible, and her weak eyes prevented her from reading. But she listened each week and she concluded by saying, "It is easier to understand now, and I hope it continues to be easier to understand."

"So do I," I prayed in my heart, "not only easier for you but for all the thousands who hear this Gospel message every week!" A witnessing church is a growing church: a growing church is a witnessing church—so I thought as I watched the bent, tired grandmother walk down the path from the train station.

\* \* \*

Some people wondered as they saw the small group of relatives and friends make its way up the hill to the graveyard—carry-



the witness of the Christian home.



witnessing  
ding rec-

dedicated leadership and laity.

ing a large white cross. You would have thought of another hill and another cross, but they didn't. However, they did know that this week something different had happened in their town. A Christian wife and mother had died; yet in this moment of great sorrow there were words of hope, expressions of thanksgiving, testimonies of Christian faith, and singing. One weeping friend placed his arm around the husband and said, "I've witnessed Buddhist funerals all my life, but I've never seen anything to compare with this." All of life's experiences under the lordship of Jesus Christ—that's the church in this decade!

\* \* \*

It was a warm August evening and the open windows gave freedom, of course, to every bug and mosquito in town! The church was full of bugs and beetles, but even they didn't distract me tonight. A Bible-study conference was in session and Howard Charles was teaching. It was a good study, good for all of us, especially the lay leaders from the different churches. Being quite tired I went home after the service and was soon asleep, only to discover that the girls sleeping in our guest room





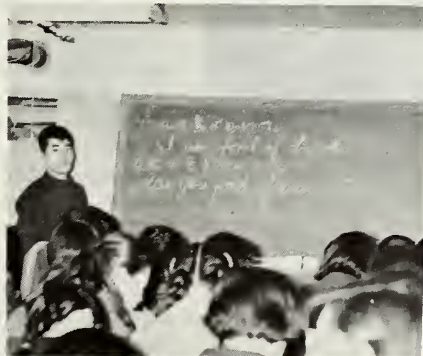
ness of the Sunday school, ten, and other service activi-



the establishment of church buildings as a permanent witness.



ns sing a hymn at a wed-



English classes and other service activities.



the radio witness. A listener holds her new Bible.



Christian fellowship, study, and prayer.



farmers' Gospel schools and other service activities.



Christian nurture of children.

d talked until two o'clock that night. You see, Christian fellowship and prayer are very important to us—important like Bible study," said one of the girls.

\* \* \*

The Mennonite Church in the second decade will grow; of this I am confident. With the same tools of the past the church will try to make an impact on this society: fellowship services, English classes, farmers' Gospel schools, tent meetings, tract distribution, cottage meetings, kindergarten service, Sunday school, radio broadcasts, personal witnessing, Bible study and prayer, summer camp. The list could be longer.

However, during the next decade there will and should be some changes in the already existing church. During the first years much of the leadership and planning went to the lot of the missionary. This will not be true during the second decade. An emerging group of lay leaders now carries a lot of local church responsibility. This group will grow, mature, and continue to assume more and more church responsibility.

During the early years of the church there were those who joined the church for

ulterior motives or those who joined the church without adequate preparation and a real sense of commitment. These are two weaknesses that the present church leadership is aware of and seeking to solve. It is not easy, but a goal.

One of our church leaders wrote recently, "One main objective for the Japan Mennonite Church is to be a disciples' church. I read in the paper the other day of eight Japanese students who in order to obtain scholarships to a university in Egypt embraced the Moslem faith. This is a good example of the traditional Japanese attitude toward religion. During the past ten years there were those young people in Hokkaido who were tempted to join the church because it was planted by foreign missionaries. The church, however, must be a gathered fellowship of those who have completely forsaken the hope of receiving personal benefit from becoming Christians and even in persecution look to Jesus and follow Him in self-giving obedience."

A disciples' church—perhaps this is the most clearly defined statement of the church's character, future, objective, and goal during this second decade of evange-

listic activity in Japan. Not now, of course, but perhaps the goal will be closer to a reality during the next years. Quoting again a Japanese brother, "The disciples' church must be self-supporting. It must be indigenous—assuming leadership, developing its spiritual gifts, evangelizing its own people. It must be a missionary sending church, in obedience to the final commission of Christ to carry the Gospel into all the world."

A disciples' church—this is the goal of the church everywhere. It has never been an easy task for the church in any age or place. Perhaps we are too ideal, too visionary, our little handful of scattered Christians in ten small churches. "Things are different now; church growth is difficult and slow," I thought to myself. But I have faith to believe that the church will grow in Japan. Yes, I really do. It calls for the total commitment of the Christians here, it calls for the constant prayer of concerned brothers everywhere, and it calls for "planters and waterers of the seed." And the Master Gardener will cause the seed to grow!



## Witnessing as One Works

BY TAKAHASHI MASAYUKI

In the fall of 1956 I first came to know the Gospel through the Mennonite Hour Broadcast of the Japan Mennonite Mission. Now I am a 23-year-old saved young man! At that time I was ill with tuberculosis. Through the blessing and grace of God my soul and body both were restored to health, and now I am living daily in the joy of the Lord.

For three years I have worked in Taiki as instructor in the use of the abacus to about one hundred and fifty elementary, middle, and high school students. Through my work I am also trying to share with others the blessings of the Gospel. With God's help I try to exercise patience, and maintain Christian standards. Through this contact I try to win the respect of the students with a goal of leading them to love both God and man.

Every Sunday evening interested students from my middle school abacus class attend a Bible class which I conduct.

Please pray for the evangelization of this town and for me, a weak servant of the Lord.



Watanabe san instructs Mrs. Yasuda, a believer, on baptism at Taiki.



Watanabe san teaches a Sunday-school class in Taiki.

## Every Christian Is Responsible to Witness

BY WATANABE MOTOKO

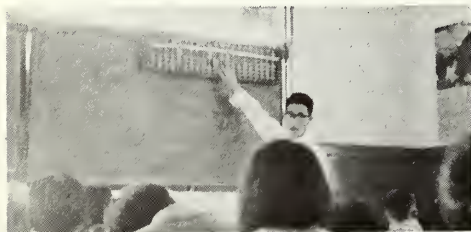
This is a specific command of Christ in Mark 16:15, 16. If we do not consider this command seriously, we should be ashamed. Some Christians are satisfied to only attend church services. There are some who are only concerned about salvation for themselves, or their families. Salvation is meant for all.

Most of the Christians that I know are the only Christians in their families or at their place of work. This makes witnessing a difficult task, for they are alone. I began my Christian life four years ago. When I first began going to church, my father thought since Christianity was a foreign religion, it would be better for me to study Buddhism. He opposed my going to church.

At first most of those working with me in the office thought that Christianity was a superstition and that Christians were rather mysterious people. Some wondered whether they would become wealthy or prosperous if they became Christians. Because religions are many in Japan, those who have little concern about religion are inclined to have such ideas about religion of any kind.

There are many problems in living a Christian life. However, the more problems I faced, the more I read my Bible. My attitude was that I should not give up even in difficulties. At present I am responsible for our Sunday school at Taiki. Teaching children has been a real blessing to me.

(Continued on page 460)



Takahashi san teaches a class in the use of the abacus in Taiki.



## Missions Today

### Save Now; Give Later?

BY J. D. GRABER

"Our tithe is given weekly through (our local congregation), a church which actively supports missions." This quotation is from another of those challenging, heart-warming letters we often have the privilege of receiving here at Mission Board headquarters. The writer goes on with further stimulating confessions:

"We thought it might be better to give now rather than to save now and give in twenty years. Politics, international affairs, etc., may make giving impossible someday, and it would be very sad to have lost the opportunity to give and perhaps even the money to give."

Save now and give later. This sounds like modern advertising jargon, e.g., "travel now and pay later." Whether this is a good way to pay for a trip I do not know, but I do know that this is a poor way to manage money matters in Christ's kingdom. So deceiving is this so-called stewardship idea that without a doubt Satan himself is the author and perpetrator of it. The simple fact is:

If I do not give now, I cannot and will not give later! Giving is a spiritual exercise and we learn to give by giving—not by hoarding. If I refuse to follow spiritual light I receive today, I suffer spiritual harm. Blindness sets in. The believer dare no more put off giving to later life than to postpone accepting Christ until a "more convenient season."

Prayer, reading the Bible, witnessing and other spiritual exercises are neglected at our peril because the less we exercise ourselves in them, the less we care. Our spiritual sensitivity becomes dulled.

It is exactly like this with giving ourselves and our money to the Lord's cause. Trying to save money by giving less, even if we convince ourselves that by so doing we build up an equity and then later we can give more, is dangerous. Many a man has awakened too late to the fact that whereas he now has money, he no longer feels impelled to give; he no longer finds joy and blessing in giving. He has waited too long.

"For giving above our tithe," the letter goes on, "we feel that support to a specific individual would be more meaningful for us. . . . Enclosed is a check. . . ." Tithing is a good system provided we are not bound by it. It represents a respectable minimum; it is law and not grace. There is blessing in breaking out above our legal and minimum commitments. Let us do it often.

Elkhart, Ind.





# MISSION NEWS

## Overseas Missions

**Brazil**—Allen G. Martins expected to leave Campinas, Brazil, by May 5 for Brasilia. Their new address in Brasilia, effective immediately, is Caixa Postal 560, Brasilia, Distrito Federal, Brazil, South America.

Martins' work in Brasilia will be to manage the bookstore. After arriving in Brasilia, Bro. Martin will have fixtures made and build up the stock. He has already conferred with a Brazilian Christian lawyer to work out final legal details.

Kenneth Schwartzentruber and Allen Martin were in Rio de Janeiro, April 17-19. They spent a half day with David Glass and almost a day with the Baptists. Since the Baptists control the literature field in Brazil, they discussed several items and the opening of the new bookstore. An advertisement and a news item on the new bookstore will be carried in *Rivista Biography*, a magazine of about 5,000 circulation, informing readers on literature in Brazil.

Kenneth and Grace Schwartzentruber assumed responsibility for the Campinas store May 1. The brethren Schwartzentruber and Martin planned to change the name of the Campinas store to fit into the new organization of the *Livraria Unida Crista* (United Christian Bookstore). The Campinas bookstore has received compliments from national leaders as well as missionaries on the variety and quality of stock.

In other news from Brazil, the Valinhos congregation requested Cecil Ashley to serve as interim pastor during June, July, and August, until David Hostetlers return from furlough. Herbert Minnich, who had served as pastor, will leave for furlough around June 1.

Ronald Ditzler, an independent missionary, held special Easter week services. Herbert Minnich brought the messages. Two people accepted Christ and several consecrated themselves. On Easter morning a sunrise service, in co-operation with the Valinhos Baptist Church, was held. The service was held in front of the home of the Mennonite lay pastor, Joaquim Luglio.

On Easter Sunday six persons were added to the church fellowship by baptism. On May 1 a special meeting of repre-

sentatives from each Mennonite congregation in Sao Paulo state met at Valinhos to ratify the legal statutes of the Mennonite Church of Brazil. The registration of the statutes with the government will grant legal existence to the national church.

The Herbert Minnich family plans to arrive in the United States on furlough June 5. All correspondence sent to them after May 15 should be addressed to them at 157 Hess Boulevard, Lancaster, Pa.

**India**—Allen Shirk experienced a shortage in carpenters and dry wood recently during the construction of the Satbarwa hospital. Two wagonloads of bulk cement, another scarce item, granted by the government were delivered in March.

Bro. Shirk was continually tried by deceptions of corrupt officials and unscrupulous businessmen. He placed an order for 800 cubic feet of wood with a respected timber contractor who promised delivery in late January. Finally, when the delivery was made in early March, the builders had to reject over one third of it and stopped the rest of the order. Bro. Shirk contacted other sources all winter to get materials. Because of light rains, brickmaking, stone breaking, and sand hauling were completed early. One kiln has burned already a total of almost 438,000 bricks. Bro. Shirk's big problem now is shortage of funds and keeping the work force employed until the rains begin.

This trouble is worth while since numerous patients gather daily at the dispensary. One March day more than 45 were present. An average day brings 30. Missionaries hope to have the permanent outpatient

department ready by the time Dr. Mark Kniss returns from his three-month United States furlough in September. The main hospital should be in use within one year's time if the present building schedule continues.

In other India news, the Daltonganj church is now fully self-supporting and self-governing. In April a young graduate from Yeotmal Seminary took up residence at the church and is doing evangelistic work in nearby villages. Some women who showed no spiritual interest four years ago now have weekly Bible study and go into the village with the Gospel.

Many speak with the Indian pastor at the Daltonganj reading room. A number of Hindu men seeking the truth are near to accepting Christ. They have not made open confession because of relatives' attitudes. Eighteen men are now taking Bible correspondence courses at the room.

**Japan**—Believers gathered at an early sunrise prayer meeting held Easter Sunday on a high hill in Nakashibetsu. One Christian farmer and his wife with baby on her back walked two hours to the train station and traveled 15 minutes by train to attend the service.

**Puerto Rico**—During Holy Week 21 new members were added to the church in San Juan by water baptism. John Driver is the missionary at this church.

**Nigeria**—The Clifford Amstutz family arrived safely April 28 at Abiriba, East Nigeria. Bro. Amstutz is an overseas missions associate to Nigeria.

**Puerto Rico**—Exploratory plans are under way in planning a special fraternal-counseling relationship between Betania Mennonite School and Goshen College. Karl Massanari, director of teacher education at Goshen, plans to visit the school sometime in the next few months to see how this relationship can best be estab-

## Medical Doctors Urgently Needed

Medical doctors are urgently needed in the Mennonite Church's overseas programs. On New World Island, Newfoundland, a doctor is needed to serve the island population of 5,000. A new residence and clinic is furnished for the doctor. This position should be filled during the summer of 1962.

Another doctor is needed for assignment to the Congo with the Congo Protestant Relief Agency's "Operation Doctor" program. Three doctors entered this relief program last year; another is under appointment and one more is needed.

The Menno Colony Hospital in Paraguay needs a replacement for the present doctor, who is coming to the United States for additional training. This 30-bed hospital is operated by Menno Colony.

Another opening is with the Missionary Church Association in Sierra Leone, at a location 100 miles from the nearest doctor. Two tribes totaling 90,000 people are not presently served by a doctor.

At least one medical doctor is needed urgently in Puerto Rico and another in

Ghana, preferably by July 1, 1962, in the overseas missions program of the general mission board. Nurses are also needed for mission assignments.

The Department of Health in Ghana proposes to build a 120- to 150-bed hospital. Ghana will pay the salaries of the doctors and nurses, provided the Mennonite Church staffs it. It is imperative that the general mission board begin finding personnel to staff this hospital immediately.

A doctor is urgently needed at Mennonite General Hospital, Aibonito, Puerto Rico. Several clinics operate in connection with the hospital. The hospital, with a regular staff of three doctors, has only two presently. Both doctors plan to return to the United States this summer.

Medical doctors and nurses interested in assignments in either the mission or relief programs should communicate at once with the personnel offices of Mennonite Board of Missions and Charities, P.O. Box 316, Elkhart, Ind., or Mennonite Central Committee, Akron, Pa., respectively.

## Sunday Evening Resources

Persons preparing for the May 27 Sunday evening program, "The Holy Spirit in Evangelism," will find helpful information in the area of their assignment in this issue. Notice especially the article, "A Faith to Believe That the Church Will Grow in Japan," by Emma Mommers Richards, "Witnessing as One Works," by Takahashi Masayuki, and "Every Christian Is Responsible to Witness," by Atanabe Motoko.



lished to be mutually helpful. The overseas missions committee took action at its last meeting encouraging this "big-brother" relationship between the college and Betania school.

**Honduras**—The James Sauder family arrived in Gualaco on April 16. The Eldon Hamiltons are scheduled to leave Honduras for furlough in May. The annual missionary conference in Honduras is scheduled for May 14-18.

**Salunga, Pa.**—Naomi Smoker, on furlough from Tanganyika, is spending some time with her sister in California before traveling east. Her address is 590 Fifth Ave., Upland, Calif.

Mary Gehman arrived home on furlough from Somalia on April 5. Her address is Route 1, Mohnton, Pa.

## Home Missions

**Corpus Christi, Texas**—Plans for the new church building here have been completed and approved by the city. Orlo Fisher is supervising the building project and hopes to begin soon.

On April 22 fifteen by letter, two by confession of faith, and three by baptism joined the Mennonite Church. Preparatory and feetwashing services were held at the J. Weldon Martin home on April 27, prior to communion services, held April 29.

A church council was formed at the first organization meeting of the church, held April 25. The council will meet the first Monday evening of each month.

Bro. and Sister Kenneth Seitz, Sr., missionaries to Mexico City, Mexico, and Earl Buckwalter, Hesston, Kans., brought the Spanish and English messages respectively on April 22.

**Immokalee, Fla.**—Camp Florida is offering two camps this summer: junior camp, July 30 to Aug. 3; and senior camp, Aug. 6-10.

**Washington, D.C.**—Two persons were baptized at the Mennonite Messianic Fellowship Center in Washington, D.C., on April 8. The workers reported that these are the first fruits for the labors there, and others are wanting to follow.

## District Mission Boards

**Illinois**—The budget adopted at the annual meeting of the Illinois mission board meeting amounts to \$18,530.00 for 1962-63, or \$5.30 per member. New items in the budget include a \$2,400.00 grant for a new church building at Rehoboth church, St. Anne, Ill., to be paid over three years, \$75.00 monthly subsidy for operating expenses at the new Evanston, Ill., church, and \$100.00 monthly subsidy for pastoral support at Robein church, near Washington, Ill.

Officers for 1962-63 are Richard Yordy, Arthur, Ill., president; Melvin Hamilton, Sterling, Ill., vice-president; Kenneth Weaver, Washington, Ill., secretary; and Russell Massanari, Fisher, Ill., treasurer. Ivan Kauffmann, Hopedale, Ill., retiring president, was appointed to complete the remaining year of Wayne King's term as

field worker, since Bro. King resigned. Missionary Guide staff appointed were Harold Zehr, Normal, Ill., editor; Mrs. Fulmer, Morton, Ill., assistant editor; Mrs. Robert Cender, Fisher, Ill., office editor; and Orva Helmuth, Arthur, Ill., circulation manager.

Total contributions for last year amounted to \$18,032.90. Disbursements were \$17,759.75.

The 1963 annual meeting will be held at Hopedale. Dewey Mennonite Church was host to this year's meeting, held April 27, 28.

## Broadcasting

**Logsdon, Oreg.**—Roy Roth, pastor of the Logsdon Mennonite Church, is guest speaker on "The Mennonite Hour" and "Way to Life," May 13, 20, and 27. He speaks on "God's Order for the Family," "Youth Needs a Friend," and "What Is a Christian?" Bro. Roth, before going to Oregon, served as pastor in Illinois and as instructor and president of Hesston College, Hesston, Kans.

**Honduras**—A listener to the Spanish



Roy Roth

broadcast responds in faith and writes, "Today I am writing to beg that you pray for me because it has been a long time that I have heard the messages but did not pay attention. My heart was very hard because, even though you asked through the message that I accept, I did not want to. But today, thanks to God, I have come to know the truth and am ready to follow faithfully as He leads."

**Germany**—"Your radio messages bring us

## Voluntary Service 1962

By JOHN LEHMAN, Director of Voluntary Service

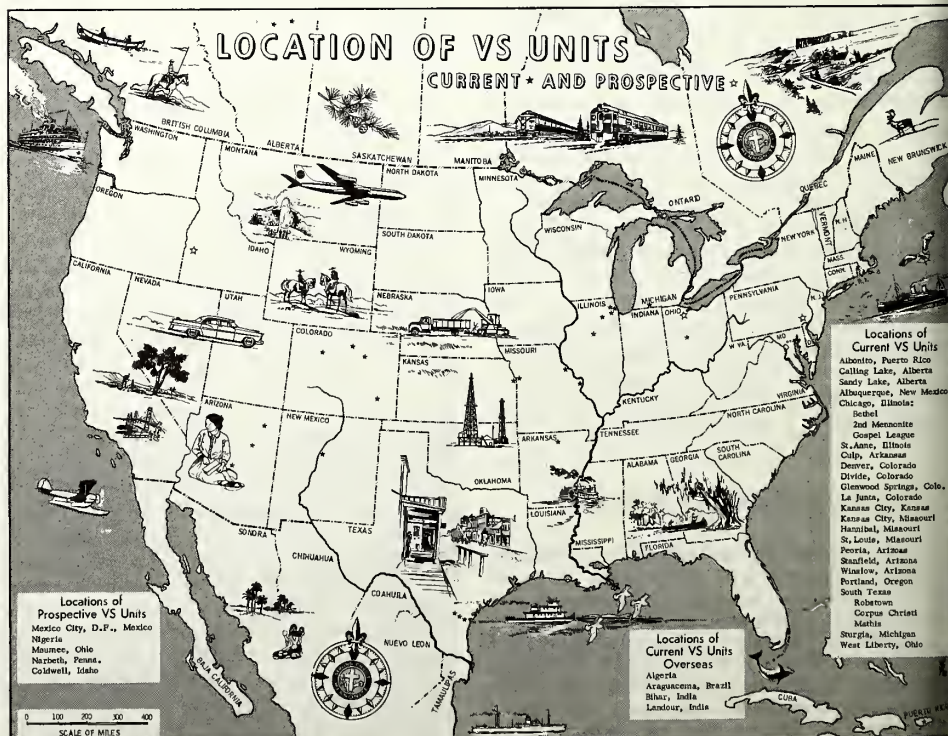
Eighteen years ago four VS-ers participated in a summer voluntary service program in Chicago. This was the beginning of voluntary service for the Mennonite Church. Fourteen years ago 15 volunteers began service in the church's first long-term VS program. Since these beginnings a substantial growth in the number of

persons participating in the service program of the church has been witnessed.

Presently 180 persons serve in long-term service projects. The number of volunteers serving in the various assignments are:

Hospitals	94
Homes for the Aging	23

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much joy. We have found the Saviour through them," wrote one family to the German radio office. Samuel Gerber, speaker and director of the broadcast, also quoted from three letters received during March from East Germany. One of these says, "The messages are always a source of comfort and strength for our undernourished souls." Another writes thanks "on behalf of myself and other believers in this locality."

**Jamaica**—After hearing the Gospel and being convicted a Jamaican listener wrote, "I have heard over the air that whosoever believeth in the Son of God should not perish, but have everlasting life. So, my master, I am in the bondage of sin and I am asking you, sir, to send and teach me more about the Saviour."

**Kansas**—KCLO, Leavenworth (1410 kc.), is now releasing "The Mennonite Hour" at 8:30 a.m., Sunday, instead of 12:30 p.m. The program is supported by Kansas City churches.

## Voluntary Services

**Sandy Lake, Alta.**—Paul and Suzanne Landis, Harrisonburg, Va., teachers in a small, remote Indian community, find variety daily. Sandwiched into teaching schedules is putting up a summer supply of ice, holding clinic, improving and conditioning the school building, putting finishing touches on the new teacherage, planting seeds indoors for a short season, checking nets for fish, butchering a horse, preparing eggs and cookies for a school Easter party, and covering a canoe. Conducting Sunday service, "fishing" for mailbags dropped by air into the cold lake water, driving an old Model A (always filled with children), playing ball, planning furniture to be made for the teacherage are other activities.

**Chicago, Ill.**—VS-ers Eldon and Phyllis Yoder, Parnell, Iowa, took a group of young Spanish children to Brunk's cabin, White Pigeon, Mich., for an overnight camp, hiking, wading, picnic supper, and ball game.

**Algeria**—Curtis Nussbaum and Clayton Reimer, both of Apple Creek, Ohio, continue to witness through construction work in Algeria in spite of continued political uncertainty.



Servers in the recent orientation school were: front row, left to right) Merlyn and Judith Miller, Shirley Kauffman; (back row) James Hostetler, Karl Lambright, James Yoder, Samuel Zook, and Ervin Bontrager.

Material aid is being distributed by CIMADE, the French relief agency, with which the Mennonite Central Committee is identified, to the thousands of refugees of the Civil War. Both food and clothing are needed. The Mennonite Relief and Service Committee has asked Mennonite Central Committee to serve the brotherhood in this way. Funds for continued food and clothing distribution to the Algerian refugees may be contributed through regular relief and service offerings or sent to Mennonite Board of Missions and Charities, P.O. Box 316, Elkhart, Ind.

**Peoria, Ariz.**—Galen and Gladys Buckwalter, former VS-ers, who teach school in the area, are temporarily serving as leaders for the unit until more permanent leadership can be found.

**St. Louis, Mo.**—VS-ers Ray and Louise Gehman, Telford, Pa., are helping with Bible clubs. More than 200 children recently gathered together for a Bible club rally.

**Elkhart, Ind.**—Eight persons attended VS orientation April 24 to May 4 in preparation for a voluntary service assignment. Instructors not under mission board employment were Charles Burkholder, psychologist with the Elkhart division of Family Counseling Service, and Irvin Detweiler, pastor of East Goshen Mennonite Church.

Shirley Kauffman, Goshen, Ind., and Samuel Zook, Hannibal, Mo., accepted assignments to the Kansas City, Mo., General Hospital as nurse aide and orderly respectively.

Merlyn and Judith Miller, North Liberty, Ind., will go to La Junta, Colo., Mennonite Hospital as maintenance man and assistant housekeeper respectively.

Going to Denver, Colo., for work as an orderly at the Colorado General Hospital is James Hostetler, Shipshewana, Ind. Other orderlies are James Yoder, Mio, Mich., and Ervin Bontrager, Wakarusa, Ind., who will serve at Valley View Hospital, Glenwood Springs, Colo., and Levering Hospital, Hannibal, Mo., respectively.

Karl Lambright, Lagrange, Ind., will serve as counselor at Frontier Boys Camp, Divide, Colo.

**Philadelphia, Pa.**—Jean Geyer, Elizabethtown, Pa., began a three-month term of VS at Bethany Home on April 27.

## I-W Services

**Cleveland, Ohio**—The I-W unit held their reorganization meeting April 24. Ray Bauman, Salem, Ohio, was elected president; Robert Sommers, Kidron, Ohio, vice-president; Gordon Weaver, Dalton, Ohio, secretary-treasurer; and John Lehman, Jr., Johnstown, Pa., reporter.

**Elkhart, Ind.**—A conference on Christian stewardship for I-W men will be held in Elkhart, Ind., on May 22. Approximately 15 representatives of I-W units, I-W sponsors, the I-W co-ordinating board, I-W council, I-W services office, and Secretary of Stewardship Dan Kauffman will participate.

**Goshen, Ind.**—The I-W Committee of the Indiana-Michigan conference recently acted

to have pastors visit their young men in I-W service. Bob Detweiler, assistant pastor of the Goshen College congregation, plans to visit men in Colorado Springs and Denver, Colo., in May.

**St. Louis, Mo.**—The Bethesda Mennonite Church is co-operating with other churches in sponsoring a youth workshop on June 9. The workshop will attempt to help young people understand provisions in the draft for conscientious objectors and how to secure a I-O classification. The meeting will be held at the Second Baptist Church.

## Your Treasurer Reports

Reports completed for the fiscal year (April 1, 1961, to March 31, 1962) indicated that contributions have gone up about 7 per cent in the past year. This includes funds for missions, relief and service, and health and welfare projects. Actual figures on total funds available and disbursements for program will be released as soon as final reports are completed. The increase in contributions is most gratifying and represents a fine continued increase in mission gifts. Although the increase was not sufficient to meet total costs, it now appears that only a small debit balance will need to be carried forward in the general mission fund. We thank the brotherhood for the many contributions which arrived in the last two months of the year making this possible.

We appreciate the continued growth in systematic and planned giving to the work of the church. During the coming summer months, when contributions usually go down, it is hoped that additional effort will be made to keep mission sending on a regular basis. In a time of world crisis, when the witness of the Christian Church is urgently needed, we trust that the church will continue her strong support of the mission and service programs.

—H. Ernest Bennett.

## Relief Service

**Elkhart, Ind.**—The appointment of Dr. Otto D. Klassen as medical director of the developing Oaklawn Psychiatric Center has been announced by the Oaklawn board of directors. Dr. Klassen will move his family to Elkhart early in the summer and will begin his duties with Oaklawn on July 9.

The new medical director is a graduate of Bluffton College. He received the M.D. degree, with honors, from the University of Illinois in 1953. His psychiatric residency was at the Topeka, Kans., State Hospital and at the Menninger School of Psychiatry. Dr. Klassen also completed training in child psychiatry in the child psychiatry section of the Menninger Foundation, Topeka, Kans. For the past three years he has been practicing psychiatry with Adams,

(Continued on page 461)





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

The Ministerial Counseling Conference held at Plains, Lansdale, Pa., on April 23, was arranged by a Conference Committee. Harold E. Bauman, Goshen, Ind., conducted the devotional periods and led in the three panel discussions with the writers of papers serving as panelers. The Conference has asked for another meeting of this kind within the next year.

Richard E. Martin, Elida, Ohio, spoke at a Protestant Youth Rally at Delphos, Ohio, on April 29. The men's quartet from the Salem Church at Elida sang.

Spring Missionary Day speakers at White Cloud, Mich., were Adam Marshall and Bro. Henderson of the Rehoboth Church, St. Anne, Ill.

Three men's quartets and the wives of some of the men from Forks, Middlebury, Ind., participated in services at White Cloud, Mich., on March 18.

I. Mark Ross, Kidron, Ohio, gave instruction in music and led congregational singing at Pike, Elida, Ohio, March 25-31.

Lester M. Cook, chairman of the Pioneers Memorial Hospital Board at Rocky Ford, Colo., has been awarded a Shell Merit Fellowship for summer study at Stanford University in California.

Daniel Longenecker was ordained to the ministry at Hamilton Street, Harrisburg, Pa., on May 6.

Rein Alderfer, a veteran minister of the Franconia Conference, died on April 21. His funeral services were held on April 26.

Grant Stoltzfus, Harrisonburg, Va., spoke at the annual meeting of Mennonite Hospitals, Inc., held at Mellinger's, Lancaster, Pa., on May 10.

Paul Sands will be speaker for the Sunday School Meditations Broadcast in the Lancaster, Pa., area the remainder of this year.

Speakers in an all-day meeting held at Rock, Elverson, Pa., on April 29, were John Burkholder, Ralph Malin, and Clair Umble.

Herman Glick and the Sandy Hill Men's Quartet gave programs in Kentucky and North Carolina the weekend of April 29.

A workshop for the Ontario WMSA was held at Waterloo on May 1. Speakers were Mrs. Roman Stutzman, Kansas City, Mo.; Alice Snyder, recently of Jordan; and Elaine Wideman, of the Athabasca VS unit in Alberta.

J. D. Hartzler, Flanagan, Ill., is making satisfactory recovery from a recent heart attack at the St. James Hospital, Pontiac, Ill.

The mortgage on the Maple Grove Church, Belleville, Pa., was burned in a program and ceremony on May 6.

The Columbus, Ohio, Mennonite Fel-

lowship gave a program at Oak Grove, West Liberty, Ohio, on April 29.

International students from Eastern Mennonite College, accompanied by Homer Mumaw and wife, attended services at Grace, Mission, Kans., on April 29.

The Grace congregation, Mission, Kans., and the Kansas City Mennonite Church (GC) are co-operating in a church leadership training program.

Raymond L. Kramer, because of illness, has been temporarily relieved of pastoral responsibilities at St. Jacobs, Ont., and Glen Brubacher, presently at E.M.C., has been called to serve during the summer months.

Twenty-one congregations out of the 31 independent congregations of the Franconia Conference are represented among the 45 voluntary service workers who are serving in seven foreign countries and a score of states.

Harold R. Boettger, Tofield, Alta., was ordained by lot to the office of bishop on April 22. Stanley Shantz, Guernsey, Sask., and John Hochstedler, Kalispell, Mont., were the visiting speakers in charge of the ordination assisted by J. B. Stauffer, the retiring bishop.

David F. Derstine spoke in the concluding session of the Franconia Mission Board on May 1 concerning his recent observations of mission needs in Mexico.

A mixed chorus from Johnstown Mennonite School is giving a series of programs on various weekends in congregations of the Allegheny, Ohio and Eastern, and Franconia conferences. Norman Kauffman is the director.

Four new members were received by the Franconia Conference in its semiannual session on May 3. Three—Daniel Jones, Charles Gobel, and Willis Miller—were ordained within the past year. F. S. Brennehan was received by letter from the South Central Conference. The names of these four ministers are new names in the ministerial list of this, our oldest conference. The roll of this conference has seven Kolbs, seven Ruths, and six Moyers. The conference reaffirmed the use of the plain coat by ordained and licensed brethren, but made the wearing of the frock coat optional.

New teachers engaged by Christopher Dock Mennonite School for next year are Millard Showalter, Waynesboro, Va.; Eileen Moyer, Telford, Pa.; and Allen Martin, Valparaise, Ind.

John Drescher, editor-elect of the Gospel Herald, was speaker and counselor for Christian service week at Christopher Dock Mennonite School. Senior teams spent weekends in six of the mission points of the Franconia Conference.

Willis Miller is the newly appointed youth secretary of the Franconia Christian Guidance Committee.

Visitors attending the Franconia Con-

ference on May 3 included Llewellyn Groff of the North Central Conference, J. Paul Sauder, Isaac Baer, J. Paul Graybill, and Martin Kraybill of the Lancaster Conference, and Paul Erb of the Allegheny Conference.

Henry Paul Yoder, who is serving with Cuban refugees in Miami, Fla., under Church World Service, reported to the Franconia Conference the need for settlement opportunities for these refugees. He also reported the news that one Mennonite group in Cuba meets regularly each Saturday night.

J. Paul Sauder, Tampa, Fla., and Alvin G. Martin, Terre Hill, Pa., spoke in a weekend meeting at Hereford, Bally, Pa., May 3-6. Bro. Sauder will teach in several summer Bible schools again this year in New York state, which will make his lifetime total of Bible schools about 45.

Visiting speakers: Victor Buksbazen, Friends of Israel Mission, at St. Jacobs, Ont., April 22. Paul T. Yoder, Ethiopia, at Columbia, Pa., May 6. Mary Oyer, Goshen, Ind., at Kalona, Iowa, April 22. George Patterson, Wesley Foundation, Iowa City, Iowa, at Kalona, Iowa, April 16-18. Virgil Stoltzfus, in illustrated message on Puerto Rico, at West Chester, Pa., May 13.

David Hostetler, Southern Brazil, at Port Allegany, Pa., April 22. Ella May Miller, Heart to Heart speaker, at Hope Rescue Mission, South Bend, Ind., May 4. C. F. Yake, Scottdale, Pa., at Winton, Calif., April 29.

Daniel Glick, Smoketown, Pa., in a Christian school message at Wesley Chapel, Newark, Del., April 29.

J. Frederick Erb, Sterling, Ill., in a youth conference at Manson, Iowa, May 6. John Friesen, India, at Pennsylvania, Hesston, Kans., April 22. A. J. Vandermeulen, Pacific Garden Mission, Chicago, at Yellow Creek, Goshen, Ind., April 29. Elaine Brubacher, formerly of Haiti, at Waterloo, Ont., April 29. Sara Jane Lowery, Guatemala, at Calvary Fellowship dinner, Mt. Joy, Pa., May 3.

## Calendar

Ontario Mission Board meeting, May 20, 21.  
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 5-8.  
World-Wide Missionary Conference, Lancaster Mennonite School, Lancaster, Pa., June 6-10.  
Ohio MYF Convention at Beaverdam, Corry, Pa., June 29 to July 1.  
Ontario Conference, June 5-7.  
Indiana-Michigan Conference, with Shore congregation as host, June 5-7.  
North Central Conference, Sunday School Workers' Conference, and Mission Board meeting, at Glen Flora, Wis., June 12-15.  
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
Allegheny Mission Board Meeting, place undecided, July 13, 14.  
Virginia Conference, E.M.C., July 24-27.  
Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 21-23.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Rocky Mountain Mennonite Conference, La Junta, Colo., Aug. 31 to Sept. 2.  
Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.



Alex Quarmyme, Ghana, at men's fellowship, Calvary, Los Angeles, Calif., May 5. Elizabeth Showalter, with pictures of Africa, at Hillcrest Union, Kalona, Iowa, April 19. James Sweeton, First Brethren pastor, Johnstown, Pa., at First Mennonite, Johnstown, April 22.

Chester Slagell, recently licensed minister from Hydro, Okla., at Perryton, Texas, May 6. J. B. Toews, General Secretary of Mennonite Brethren Board of Missions, at Pennsylvania, Hesston, Kans., April 29. Maynard Shelly, editor of *The Mennonite*, at Pennsylvania, Hesston, Kans., May 6. Howard O. Jones, Billy Graham Association, at Freeport, Ill., April 22.

Ora Lavell, Malone College, Canton, Ohio, at Kidron father-son banquet, Camp Luz, April 30. Mrs. Ellis Giddens, Palestine, at Iowa City, Iowa, April 29. J. C. Wenger, Goshen, Ind., in weekend Bible Conference, Indianapolis, Ind., May 4-6. Rene Bishop, former European relief worker, at Lambertville, N.J., April 22. Carl Beck, Japan, at Rocky Ridge, Quakertown, Pa., April 29.

The Hesston Mennonite congregation in Kansas has voted to co-operate with the nearby Pennsylvania congregation in erecting a new church building in Hesston.

New members: eleven by baptism and five by letter and confession of faith at Lappanee, Ind., April 29; one by baptism at Lititz, Pa., May 10; three by baptism at White Cloud, Mich., March 25; twelve by baptism at Hyattsville, Md., April 19; four by baptism at Neffsville, Pa., April 15; ten by baptism at Pinto, Md., April 29 (names of these new members are Barton, Helmick, Tidwell, Light, Liller, Llewellyn, Miller, and Trost); one by baptism at Lebanon, reg., April 22; nine by baptism at West Linton, Pettisville, Ohio, April 29; two by baptism at Mt. Joy, Calico Rock, Ark., May 6; six by baptism at Bethel Springs, Culp, Ark., May 6 (baptismal services in Arkansas were in the creek); nine by baptism and five by letter at Bay Shore, Sarasota, Fla., May 6.

New Every-Home-Plan churches: Pinto, Md.; Sugar Creek, Wayland, Iowa; Zion, Pryor, Okla.; Groveland, Wismer, Pa.; Pleasant View, Mt. Pleasant, Iowa; and Weaver, Johnstown, Pa.

Mary Royer, Goshen, Ind., was guest speaker in a mother-daughter banquet at Greenville, Ohio, on May 8, honoring her mother, Tina Royer.

Ground has been broken for a new church building at Vineland, Ont.

The sixtieth anniversary of the ordination of J. N. Kaufman was observed at Rockton, Pa., on May 6. Bro. Kaufman, who is 80 years old, served as song leader in the morning service and preached in the evening service. Bro. Kaufman served on the India mission field and now lives at Goshen, Ind.

Myron Augsburg, Richmond, Va., served as guest speaker for the fiftieth anniversary of the Berachah Church in Philadelphia, where Andrew Telford serves as pastor.

Mother's Day speakers: John Drescher, Marshallville, Ohio, at Hess's, Lititz, Pa.; La May Miller, Samuel Miller, and S. C.

Yoder, at Baden, Ont., in the Wilmet Township churches. H. Clair Amstutz, Goshen, Ind., at Central, Elida, Ohio. Harold E. Bauman, Goshen, Ind., at Indianapolis, Ind.

Church School Day speakers: Calvin Redekop, Goshen College, at Prairie Street, Elkhart, Ind. Willard Smith, Goshen College, at North Goshen, Ind. Carl Kreider, Goshen College, at Central, Archbold, Ohio. J. C. Wenger, Goshen College, at Kouts, Ind. J. Robert Kreider, Goshen College, at Flanagan, Ill. Henry Becker, Western Mennonite School, at Lebanon, Oreg. Paul Friesen, Hesston College, at Hutchinson, Kans.

A quartet from Lancaster Mennonite School sang at Paradise, Pa., on May 6.

Roy Vallarta, chalk artist, and a group of singers from Freeport, Ill., gave a program at Metamora, Ill., on April 29.

Arnold Cressman, field secretary of the Commission for Christian Education, met with Sunday-school workers at Bethesda, St. Louis, Mo., on May 4.

Maynard Shetler, of the Marketing Division of Scottsdale, held a Sunday-school workshop at the Chicago Christian and Missionary Alliance bookstore on May 4. This store is handling our materials this year for the first time.

Paul Shank displayed the Herald Sunday-school materials at the Indiana State Sunday School Convention held at Marion.

A Rehabilitation Conference was held at East Union, Kalona, Iowa, May 5, 6, by the congregations of southeast Iowa. Guest speakers were Don Swanson, Duluth, Minn., and Tobe Schmucker, South Bend, Ind.

B. B. King, veteran home missionary, evangelist, and bishop, who lives with a daughter at Scottsdale, is spending a few months with another daughter at 909 University Avenue N.W., Knoxville 21, Tenn., c/o Ezra Good. He appreciates mail from his friends.

John Howard Yoder participated in a meeting of historic peace churches and the Fellowship of Reconciliation held at Bienenberg, Switzerland, April 10-13.

Speakers at a meeting of the Oklahoma Mennonite Disaster Service held at Thomas were Alva Swartzendruber, Hydro, and John Troyer, Pryor.

Virgil Vogt, Spencerville, Ind., addressed some 500 General Conference Mennonite men at Camp Mennoscah in Kansas on April 29.

Mennonite historical libraries, including those at Goshen College and Eastern Mennonite College, were featured in the May 3 issue of the *Mennonite Weekly Review*.

Proceeds from an all-day sale of new and used goods on May 12 will be used to pay debts and enlarged facilities of the Franconia Mennonite Day School near Souderton, Pa.

Obeying Christ in Local Evangelism was the theme of the Ohio and Eastern Conference which met at Hartville, Ohio, on May 8-10. Harold E. Bauman, Goshen, Ind., preached the conference sermon.

The Malone College Chorale from Canton, Ohio, gave a program at Beech, Louisville, Ohio, on May 13.

Pupils and teachers from the Dalton School of New York City were guests at Bethany, East Earl, Pa., on May 13. This is a private school for 13- and 14-year-old girls from well-to-do professional families.

Don Gehman directed the Mennonite A Cappella Chorus in a program at Manheim, Pa., Junior High School on May 12.

Harold S. Bender, Goshen, Ind., spoke at Monterey, Leola, Pa., on May 6. He described the situations which he has observed among Christians behind the Iron Curtain.

The Neffsville, Pa., congregation has voted to have worship service before Sunday school on a trial basis during the summer months.

Recent reports from Somalia indicate that our missionaries have not yet been permitted to resume their mission work, although the medical work was only partially shut down. English students in Mogadiscio have protested the closing of their classes. It is probable that the missionaries will be allowed to stay in the country, although under closer restrictions.

Sunday-school workers in Lancaster city churches held a workshop at East Chestnut Street on May 7 with Paul and Alta Erb as speakers.

Milton Brackbill, Paoli, Pa., spoke in a prophecy conference and revival meetings at Rocky Ridge, Quakertown, Pa., May 6-12.

## Announcements

Rochunga Pudiate, Indo-Burma Pioneer Mission, at Alpha, Minn., May 27.

A Herald Summer Bible School workshop will be held at the Scottsdale Mennonite Church, Saturday, May 26, 2:00 to 4:30 p.m. Instruction given in the workshop will be on lesson preparation. The instructors will show teachers how to prepare the Bible lesson, and why they prepare the way they do. There will be a workshop for each grade, plus one for administrators. Teachers attending workshops should bring their teacher's manual and pupil's book.

Annual Sunday-school meeting at Hanover, Pa., Ascension Day, May 31, with Harold Hunsecker, McConnellsburg, Pa., and Ivins Steinhauer, Bridgeport, Pa., as speakers.

B. Charles Hostetter, Harrisonburg, Va., at Souderton, Pa., Church, the morning of June 17, and in the evening at Souderton High School, part of a community-wide celebration of the 75th anniversary of the incorporation of Souderton.

James Stauffer, Vietnam, and William Lauver, former missionary in Argentina, speakers in annual mission board meeting, Chambersburg, Pa., May 31.

Ascension Day program at Martindale, Ephrata, Pa., with Landis M. Shertzer, Jesse R. Neuenschwander, and Amos H. Souder as speakers.

Harold Housman, showing pictures of Africa at Bareville Fire Hall, June 2, sponsored by Harvest Hands of Groffdale. Music by Lan-For Quartet.

Sunday-school meeting at Kinzers, Pa., Ascension Day, May 31, with Melvin Barge,



David Weaver, Elias Kulp, and Jacob Rittenhouse as speakers.

David Alderfer will be licensed to the ministry at Aspen, Colo., on June 10. E. M. Yost, area overseer, and Nelson E. Kauffman, Secretary of Home Missions, will officiate. This will also be the dedication of the Aspen Hospitality Center.

**Annual Bible Instruction** meetings at Beaver Run, Watsontown, Pa., near Turbotville, Pa., May 19, 20. Speakers: Lloyd Hartzler, Broadway, Va., and David Thomas, Lancaster, Pa.

Paul M. Miller, Goshen, Ind., in Christian Life Conference at Cedar Grove, Greencastle, Pa., weekend of May 20.

A. J. Metzler, president of Mennonite Board of Education, in address to Seminary graduating class, Goshen, Ind., May 27.

V. Raymond Edman, president of Wheaton College, commencement speaker for Goshen College, June 4.

**Speakers** at the annual historical meeting at Lost Creek, Oakland Mills, Pa., May 26, 27, are for the most part native sons of Juniata County. A booklet on the history of the Lost Creek congregation will be distributed at the meeting. J. Paul Graybill will preach the dedication sermon on Sunday evening. If sufficient people are interested, a bus will leave Landis Valley, near Lancaster, about 6:30 on the morning of May 26. Fare will be \$1.30 per person, if the bus is full. Contact Ira D. Landis, Route 1, Bareville, Pa., to make reservations.

Edward Stoltzfus, Hightstown, N.J., at Finland, Pennsburg, Pa., May 19, 20.

**Change of address:** Joe H. Yoder from Albuquerque, N. Mex., to 2121 Southwest Fourth Ave., Apt. 1, Portland 4, Oreg. Orland Gingerich from Baden, Ont., to Route 3, New Hamburg, Ont. Telephone: Shakespeare 8 R 7.

Edwin and Helen Alderfer, Scottdale, Pa., in Home Conference at Pinto, Md., weekend of May 12, 13.

## Evangelistic Meetings

Martin Kraybill, Elizabethtown, Pa., at East Hanover, Palmyra, Pa., May 13-20. Alvin Kanagy, Wymer, W. Va., at Stuarts Draft, Va., April 29 to May 6. Jesse Yoder, Bay Port, Mich., at Riverdale, Millbank, Ont., June 3-10. I. Mark Ross, Kidron, Ohio, at Delphos, Ohio, April 1-8, and at Pleasant View, Hydro, Okla., April 20-29.

Lester Wyse, Hartsville, Ohio, at Berlin, Ohio, April 29 to May 6. Newton Gingrich, Markham, Ont., at Bothwell, Ont., April 27-29. John F. Mishler, Talcum, Ky., at Bowling Creek, Beech, Ky., May 13-20. Rufus Jutzi, Elmira, Ont., at St. Jacobs, Ont., May 13-20.

## Church Camps

B. Charles Hostetter speaking in Youth Retreat at Camp Hebron, June 30, July 1.

**Daily activities** for children, including chorus directed by Roma Ruth, at Church Music Conference, Aug. 4-11, Laurelville Mennonite Camp.

**Oregon MYF Youth Camp**, at Camp Arrah Wanna, near Mount Hood, June 29 to July 1.

Wilma Kauffman, daughter of Jess Kauffman, founder of Rocky Mountain Mennonite Camp, will be married to Dale Miller of Ohio on June 16 in the Rocky Mountain Camp Chapel. This is the first wedding to be held here.

**Rocky Mountain Camp** staff this summer will include Mrs. Paul Snyder, Hesston, Kans.; Mr. and Mrs. Billy Miller, Protection, Kans.; Mr. and Mrs. Billy Miller, Jr., Protection, Kans.; Mr. and Mrs. George Cantrell, Denver, Colo.; Mr. and Mrs. James Bute, Oraibi, Ariz.; Mr. and Mrs. Ira Miller, Fentress, Va.; Joyce Schmidt, Los Alamos, N. Mex.; Judy Stahly, Elkhart, Ind.; and Doris Detwiler, Rocky Ford, Colo.

## RESPONSIBLE TO WITNESS

(Continued from page 454)

I do not know what the future holds for me, but in my daily work I ask God to help me live so that He may be revealed to others in my daily life. There are many opportunities to witness for Him. All around me are those who "have not believed"—who have not heard—"and how shall they believe in him of whom they have not heard" (Rom. 10:14)?

In the four years that I have been a Christian I have passed through many difficulties, but no matter how small or great, if we take our problems to God in prayer, He hears and answers. If innumerable Christians will so live and become the light of the world and the salt of the earth, then I think Christ's command will be fulfilled in them.

I am concerned that my family become Christians, that I may help the Japanese to think more seriously about eternal things,

and I am praying that the Japanese church may become stronger. In order for God to answer my prayers I must fellowship with Him daily in His Word, and step by step apply it to my own daily life. This I believe is the responsibility of each Christian.

## MISSION NEWS

(Continued from page 456)

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Changes are constantly taking place in VS. Not only is this true with reference to personnel but also to locations where volunteers serve. If a unit is no longer needed or the objective for establishing the unit has been met, the unit moves into a new area. Last year three locations closed and nine new locations opened.

A number of new locations now await consideration. These locations are in New Hampshire, Virginia, Pennsylvania, Ohio, Idaho, and California. These present challenges are for work with the aging, care for and teaching of physically and mentally retarded children, and assisting migrants. In foreign assignments personnel may begin mission assistance programs in Mexico and Nigeria, if programs materialize.

In 1962 the church is concerned not only with providing program for volunteers, but also with continually strengthening the aims and purposes for VS. During 1962 voluntary service continues to be committed to:

- meeting physical, emotional, and spiritual needs among neglected people.
- establishing islands of love to which others may come for mutual sharing.
- a positive witness which testifies to the love and power of God and the life of the Christian in a world of materialism, conflict, poverty, discrimination, and other evils.
- bringing people to Christ and the church that will help them grow in grace.
- serving the church, its missions and institutions by providing supervision for volunteers for an efficient use of time, talents, and funds.

The year 1962 has already brought numerous expressions of appreciation for services that VS-ers rendered. Churches are being strengthened because of identification that VS-ers have with a local church's outreach. The church desires that VS-ers carry with them, as they leave their assignments, the spirit of dedication, vision of service, and sense of stewardship, that the total brotherhood may be stimulated by their insights gained through VS.

For more information on the VS program write to Voluntary Service Office, P.O. Box 316, Elkhart, Ind., for the illustrated brochure, "Voluntary Service Is You."

### OBEYING CHRIST IN CRISIS

56<sup>th</sup> Annual Meeting  
of the General Mission Board

Requests to have a train or plane met should be in the Transportation Committee's hands by June 15. This is necessary because of the distance between Harrisonburg and the various pickup points.

For further information write to:  
Transportation Committee  
Eastern Mennonite College  
Harrisonburg, Virginia

June 21-24, 1962  
Eastern Mennonite College  
Harrisonburg, Virginia



## NEW VITALITY

(Continued from page 442)

ces. He is striking into our ranks by arousing suspicion, by exaggerating differences of opinion, by inducing compromise of principles, by exalting the role of tradition, by downgrading the assets of historical values, by consuming important time and energy on unimportant matters, by diverting attention away from things that matter, by rationalizing controversial issues, by rejecting the authority of the Word, by creating conflict and competition among brethren, by sowing confusion of ideas, by throwing our witness into theological imbalance, by reducing conviction to concession, by exalting dogma to deity, and by deflecting attention away from Christ. We have a real frontier in the contemporary challenge of unity.

It has become clear to most of us that the Mennonite Church is subject to "the winds of change"; in some areas it has been shaken on the force of a hurricane. We are confronted with a complex array of causes and effects. Whether it is by process of evolution, of disintegration, of infiltration, of imaginative leadership, or of bold prophetic projection, new dimensions of church life are emerging in rapid succession. It becomes the responsibility of some agency to provide guidance in the process. The forces that are now in operation need to be directed into purposeful channels. This is no time to yield to the pious pessimism. The "wheels of history" move on. Refusal to admit what is happening is like sticking the head into the sand. This is the hour when church leadership must take the initiative and make good use of the elements of concern and honest spiritual pressure. Let us join in concerted effort to build the church with people who are ready, sound, and stable, waiting for the return of Christ.

This calls for renewal within the total life of the church. We must find ways of meeting the needs of the individual member and of guiding the group processes in the local congregation. We do well to review the essentials of Christian belief so as to make Christ central in our worship, witness, and service. This involves also the revival of the language of revealed truth at the church may continue steadfastly in the apostles' doctrine."

There is a prophetic urgency implicit in the conditions of the church in our time. "Judgment must begin at the house of God." Any revival within the context of the Anabaptist tradition will aim to produce a community of faith that is characterized by committed discipleship. This calls for a return to a more vigorous church discipline and the reinforcement of the spirit of Christian brotherhood. We will need to cultivate mutual understandings

and togetherness, admonishing one another in the spirit of meekness.

To achieve reality in the church requires the renewal of personal piety which experiences love to Christ, obedience to His teachings, and respect for His lordship. For this we need the presence of the Holy Spirit, who forms the community of believers and constitutes the true essence of her wisdom and power. Under the leadership of the Spirit the church will sense her true mission in the world and express her witness under the compelling conviction that men must know Christ and His power to save. Having fulfilled the Great Commission, we may look with real expectancy for the return of Christ.

## A CHILD IS BORN

(Continued from page 448)

pains" began as the interested group took up the challenge and expressed a strong desire for organization and some kind of working together. A happy indication was the outspoken interest of Mennonite public school teachers in the proposed undertaking. (Some have felt at times a bit of misunderstanding between public and parochial teachers; the Lancaster area teachers want a healthy sharing by all Mennonite teachers.)

With such a strong feeling emanating from those in attendance, it was logical to choose a nominating committee. Elected to this were Chester Kurtz, Martha Denlinger, and Martha Kauffman. The following teachers consented to have their names placed on the slate: President—Omar Eby, Keith Hummel, and David Shenk, Secretary—Ruth Longenecker and Rhoda Graybill. Treasurer—Esther White and Lois Garber Keener. The ensuing election was held by mail; many ballots were also collected during E.M.C. institute. The following executive committee was chosen: Omar Eby, president; David Shenk, vice-president; Ruth Longenecker, secretary; Lois Keener, treasurer.

The first program, on May 4, included a presentation entitled, "The Call for Teachers in Africa," by Robert Kreider. Bro. Kreider's position is that of MCC special assistant for international education. His speech included his impression of the educational situation in Africa and a sketch of the Teachers Abroad Program for Africa which is being developed by MCC.

In speaking for all Mennonite teachers, may I wish the Lancaster Mennonite Area Teachers' Association great success under a capable and talented leadership. May God's guidance be yours.

Let's all meet for sharing and fellowship at E.M.C. this June during the annual Mission Board meeting. Plans are again being made for a national MTA meeting then. Let's all try to be there!

## RELIEF SERVICE

(Continued from page 457)

Newsom, and Morrow, a private psychiatric group in Wichita, Kans.

Construction of the Oaklawn Psychiatric Center at Elkhart is proceeding rapidly. The first portion of the building to be constructed will house the heating plant, kitchen, and the various mechanical systems. This will permit contractors to have maximum time to complete installations. Target date for completion is Jan. 1, 1963.

When the Oaklawn center gets into operation it will be a "bedless hospital" unlike the other relief-sponsored institutions which receive inpatients. The Oaklawn center will be a day-hospital, with no facilities to provide nursing care overnight. Patients may return to their homes at night, go to a specially selected home in the area, or find lodging in a motel. Patients needing round-the-clock nursing care will be placed in the Elkhart General Hospital psychiatric section under the care of the Oaklawn medical director.

**Hong Kong**—The relief school lunch program in Hong Kong serves hot meals to an average of 4,000 school children daily. This is the highest number served since the school lunch program began. Meals are served five days a week, usually at noon-time. The food is prepared in three kitchens and transported to the schools by truck.

Children attending 12 different schools receive the meals. Schools are selected on the basis of acquaintance with the sponsoring mission or church, the location of the school, and the general economic level of those attending. Most of the children receiving the meals are from families whose per capita income is \$6.00 per month or less by United States standards. Serving in Hong Kong are Mr. and Mrs. Millard Moser, Berne, Ind.; Merrill Hunsberger, Telford, Pa.; and David Bartow, Goshen, Ind.

**Haiti**—Slightly less than a year ago



Harold Zook, superintendent of buildings, discusses plans with a bricklayer on the construction of the Oaklawn Psychiatric Center, Elkhart, Ind.





Construction of the Oaklawn Psychiatric Center at Elkhart, Ind., is under way.

ground-breaking ceremonies were held for the Grande Riviere du Nord center. On April 15, the completed building, "Beaumont," was dedicated. The house has available living quarters for one family and six single persons.

Devotions and dedicatory prayer were given by Silas Smucker, director of the relief program in Haiti, and the sermon by Marty Picasso of radio station 4VEH, Cap Haitien.

The main responsibility for building the center was carried by Junior Stoesz, Mountain Lake, Minn. After his term was completed, the construction was finished by Daniel Ewert, Orland, Calif., and Mr. and Mrs. Arlo Faid, Mt. Pleasant, Iowa. The project was under the general supervision of country director Silas Smucker, Rensselaer, Ind.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

Bauman, Melvin and Carol (Snider), Waterloo, Ont., first child, Kent Evan, Feb. 23, 1962.

Bontrager, Harley and Diana (Dolton), Sarasota, Fla., first child, Brenda Jean, April 15, 1962.

Brubaker, Mark C. and Doris (Zook), Up-land, Calif., second daughter, Christina Marie, April 26, 1962.

Cariaga, Tony and Faye (Lucero), Denver, Colo., first child, Anthony Francisco, April 19, 1962.

Christner, Frank J. and Sarah (Miller), Shelbyville, Ill., sixth child, first daughter, Shelby Rose, April 27, 1962.

Delp, Melvin B. and Elma (Shenk), Baltimore, Md., fourth child, third daughter, Donna Faye, April 27, 1962.

Dillon, Robert and Carolyn (Miller), La-grange, Ind., fourth child, first daughter, Brenda Jane, April 23, 1962.

Fowler, Bobby and Kate (Worthington), Catonsville, Md., first child, William Edward, Dec. 9, 1961.

Gehman, Eli and Beverly (Howard), Denver, Colo., second child, Cynthia Sue, April 15, 1962.

Harris, Ralph and Janice (Kurtz), Elverson, Pa., sixth child, third son, John Paul, April 26, 1962.

Hartzler, Reginald Joseph and Jeanette (Kern), Carstairs, Alta., first child, Gregory Joseph Alan, April 11, 1962.

Hunsberger, Arlin K. and Naomi (Derstine), Telford, Pa., first child, David Michael, Feb. 14, 1962.

Korver, William J., Jr., and Lois (Musselman), New Oxford, Pa., second child, first daughter, Twila Margaret, April 25, 1962.

Kuhn, Milton and Marjorie (Clemmer), Waterloo, Ont., third child, first daughter, Colleen Mary Ann, March 13, 1962.

Leichty, Mahlon and Delores (Gnagey), Mt. Pleasant, Iowa, fourth child, third daughter, Beverly Jo, Feb. 1, 1962.

Macisak, Robert and Jeanne (Tidlund), Mastic, N.Y., fourth child (third living), Margaret Darlene, April 16, 1962.

Mann, Dean and Darlene (Daine), St. Louis, Mo., third child, second daughter, Stephanie Diane, April 28, 1962.

Miller, Daniel and Anna Mae (Miller), Sundre, Alta., first child, Loren Jay, April 8, 1962.

Miller, Henry and Anna Mae (Kaufman), Plain City, Ohio, third child, first son, Duane Lynn, born April 4, 1962; received for adoption, April 25, 1962.

Miller, Robert D. and Mary Lou (Merrot), North Lawrence, Ohio, fourth child, second daughter, Dawn Coleen, April 13, 1962.

Miller, William E. and Doreen (Yoder), Eaglesham, Alta., third child, second daughter, Valeta Jane, April 7, 1962.

Reeser, Ray and Patricia (Zehr), Eureka, Ill., first child, John Charles, March 20, 1962.

Schroch, Delbert and Betty (Yoder), La-grange, Ind., third child, first son, Sherman Carey, March 12, 1962.

Schrock, Orval and Florence (Yordy), Ligonier, Ind., fourth child, third daughter, Denise Joanne, April 14, 1962.

Shantz, Lyaal and Ruth (Jantzie), Kitchener, Ont., first child, Kevin Brent, April 8, 1962.

Snyder, Paul and Dorcas (Garber), New Paris, Ind., tenth child, third son, Charles Lee, April 14, 1962.

Troyer, Richard and Genny (Yoder), Fairview, Mich., first child, Lee Richard, April 21, 1962.

Tschetter, Dr. Nick and Eve (Kerner), Denver, Colo., third son, Stephen Sandlin, April 13, 1962.

Weaver, J. Irvin and Kathryn (Gehman), Addis Ababa, Ethiopia, fourth child, second son, Donald Junia, April 13, 1962.

Witmer, John E. and Evelyn (Weaver), Columbia, Pa., third child, second daughter, Debra Sue, April 10, 1962.

Witmer, Keith and Joy (Snider), Kitchener, Ont., third child, second son, Robert Jed, March 21, 1962.

Zuercher, Phil and Mary Lou (Johnston), Cleveland, Ohio, first child, Deborah Kay, April 26, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Buskirk—Hertzler.—Royal Buskirk, Brutus, Mich., and Rebecca Hertzler, Denbigh, Va., by H. Michael Shenk at Sarasota, Fla., April 1, 1962.

Harnish—Eberly.—Donald E. Harnish, Lancaster, Pa., New Providence cong., and Ruth S. Eberly, Leola, Pa., Groffdale cong., by Mahlon Witmer at Groffdale, April 7, 1962.

Hartzler—Turner.—Orval Hartzler, Broadway, Va., Wellman, Iowa, cong., and Elinor Turner, Broadway, Zion cong., by Jesse T. Byler at Trissels Church, April 21, 1962.

Hostetler—Miller.—Daniel Hostetler and Ella Miller, both of the Tuttle Avenue cong., Sarasota, Fla., by H. Michael Shenk at his home, April 21, 1962.

Kurtz—Hoffmar.—Norman Jacob Kurtz, Fleetwood, Pa., Oley cong., and Sarah Jane Hoffman, Denver, Pa., Blainsport cong., by Mahlon Zimmerman at the Denver Church, April 28, 1962.

Layman—Miller.—Leland Layman, Fairview (Mich.) cong., and Arlene Miller, Moorepark (Mich.) cong., by E. J. Leinbach at the Moorepark Church, April 7, 1962.

Miller—Halteman.—Omar Miller, Westover, Md., Holly Grove cong., and Loretta Halteman, Telford, Pa., Franconia cong., by Alvin F. Detweiler at the Plains Church, March 24, 1962.

Oaks—Borkholder.—Erie Oaks, Fairview (Mich.) cong., and Sovilla Borkholder, Burr Oak, Mich., Locust Grove cong., by Harvey Handrich at Locust Grove, April 21, 1962.

Redcay—Hoover.—Orvin Z. Redcay, Lebanon, Pa., Shirkville cong., and Shirlene Joyce Hoover, Leacock, Pa., Carpenter cong., by Mahlon Witmer at the Carpenter Church, April 28, 1962.

Sape—Harsh.—Larry Sape, Au Gres, Mich., Riverside cong., and Rosemary Harsh, Moorepark (Mich.) cong., by E. J. Leinbach at the Moorepark Church, April 28, 1962.

Singer—Stutzman.—James Singer and Virginia Stutzman, both of the First Mennonite cong., Colorado Springs, Colo., by E. E. Showalter at the church, April 15, 1962.

Yoder—Slabach.—Ray Yoder and Martha Slabach, both of the Tuttle Avenue cong., Sarasota, Fla., by H. Michael Shenk at the church, April 7, 1962.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Burk, Mamie, daughter of Mr. and Mrs. John Musser, was born at Bellefonte, Pa., May 8, 1893; died at the Mercy Hospital, Altoona, Pa., of a heart attack, April 12, 1962; aged 68 y. 11 m. 4 d. She was married to Frank Burk, who died Oct. 17, 1946. Surviving are a stepson (David, Mill Run), 6 grandchildren, 17 great-grandchildren, 8 great-great-grandchildren, and one brother (John, Williamsburg). She was a member of the Mill Run Church. At her request, the words of the song, "I'm the Child of a King," were read as her testimony at her funeral. Funeral services were held at the Laughlin-Carn Funeral Home, April 15, in charge of Sidney Martin.

Burkholder, John M., son of Moses and Rosanna Burkholder, was born near Hubbard, Oreg., June 15, 1901; died of a heart attack at Duchess, Alta., April 7, 1962; aged 61 y. 9 m. 23 d. In 1935 he was married to Mary Siemens, who survives. Also surviving are 2 sons and one daughter (Harvey, Edmonton, Alta.; Harold, Gem, Alta.; and Edith—Mrs. Albert Laro-chelle, Duchess, Alta.), one grandson, 3 brothers (Joe, Tofield; Dave, Duchess; and Levi, of Ohio), and 3 sisters (Mrs. Mary Weber, Duchess; Mrs. Sarah Burkley, Milford, Neb.; and Mrs. Anna Brubaker, Duchess). One brother preceded him in death. He was a member of the Duchess Church, where funeral services were held April 11, in charge of Milo Stutzman and C. J. Ramer.

Frederick, N. Clayton, Jr., son of N. Clayton and Martha (Metz) Frederick, was born in Franconia Twp., Pa., Dec. 17, 1920; died from



emorrhaging caused by a saw wound while working at Kimberton, Pa., March 27, 1962; aged 41 y. 3 m. 10 d. He was married to Ira Hartshaw, who survives. Also surviving are his parents, 3 sons and 4 daughters (Donald, Delores, Bobby, Kathie, Theresa, Norwood, and Susan, all at home), 2 sisters, and 7 brothers. One sister preceded him in death. He was a member of the Bridgeport Church. Funeral services were held at Franconia, March 31, in charge of Marvin M. Freed and Elmer Kolb.

**Geiser, John F.**, son of Fred and Elizabeth (Leitner) Geiser, was born at Apple Creek, Ohio, April 15, 1896; died at the Dunlap Memorial Hospital, Orrville, Ohio, of a heart attack, April 24, 1962; aged 66 y. 9 d. On Nov. 24, 1918, he was married to Helen Gerer, who died April 25, 1958. Surviving are 3 sons and 4 daughters (Elmer S. and Edna—Mrs. Willis Nussbaum, both of Dalton, Ohio; Willis E., Verda—Mrs. Allen Nussbaum, and Edna—Mrs. Aquilla Amstutz, all of Apple Creek; John, Jr., Saranac, Mich.; and Irene—Mrs. Wilmer Brubaker, Ontario, Calif.), 30 grandchildren, and 3 brothers (David F., Apple Creek; Ben F., Orrville; and Allen F., Dalton). Five brothers, 2 sisters, and one grandchild preceded him in death. He was a member of the Sonnenberg Church, where funeral services were held April 26, in charge of Louis Amstutz, Harlan Steffen, and I. Mark Ross.

**Hershberger, Owen O.**, son of Daniel and Mary (Kropf) Hershberger, was born at Garrettsville, Mo., Aug. 3, 1897; died at the Showalter Villa, Hesston, Kans., April 27, 1962; aged 64 y. 8 m. 24 d. On March 4, 1920, he was married to Clara Mae Brenneke, who survives. They lived at Tofield, Mo., until 1941 when they moved to Hesston. In 1935 he was ordained to the ministry and was active in this work until he suffered a stroke in 1954. The first 6 years he served at Mountain View congregation at High River, Alta., and the rest of the time at the Pennsylvania Church, near Hesston. Two sons preceded him in death. Surviving, besides his wife, are one daughter (Pearl—Mrs. Lloyd Rodgers, Hesston), 3 sons (Howard, Hesston; James, Mountain Home, Ark.; and John, Denver, Colo.), 16 grandchildren, 4 sisters (Mrs. Nancy Zook, Hesston; Mrs. Alice Bowman, Harrisonville, Mo.; Mrs. Pearl Greaser, Greka, Ill.; and Mrs. Ada Roth, Garden City, Mo.), and 2 brothers (Elmer, Detroit Lakes, Minn.; and Harold, Latour, Mo.). Funeral services were held at the Pennsylvania Church, May 1, with Allen H. Erb and Donald E. King in charge.

**Hughes, Caroline**, was born at Aberdeen, S.D., died at Portland, Oreg., Dec. 5, 1961; aged 90 y. She was converted at the Kansas City, Kans., Mission under Bro. J. D. Mininger. Surviving are 2 daughters (Mrs. May Brown and Mrs. Lela Johnston), 2 sons (George and Roy), 7 grandchildren, 14 great-grandchildren, and one sister (Mrs. Florence Roberts). She was a member of the Portland Mission. Interment in a Portland cemetery.

**Johnson, Anna Belle**, was born at Masonville, Pa., June 13, 1872; died at the home of her daughter, Mrs. Loretta Parker, Elizabeth, Pa., April 6, 1962; aged 89 y. 9 m. 24 d. Surviving are 2 daughters (Loretta and Mrs. Rose Metzger, Allentown, Pa.), one daughter-in-law (Mrs. Sally Johnson, Cincinnati, Ohio), 3 sisters (Mrs. Bessie Dove, Point Marion, Pa.; Mrs. Hettie Davis, Perryopolis, Pa.), and 10 grandchildren. She was a member of the Masontown, Pa., Mennonite Church, where funeral services were held April 9, in charge of Paul M. Roth and W. T. Weaver.

**Landis, Ida S.**, daughter of Aaron and Susan (Houser) Weaver, was born in East

Lampeter Twp., Pa., Jan. 4, 1876; died at her home, Lancaster, Pa., March 18, 1962; aged 86 y. 2 m. 13 d. On Dec. 22, 1898, she was married to Amos R. Landis, who survives. Also surviving are 3 sons (Elvin W. and Phares A., Lancaster; and Jacob H., Refton), 7 grandchildren, 6 great-grandchildren, and 2 sisters (Mrs. Annie Shultz, Strasburg; and Ella—Mrs. Jacob Harnish, Lyndon). She was a member of Mellinger's Church for 63 years. Funeral services were held at the Herr Funeral Home, March 20, in charge of Harry Lefever and Nelson Landis; interment in Mellinger's Cemetery.

**Landis, Sallie G.**, daughter of Abram and Catherine (Grater) Moyer, was born in Lower Salford Twp., Dec. 10, 1867; died at Telford, Pa., April 13, 1962; aged 94 y. 4 m. 3 d. On Sept. 19, 1885, she was married to John M. Landis, who died June 18, 1943. Surviving are 2 sons and 5 daughters (Maggie—Mrs. Vincent Bergey, Telford; Mary—Mrs. Jacob Wile, Souderton; Katie—Mrs. Wilmer Alderfer, Telford; Edith—Mrs. Henry D. Landis, Schwenksville; Raymond M. and John M., Souderton; and Sallie—Mrs. Raymond Rosenberger, Hatfield), 50 grandchildren, 140 great-grandchildren, 11 great-great-grandchildren, 2 brothers (Sylvanus G., Hatfield; and Henry G., Denbigh, Va.), and one sister (Katie G., Sellersville). Three sons and one daughter preceded her in death. She was a member of the Franconia Church, where funeral services were held April 16, in charge of Menno Souder, Arthur Ruth, Leroy Godshall, and Clinton Landis.

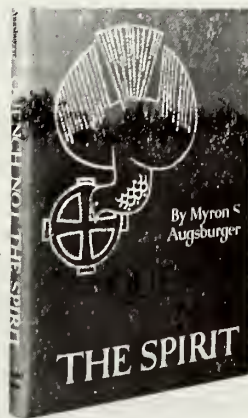
**McCann, Jacob D.**, son of James and Frances (Durr) McCann, was born at Masontown, Pa., Aug. 11, 1876; died at the Greene County Memorial Hospital, April 20, 1962; aged 85 y.

8 m. 9 d. He was married to Margaret Snyder, who preceded him in death in 1951. Surviving are 2 sons and one daughter (J. Lester, Mason-town; Carmen, Barberton, Ohio; and Mrs. Edna Rishel, Morgantown, W. Va.), one brother and one sister (John and Mrs. Emma Duesenberry), 5 grandchildren, and 2 great-grandchildren. He was a member of the Masontown Mennonite Church, where services were held April 23, in charge of Paul M. Roth and I. K. Metzler.

**Musser, Ulysses M.**, son of Jacob R. and Susanna (Martin) Musser, was born in Lancaster Co., Pa., July 4, 1866; died at the Ore-ville Mennonite Home, Lancaster, Pa., April 14, 1962; aged 95 y. 9 m. 10 d. He was married to Mary A. Diem, who died in June, 1958. He was a member of the East Chestnut Street Church. Funeral services were held at the Esbenschade and High Funeral Home, April 17, in charge of Frank M. Enck and Landis Brubaker; interment in Groffdale Cemetery.

**Ramer, Jacqueline Dee and Jennifer Dawn**, infant daughters of Robert and Phyllis (Showalter) Ramer, Brooks, Alta., were born prematurely April 22, 1962, and lived for twelve hours, expiring within fifteen minutes of each other. Surviving are their parents, grandparents (Mr. and Mrs. Howard Showalter, Broadway, Va.; and Mr. and Mrs. C. J. Ramer, Duchess, Alta.), and their great-grandparents (H. D. H. Showalter, Harrisonburg, Va.; Sam Martin and Mrs. H. B. Ramer, Duchess, Alta.). Graveside services were held at the Duchess Cemetery, April 25, with C. J. Ramer in charge.

**Shenk, Richard LaMar**, infant son of Paul L. and Shelby (Harnish) Shenk, Willow Street, Pa., was born and died April 17, 1962, at the



## QUENCH NOT THE SPIRIT

by Myron S. Augsburger

Are you tired of your righteous veneer and prefabricated expressions of righteousness? Are you dissatisfied with your religious life? Do you want power for living in this day of conflict? Do you want to live victoriously?

Here is a book, a series of studies to help any Christian tired of working and without fruit. The author shows how God does the working and fruit bearing in the life of the believer. He writes in English that is simple and clear. He uses illustrations that help you see the relevance of Biblical truth for life. He speaks to the basic issue: **the lordship of Christ**. \$2.50

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Herald Press, Scottdale, Pa.



Lancaster (Pa.) General Hospital. Surviving are his parents, his grandparents (Mr. and Mrs. Ira T. Harnish, New Providence, Pa.; and Mr. and Mrs. Amos M. Shenk, Conestoga, Pa.), and great-grandparents (Mr. and Mrs. John Harnish, Refton, Pa.; and Mrs. Emma Keener, Lampeter, Pa.). Graveside services were held at the Byerland Church Cemetery, with C. Mylin Shenk in charge.

Swartzendruber, Naomi, daughter of Yost and Meriam (Wertz) Yoder, was born in Johnson Co., Iowa, Nov. 29, 1879; died near Wellman, Iowa, April 25, 1962; aged 82 y. 4 m. 27 d. On Oct. 16, 1902, she was married to Christian Swartzendruber, who died in Oct., 1957. Surviving are 2 daughters and one son (Fern—Mrs. Leslie Hering, Crawfordsville, Iowa; Velma—Mrs. Ernest Yoder, Wellman; and Eldon, Kalona), one sister (Mrs. Ida Hershberger, Parnell), 13 grandchildren, and 4 great-grandchildren. Two sons preceded her in death. She was a member of the East Union Church, where funeral services were held April 27, in charge of J. John J. Miller and A. Lloyd Swartzendruber.

Weitzenkorn, Ethel, daughter of Mr. and Mrs. John Scott, was born at Savannah, Ga., May 10, 1887; died at Norristown, Pa., April 14, 1962; aged 74 y. 11 m. 4 d. She was married to Joseph Weitzenkorn, who survives. She was a member of the First Mennonite Church of Norristown, where funeral services were held April 18, in charge of Markley Clemmer and Paul Hackman.

Yoder, Elizabeth W., was born at Arthur, Ill., Oct. 10, 1894; died at her home in Elkhart, Ind., April 5, 1962; aged 67 y. 5 m. 26 d. On Sept. 18, 1915, she was married to Simon P. Yoder, who survives. Also surviving are 4 daughters (Mrs. Roy Taylor, Mrs. Lydia Williams, Mrs. Ray Hershberger, and Mrs. John Grossman, all of Elkhart), one son (Paul, Elkhart), her mother (Mrs. Amanda Kauffman, Elkhart), 16 grandchildren, 14 great-grandchildren, 3 sisters and 2 brothers (Mrs. Clarence Smith, Elkhart; Mrs. Joni Miller, Sarasota, Fla.; Mrs. Fannie Kauffman, Wellman, Iowa; Michael, Schoolcraft, Mich.; and David, Butlerville, Ind.), and one half brother (Levi Kauffman, Elkhart). She was a member of the Locust Grove Church, where funeral services were held April 7, in charge of Willard M. Swartley and L. E. Toone.

The Trans Chaco Road, which already has reduced the freight rate expenses on products of the Mennonite colonies by 15 per cent by eliminating the cost of air rates, now has multiplied the passenger travel in such a way that already two bus companies from Asunción make scheduled runs to Loma Plata, center of the colonies.

Institutions recently approved for college housing loans from government include a Catholic college at Cincinnati, a Southern Baptist college in North Carolina, a Church of God college in Anderson, Ind., and a Jewish hospital in Newark, N.J.

Three scholars—a Hindu, a Moslem, and a Buddhist—strongly endorsed a proposal by Gideons International to distribute the King James Bible to public school students in the area of Doylestown, Pa. They testified at a hearing in Bucks County Court in a suit brought by a Quaker couple against the Centennial Joint School Board on the grounds that Bible distribution in public schools would violate church-state separa-



## ITEMS AND COMMENTS

BY THE EDITOR

tion. At the hearing, the scholars stressed that the 3,000 New Testaments which the Gideons plan to distribute would enhance the students' literary and cultural background. The plaintiffs testified that distribution of the New Testaments might embarrass pupils who do not subscribe to the King James Version.

The jury granting the awards for the year at the National Conference on Church Architecture complained that the majority of the new churches "suffered from both the indecision of the statement of the problem and the lack of an honest interpretation and use of forms and materials by the architects. The complete disregard for simplicity and obvious quest for the sensational was most apparent," said the report.

Purim, the Jewish feast which celebrates the deliverance of the Jews by Queen Esther, was observed on a commuter train speeding its way to New York. The service was held by a Jewish rabbi. The men's club of the First Congregational Church of Chappaqua, N.Y., a few weeks earlier, had begun a seminar on wheels in which during the hour and ten-minute ride to New York they discussed religious questions. A representative of the Free Thinkers Association has offered a complaint on both of these uses of train service, contending that the rights of other passengers were infringed upon.

President Arthur S. Flemming of the University of Oregon said that he believed "more religion" could be taught in United States schools without violating the concept of separation of church and state. He told members of the Oregon Education Association that schools can "study the Bible without violating our basic concept of separation of church and state."

The dean of Harvard Divinity School called some of the new experimenting in

church building in America "architectural vaudeville." He said that church architecture is suffering from contemporary confusion, both in faith and in the arts. He advocated a style of church architecture which would create a sense of wonder.

The Council of Churches in three American cities—Minneapolis, Washington, and Tulsa—recently used full-page newspaper advertisements to announce that persons of all races, colors, and backgrounds were welcomed in the churches of the city.

*Printers' Ink* says that while cancer research institutes have spent \$4,000,000 in 1961 to prove the connection between smoking and lung cancer, the United States tobacco concerns have spent 4.6 million dollars to disclaim the findings. The tobacco industry will keep on insisting that no demonstrable proof exists between smoking and lung cancer. Through various public relations arms the tobacco industry will in 1962 gravely issue periodical bulletins stating that the industry is conducting its own research on smoking and cancer, but no result will ever be issued.

The Peace Corps has announced that it will send 26 volunteers to Honduras in a project of public health and social service which will be conducted jointly with St. Louis University, a Jesuit institution. The Honduras project is the second the Peace Corps has undertaken in Central America.

Donald Klassen, a Mennonite layman of Mountain Lake, Minn., has been elected president of the Minnesota Sunday School Association. Mr. Klassen served as the chairman of this year's session.

One tenth of all the people in the United States now live in the nation's five largest cities: New York, Chicago, Los Angeles, Philadelphia, and Detroit.—*Gospel Banner*



# Gospel Herald

*In this day of threatened doom,  
Jesus the Lord is still the only hope of the world.*



WEDNESDAY, MAY 22, 1962  
VOLUME LV, NUMBER 21

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## "Who Is This?"

By B. Charles Hostetter

A pastor of a small independent church in our community died about two years ago. A number of months later his son and a few others said that they had a vision he was going to rise from the dead and establish the true church. It was to happen in the morning of a certain day some weeks later.

These people had great faith that God gave them these visions; so they prepared for the great event. They bought new clothing for the man they expected to rise from the dead, arranged for a special breakfast for him, and did many other things revealing their faith and expectation.

Needless to say, this created a lot of interest and excitement in our community. And on the morning that the resurrection was to take place a great crowd gathered to witness the event in the cemetery where he was buried. The believers waited and prayed around his grave for many hours, but in vain. He never arose.

This was very disappointing. It jarred the faith of those who expected the man to return and become the spiritual leader of a world-wide religious movement. Their exasperations are not hard for us to understand because so much was at stake for them in this one event.

### Changed Plans

I have talked with many who were despondent and discouraged because life's bottom dropped out for them. For some it was the sudden death of a loved one. For others it was a crippling disease, a flunking out of graduate school, a broken engagement, or a financial failure. The sudden failure to realize great anticipations has often dealt crushing blows.

The disciples and other followers of Christ went through one frustration after another somewhat similar to those I have just described. This happened because they had the Old Testament concept of the Messiah. While they thought that Jesus was the expected One, yet over and over again He did not fulfill the image of the world's ruler that had been developed by the spiritual leaders over the centuries. He never looked or acted like a king or world conqueror.

Really, the disciples cannot be considered as heroes when they gave up their businesses and denied themselves of a comfortable home life in order to follow Christ. They thought that in a short time Jesus would establish a kingdom and rule the whole world in absolute righteousness. Then, of course, they anticipated being prominent leaders in His universal empire. It's never a sacrifice to give up ten dollars to get a thousand, or to give up an insignificant job to become a leader in a government that rules the world.

### Mistaken Ideas

Evidence of what I am saying was revealed time and again. For example, the Bible says, "The mother of the sons of Zebedee arrived with her sons and knelt in



# Maranatha!

BY LORIE C. GOODING

Christ returneth!  
Son of Glory!  
How our hopeful hearts beat high!  
How we scan the signs of heaven for  
His signal in the sky!  
How we watch and how we pray,  
Waiting, working day by day;  
How our wistful hearts are yearning  
For the time of His returning,  
Coming in the clouds of heaven  
To be seen of every eye!  
Wounded hands and wounded side,  
Jesus Christ the Crucified!  
Son of God the Glorified!  
Christ returneth!  
Killbuck, Ohio.

front of Jesus to ask Him a favor. 'What is it you want?' He asked her. 'Please say that these two sons of mine may sit one on each side of you when you are king!' she said. 'You don't know what it is you are asking,' replied Jesus" (Matt. 20:20-22, Phillips).

After Jesus had fed the five thousand miraculously with a little boy's lunch, the Bible says, "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone" (John 6:14, 15).

No idea was farther from their minds than that the Messiah, the world's Saviour, would be lowly, hated, and crucified. All their hopes and anticipations were in the coming of God's great prophet. He would deliver them from their bondage and set up a literal paradise.

So when those men left all to become disciples of Jesus, they did so thinking that in a short time they would have a position in the cabinet or parliament of the King of kings, who would be a righteous world dictator. Even up to the very last, just before Christ's crucifixion, they expected God to thunder out of heaven and destroy the wicked and establish the righteous rule of His Son Jesus Christ.

## A Different King

Throughout His life and ministry Jesus didn't act like a conquering king. He was

poor, lowly, meek, and gentle. Yet the people constantly expected a change in the trend of events. As Jesus was going to Jerusalem to observe the Passover for the last time, the people thought that the time of their dreams had finally come. The Bible says, "A very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this" (Matt. 21:8-10)?

Again their expectations didn't materialize. In each experience I suppose their faith that Christ was the Messiah grew dimmer. So many things about Jesus made them feel that He was the long-expected One. But they had misunderstood the Old Testament prophecies concerning Him and had added so many human traditions to God's law that they were confused. So they cried out, "Who is this?"

Christ's triumphal entry into Jerusalem, as we call it, was a seeming failure. Soon Jesus was taken captive and put on trial. Charges of every description were falsely made against Him. Pilate, who was the governor, said to the people, "I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet [king] Herod" (Luke 23:14, 15). "He knew that for envy they had delivered him" (Matt. 27:18). But "when Pilate realized that nothing more could be done but that there would soon be a riot, he took a bowl of water and washed his hands before the crowd, saying: 'I take no responsibility for the death of this man. You must see to that yourselves.' To this the whole crowd replied, 'Let his blood be on us and on our children'" (Matt. 27:24, 25, Phillips)!

## Vanished Dreams

After Jesus was dead and unrighteousness seemed to triumph, the fondest plans and dreams of His followers vanished. Discouraged and defeated, many of His disciples made plans to return to their secular occupations. The death of Christ, who they thought was God's promised Deliverer, had dealt them a crushing blow. It was an agonizing experience, and all seemed hopeless. They had staked all their claims in Christ and apparently had lost.

Once more their hopes revived when

## Our Readers Say—

After reading Paul M. Miller's fine article on "Steps in Administering the Emerging Congregations" (April 24), this question came to mind: Should not this have been the sequel to an article or two directed toward already established congregations which might profitably adopt such suggestions? Everything written by Bro. Miller is implicitly applicable to any Christian church. Is it not possible that our efforts at extension of the kingdom have not been meeting with the hoped-for success because our understanding of the church and her function and the function of ministry and laity has been out of focus?

For example, the congregation which is run from the top cannot expect to get the same responsible response from its membership as one which takes the concept of the "priesthood of believers" (i.e., all serve) as its guide. If a ministry pre-empts sole responsibility for leadership and leaves the laity in a no-think, passive role, the results are not likely to be mature Christians who are equipped to assist in establishing other congregations. The congregation which repeatedly votes only on an "approved" slate of candidates or which is asked to rubber-stamp prearranged decisions (and is not allowed a secret ballot on substantive issues) is being deprived of its right to participate in this aspect of church life.

The quasi-Catholic approach described above should not fit into our Anabaptist tradition as comfortably as it seems to. To be sure, there has been some movement away from this pattern, but are we perhaps simply cutting ourselves adrift as a reaction?

The uncertain response of the Mennonite Church to the needs of a spiritually diseased world should give us pause. We are not accomplishing what we could do and must do if we are to be faithful. Why isn't there more of a sense of urgency and involvement on the part of the rank and file? It is time we seek the answer to this and similar pertinent questions.

Let us recover and restudy the meaning of the church and the functions of all members within the church. Let us be a priesthood of believers who know what this means. May we grow more person- and soul-conscious and less organization-conscious, even though this is the more difficult and demanding route.—Wilbert Shenk, Sheridan, Oreg.

the news came that Jesus was risen from the dead. I can well imagine that their excitement was overwhelming. Likely their hearts almost burst the first time they saw Jesus after His resurrection. Now they were convinced that He was the Messiah and that He would soon establish the golden age, a utopia on earth.

The disciples began dreaming again of being important assistants in Christ's coming world kingdom. So "when they there

(Continued on page 485)

## GOSPEL HERALD

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## Shared Time

Certain non-Christian groups continue to attempt to drive every vestige of religious teaching out of the public schools of the United States. If the Supreme Court sustains a court decision in Pennsylvania, it will be illegal to begin the school day with even a brief prayer to God. The issue of the separation of church and state, which most Americans agree is a good thing, is being used to make our public schools absolutely godless.

This trend is of great concern to Christian people. Many are insisting that the founding fathers had no intention of making our country officially irreligious. And many of us who, in the interests of religious liberty, do not want the state to declare for and to protect and propagate any particular brand of religious faith, still wish that our public schools would be permitted to recognize Almighty God and to teach reverence toward Him.

Many of the religious groups of America have long recognized that a Christian education cannot be given in state schools. The Mennonite Church is among these. We are practically a unit on the necessity for church colleges. The number of our church-controlled secondary schools is slowly growing, and many of our larger communities also maintain Christian day schools on the elementary level.

And yet the larger part of the education of our children and youth is received in public schools. Many have welcomed the idea of definite Christian instruction which has been possible through "released time," which takes the children out of the school to the churches for a brief hour or two each week. But more pressure of the godless for full secularization of the public schools is tending to develop the conviction among church people that they must do something more about this situation.

The pressure from some religious groups, particularly the Roman Catholics, for tax support of church schools helps to build up the feeling that we cannot go on following present trends to secularization, on one hand, and to public support of church schools, on the other hand.

The most interesting recent proposal for solving this problem is that of "shared time." It came in September, 1961, from Harry L. Stearns, of New Jersey, who is both a public school superintendent and a member of the United Presbyterian Board of Christian Education. His proposal is being widely discussed at the present time,

and as one of the interested church groups the Mennonite Church should be aware of this exciting new proposal.

The proposal is that the school time of children shall be divided between church schools and state schools. On the assumption that the child belongs to his parents and not to the state, the parents, working with their church, shall decide what part of the education shall be given by the church and what part by the state. Educational philosophy and administrative possibilities would enter into the decision. Some parents will want the state to give their children their entire education. Some, as now, will want the church to give it all. But many will see the possibility of giving in church schools those parts of the curriculum which are most involved in Christian concepts, like history, or literature, or music, and of course the Christian faith. But other parts—perhaps manual and home arts, mathematics, physical education, foreign languages—may be given by the state. The pupil would move from one school plant in the community to another, according to the schedule worked out for him.

Many educators, both public and denominational, have expressed a hope that this may point the way out of present dilemmas. The theory seems to be sound. Since the church would not give its instruction in the public school plant, and the state would not control the church program, other than asking for comparable educational standards, there should be no constitutional problems. Since the churches would not need to furnish a complete curriculum, which they are finding to be a heavy financial load, their difficulties would be lessened and their need for government subsidy would be decreased. Since all the children of the community would find some public school contacts, the segregation along religious lines would not offer such a threat to a democratic community spirit.

It is admitted that the administrative problems would be enormous. But competent schoolmen think they might not be impossible. It is important that a few pilot projects be set up, both to find the fallacies in the idea, and to demonstrate that the plan is workable. Some of our existing Mennonite schools might be in a good position to participate in this experimentation.

Let us hope that some such plan may keep our children closer to their parents and to their church, and yet give them a quality of education that we might otherwise find it impossible to pay for.

A helpful symposium on this subject may be secured from Religious Education As-

sociation, 545 W. 111th St., New York City, for 35¢ each.—E.

## Not *THAT* Busy

We are busy people. As children we weren't. Then we had time to lie in the grass and look at the clouds floating in the sky. Then we had time to sit by the little stream and see how long it took for the twig we threw into the water to float out of sight. We had time to play at our little games hours on end. If we got tired, we had time just to laze and rest.

But growing up means saying good-by to leisure. We become a part of a rushing program in home and school and church. We learn the art of schedule-making. We reach for the little black date book when someone asks for an appointment with us two weeks from next Thursday. The books and magazines we ought to read pile up. The agenda is too long for the hours of the day—and night. Our timesaving devices only make it possible to take on more assignments. Since we can get places faster, we add more places to get to. And so we become involved in a race which never seems to come to the finish line.

With so many things to do, which ones do we do, and which do we postpone, perhaps to leave undone? Why, we do the ones we think are more important. We are busy, but we take time to eat. Young people are busy, but they have time for dating. Middle-aged people are busy, but the golf courses and the bowling alleys are crowded. Everybody is busy, but the vacation resorts are full. It is plain that even busy people have time for what they want to do.

So when we say we are too busy to pray, it is not true; we may be busy, but we are not *that* busy. We have *that* much time for prayer, but we do not spend it for *that*. We say we are too busy to read the Bible, but we are not *that* busy. We can't read the GOSPEL HERALD, but, really, we are not *that* busy. We can't go to a prayer meeting on Wednesday night, but it is not true that we are *that* busy. We have no time for the sick or the lonely, but we are not *that* busy. We can't take time for personal work, or for fellowship evangelism, but we really are not *that* busy.

It's just what we put first. Our schedules have an amazing way of making room for anything important enough to insist on a place.

Could your busy schedule drop out some less important things to make room for something more significant? Could you increase your efficiency to make room for the vital things you ought to add? You must take care of your health; but your spiritual health too is important. You must make a living; but you must also live. Your family



has a claim upon your time; but so do your neighbors, your community, your congregation, your denomination. When you are tempted to leave books, or worship, or service out of your life, ask yourself, "Am I that busy?"—E.

## Portrait of a Christian

BY LORIE C. GOODING

Day after day we are besieged by writers, preachers, expositors, and just plain people, to listen to their ideas of what a Christian should be and should do. Now some of these are good, some fair, some indifferent, and some ridiculous. But they all serve one purpose, which is to stimulate us to think through again our conception of Christianity.

The first essential of this rethinking program is to find out as nearly as possible exactly what a Christian should be. Since the opinion of Christ is of paramount concern to us in this matter, let us look at His own portrait of the ideal Christian, which He has drawn for us in the fifth chapter of Matthew.

First of all, Jesus says, "Blessed are the poor in spirit." This has nothing to do with that poverty of spirit which causes people to be mean, envious, contentious, malicious. Jesus is here referring to that humility of spirit by which one recognizes his inadequacy and his need. So the primary requirement, upon which all the rest is built, is humility. Only the humble can receive. And, "Blessed," says the Master,

"are the humble of heart; they shall receive the kingdom of heaven."

Jesus follows this assertion with the statement, "Blessed are they that mourn." Now it is not a pleasant thing to mourn, but Jesus says "happy" are they who mourn, who realize their insufficiency and mourn because of it, who see their shortcomings and sorrow for them, who cry their hearts out because of sin. "Godly sorrow worketh repentance . . . not to be repented of." This is the order of the portrait: first, to humbly recognize one's need; and then to mourn because of it. Then shall they "be comforted."

And in the third step, "Blessed are the meek." These are the tractable, teachable ones who shall be comforted by the forgiveness of their trespasses, the instruction and indwelling of the Spirit, the assurance of salvation. These do not assert themselves in worldly affairs, but they make no compromise with evil. They are terrible "as an army with banners," delivering nations without a sword, withstanding kings and rulers weaponless, overcoming by the power of the Spirit. "Happy are the meek, for they shall possess the earth."

"Blessed are they which do hunger and thirst after righteousness." Those who are humble and repentant and teachable are ready for guidance. They desire the work of the Spirit of God in their lives. With such desire are they seized that the Lord can give us the analogy of "hunger and thirst." The psalmist once cried out, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." And again, "My heart and my flesh crieth out for

the living God"; and "My soul followeth hard after thee." So do these blessed ones desire the righteousness of God, as a starving man desires food, as a desert-parched man desires water, as the pursued stag desires the clear, cool safety of the forest streams. And the promise of "The Lord our righteousness" is that "they shall be filled."

"Blessed are the merciful." Yes, those who are kind and courteous and gentle and filled with righteousness are merciful. When they see someone in trouble, they help him; when they see someone in sorrow, they comfort him; when they have been wronged, they seek no revenge. Because the Lord has dealt bountifully with them, they also deal bountifully with others. And the Lord says, for this, from the Father they shall receive everlasting mercy. "Blessed are the merciful: for they shall obtain mercy."

Now all these steps have led up to the statement of the Lord Jesus which is central to the portrait. "Blessed are the pure in heart." How happy that person whose heart is pure, in whom carnality is "crucified with Christ," and who has put on the "new man, which after God is created in righteousness and true holiness." How happy the pure in heart; only they have the necessary faculties to "see God." "Blessed are the pure in heart: for they shall see God."

These are now become the peacemakers. "Blessed are the peacemakers," who, having seen God with the eyes of the spirit, having known Him, learned Him as a God of love of peace, of mercy, attempt to create a like atmosphere wherever they go. This they do, but not at the expense of purity. "The wisdom that is from above is first pure, then peaceable." So standing for the right, not being intimidated by evil, nor servile to world power, they instill an attitude of peace. The old wisdom is true wisdom, and "like father, like son" is a true proverb. Therefore, "Blessed are the peacemakers for they shall be called the children of God."

Now this is the portrait of a Christian which Jesus painted for us. He began with humility, then added repentance, teachableness, a fervent desire for righteousness, kindness and nonresistance, holiness of heart, and peaceableness. It now remains for each of us to measure ourselves by the portrait which our Lord gave us. Would He approve of our Christianity? Would He even recognize us as copies of His portrait?

Let us take no other pattern for our pattern, but conform ourselves to the pattern which Jesus gave us. Then both the Lord and the world will recognize us.

Killbuck, Ohio.

Men do not reject the Bible because it contradicts itself, but because it contradicts them.

## Our Mennonite Churches: Kushiro



The Kushiro Church in Hokkaido, Japan, was designed by Carl Beck and was dedicated in 1959. The congregation here was organized in 1951. It is the largest—52—of our churches in that country. Pastors are Ralph Buckwalter and Takio Tanase. The auditorium has fourteen eight-foot benches. There is a washroom-cloakroom, an office-library-kitchenette, and a second floor room furnished Japanese style with a straw-mat floor.





# Trans-Chaco Road Opens Up Vast New Area

Canadian and U.S. citizens usually evaluate a roadway by its smoothness, its liberal speed limits, and its ability to get a person to his destination over the shortest possible route. Roads are taken for granted. Their economic significance, although great, is rarely considered. Not so, however, in the Paraguayan Chaco.

The Chaco has one main road. It was completed only a few months ago. But that road promises to do more for the people of the Chaco than any other recent development. The ruts, washouts, dust, and other difficulties will undoubtedly come, but these will be only secondary concerns. The important thing is that the Mennonite colonists and other Chaco inhabitants have a road. And this means easier access to markets, improved communications with the outside world, and eventually, hopefully, an improved standard of living.

The Trans-Chaco road can mean as much to the future development of Paraguay as the nineteenth-century completion of the transcontinental railways meant to Canada and the United States.

Peter Epp, in his 1961 summary of MCC work in South America, reported: One of the high lights of the year was the connection of the "Ruta Trans Chaco," which opens up the vast Chaco region. The two groups working north and south met on Oct. 4, 1961, at the halfway mark between Filadelfia, the capital of Fernheim colony, and Villa Hayes, the river port ten miles north of Asuncion.

## Shipping Costs Reduced

The Chaco colonies are no longer isolated, he said. Trucks can load in Asuncion and drive directly to their destination in the colonies, and produce from the colonies can be trucked to Asuncion in hours instead of days. Road freight costs only about 20 per cent as much as air freight and only 40 per cent as much as river freight.

A steady stream of passenger and freight traffic began moving over the road as soon as it was completed. Bus service has all but eliminated air traffic to the colonies. William Snyder, who recently made a commissioner visit to South America for the MCC, reports that he made the trip from Fernheim to Asuncion in nine hours.

President Alfredo Stroessner, at an informal dedication service in October, 1961, stated that the highway to Filadelfia was only the first major phase in the Chaco road-building program. The road is to be extended to Bolivia and will eventually become part of the Pan American Highway

system, he said. The official dedication service is scheduled for a later date.

As little as ten years ago, the road to the Chaco appeared to be only a dream. It seemed that the country was too poor and the Mennonite colonists too weak and uninfluential to attempt such a project. In fact, the Chaco, with all its swamps, wild animals, and fierce Indians, was thought to be virtually impenetrable.

## Dream Becomes Reality

On Nov. 22, 1954, however, things began to happen. J. Winfield Fretz, in describing the birth of the project, said:

"Once again we see demonstrated that nothing is as powerful as an idea whose time has come. In the providence of God it came to pass that the right combination of men, circumstances, forces, and motives operated to bring about the impossible."

It was on that November day eight years ago that the Paraguayan ministers of public works and defense and the ambassador of the United States visited the Mennonite colonies in the Chaco. They had opportunity to observe the construction work being done on an inter-colony road system. A relatively simple way of constructing dirt roads was demonstrated.

In a speech at Fernheim that day, the Minister of Public Works promised that the Paraguayan government would help in the construction of the 265-mile road from Villa Hayes to Filadelfia. It was here that the idea of a joint construction scheme was born.

On July 13, 1955, a formal agreement was signed between the Paraguayan Minister of Public Works, the Mennonite Central Committee, representatives of the Chaco Ranchers' Association, and the representatives of the United States Operations Mission to Paraguay. "An unlikely combination," said the Associated Press in an article describing the project. Unlikely, yes, but effective nevertheless.

## Joint Effort

The four participating groups divided their responsibilities in this way: The Ministry of Public Works would furnish the machinery; the MCC, as agent of the Paraguayan colonies, agreed to supply the necessary technical assistance to train Paraguayan men to operate the machinery; the ranchers agreed to contribute cash for the purchase of fuel and lubricants; and USOM would supply engineers, supervisors, and various specialists needed for the job.

In a speech early in 1957, Robert Eaton, president of the Ranchers' Trans-Chaco Road Commission, said:

"No rancher in the Chaco needs an economist to tell him why he wants a road. Surely everyone knows the painful slowness of travel by oxcart, when 25 kilometers (about 16 miles) is a record on the best days. . . . The problems of carting provisions to the Chaco become secondary as compared to the problem of transporting our beef to the market. . . . Our steers must be three or four years old before they can stand the long drive to Asuncion, a trip of 10 to 30 days. . . . The ranchers know that they will benefit immediately and immensely from this road."

In February, 1957, construction began. They estimated that it would take three or four years to complete the job. It took four and a half years.

Usually there were anywhere from six to eleven Pax men and other MCC personnel and three to seven young men from the Mennonite colonies on the job. In 1961, for example, 24,040 hours were contributed by the Mennonite team.

In addition to the Mennonite volunteers and U.S. engineers and supervisors, there were about ten men skilled in the use of machinery and 100 soldiers provided by the Paraguayan government.

## Frequent Delays

Numerous difficulties were encountered. For example, rains halted construction for weeks on end. The land is so flat that it takes a long time for the water to drain off after each rain.

Another cause of frequent delay was the difficulty in getting repair parts for the heavy road-building machinery. Parts took a long time in coming from the U.S., and, occasionally, they would get bogged down in the Paraguayan customs office.

The assignment for the Mennonite volunteers was at times difficult and trying. Occasional changes in management, inadequate housing, lack of adult leadership on the job, and other hardships added to the workers' frustrations. However, all the wearisome hours of working and waiting were well rewarded when the road was finally finished.

Presently, five Pax men and two young men from the colonies are working with the crew as it continues to make improvements on the existing road.

The road is finished, but no provisions have yet been made for its maintenance. Continuous repair and grading will be necessary, because it is a dirt road. The MCC, representing the Mennonite colonies, is presently discussing the establishment of a road maintenance demonstration unit with the Paraguayan government and the United States Operations Mission. Under this plan, the Mennonites would supply most of the personnel—Pax men and young men from the colonies. The Paraguayan





Two Paraguayans on pusher trained by Pax men.

government and USOM would provide the machinery and technical advisers.

### The Road

The roadway has been built about three feet above the normal water level. This is not high enough to meet emergency flash floods, but, in most cases, travel will be possible soon after heavy rains.

Clay subsoil has been used as a topping for the road. It becomes very slippery when wet, but it does not easily rut. It dries in a few hours. A limited amount of gravel and rock is available as top dressing for the road.

### More About the Chaco

Presently the Chaco has a population of only 80,000 people (5 per cent of Paraguay's population), yet it comprises 60 per cent of the country's land area. The area has vast unexploited resources, such as timber, minerals, and arable land.

Only about 15,000 acres of land are presently under cultivation in the Chaco. About 45,000 tons of agricultural items are produced annually. The principal products are sorgo, cotton, kafir, beans, mandioca, peanuts, sugar cane, etc. The rainfall averages 20-30 inches a year.

What will the Trans-Chaco road do to this region? "It is going to make another Texas out of the Chaco," one rancher says, and no one dares argue the point.

## Who Can Attend Our Churches?

By J. D. BURKHOLDER

A woman who had been attending the Mennonite church wrote the following on the flyleaf of a church hymnal: "The Mennonites are getting too proud. Styles are running the church today. I can't dress as fancy as the Mennonites with their high heels and fancy dresses; so I am going to quit coming to church."

Harrisonburg, Va.

## From My Bible Collection

### Thomson's Septuagint

By GERALD STUDER

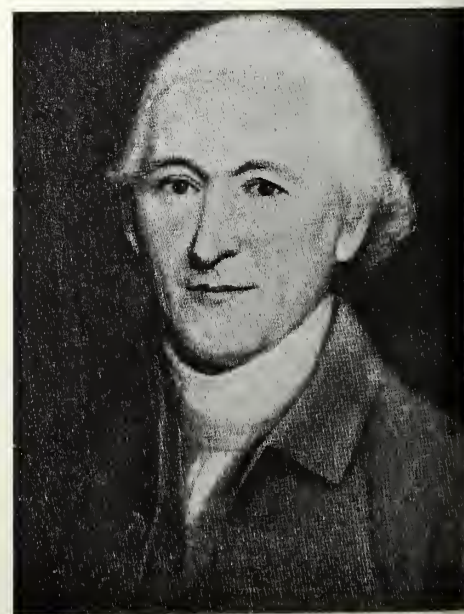
"Truth is stranger than fiction," it is said, and the story behind Charles Thomson's translation of the Septuagint bears this out.

Charles Thomson came to America in 1730 as a poor Irish lad of eleven years. He acquired a fine classical education, had served as Master of the Friends' Academy, and had taken so earnest a part in Colonial affairs that he was called "the life of the cause of liberty." He was greatly beloved by the people of Philadelphia, where he had lived for many years. Mr. Thomson was a tall, slender man, with a long, thoughtful face, and white hair combed straight down upon his head. Watson, the annalist of Philadelphia, tells the amazing part of the story relating to Thomson's Septuagint. Thomson at an auction in Philadelphia bought for a mere trifle a mutilated half-copy of a book. He bought it without knowing what it was except that the auctioneer said it was "outlandish letters." It was a copy of the Greek Old Testament and Thomson then set about to learn Greek in order to read the book he had purchased. When he had mastered enough Greek to read it, he became very eager to see the whole Septuagint, but could find no copy. However, unbelievable as it sounds, two years later he passed the same bookstore and, chancing to look in, he saw the other half of his mutilated copy being auctioned off, and he bought it for a few pence. Twenty years later, he issued the first American translation, and indeed, the first English translation of the Greek Old Testament.

Charles Thomson was a close personal friend of George Washington long before Washington became the first president of the United States. Mr. Thomson tells the

story of another rather unusual experience in his life: "I was married to my second wife on a Thursday; on the next Monday I came to town to pay my respects to my wife's family. Just as I alighted in Chestnut Street the doorkeeper of Congress [the first Continental Congress called in Carpenter's Hall, Philadelphia, at ten o'clock on Sept. 5, 1774] accosted me with a message from them, requesting my presence. Surprised at this, and not able to divine why I was wanted, I, however, bade my servant put up the horses and followed the messenger to Carpenter's Hall and entered Congress. There was, indeed, an august assembly, and deep thought and solemn anxiety were observable on their countenances. I walked up the isle [sic], and standing opposite to the president, I bowed and told him I awaited his pleasure. He replied, 'Congress desire the favour of you, Sir, to make their minutes.'" At the desk of Secretary to the Continental Congress, Thomson remained all through the period of its first 15 years, having been unanimously chosen secretary each session. He retired in 1789 that he might devote himself to Bible translation.

The 3-volume edition in my collection of Thomson's translation of the Septuagint along with his translation of the New Testament from the Vaticanus manuscript is a facsimile reprint, page for page, line for line, of the first edition published in 1808 in Philadelphia in four volumes, one being the New Testament. This translation of the Old Testament alone has been reprinted by the Falcon's Wing Press as recently as 1954. It is an excellent translation in many respects, being far clearer in many instances than the King James Version and even clearer than some modern translations. But it did need the editing, revising, and enlarging that C. A. Muse did for this last reprinting, for the earlier





editions were badly garbled in places, some portions omitted, and many typographical errors. The individualistic spelling of the names will be an irritation and perplexity to any reader used to the familiar KJV spellings. But there will be words and manners of expression used that will make the reader smile as well, as, for example, when he translates a phrase with the word "senator" in Num. 10:31b, or "wheeling about" for *turned and passed* in Deut. 2:8, or "in the parade" for *in the ordered place* in Judg. 6:26.

I can earnestly commend the purchase of a copy of Thomson's Septuagint (and New Testament, too, if it can be found) to anyone who wishes to enrich his understanding of the Bible.

## The Blind Man's Faith

BY EVAN RIEHL

The blind man moved forward slowly. "Who are you and where are you?" he cried. "You must prove yourself, else I won't believe you."

For years he had groped in darkness seeking the "final answer" and refusing to believe that which could not be proved. He had refused to accept that which could not be reduced to physical terms. At times he had gone so far as to doubt his own existence.

Eventually he arrived at a point where the earth seemed to end. And, not only that, but the ground he had traveled over leveled in and in and in, and he felt himself sinking in a quicksand. He struggled and gasped for breath. But just as the sands were about to cover his head he heard a voice whisper:

"My son, without faith it is impossible to please God."

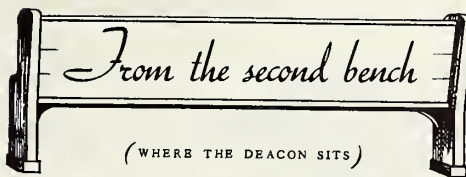
For a moment the blind man was startled. They were words he had heard long ago. He listened. There they were again, clearer this time and close to his ear:

"My son, without faith it is impossible to please God."

Tears filled the blind man's eyes and he held out his hand. At that moment the Master touched his eyes and immediately there was sight. He saw a brand-new world unroll before him. It was a world visible only to those who believe in it. It was a world where weaklings became men, where despair was replaced by joy and hope, where calloused knees replaced calloused hearts. It was a world where the ego was replaced by the Christ, where mutual trust and confidence radiated from heart to heart and where human beings by sheer love compelled their fellow men to look up and up, and where faith and reason ended together to form one grand philosophy of life. It was a world inhabited by

men who believe that those who come to God must believe that He is and that He is a rewarder of them that diligently seek Him.

Hato Rey, Puerto Rico.



## The Ordained Brother's Helper

Many times we do not get a glimpse behind the curtain to see what makes the ordained brother the appreciated person he is. For example: many evangelists and others need to be away from home a great deal. Then it is a beloved, praying wife who needs to take the responsibility of the home and make it possible for her husband to go. She has the training of the children and in some cases the responsibility of overseeing a farm or his other business.

One brother told me that if it were not for his faithful, strong, healthy wife he could not do the things he does. Now may the Lord bless and reward those faithful sisters who may go unnoticed by men but who have a real share before God in the faithful work of their husbands' ministry.

## He Looked in from the Outside

BY M. ELIZABETH GEHMAN

Pat Camody was dead. The news sifted through our little church audience with only a bewildered response. Most of us had never heard the name before. We could not associate it with a familiar face or with a well-known voice.

Then it was explained to us that Pat was the old man who always leaned on his yard gate, diagonally across from the church, watching as the various meetings were held—and forgotten. Yes, now we remembered him, a Roman Catholic, rather unsociable, always yelling at the children if they dared chase his dog or step on his grass. Yet we recalled that he had chatted now and then with a neighbor. But he had never entered our church building. And the fact that he was always by his gate, even on Sunday mornings, indicated that his religious life was not bringing him many benefits.

However, we all sort of forget about his death. It did appear as a vapor, close and oppressing the few moments we spent meditating on the thought that his soul was probably damned. But there were nicer

things to call to mind. And so we left Pat at the yard gate, the familiar figure which we remembered him to be.

In my mind, curiosity still is unquenched. I wonder, what did Pat see in those ten years in which the church building was raised, new members were added and some lost, and hundreds of meetings were held? Just what impressions might he have gained, leaning on his yard gate? Did the actions which he saw appeal to him, or could they possibly have turned his interests forever away from our little fellowship?

We hurry back and forth to services at the church. But I don't know of one of us who has ever stood and observed a meeting's group coming and then going later on. Perhaps we could make some much-needed suggestions, were we able to do that.

That's why I'd like to know what Pat thought of the things he saw. Unfortunately, only he knows and his answers are forever gone. But I still wonder.

Zion Hill, Pa.

## Songs of Our Beloved To His Churches

### To Laodicea

BY J. PAUL SAUDER

To you who live where people speak  
Fair words, nor cold nor hot.  
Your works, your smug prosperity,  
Your church—I like them not.  
I would that you were cold or hot,  
Then would you better be.  
You stand condemned on middle ground,  
On cursed neutrality.

I know all things, I, First and Last,  
Forever was, shall be.  
Your cup of witness tepid is;  
I spew it out from me.  
For lukewarm love I offer gold  
Refined by heaven's fire,  
For gaudy rags I offer clothes,  
Raiment that I desire.

I stand outside your tinselled show,  
I who am Christ, the Rock.  
I stand outside your fast-barred door,  
I stand outside, yet knock.  
If any man gives ear to me,  
His heart's door opens up,  
I shall come in and there I shall  
Both fellowship and sup.  
I, First and Last, have overcome  
This cold world; fear it not.  
From world-conformity repent  
And make your witness hot.  
For you, like me, can trample down  
This world's appeal, its pride,  
And, thus uplifted, have a seat  
Close by our Father's side.





# OUR SCHOOLS

## Matching Gifts

By J. ROBERT KREIDER

All of our church colleges are faced with the serious problem of securing adequate funds to carry out the assignment our church has given them. Their fiscal year will end June 30. You can make your dollars count double if you are an alumnus-employee of one of the companies listed below. If you make a gift to the college(s) of your choice and fill out a form your company will provide, your contribution will be matched by your employer.

In most cases, only gifts of alumni are matched. In a few cases, gifts of non-alumni are matched up to \$500 or \$1,000. The personnel director of your company will know the rules governing the plan.

Industry is interested in higher education, and is happy to make these unrestricted contributions; it helps them plan their own philanthropic endeavors, and builds good employee relations.

## Matching Gift Companies

(As of January 15, 1962)

Aetna Life Affiliated Companies  
Allegheny Ludlum Steel Corporation  
American Brake Shoe Company  
American Express Company  
American & Foreign Power Company, Inc.  
American Home Products Corporation  
Armstrong Cork Company  
Atlas Chemical Industries, Inc.  
Atlas Rigging and Supply Company†  
Bank of New York  
Whitney Blake Company (The Cook Foundation)  
Boston Manufacturers Mutual Insurance Co.  
Burlington Industries  
Cabot Corporation  
Campbell Soup Company  
Canadian General Electric Company, Ltd.  
Carpenter Steel Company  
Carter Products, Inc.  
Cerro Corporation  
Chase Manhattan Bank  
Chemical Bank New York Trust Company  
Chicopee Manufacturing Corporation  
Chilcote Company  
Cleveland Electric Illuminating Company  
Columbian Carbon Company  
Combustion Engineering  
Connecticut General Life Insurance Company  
Connecticut Light and Power Company  
Connecticut Mutual Life Insurance Company  
Continental Oil Company  
Copley Newspapers  
Corning Glass Works Company  
Crossett Company  
Deering Milliken, Inc.  
Diamond Alkali Company  
Diamond Crystal Salt Company  
Dow Chemical Company  
Dow Corning Corporation  
Draper Corporation  
Wilbur B. Driver Company  
Easton Car and Construction  
Ebasco Services, Inc.  
Electric Bond and Share Company†  
Fafnir Bearing Company  
Ferro Corporation  
Ford Motor Company  
Ford Motor Company of Canada, Ltd.  
E. & J. Gallo Winery  
General Atronics Corporation  
General Electric Company  
General Foods Corporation  
General Foods Limited  
General Public Utilities Corporation  
M. A. Gesner of Illinois  
Gibbs & Hill, Inc.  
Ginn and Company  
Glidden Company  
B. F. Goodrich Company

W. T. Grant Company  
Gulf Oil Corporation  
Harris-Intertype Corporation  
Hercules Cement Company  
Hercules Powder Company  
Hewlett-Packard Company  
Hill Acme Company  
Hooker Chemical Corporation  
J. M. Huber Corporation  
Hughes Aircraft Company  
International Business Machines Corporation  
Jefferson Mills, Incorporated†  
S. C. Johnson & Son, Incorporated  
Jones & Laughlin Steel Corporation  
Kaiser Steel Corporation  
Kern County Land Company  
Walter Kidde & Company  
Walter Kidde Constructors  
Kidder, Peabody & Co.†  
Kimberly-Clark Corporation  
Kingsbury Machine Tool Corporation  
Kooled Kords, Inc. (The Cook Foundation)  
Lehigh Portland Cement Company  
H. M. Long, Limited†  
Lummus Company  
Lustra Plastics Corporation  
Mallinckrodt Chemical Works  
Manufacturers Hanover Trust Company  
Marine Midland Trust Company of New York  
Maytag Company  
McCormick & Co., Inc.  
McGraw-Hill Publishing Company  
Medusa Portland Cement Co.  
Mellon National Bank and Trust Company  
Merck & Company, Inc.  
Metal & Thermit Corporation  
Middlesex Mutual Assurance Company  
Midland-Ross Corporation  
Morgan Engineering Company  
Mutual Boiler and Machinery Insurance Company  
National Distillers and Chemical Corporation  
National Lead Foundation Company  
Natural Gas Pipeline Company of America  
New England Gas and Electric Association System  
New York Trap Rock Corporation  
Northrop Corporation  
Norton Company  
John Nuveen & Company  
Oklahoma Gas & Electric Company  
Ortho Pharmaceutical Corporation  
Owens-Corning Fiberglass Corporation  
Pennsalt Chemicals Corporation  
Pennsylvania Power & Light Company  
Personal Products Corporation  
Petro-Tex Chemicals Corporation  
Phelps Dodge Corporation  
Pitney-Bowes, Inc.  
Pittsburgh Plate Glass Company  
Preformed Line Products Company  
Putnam Management Company, Inc.  
Quaker Chemical Products Corporation  
Ralston Purina Company  
Reliable Electric Company (The Cook Foundation)  
Riegel Textile Corporation  
Rockwell Manufacturing Company  
Rockwell-Standard Corporation  
Rust Engineering Company  
Schering Corporation  
Scott Paper Company  
Joseph E. Seagram & Sons, Inc.  
Sealright-Oswego Falls Corporation  
Selby, Battersby & Co.†  
Seton Leather Company  
Sharon Steel Corporation  
Simmons Company  
Simonds Saw and Steel Co.  
Singer Manufacturing Company  
Smith Kline & French Laboratories  
Smith-Lee Co., Inc.  
Sperry & Hutchinson Company  
Spruce Falls Power and Paper Company, Ltd.  
Stauffer Chemical Company  
Stevens Candy Kitchens, Incorporated  
W. H. Sweney & Co.†  
Tektronix, Inc.  
Tennessee Gas Transmission Company  
Towers, Perrin, Forster & Crosby, Inc.  
Townmotor Corporation  
United Clay Mines Corp.  
Victaulic Company of America  
Warner Brothers Company  
Watkins-Johnson Company  
Charles J. Webb Sons Co., Inc.  
Whirlpool Corporation  
John Wiley & Sons, Inc.  
Williams & Company  
Wolverine Shoe and Tanning Corporation  
Worcester Pressed Steel Company  
Wyandotte Chemicals Corporation  
Young & Rubicam, Inc.

† Programs are informal or limited to a small number of specific institutions.

## Hesston College

The resignations of Calvin Redekop and Orlando Schmidt were accepted by the Hesston College Board of Overseers at the meeting on May 5, 1962. Both men have made an excellent contribution to Hesston College and the resignations were accepted with sincere regret.

Dr. Redekop will join the staff of Earlham College of Richmond, Ind. His courses will be concentrated in the field of the Sociology of Religion. Earlham College is making plans for a seminary on the campus in the near future and at that time Mr. Redekop will plan to teach in the seminary. Mr. Redekop has been teaching part time at Hesston in the fields of psychology and sociology. The psychology courses next year will be taught by Prof. Justus Holsinger, former dean of instruction at Hesston and now on the Bethel College faculty. Mr. Holsinger is teaching a course in psychology at Hesston during the present semester. The final decision as to who will teach the sociology courses has not been made.

Orlando Schmidt will become a member of the faculty of Mennonite Biblical Seminary at Elkhart, Ind., this fall. He is an ordained minister in the General Conference Mennonite Church with a B.D. degree from New York Biblical Seminary. He has a Master of Sacred Music degree from Union Seminary in New York. His training in both fields gives him excellent qualifications for teaching in the seminary. The position vacated by Prof. Schmidt has not yet been filled.

The Board of Overseers also officially appointed Alvin J. Blough of Parnell, Iowa, as a member of the Hesston College faculty to begin September, 1962, as an instructor in physical science and mathematics. Mr. Blough has outstanding training and experience for this position. He was graduated from Goshen College with an A.B. degree and followed this preparation with more than ninety hours of graduate work at the University of Pittsburgh, the University of Iowa, and the University of Arizona. In addition to a number of summers in graduate work, he spent the school year of 1959-60 at the University of Iowa; and on the basis of a National Service Foundation Scholarship he studied during the 1960-61 school year at the University of Arizona, where he received the degree of Master of Natural Science. During his last two years of graduate work, the studies were in the most modern techniques of chemistry, physics, and mathematics, a very important consideration for a teacher of physical science today.

From 1941 to 1949 Mr. Blough taught in the public schools in Pennsylvania, and then joined the faculty of Iowa Mennonite School, where he has continued for the past eleven years, with the exception of the two years taken out for graduate study. At I.M.S. he also served as assistant principal. Mr. Blough had made a decision to teach on the college level beginning this coming school year, and Hesston feels fortunate that he accepted her invitation. Mrs. Blough is the former Gertrude DeBoer, a native of

(Continued on page 485)





# CHURCH HISTORY

## The Life of Jacob R. Bender

BY KATHERINE SCHULTZ

(Entered in Horsch History Essay Contest, 1958-59)

Jacob R. Bender, a farmer in Oxford County, Ontario, stands out from among his Amish Mennonite brethren of the early twentieth century as an inaugurator in a number of church practices. He recognized the need for spiritual growth in the people of his conference and, although he was not ordained until 39 years of age, his ministerial years had real significance in boosting the church toward a greater measure of spirituality.

In 1914, the year of his ordination, he was elected a member of the Nonresistant Relief Organization by the conference for the first World War. Besides this, he represented the Amish Mennonite Conference at Ottawa in the interest of conscientious objectors.

Jacob R. Bender launched the transition

from the German to the English language in his conference. All services in Amish Mennonite churches were conducted in the German language until 1931, when, at the request of the other ministers, Bro. Bender began preaching in the English language.

Smoking under the sheds before church services was common among the Amish Mennonite men during these years. Bro. Bender was disturbed about this nauseating habit and strongly preached holiness of life.

Jacob R. Bender was always a staunch supporter of prayer meeting and summer Bible school work. Even though he had not extended his education, he was well versed in church history and Biblical teachings.

His convictions on Scriptural truths also

led him to pioneer winter Bible schools. In 1931 he presented to the Ontario Amish Mennonite Conference his ideas concerning winter Bible schools. He received little encouragement. At the 1932 session, the conference granted him permission to consider their possibilities further.

In the fall of 1932, he conducted his first classes in his home congregation, the East Zorra Amish Mennonite Church. With the help of Nelson Litwiller, now a missionary to South America, he began a four-week term of studies at the Steinman Amish Mennonite Church in February of 1934. In the fall of the same year, a four-week term was also conducted at the Poole Amish Mennonite Church. Here he was assisted by Jesse B. Martin, the pastor of the Erb Street Mennonite Church in Waterloo.

Bro. Bender continued his teaching until the outbreak of the second World War in 1939. After the war in 1945 he was instrumental in reopening the Bible schools. Teachers who served with him and former Bible students remember his respect and consideration for the views of others. For example, Ross T. Bender, now the principal at Rockway Mennonite School,

(Continued on page 485)

## A Martyr's Hymn

BY GEORGE BLAUROCK (1492-1529)

To Thee I cry, O God and Father mine,  
To underwrite my pledge of love with Thine,  
More worthily yet to prove Thy child and heir.  
O help my faith, lest I succumb,  
Nor let hope's handicraft become  
Deformed, undone, destroyed beyond repair.

Forget me not, O Lord, be Thou near  
To guard me by Thy Spirit and to cheer  
My heart in sorrow's hour, to teach me how  
To bear my cross triumphantly  
And win the sufferer's victory  
O'er this my trial that leaps upon me now.

An enemy has come to strike me down,  
To wrest from me my promised victory-crown,  
But triumph still is mine, though darts he send  
To pierce my frame with trembling,  
Or whisper thoughts dissembling  
(He careth not what way he bring my end).

Then bolster me, O Lord, from heaven above  
With grace, with strength, with undergirding love,  
That I, Thy weakling child, Thy foundling waif,  
May see Thee all Thy armor don  
And come to press the battle on  
Till peace is won, and I at last am safe.

Till all my torture-cries become sweet songs of praise,  
Till groans of grief give way to hymns of grace,  
Till prayers go up, and I am moved within  
To intercede, with holiest care,

For all Thy children everywhere  
Who face the foes of doubt, despair, and sin.

My flesh is weak, its strength cannot prevail—  
Too fragile, too capricious, it must fail.  
I trust Thy Word; I lean upon Thy breast.  
Let death's severest verity  
Now melt beneath Thy charity  
Till struggling fail, and I shall find Thy rest.

How soon the dread last days approach us now,  
When each shall face his martyr's cross. Wilt Thou,  
O Lord, prepare our cups, and help us drink?  
As birds through winter's snow, we come  
To take, from nail-torn hands, each crumb  
Of grace our souls shall need on death's last brink.

Thou knowest, Lord, how great the injury  
Our foes have meant, but have Thou leniency—  
They know not what they do. To their account  
Lay not these things. They cannot mar  
Thy plan for us, Thy purpose far,  
The pattern Thou hast showed us on the Mount.

My prayer I close, remembering those most near  
To me—my brethren and my comrades dear—  
That Thou preserve their path and help them grow  
Undoubting in their trust of Thee,  
Unswerving in their loyalty.  
Thy kingdom come, from heaven to us below!

—Translated by Ted Morrow from *Ausbund* #30.





### A Little Bit of Home

BY LORIE C. GOODING

Now I am going home again for just a little while:

We missed you at the family gathering (the letter says),  
and Mother spoke of you so much (I see her tender smile).  
This term young John begins his busy, happy college days.

Blueberry Hill is green again. (I used to wander there.)  
The cows are out to pasture there. Bonny has her calf,  
a pretty spotted heifer. Ed and Billy have a share  
this spring in pigs. Their earnestness would make you want to laugh.

Sister Betsy's Mary—surely you remember her,  
a blue-eyed, pig-tailed little girl—is working at the store.  
Timmy came the other day and asked me where you are.  
He said that he would write you. Did he never write before?

The pastor said he'd have you know your name is in his prayers,  
and at last evening's meeting he asked us all to pray  
for you, and other workers, and all your needs and cares.  
And I'm sure you know that Mom and I pray for you every day.

And I'm sending you a greeting from all your loving friends.  
Professor Myers asked me to say hello for him.  
Our love and prayers are with you.

And there the letter ends;  
and I suddenly become aware my eyes with tears are dim.  
For a letter's like a handshake or a loved one's fond embrace  
to one who lives in an alien land across the salty foam;  
and I, for just a little while, was in the old home-place,  
for a letter's not just paper, but a little bit of home.

Killbuck, Ohio.

### All This, All This!

BY LORIE C. GOODING

How rich this day! Away with fear and sorrow!  
Today is love and life and springing flowers;  
And high, exultant gladness; and a drift  
Of bird song; and brown, honey-questing bees;  
And wind harps sounding through the full-leaved trees.  
All this, all this today is Heaven's gift,  
With sunshine spilling through the glowing hours  
Like wine. Away, gray grief! I'll think of you tomorrow.

How rich this night! You robber, sleep, be gone!  
Tonight is mine! The stars, the whippoorwills,  
The thinned and tattered clouds, the sickle moon,  
The distant blade of light, presaging rain.  
All this, all this may never come again;  
Or not again to me; or not come soon.  
This far, vast silence mantling the hills  
Is given once to stay the heart upon.

Killbuck, Ohio.

BY LORIE C. GOODING

Lie lightly, lightly, clay, upon  
this clay, and make a fragrant bed,  
a gentle resting-place for one  
we cannot say is dead.

Fall softly, softly, rain, for here  
(ashes to ashes, dust to dust)  
is that still form so small, so dear,  
the earth will keep in trust

until that trumpet rends the skies  
and calls the sleeper—UP! AWAY!—  
and all the dead in Christ arise  
that Resurrection Day!

### Friendship

BY FANNIE MILLER

You say you have done nothing?  
You always stood by.  
You lent me your shoulder  
When I needed to cry.

In times of distress  
Your tears mingled with mine.  
Our prayers ascended  
To the Father divine.

I appreciate your kindness,  
You brought needed cheer.  
A friendship like this  
I hold very dear.  
Middlebury, Ind.

### Nighttime Meditations

BY GRACE YODER GEHMAN

Dear God, loving Father,  
Thou who hast silently watched me today,  
Through my rush and hurry,  
All my impatience and worry,  
Thou hast seen it all in Thine own loving way.

Dear God, all knowing Father,  
I remember how I forsook little two-year-old,  
When he came, "Mommy hold you,"  
He heard, "Go, find something to do."  
I was so busy: my love for him must have felt cold.

Dear God, forgiving Father,  
I thank Thee for end of day, the nighttime.  
We can bring our mistakes,  
All our sins and forsakes,  
To Thee: for there's no heart so knowing as Thine.

Dear God, all powerful Father,  
Grant me strength and love to begin another day.  
Thy forgiveness brings release,  
Now there's quiet sleep and peace.  
O Lord, give me wisdom and teach me Thy way.  
Zionsville, Pa.



With the Poets

Sunday, May 27

"Now ye are clean through the word which I have spoken unto you" (John 15:3).  
I asked for a cloudburst from heaven—  
A flash flood  
Straight from heaven's gates,  
To drench my withered soul;  
To make me clean, and whole.

—Estelle B. Krabill.

Monday, May 28

"In the beginning God created the heaven and the earth" (Gen. 1:1).  
The mysteries of the universe  
Are stored in sea and sod.  
Some call it simply nature—  
I see the hand of God.  
He made the laws of nature  
And rules the nights and days.  
How can we view these wonders  
And fail to give Him praise?

—Philip Smock.

Tuesday, May 29

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).  
I climbed a reservoir today  
And looked in.  
Dry-eyed I wept, for nothing  
Was there.  
It was empty. My heart was  
Empty too.  
I stopped climbing and waited  
On the Lord.  
I shed tears of joy, for then  
My heart was filled,  
My soul's cup was full  
And running over.

—Vernon Zehr, Jr.

Wednesday, May 30

"Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved" (Psalm 55:22).  
Why do you dig the fragments of  
our burdens from the heap  
When Jesus took them from you?  
Why don't you let Him keep  
them where they cannot harm you  
and rob you of your joy?

He'll hide them there beneath His hand;  
They will never again annoy.  
But if you drag them out again  
And their dark depths pursue,  
You'll patch them up with grief and tears  
And make them good as new!

—Joyce Marie Choate.

Thursday, May 31

"All things are possible to him that believeth" (Mark 9:23).  
Irresistible force? That's faith;  
And nothing can block its path:  
Old Satan's tools, playthings for fools:  
Not even Father Time's snath.

Immovable objects? Oh, no,  
All things are movable, quite,  
Faith taking hold on troubles bold  
Generates infinite might.

Then block not, you man, another man's  
faith  
Given by God through His Word.  
Faith makes, at length, of weakness,  
strength.  
We know faith's prayer will be heard.

—J. Paul Sauder.

Friday, June 1

"Oh that I had wings like a dove! for then would I fly away, and be at rest" (Psalm 55:6).  
The rain came down in steady torrents.  
Gray were the skies,  
And dismal.  
But my heart had wings like a dove,  
And could fly away and be at rest.

No trouble nor sorrow,  
No wealth nor joy,  
Can keep me from my God,  
Who upholds me,  
And delivers my feet from falling.

God is my defense,  
And the God of mercy.  
Unto Him do I put my trust;  
And I wait,  
Knowing I am in His hands.

—Roma Schmidt.

Saturday, June 2

"The Lord hath laid on him the iniquity of us all" (Isa. 53:6).  
Already more than He could bear.  
Alone, forsaken, few to care.  
The sins of those who went before—  
He knew them all, and those He bore.  
And there He saw while on the cross  
My wicked heart, its sin and dross.  
My sins, MY SINS; my God, 'twas I  
For whom the Saviour had to die.

—Mada Stoltzfus.

For God so loved the world...

All praise to you, O heavenly Father, for your great love, which you have revealed in your Son Jesus Christ. We thank you that through your love you have acted decisively to pardon our sins and to restore us into your eternal fellowship, in order that we may become your people in this world. Forgive us, O merciful Father, when we have forgotten that as your people we are to love creatively, but instead, have joined the world in fears of catastrophic wars and in hatred of fellow man. Because you have first loved us, teach us, O gracious Father, not to fear this world but to love this world as you have, so that we may truly be ambassadors of your good news to all men in this world. For we pray in the name of the One who has already reconciled the world in Himself. Amen.—Robert Lee.

Prayer Requests

(Requests for this column must be signed)

Praise and prayer for the many groups of youth across the church studying Philipians. We are concerned that Jesus Christ as the Life may be born anew in persons involved in these studies.

Pray for MYF Convention workshop and work group leaders as they prepare for their very important task of leadership training.

In order to bring Adriel School, West Liberty, Ohio, to a self-supporting position, enrollment must increase. In order for enrollment to increase, the school must have more physical facilities—an educational unit and a boys' dormitory. Pray for guidance as the local board explores various possibilities of making these buildings a reality.

Our Pledge

We will help each other:

1. By being prayerful as we enter and remain in this house.
2. By keeping our voices subdued while we fellowship after services.
3. By not allowing our children to run about in the church building.
4. By using the mothers' room for small children who disturb worship and forget to be quiet.
5. By disciplining ourselves so that we are not entertained, or too easily disturbed by these sweet little ones.
6. By maintaining an active, awakened interest while the minister preaches. Reverence shall be our watchword.  
Help us, Lord, to worship Thee in spirit and in truth.

—Bart (Pa.) Bulletin.



## The Limuru Conference

By S. J. Hostetler

The Limuru (Lih MOO roo) Conference was a four-day meeting of 19 delegates representing almost 40,000 Mennonite and 5,000 Brethren in Christ church members in Africa. The seven Mennonite churches are located in six different countries, and the Brethren in Christ are in Northern and Southern Rhodesia. From March 28 to April 1, in the Limuru Conference Centre about 15 miles northwest of Nairobi in Kenya, these delegates explored means of strengthening our African churches by acquaintance and fellowship.

The Limuru Conference Centre is at a cool and invigorating 7,005-foot elevation above sea level. In the heart of "Mau Mau" country, the surrounding countryside consists of well-kept farms on hills and in valleys, interspersed with small wood lots. The centre itself is a well-built quadrangle perhaps 125 feet square with reception room, office, dining facilities, staff quarters, conference rooms, and 7 by 10 foot rooms, each with bunks for two, in which conferees stay. It belongs to the Christian Council of Kenya and was financed by the World Council of Churches.

At a get-acquainted session after Wednesday evening supper each participant gave a brief account of his life, experience, and work. The number of Americans and Africans was as nearly equal as 19 permits. All of the Africans understood some English, but it was necessary to have all the program in both English and Swahili, and some in French, in order for everyone to understand satisfactorily.

The opening address Thursday morning was given by Donald Jacobs, missionary to Tanganyika, who co-ordinated the conference planning. He used the lamblike character of Christ as his theme, and emphasized our need to be lamblike in our lives and service for God. Then he cited some problems and questions which need attention in our work: our relation to political movements, racial pride, our attitude toward bigotry, corruption, and immorality, our attitude toward the ecumenical movement, nationalism.

Elmer Neufeld, just arrived in Leopoldville to direct the Mennonite Central Committee program in Africa, then led in Bible study. In a first period he led in a rapid survey of the high lights of God's plan through the Bible. On the second day he

pointed out how Christ's way and teachings apply to the specific problems that face men today—problems of material possessions, race, war, marriage, nations. Christ's way is the way of the cross, and not physical force as the natural man thinks.

### Reports from the Fields

Reports of the various fields were given by a delegate from each area. Time was taken for questions and discussions following each of these presentations. Although there are significant differences in our fields, we found there are more things common to all. In Somalia the population is 90 per cent Moslem, a situation unique in Mennonite missions. In that country the Mennonite mission was the first mission in the field, also unique. In Tanganyika, Rhodesia, and the Congo our missions are relatively mature, and the change from mission to church already accomplished. In Ghana and Nigeria the work is, relatively, in its infancy.

But most problems are common to us—the deeper Christian life, attitude toward political activity, paganism, marriage customs, mission-church relationship, and others. It was valuable to get insights into what others have found on perplexing problems.

Several subjects were assigned to speakers. These included "Scriptural Position on War Participation; My Personal Testimony," by Orie O. Miller; "Church and State," by Daniel Lemma of Ethiopia; "Christians in a Newly Independent Country," by Zedekeia Kisare of Tanganyika; "The Prophetic Christian and Local and National Politics," by Sampson Mudenda of Rhodesia; "The Ministry of Reconciliation in Africa," by Edwin I. Weaver; and "Mau Mau and Christianity," by Canon Elisha Kisanja of the Anglican Church in Kenya.

Canon Elisha lives in the Limuru area, and had been in charge of a large church in Nairobi. He is now on the staff of a theological seminary near the Limuru Conference Centre. He talked principally about the revival that came to this area in 1936 and showed how the revival enabled the Christians to withstand the Mau Mau terror at the cost of their lives. Bro. Elisha himself was changed radically by the revival, after he had thought it was for some other people he knew! He said he found

himself a twofold sinner—he harbored sin within himself and he failed to show others their need of cleansing from sin. He made a strong impression on us by his humility and his clear sense of the reality of God's work in the heart.

When the Mau Mau terrorism began, he became afraid and hid in his house in Nairobi. Then he "saw" people walking without Christ and no one to tell them, and he prayed that the Lord would enable him to preach to them. The Lord showed him that his fear was rooted in his family, that he feared to leave them. He surrendered to God, and God took away his fear. Then he began to preach and go about Nairobi openly. In fact, his openness was so conspicuous that the British suspected him of being in the Mau Mau movement himself. Only intercession of the missionaries prevented him from being arrested.

Another significant fact about the Christians who were changed by the revival is that they refused to bear arms or defend themselves. Europeans generally, men and women, carried arms wherever they went. But these who had yielded to God through the revival movement refused to defend themselves or to bear arms against their enemies when the government demanded it. Instead, they attended the funeral rites of their slain brethren in large groups, singing "Take All, but Give Me Jesus." This simple unembellished account of the work of the Spirit of God among these people was indeed moving.

### Significance of the Conference

The significance of the Limuru Conference is probably best expressed by the statement which grew out of this experience together:

"1. We express our sincere gratitude for the work that God has done through the Mennonite Central Committee, the Tanganyika Mennonite Church, our host, and our related mission boards in bringing us together in this conference.

"2. God, through His Word, has reminded us that the lamblike spirit of Christ is the true spirit in which to witness. We recognize that only as Christ dwells within us and rules in our hearts can we love all mankind and give a witness of peace in this world of strife, intimidation, violence, and bloodshed.

"3. We are keenly aware of critical problems facing us as African churches today in the matter of political changes, leadership training which will enable the churches to reach the total community, race relations, church unity, and in particular, our relations together as Christians in carrying out the complete integration of church and mission.

"4. We feel that because of our common faith and our common problems we ought to strengthen our fellowship and co-operation together by an exchange of personnel





Front view of the Limuru Conference Centre, where delegates met March 28 to April 1

for Bible conferences and evangelistic work, by sharing of information, and by further conferences of this nature."

It was recommended that plans be made to have another such meeting in about two years. A continuation committee was provided for, consisting of a representative of each church represented in this conference. Elmer Neufeld is to be the secretary for the committee, and the work is to be carried on by correspondence. This arrangement can provide means for exchange of information, circulating literature, providing any help needed, and for planning for the next conference. The Brethren in Christ Church of Rhodesia invited the conference to their area for its second meeting, and this invitation was accepted.

It is a part of our nature that we must have the fellowship of others to attain our highest usefulness. We become interested in one another's problems and blessings, and the resulting fellowship and prayer concern strengthens us all.

We found that we represent nearly 45,000 members of our churches. If we can convey to those we represent some consciousness of this group of brothers and sisters, it will no doubt help them to be stronger in their faith. And this is one of the principal aims of mission work.

## Mennonite Broadcasts Approves New Program

The board of Mennonite Broadcasts, Inc., at its April 13, 14 meeting, approved a new type of broadcast designed to reach the nonchurch-oriented person. While the program will have meaning to a Christian, its target audience is the kind of person who has not found faith in Christ relevant or these times.

The program will be very short—from one to three minutes in length. Plans are to schedule it throughout the week to reach a cross section of the weekday radio audience that would not normally listen to a long Gospel message.

### Representatives Present

In the following list the churches represented are named in the order of their establishment, with the year following the name of the country.

1. Brethren in Christ, Rhodesia, 1898, 5,000 members; David E. Climenhaga, bishop; Sampson Mudenda, minister; Mangisis Sibanda, minister; Nasoni Moyo, minister.

2. Congo Inland Mission, Tshikapa, Congo, 1912, 20,000 members; Glen Rocke, minister; Leonard Kakesa, evangelist.

3. American Mennonite Brethren Mission, Kikwit, Congo, 1924, 14,000 members; Paul Nganga, evangelist.

4. Tanganyika Mennonite Church, 1934, 2,600 members; Elam Stauffer, bishop; Ezekiel Muganda, minister; Zedekeia Kisare, minister.

5. Mennonite Mission in Ethiopia, 1948; Daniel Sensenig, minister; Daniel Lemma, high-school teacher.

6. Somalia Mennonite Mission, 1953, 10 members; Dr. Ivan B. Leaman, minister.

7. Mennonite Mission of Ghana, 1956, 150 members; S. J. Hostetler, bishop.

8. Mennonite Mission of Nigeria; Edwin I. Weaver, bishop; I. U. Nsagak, secretary of the church.

Henry Weaver, Jr., had a vision for this type of program, and worked with Stanley Shenk in developing scripts. Recently Norman Derstine and Roy Umble were asked to work with Bro. Weaver in directing the program.

Plans call for the first broadcast to be released January, 1963, or shortly thereafter.

### Executive Officers Elected

Elected to serve on the board for the coming year are: Lewis E. Strite, president; Winston O. Weaver, vice-president; Daniel

B. Suter, secretary; and Harley E. Rhodes, treasurer. Other members re-elected are: H. Ernest Bennett, J. D. Graber, Earl Maust, Mahlon Souder, Henry Weaver, Jr., and John Howard Yoder.

Richard Weaver, who served on the executive committee from its beginning in 1951, asked to be replaced because of growing church responsibilities. His tireless efforts for these eleven years have been deeply appreciated by the board. He continues to serve with MBI as chairman of the Russian Evangelism Committee and as recording engineer.

The Mennonite Hour and Way to Life Broadcast Committee has been renamed the English Broadcast Committee. This change was made since this committee is to be responsible for all English evangelistic broadcasting efforts except those the board decides to handle otherwise, as in the case of *Heart to Heart*.

Winston Weaver was named chairman of the English Broadcast Committee, succeeding Don Augsburg who asked to be relieved in light of other responsibilities. Bro. Augsburg continues to serve on the committee with John Drescher, Harold D. Lehman, Laurence Horst, Roy Umble, and Norman Derstine.

### Significant Broadcast Developments

The Spanish broadcast began this year on two stations in Mexico, where there was a ban on evangelical broadcasting for 20 years.

A fifth English-language Bible correspondence course entitled, "The Church, the Family of God," was released. Some of these five courses have been translated into Spanish, Japanese, Italian, German, and Amharic.

Moody Press released a third *Mennonite Hour* sermon series, "Drinking—Distinction or Delusion," in their Acorn Series. Earlier they reprinted Pastor Hostetler's "Keep Yourself Pure" and "How to Grow in the Christian Life." To date Moody Press has sold over 100,000 of these booklets.

David Augsburg became program director of *The Mennonite Hour*, succeeding Norman Derstine who is assuming a pastorate in Illinois following a year's leave of absence.

Samuel Gerber, Swiss Mennonite pastor, is now speaker on the German broadcast, replacing H. H. Janzen, who returned to Canada to take up a pastorate.

Elio Milazzo, recently ordained to the ministry by Truman Brunk, is now speaker on the Italian broadcast. Luciano Monti, former speaker, serves as program director.

Paul Lehman and Lewis Martin were appointed as director and associate director of the total Italian mission program by the Italy Evangelism Committee.



### Budget Approved

The board approved a budget of \$359,653 for the new fiscal year, April 1, 1962, to March 31, 1963. This represents an increase of \$43,676 or 13 per cent over last year's budget. Inflation, new-type broadcasts, and some increase in established programs account for this rise.

## Evangelism in Mexico

BY KENNETH SEITZ

Evangelism in Mexico is not easy (it is not easy anywhere). Materialistic philosophies, liberalism, and free thinking exist among the upper and middle classes as well as the Catholicism which is the cultural heritage. The poorer masses are strongly Catholic and there is accordingly a reluctance even to listen to evangelical teaching. Many upper-class people pay lip service to Catholicism and follow its cultural patterns in marriages, *fiestas* (feasts), deaths, and funerals as a matter of cultural necessity, but admit that they have no emotional attachment to their church.

The person who is seeking to know and serve God is often a better candidate for the Gospel than the person who, in his worldly sufficiency, feels no need of God. Satan has placed his obstacles to saving faith in every class and nation; so we must pray for and have faith in the divine miracle of regeneration among all peoples, rich or poor, educated or uneducated. In spite of all obstacles, we have seen the divine miracle happen in Mexico. There is a feeling among all evangelicals that this is a time of great opportunity for the Gospel in this country. The evangelical church is recognized officially by the government and is protected by laws which guarantee religious liberty.

As an example of continued aggression against the evangelical church I have before me as I write a monthly paper sold



Nine Mennonite missionaries currently serve in Mexico City. This view of Mexico City is from the Catholic shrine of Guadalupe, dedicated to the Virgin Mary. This is the third most important Catholic shrine in the world.

Lewis Strite, president of Mennonite Broadcasts, thanks each one who has stood by in this world-wide evangelistic endeavor. The work has been challenging and rewarding. Your continued prayers are requested as the church "Proclaims the Living Christ."



An interior view of a Catholic church in Mexico City, where Catholic communicants worship. Can evangelicals hope to reach these people?



A family going on their knees to worship at the Shrine of Guadalupe in Mexico City. Annual pilgrimages of hundreds of miles are made on foot to ask petitions of the Virgin or to assure salvation through her. Can evangelicals reach these people for the True Way, through Christ?

on the public newsstand named "La Voz de Juarez" (The Voice of Juarez) in which is related the murder of an evangelical native pastor in one of the rural areas by a group of people invited by Catholic priests. In a campaign the present president promised to protect evangelicals against all such aggressive acts of the Catholic Church. It is difficult to always enforce these laws. In many cases these persecutions have resulted in the growth of the church. In the case cited above, it was because of the growth of the evangelical church that the priests be-

(Continued on page 484)

# Missions Today

## Latin America— A Mission Field

BY J. D. GRABER

"Political crisis, social revolution, population explosion, rising industrialization, rapid urbanization and new slums in big cities, the new rich, grinding poverty for millions, disease, undernourishment, illiteracy among half the people, inflation, economic uncertainty and instability—these are all a part of the picture in Latin America today." This is the way W. Stanley Rycroft sums it up in the May 2, 1962, issue of *The Christian Century*.

Religion in Latin America has become irrelevant. The trouble is that there has been a lot of religion but very little New Testament Christianity in Latin America. The word "religion" does not appear in the Gospels. Christianity is not "religion"; it is a living faith in a living Lord. Culturally Latin America is Catholic, but the Catholic Church is very much concerned about the state of "religion" on the southern continent. They are pressing the panic button and saying they will lose South America for the Catholic Church unless something can be done. Not more than 10 per cent of the total population of most Latin America Republics is even claimed as being practicing Catholics.

The church must be involved in the social and economic problems of the people. If not, then she quickly becomes irrelevant. But in Latin America there are terribly strong vested interests of money and privilege. These groups will not surrender these privileges unless forced to do so. Any church leader, Protestant or Catholic, who champions the cause of the oppressed is labeled communist.

Does the church care? This is what the masses of hungry, dispossessed, and neglected millions are asking. A gospel that is not a social gospel is not the New Testament Gospel. It is not a question of being interested in the souls or in the bodies of people. It always has to be both to be in the spirit of Christ.

Youth presents one of the greatest challenges to the Gospel in Latin America. Recent figures indicate that 50.3 per cent of Latin America's total population are 19 years of age or under. The university segment of these young people is particularly sensitive both because they are the future leaders of their respective countries and because they are being dechristianized and communized most vigorously.

Reformation and spiritual renewal must

(Continued on page 484)

GOSPEL HERALD, MAY 22, 1962





# MISSION NEWS

## Overseas Missions

**Zurich, Ont.**—Mrs. Jacob M. Gingerich, mother of Missionary Cyril Gingerich, died unexpectedly May 9 from a heart attack. Obituary later.

**India**—The India Mennonite Youth Fellowship held a youth retreat May 2-6 at Sankra. Speakers at the retreat were J. H. Flisher, Mrs. P. S. Solomon, Alfred Bhelwa, W. J. Victor, Rev. W. O. Saimon, and S. K. Ram. B. C. Chatterji spoke on "The Aim of Our Vocation"; J. M. Bhelwa, on "The Aim of Our Education"; and Rev. C. K. Jebier, on "The Aim of Our Whole Life."

**Japan**—On April 23 missionaries felt an earthquake. The Joe Richards family suffered loss from broken dishes. A tape recorder fell off the piano in the Robert Lee home. Center of the quake was just off the coast from Obihiro. Nakashibetsu, where Lee Kanagys serve, also felt the quake.

On May 1, 2, Hokkaido Mennonite missionaries met. Following the conference several missionaries went on to Kyushu for an All-Mennonite Missionary Conference.

**Israel**—Roy Kreiders received their visa extension for another year as of March 31, two weeks after the former visa expired. Previously they needed to wait three months for the extension. With the visa extended, the Kreiders were able to cross to Jordan and fellowship with relief workers on Easter, something they had not been able to do for five years.

## Home Missions

**Mathis, Texas**—Eight people were baptized on March 4 at the Calvary Mennonite Church. On April 20 six were baptized in San Angelo, Texas. On April 22, 21 were baptized.

Pastor Paul Conrad reports that the congregation is awakening to its financial responsibility. The congregation lacked \$380.00 of completing its last year's budget.

## Broadcasting

**Aibonito, Puerto Rico**—The Spanish radio office reports that Vera Hunsberger, who for the past four years gave free time to reading Spanish Bible correspondence lessons, returned to Canada on March 14.

**Harrisonburg, Va.**—"Heart to Heart" just concluded a listener survey in which 3,828 listeners voted. The response was gratifying and, according to Director Kenneth Weaver, a new supply of gifts had to be ordered to fill the requests.

The poll helped to determine the effectiveness of the daily 5-minute broadcast in relation to the 15-minute weekly program. The stations which brought the highest number of votes were stations carrying weekly 15-minute program—WDAC, Lancaster, Pa.; KJRG, Newton, Kans.; CFAM, Itona, Manitoba, Can.; WCMR, Elkhart,

Ind.; WWST, Wooster, Ohio; WFUR, Grand Rapids, Mich.; WBYO, Boyertown, Pa.; WSVB, Harrisonburg, Va.; WLAN, Lancaster, Pa.; WCOJ, Coatesville Pa.; stations carrying daily 5-minute program—WFUR, Grand Rapids, Mich.; WBYO, Boyertown, Pa.; WCBG, Chambersburg, Pa.; KNWS, Waterloo, Iowa; WCMR, Elkhart, Ind.; WKPR, Kalamazoo, Mich.; CKYL, Peace River, Alberta, Can.; KTLO, Mountain Home, Ark.; WOHP, Bellefontaine, Ohio; CKNX, Wingham, Ontario, Can.

**Spain**—Lester Hershey, director of the

Spanish broadcast, and John H. Yoder, general mission board administrator in Europe, visited Spain the first part of May. Purpose of the trip was to set up a Bible correspondence branch office to make listener follow-up more effective and economical. Mail now sent to Spain must be registered to insure delivery. The Spanish broadcast reaches all parts of Spain and with better response than any of the previous three stations used by "Luz y Verdad." Gospel broadcasts are one of few means of reaching people in Spain where the church and state restrict activities of evangelicals.

## District Mission Boards

**Ohio**—"Obeying Christ in Local Evangelism" was the theme of the eighth dele-

## Church Building Dedicated in Bihar

BY MIRIAM BEACHY



Thanksgiving offering at the Bethel church in Bihar.

Missionaries and believers alike rejoiced at the dedication services held this spring of the new church building at Bethel. The dedication service of the mud-walled, tile-roofed church was the climax of eight years of witness.

Through the witness of Evangelist Harem Bhengra, who later died of tuberculosis, two couples became Christians in the spring of 1954. They began holding services in one of their homes. In 1956 Nehemiah Bodhra and his wife joined these believers; in 1957 Pritam Munda and his wife became members, and in 1958 Mansukh Kandulna and Sulliman Topono and his wife joined. In each case these accepted Christ after

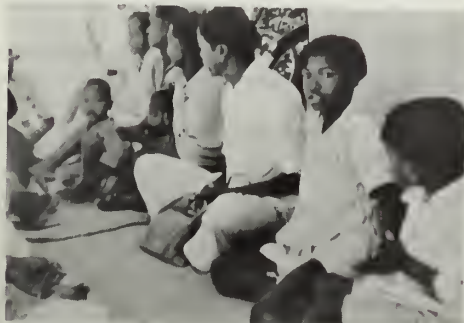
observing the transformed lives of the other believers. Evangelist Harem's wife still worships with the group. Evangelist A. M. Topono and his wife shepherd the flock. Eight families make up the church membership today.

One Sunday morning Nehemiah told about nine acres of land for sale at a reasonable price near his home. The church bought the land and remodeled the house, making a room for church services and rooms for the evangelist's living quarters. Up to this time the location was known as Murtiya, "place of idols." Now they chose the name, "Bethel."

Members farmed the land on shares and gave half the income to the church building fund. Other congregations also contributed.



The old building in which the congregation worshipped before the new building was erected.



A Sunday-school class at Bethel.

At the dedication service people walked around the outside of the church singing, "Praise to the Lord, the Almighty." The congregation repeated together Psalm 100, which they had learned. In the sermon John Beachy charged members to continue bringing others into the fellowship as they themselves had come. During the dedicatory prayer by Paul Kniss one sensed that each member dedicated himself anew to this mission.



gate session of the Ohio and Eastern Mennonite Conference, held at Hartville, Ohio, Mennonite Church, May 8-10. Guest speakers included Paul Mininger, Goshen, Ind.; Daniel Kauffman, Scottdale, Pa.; and Nelson E. Kauffman, secretary for home missions and evangelism of the general mission board, Elkhart, Ind.

## Health and Welfare

**Lebanon, Oreg.**—Allen Erb has accepted the leadership responsibility to survey the Lebanon community. The survey may lead to development of a retirement community. Brethren Gene Kanagy, administrator of Lebanon Community Hospital, and E. C. Bender, secretary for health and welfare of the general mission board, will assist him. The Lebanon Citizen's Committee has accepted Bro. Erb's outline of procedure with a budget of \$1,000 per month for a period of one to three months. Bro. Erb planned to go to Oregon early in May to begin the survey.

**Rittman, Ohio**—The Ohio District WMSA has taken the Mennonite Old People's Home at Rittman, Ohio, as their major project for the year. They will help to replenish the linen supply and assist with needed equipment.

**Rocky Ford, Colo.**—Administrator Vic Esch announced that two new doctors will set up practices in Rocky Ford this summer. The Pioneers Memorial Hospital has been experiencing a low census because of an acute shortage of doctors.

**Aspen, Colo.**—The Aspen Hospital and Hospitality Center will be dedicated June 10.

## Voluntary Services

**Robstown, Texas**—Kenneth and Kathryn Seitz, Jr., started a Bible study group meeting Wednesday evenings in one of the community homes. Eight persons attend. There is no Mennonite church in Robstown.

**Mathis, Texas**—VS-ers Barbara Miller, R.N., Iowa City, Iowa, and Arla Eichelberger, Filer, Idaho, were busy recently when 12 patients were in the maternity hospital in one week.

**Winslow, Ariz.**—The local newspaper recently published an article expressing appreciation for what VS-ers Levi and Elsie Kuepfer, Newton, Ont., are doing for the Indian Center.

**Corpus Christi, Texas**—VS-ers Delores and Mardella Bohn, Manson, Iowa, enrolled 67 children in the kindergarten. Last month the Bohn sisters visited in 35 of the homes represented in the kindergarten.

**Elkhart, Ind.**—Early in February a copy of Voluntary Service . . . Is You was mailed to all congregational mission board representatives along with a card to be returned indicating number of booklets desired for congregational distribution. To date only 62 congregations out of 681 have responded. Individuals, groups, or congregations will be sent the number of copies desired, if they write to Voluntary Service Office, P.O. Box 316, Elkhart, Ind.

**Sturgis, Mich.**—After serving a six-month term of VS at Indianapolis, Ind., under the

Indiana-Michigan conference, Lorraine Snider, Mountain Home, Idaho, began a six-month term of VS at Froh Brothers Homestead, Sturgis, Mich. She began the second term April 30 in general assistance work.

## Relief Service

**Akron, Pa.**—"Service Projects for Children, Youth, and Women's Groups" is an eight-page booklet recently published by Mennonite Central Committee.

These are largely material aid projects or activities including Christmas bundles, school supplies, and yard goods, which can supplement children's missionary education project materials available to children's leaders through congregational mission board members. Women's projects have all been publicized through Voice.

Copies of missionary education project materials or "Service Projects" may be ordered by writing to Mennonite Board of Missions and Charities, P.O. Box 316, Elkhart, Ind.

**Refton, Pa.**—Clayton L. Keener, Refton, Pa., has been elected a member of the Mennonite Central Committee. He succeeds Amos Horst, Akron, Pa., as representative from Lancaster Mennonite Conference.

**Akron, Pa.**—Four thousand chicks were flown from New York to Leopoldville, Republic of Congo, on May 2 for use in church-sponsored agricultural and relief

programs. Another air shipment of 5,000 chicks is planned for June 6, with succeeding shipments later in the year.

Moyer Hatchery, Quakertown, Pa., with assistance from local groups, provided the chicks sent May 2. The chicks to be sent in June will come from Frey's Hatchery, St. Jacobs, Ont., and are being sponsored by the Waterloo-Markham Mennonites.

A mission-relief agricultural project near Tshikapa received 2,500 chicks. Some will be kept at the farm, which serves as a base for the project, while others will be distributed in villages.

The other 1,500 chicks in the May 2 shipment are being sent to Kimpese for distribution to refugees from Angola. The chickens are to be used for successive hatching. General aim of poultry projects in the Congo is to help offset protein deficiency in the people's diet.

In June, 1961, one thousand chicks were sent for distribution to Baluba refugees in the Bakwanga area.

Air freight for the chick shipments is being paid by the United States government through the Advisory Committee on Voluntary Foreign Aid.

## I-W Services

**Elkhart, Ind.**—Early September of this year is target date for the "Peace and Service Study Kit" to be off the press. The six-lesson study kit, written by John R. Martin,

## Kings View Expansion Announced

The proposed expansion of 15 beds, a small laboratory, a dining room, kitchen area, and a recreation-meeting area is in planning stages at Kings View Hospital, Reedley, Calif. Additional outpatient clinic facilities will be provided by renovation of present space.

Reports from the other mental health hospitals showed similar plans of expansion of facilities and services at the annual meeting of the Mennonite Mental Health Services Board, which met at Akron, Pa., April 27, 28.

Development of the Kings View plan is dependent on availability of Hill-Burton funds. If funds are not available, the board will nevertheless undertake construction of the dining room and recreation room and renovate the kitchen.

The Kings View Hospital Board received an invitation from the Greater Bakersfield Memorial Hospital, Bakersfield, Calif., to establish an affiliated psychiatric hospital on its grounds. The possibility is now being explored.

Construction of the chapel at Brook Lane Farm, Hagerstown, Md., is nearing completion. Dedication is set for early July. The Brook Lane Board reasserted its plans to build a hospital wing, beginning in the spring of 1963.

William Zuercher, appointed as administrator, has begun a period of study and observation at Prairie View and Kings View hospitals to prepare for active duty at

Brook Lane beginning May 22. Dr. Paul Saraduke, who joined the staff as full-time psychiatrist April 19, carries responsibility for the medical program of the hospital.

The board reported that the chaplain's place at Brook Lane is taking form. In addition to ministering to patients and staff, and giving direction to the religious life of the hospital, Chaplain Chester Raber serves on the psychiatric team and as a resource person to the community and church.

At Prairie View Hospital, Newton, Kans., a building for the expanding industrial therapy program is under construction. The therapy program is remunerative work used as part of total treatment.

The hospital recently completed its first nine months of operation with a hospital employed professional staff. The outpatient program during this time grew.

A consultation service by the hospital staff includes weekly psychiatric consultations at three medical clinics in Newton and occasional consultations at hospitals and institutions for adolescents, and several nursing homes. Dr. Walter Lewin, psychiatrist, will begin full-time work with Prairie View on July 1.

Officers re-elected at the meeting were H. Clair Amstutz, M.D., chairman; H. A. Fast, vice-chairman; Roy Just, secretary and Orie O. Miller, treasurer. The next meeting will be held at Elkhart, Ind., Nov. 2, 3.



s geared for youth groups. A refresher on the Biblical basis of the peace witness, it helps to give better understandings of the service programs (VS, I-W, Pax) of the church and will challenge youth to be more aggressive in sharing the peace witness and to be more consistent living the peace witness. Further information about the kit may be obtained from I-W Services Office, P.O. Box 316, Elkhart, Ind.

**Evanston, Ill.**—About 20 I-W's met with Larry Voth and Dick Martin, associate director of I-W services, on May 7 in the hospital amphitheater. I-W's discussed service projects and future programs in churches which have invited them. They also viewed "Pay the Piper," a film pointing out the evils of social drinking.

**Topeka, Kans.**—The I-W's in Topeka are helping in their spare time in the construction of both the General Conference Mennonite and Mennonite Brethren churches.

## Your Treasurer Reports

One of the significant ways that contributions are given for the mission program is through bequests. Within the past several years a number of our brotherhood have planned for continued support of missions by designating bequests for the Mennonite Board of Missions and Charities in their last will and testament.

Each year the general board allocates which estate funds to some continuing program or capital expenditure. This is now being done in closing out this past year's program. It is most significant to see how helpful such funds become in meeting major program costs.

During recent years, I have met a growing number of brethren who have not yet drawn a will but know this should be done. I would like to encourage doing this as a responsibility of Christian stewardship for those resources the Lord has granted us. Through the Mennonite Foundation office, Elkhart, Ind., technical counsel is available for our brethren in planning for and drawing a will. As you plan for the distribution of your estate, remember the work and witness of the church. Your bequest may meet a urgent need in extending the mission of the church just as others are now helping in meeting needs in the current mission program.

—H. Ernest Bennett.

### MISSIONS TODAY

(Continued from page 478)

me to the evangelical churches in Latin America if they are to become truly relevant to the deteriorating situation. We must do more in Latin-American missions—more of everything. Our present programs may be "too little, too late." Latin America is truly one of the neediest and most strategically important mission fields.

Elkhart, Ind.

### EVANGELISM IN MEXICO

(Continued from page 478)

came desperate and were willing to incite their people to murder.

We have spoken to people who have had their homes burned, have been stoned, and have been threatened with death. Another man had a mill to grind grain and his house was beside the mill. He accepted the Gospel and had a fervent testimony. His mill and his house were burned to the ground and his life was threatened. Instead of fearing and denying his new-found peace he stood beside the charred ruins of his mill and house and said, "I have lost everything but this plot of ground. I will give it to the Lord for a church." He did so and today there is a flourishing evangelical church on this same spot with the majority of the town leaders as consecrated members. Such experiences of the victory of the Gospel have happened over and over again in Mexico.

The Claude Goods are located in southern Mexico among the Trique Indians. They are dispensing medicines, learning the Trique dialect, and starting a few agricultural projects in spite of some adverse pressures. Their aim is to be accepted in the community and by this means to encourage the acceptance of the Gospel.

Many evangelical groups carry on work in Mexico City which, with a population of 5,000,000, is the fifth largest city in the world. Here, where the Kenneth Seitz family, Rosana Roth, Cora Yoder, and Esther Detweiler are working, there is more religious liberalism. However, the over-all pressure is antievangelical and many persons do not want to be seen entering an evangelical service or being very friendly with evangelicals. Just a few days ago a sincere mother told us that she had read the New Testament through secretly and would like to study the Bible with us, but her husband will not permit her to do so.

However, many are hearing the Gospel in their homes as prejudices are broken down bit by bit and confidence is established. Little by little hearts are opened by the hearing of the Word. Tracts containing the Gospel message are usually well received and are read. There is a great desire to learn and most people read whatever is given to them. A few make a special point of tearing up the tracts before our eyes to tell us that we are hateful heretics. We can even rejoice in this, however, for this calls attention and interest to the Gospel much more than an attitude of cold indifference.

Many have heard the Gospel through the testimony of a relative who has been truly saved. A secretary who is receiving tracts from us and to whom we sold a Bible told us a very interesting story recently. "Three years ago," she said, "the

mailman who comes to our office was just a sad old man. One day he was even sadder than usual. He said, 'A terribly sad thing is happening to me. My son is marrying an evangelical girl. Oh, my, what can we do?' Well, now after three years you should see this sad old man. He has received the Gospel through the witness of his daughter-in-law and he is really changed. You just can't imagine the change. He is cheerful and happy. He carries his Bible with him in his mailbag and shows and explains to me the Scriptures used by the pastor in his sermons." This secretary now says that she is a believer. So we are all workers together.

The most effective evangelism is this witness from the heart of one national to the hearts of members of his family and his friends. Often where we find an open door we hear something like this: "Oh, yes, my aunt is an evangelical. She really does live a different life from the rest of us."

But we must work on with redoubled efforts. Mexico is a happy hunting ground for cults. Many persons who are seeking a light are accepting the doctrine of Jehovah's Witnesses, or Mormonism or Rosicrucianism.

Please pray that the little group of believers in the Mennonite Church of Mexico will be true salt and light to their families, friends, and fellow Mexicans.

### Churches Ask for 5,000 Teachers

(London) The Anglican, Roman Catholic, and Free Churches in the United Kingdom are taking joint action to persuade 5,000 British graduate teachers to take up short-term posts in Africa.

The Inter-Church Campaign for the Recruitment of Teachers for Africa was launched last weekend by the Bishop of London, the Rt. Rev. R. W. Stopford, speaking to British press and radio reporters. On one side of him was the Rt. Rev. G. A. Beck, Roman Catholic Bishop of Salford, who is chairman of the Catholic Education Council; on the other was the Rev. A. R. Vine, general secretary of the Free Church Federal Council.

Dr. Stopford, who is chairman of the Board of Education of the Church Assembly, said that the campaign's target "was nothing less than 1,000 British teachers a year over the next five years." It was realized that this demanded a very real sacrifice from British education. "None of us is in any doubt about that," he said. "We want some of the best teachers in the country and are asking the British people to spare them because we are convinced that it is a service which this country has to render to Africa."

The main weapon in this campaign of persuasion directed at teachers, heads, em-

(Continued on page 484)





## FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

**New Every-Home-Plan churches:** Hamilton Street, Harrisburg, Pa.; Harding Avenue, Williamsville, N.Y.; Pleasant Valley, Harper, Kans.; Waterford, Goshen, Ind.

**Eugene Stoltzfus**, a student at Goshen Biblical Seminary, will serve as assistant pastor at Prairie Street, Elkhart, Ind., beginning next September. He will serve a VS assignment in South America this summer.

**Speakers in a Home Conference** at Belmont, Elkhart, Ind., May 11-13, were John H. Mosemann, Robert Detweiler, Lester Glick, Karl Massanari, Amsa Kauffman, and Nelson Kauffman.

**The Choral Singers** from Tiskilwa, Ill., sang in a mother-daughter meeting at the Church of God, Buda, Ill., on May 15.

**Elnora Weaver**, just returned from three years of service in Vietnam, showed pictures of the work there at Green School, near Naubinway, Mich., on May 8.

**Oscar Roth**, Secretary of Church Music of the Illinois Christian Education Cabinet, is conducting a song leaders' training school each Monday evening at Bloomington, Ill.

**Henry D. Miller** was ordained to the office of minister on May 6, at the Upper Deer Creek Church, Wellman, Iowa, to serve in the work at that place. Officiating were Jonas Yoder, Hutchinson, Kans.; Orie Kauffman, White Pigeon, Mich.; and Morris Swartzendruber, Kalona, Iowa. Bro. Kauffman preached the sermon and Bro. Swartzendruber gave the charge.

**Paul Wyse**, who serves in the *Luz y Verdad* studio in Puerto Rico, arrived with his family on May 19 for a short furlough.

**Calvin Redekop** delivered a John F. Funk lecture on "Brotherhood and Schism" in the seminary chapel at Goshen, Ind., May 14.

**H. S. Bender** spoke to the Eastern Area Goshen College Alumni at Christopher Dock School, Lansdale, Pa., on May 5.

**A Christian Day School Conference** was held at Alden, N.Y., May 19, 20, with Shem Peachey, Quarryville, Pa., and Daniel M. Glick, Smoketown, Pa., as guest speakers.

**The A Cappella Chorus** of Central Christian High School, Kidron, Ohio, under the direction of Donald L. Sommer, received a superior rating in an Ohio state chorus contest.

**Ida Plank Yoder**, well-known Mennonite writer from Walton, Kans., spoke in a Golden-Age dinner at Harper, Kans., on May 6.

**Maynard Shetler**, while in Denver for the summer Bible school workshop, spoke to the teen-agers at the First Mennonite Church concerning the work of the Mennonite Publishing House.

**Light from Heaven**, one of Christmas Carol Kauffman's early books, is being read

serially from the Moody Radio Station in Chicago.

**The Messiah College male quartet** from Grantham, Pa., sang at Congregational Mennonite, Marietta, Pa., on May 6.

**John H. Hess**, Scarborough, Ont., spoke in an MYF sponsors' workshop at Rockway Mennonite School, Kitchener, on May 10.

**Illinois Mennonite Disaster Service** men assisted in the clearing up of debris left by a windstorm at Dewey, Ill.

**J. D. Zehr** was installed as bishop at Waterford, Goshen, Ind., on May 6 by S. C. Yoder, whom he succeeds.

**Paul Longacre**, Goshen Seminary student from the Franconia, Pa., area, will preach at Community Mennonite Church in South Bend, Ind., during the summer months.

**David Lehman**, Mennonite dentist at Elkhart, Ind., is serving as general chairman of the Billy Graham extension organization in Elkhart.

**Chauncey Kauffman**, acting pastor at Bethel, West Liberty, Ohio, spoke on mental health at Mt. Gilead, Ohio, on May 6.

**Ground was broken** for the new building of the Pleasant Valley congregation, Harper, Kans., on May 13.

**J. W. Shank**, pioneer missionary to Argentina, led in the mission study discussion at Hutchinson, Kans., on May 9.

**Mahlon D. Miller**, pastor at Pinto, Md., is conducting a teacher-training course for his congregation.

**A Bible school** was held at Tofield, Alta., March 25-30, with Paul Martin, Duchess, Alta., and Eli Yutzi, International Falls, Minn., as instructors.

**James Snyder** and his wife, Maria Luisa, Sterling, Ill., presented their taped, illustrated slide program on the mission service in Puerto Rico to the following Sterling groups recently: Presbyterian Women's Guild, Christian Church Couples' Fellowship, Presbyterian Men's Fellowship, and Junior Chamber of Commerce. Auxiliary. James reports that their presentation has become increasingly interesting to local church groups who are studying Latin America. He uses two taped programs, one sound track for church groups and a different one for nonchurch community groups, along with the same set of colored slides showing the cultural, political, economic, and religious life of Puerto Rico. The "church sound track" leads into a devotional meditation and Maria's testimony of how she came to know the Lord in a new way through the efforts of our missionaries, especially John Driver.

**The Ohio and Eastern Conference** reports a net gain last year of 263 members, bringing the total conference membership to 11,886. Visiting speakers at the annual conference session at Hartsville were Harold E. Bauman and Paul Mininger, Goshen, Ind.; Nelson E. Kauffman, Elkhart, Ind.; and Paul Erb and Daniel Kauffman, Scottsdale, Pa. Roy S. Koch is the new moderator

of this conference, with Eldon King as the new fifth member of the Executive Committee.

**The first graduating class** at Central Christian High School, Kidron, Ohio, numbered 37.

**A communion service** was held at the Ohio and Eastern Conference, with moderators Walter Stuckey and J. F. Garber officiating. This was the first time communion was observed in connection with the conference session.

**Jesse Short**, long-time pastor and evangelist at Archbold, Ohio, suffered a serious heart attack on May 9.

**Clayton L. Keener** represents Lancaster Mennonite Conference on the Mennonite Central Committee, succeeding Amos Horst.

**The Moyer Hatchery**, Quakertown, Pa., operated by Pastor Ernest K. Moyer of the Rocky Ridge congregation, provided 4,000 chicks for a shipment to the Congo on May 2. On June 6 another shipment of 5,000 chicks will be sent from Frey's Hatchery, St. Jacobs, Ont., the gift of Waterloo-Markham Mennonites. The chicks are being distributed in the Congo by several relief agencies.

**Russell Krabill**, pastor at North Goshen, Ind., entertained all eighth grade, high-school, and college graduates and their parents of his congregation in a tea at his home on May 13.

**Glen Rudy** directed the senior chorus of the Rockway Mennonite School in a program at East Zorra, Tavistock, Ont., on May 6.

**Eugene and Mary Herr**, Scottdale, Pa., served on a panel with other parents and four teen-agers at Wheeling, W. Va., on May 6.

**Gerald Patterson**, Scottdale, Pa., brought a message in a service for the deaf at the Church of Christ, Charleston, W. Va., on May 13.

## Calendar

Indiana-Michigan Conference, with Shore congregation as host, June 5-7.  
 Ontario Conference, June 5-7.  
 Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 5-8.  
 World-Wide Missionary Conference, Lancaster Mennonite School, Lancaster, Pa., June 6-10.  
 North Central Conference, Sunday School Workers' Conference, and Mission Board meeting, at Glen Flora, Wis., June 12-15.  
 Annual Ontario Amish Mennonite Conference at Steinman's, Baden, Ont., June 13, 14.  
 Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
 Ohio MYF Convention at Beaverdam, Corry, Pa., June 29 to July 1.  
 Alberta-Saskatchewan Conference at Guernsey, Sask., July 5-8.  
 Allegheny Mission Board Meeting, place undecided, July 13, 14.  
 Virginia Conference, E.M.C., July 24-27.  
 Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
 Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
 Alberta-Saskatchewan Youth Retreat at Didsbury, Alta., Aug. 6-12.  
 South Central Conference, Hannibal, Mo., Aug. 8-10.  
 Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
 Illinois Mennonite Conference, Arthur, Ill., Aug. 21-23.  
 Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
 Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
 Rocky Mountain Mennonite Conference, La Junta, Colo., Aug. 31 to Sept. 2.  
 Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.



**First Mennonite Church** at Denver, Colo., has voted to divide into two congregations in the autumn of this year. This plan was chosen rather than to build larger facilities for the one congregation. Pastor Marcus Bishop has resigned, effective at the time the two congregations are formed.

**A Brethren in Christ congregation** from Franklin Corners gave a program at West Sterling, Ill., on May 6.

**Visiting speakers:** **Harold Hill**, Towson, Md., to the Men's Fellowship at Scottdale, Pa., May 12, and at the Scottdale Church, May 13. **Gerald Studer**, Scottdale, Pa., to the Student Fellowship at Philadelphia, Pa., May 6. **Helen Good Brenneman**, Goshen, Ind., at First Mennonite, Berne, Ind., May 7.

**Peter Bhelwa**, India, at Prairie Street, Elkhart, Ind., May 6. **Willard Heatwole**, Jamaica, at Hebron, Fulks Run, Va., May 6. **Daniel Kauffman**, Scottdale, Pa., in Stewardship Conference, Morton, Ill., May 20-22. **John Friesen**, India, at Leetonia, Ohio, May 6.

**Elsie Matti**, missionary to China, at Leetonia, Ohio, mother-daughter banquet, May 8. **Fred Linhart**, "Herbie" of *For One Moment*, who lives at Toledo, Ohio, at Leetonia, Ohio, May 19. **Naomi Smoker**, just returned from Tanganyika, at Upland, Calif., April 29.

**Virgil Hostetter**, Beltsville, Md., speaking concerning disaster service in British Honduras at Warwick River, Denbigh, Va., April 29. **Paul Lehman and wife**, of European Mennonite Broadcasts, at Westover, Md., May 6. **Barton Lehman**, Lancaster, Pa., to Franconia Tract Society, May 14.

**Harvey Miller and wife**, Luxembourg, at Veavers, Harrisonburg, Va., May 6. **John Hostetter**, MCC Material Aid Administrator, at Science Ridge, Sterling, Ill., May 13. **Clarence Crawley and wife**, appointed to Bolivia by World Gospel Mission, at Salem, Oregon, April 29. **Mahlon H. Hess**, Tanganyika, at Strickler's, Middletown, Pa., May 3.

**Roy Vallarta** and a group of singers from Freeport, Ill., at Metamora, Ill., April 29. **Harold Fly**, Schwenksville, Pa., in Bible conference at East Hanover, Palmyra, Pa., May 13. **Mrs. W. C. Thompson**, Edwards, Pa., at mother-daughter tea, Metamora, Ill., May 5. **Edward Stoltzfus**, Hightstown, N.J., at Aurora, Ohio, April 22. **Vincent Harding and wife**, Atlanta, Ga., at Chicago venue, Harrisonburg, Va., May 9.

**Elsie Sutter**, Rittman, Ohio, at Midway mother-daughter banquet, Columbiana, Ohio, May 10. **William Kurtz**, Loman, Ind., at Yoder, Kans., May 6. **Elmer Ebersberger**, Detroit Lakes, Minn., at Fremer, Nebr., April 29. **Carl Beck**, Japan, at Frazer, Pa., May 6. **D. Richard Miller**, Elkhart, Ind., at Fort Dodge, Iowa, May 6. **James Steiner**, Wadsworth, Ohio, at Oak Grove, Smithville, Ohio, April 22. **Peter Hinner**, Mennonite Brethren pastor from Ontario, at Oak Grove, Smithville, Ohio, April 22. **Llewellyn Groff**, Red Lake, Ont., at Perkasia, Pa., May 9. **A. J. Metzler**, Scottdale, Pa., at Perkasia, Pa., May 13.

**Jacob Friesen**, Bluffton, Ohio, at Salem, Ind., May 6. **Daniel Kauffman**, Secretary of Stewardship, at Martinsburg, Pa.,

May 13. **Amos Graber**, deacon at Wolford, N. Dak., and a group from that place, at Bloomfield, Mont., April 29. **Roman Stutzman and wife**, Kansas City, Mo., in Family Worship emphasis at Versailles, Mo., May 6.

**Church School Day speakers:** **Leland Bachman**, Hesston College, at Kalona, Iowa. **Clayton Beyler**, Hesston College, at Canton, Kans. **John Duerksen**, Hesston College, at East Union, Kalona, Iowa. **Milo Kauffman**, Hesston College, at Protection, Kans. **M. A. Yoder**, Hesston College, at Mennonite Fellowship, Kansas City, Mo.

**The annual Missouri area doctrinal conference** was held at Birch Tree, Mo., May 19, 20.

**New members:** one on confession of faith at Frazer, Pa., May 6; eleven by baptism at Yoder, Kans., May 6; eight by baptism at Monetteville, Ont., April 8; three by baptism at Beech, Louisville, Ohio, April 29; one from another denomination and one by baptism at College Mennonite, Goshen, Ind., April 29; fourteen by baptism and eight on confession of faith at Congregational Mennonite, Marietta, Pa., April 15; four by baptism at Evening Shade, Edwards, Mo., May 6; six by baptism and two on confession of faith at Calvary, Los Angeles, Calif., May 6; four by baptism at Alpha, Minn., in April; one by baptism at Lititz, Pa., May 10; twenty by baptism at Blooming Glen, Pa., May 6.

**Hiram Hershey** directed the Franconia chorus in singing Haydn's *Creation* at the Souderton area joint high school on May 13.

**J. J. Hostetter**, Peoria, Ill., conducted teacher-training classes at Lowville, N.Y., May 15-20.

**Earl Groff**, Lancaster, Pa., showed slides of Camp Hebron at Belleville Mennonite School on May 19.

**Dedication services** were held at Ambler, Pa., May 12, 13, with Stanley Shenk, Herbert Derstine, Isaiah Alderfer, and John E. Lapp as speakers.

**F. S. Brenneman and wife** spoke in a Family Life Conference at Lansdale, Pa., May 19-22.

**Jay and Verna Miller**, of the Bart, Pa., congregation, will spend the summer months in service at Sandy Lake, Ont.

**Charles Hershey** directed the Christopher Dock A Cappella Chorus in a program at Frazer, Pa., May 20.

**Dragkampen**, a Norwegian translation of Christmas Carol Kauffman's *For One Moment*, has been published.

**Speakers** in a Sunday-school meeting at Doylestown, Pa., on May 13 were Paul G. Landis, Salunga, Pa., and F. S. Brenneman, Souderton, Pa.

**A team** from Central Christian High School, Kidron, Ohio, accompanied by Principal Clayton Swartzentruber, gave a program at Wooster, Ohio, on May 13.

**The youth group** from Neffsville, Pa., helped at Junior Village in Washington on May 18, and participated in the Sunday morning service on May 19 at Hyattsville, Md.

**A farewell service** was held for Elva Landis at Landis Valley, Lancaster, Pa., on May 20. Sister Landis is returning to Tan-

ganyika for a third term of missionary nurse service. She will spend the next year taking a midwifery course in Scotland.

## Announcements

**Christian Workers' Conference** at Garber's, Menges Mills, Pa., with Nelson Landis and Andrew Hartzler as speakers, June 2, 3.

**Calvin King** will serve as summer assistant to Robert W. Otto at Oak Grove, Smithville, Ohio.

**J. C. Wenger**, Goshen, Ind., at Pleasant Valley, Harper, Kans., June 10.

**Sanford G. Shetler**, Hollsopple, Pa., in Nonconformity Conference at Skippack, Pa., May 26, 27.

**Christian Life Conference** at Pleasant Valley, Bath, N.Y., with Joseph Kennel, Chester Springs, Pa., and Lester Hoover, Pottsville, Pa., as speakers, May 26, 27.

**Annual Bible meeting** at Meadville Chapel, Gap, Pa. with Richard Buckwalter, Frank Shirk, Milton Brackbill, Luke Horst, and Paul Z. Martin as speakers, June 9, 10.

**Annual Sunday School and Bible Instruction meeting** at Sunnyside, Lancaster, Pa., all day May 27. **Speakers:** Mahlon Hess and wife, Ross Rowe, Clarence E. Lutz, Mervin Good, and Ira Nafziger.

**Persons receiving invitations** to contribute to Boys' Town in Nebraska are reminded that this is a Roman Catholic institution.

**Annual Summer Bible School Conference** at Old Mill Bible Conference grounds, five miles north of Coatesville, Pa., May 26, 27. **Speakers** include Paul R. Clemens, Secretary of Summer Bible Schools for Commission for Christian Education.

**World-Wide Missionary Conference** at Lancaster Mennonite School campus, June 6-10, with the following speakers: Mahlon M. Hess, Honduras; James K. Stauffer, Vietnam; H. Raymond Charles, president of the Eastern Board; J. Harold Housman, Tanganyika; Mark A. Kniss, India; Harold G. Eshleman and B. Charles Hostetter, Harrisonburg, Va.; James Harris, Anderson, S.C.; Paul N. Kraybill, secretary of the Eastern Board; Paul T. Yoder, Ethiopia; Abner G. Stoltzfus, House of Friendship, N.Y.; and O. O. Miller, veteran missions administrator.

**Raymond Kramer** lies critically ill at the Kitchener-Waterloo Hospital in Ontario instead of at London, as we mistakenly reported. Prayers are solicited in his behalf.

**Home Conference** at Cambridge, Honey Brook, Pa., with Irvin S. Shank, Hagers-town, Md., as speaker, June 2, 3.

**A Herald Summer Bible School workshop** will be held at the Scottdale Mennonite Church on May 26, 2:00 to 4:30 p.m. The instruction given in this workshop will be on lesson preparation. The instructors will show the teachers how to prepare Bible lessons and why they prepare them the way they do. There will be a workshop for each grade, plus one for administrators. Teachers attending should bring their teachers' manual and pupil's book.

**A Great Commission Conference** will be held at Neffsville, Pa., on Memorial Day by



the churches in the Eastern area who are under the bishop oversight of O. N. Johns.

**Ascension Day meeting** at Conestoga, Morgantown, Pa., with Eric Renno, Belleville, Pa.; Amos Hostetter, Ephrata, Pa.; Leroy Umble, Oxford, Pa.; George Reed, Honey Brook, Pa.; Omar Kurtz, Oley, Pa.; and Richard Buckwalter, Cochranville, Pa., as speakers.

**Baccalaureate sermon** at Hesston College will be preached on May 27 by Nelson E. Kauffman, vice-president of the Mennonite Board of Education; the missionary sermon will be preached by John H. Mosemann, president of the Mennonite Board of Missions and Charities; the commencement address on May 28 will be delivered by Lowell Roberts, president of Friends University.

**C. J. McCleary** of the Holden Memorial Hospital, Belize, British Honduras, has sent an appeal for funds to a number of Mennonite homes and church leaders. Dr. McCleary is a member of the Seventh Day Adventists and operates a private hospital. Mennonite relief workers indicate that Hurricane Hattie did some damage to this hospital, but feel the appeal overdramatizes the extent of damages and the need for funds. It is suggested that those interested in helping hurricane victims in British Honduras should support our Mennonite relief program in that country through regular channels set up for relief and service offerings. Funds should be channeled through your district treasurer's office or sent directly to Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind.

**Ascension Day program** at Martindale, Ephrata, Pa., with Landis M. Shertzer, Millersville, Pa.; Jesse L. Neuenschwander, Lititz, Pa.; and Amos H. Sauder, Ephrata, Pa., as speakers.

**Musical Experiences in the Home** by Don Sommer at Church Music Conference, Aug. 4-11, Laurelville Mennonite Camp, Mt. Pleasant, Pa.

**Daniel Kauffman**, Scottdale, Pa., in Stewardship Conference at Wooster, Ohio, May 27.

**Pulpit exchange** in the Kitchener-Waterloo area in preparation for the Mennonite World Conference, May 27.

**A. Don Augsburg**, guest speaker at annual meeting of Lancaster Mennonite School Alumni Association in the school chapel, evening of May 23.

**Bible meeting** at Manchester, Pa., with Lloyd Hartzler, Broadway, Va., and Marvin Delp, Baltimore, Md., as speakers, May 26, 27.

**Ivan Magal**, of the Russian Radio Broadcast, will speak among Russian-speaking Christians in Poland and Belgium late this summer.

**Ordination** of a deacon at New Holland, Pa., June 7.

## Evangelistic Meetings

**Andrew Hartzler**, Newport News, Va., at Peake, Hinton, Va., April 16-29, and at Garber's, Menges Mills, Pa., June 3-10. **Elias Kulp**, Bally, Pa., at East Petersburg, Pa., May 13-20. **George Elsasser**, McArthur Mills, Ont., at Hawkesville, Ont., May 6-13.

**Jesse Short**, Archbold, Ohio, at Hagerman's, Miliken, Ont., April 22-29. **Merlin Good**, Tanksley, Ky., at Mattawana, Pa., in April. **Paul Z. Martin**, Mohnton, Pa., at North Lebanon Mission, Lebanon, Pa. **Milton Brackbill**, Paoli, Pa., at Thomas, Hollsopple, Pa., May 13-20. **Michael M. Horst**, Hancock, Md., at Bethel, Warfordsburg, Pa. May 20-26.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**Seven Sins and Seven Virtues**, by Karl A. Olsson; Harper, 1962; 126 pp.; \$2.75.

Although writing on subjects which could be dry and prosaic, Karl A. Olsson uses a scintillating style in which prose often reads like poetry. The President of North Park College and Seminary (Covenant) discusses **Seven Sins and Seven Virtues** with a sparkle which is at the same time perceptive and penetrating.

Olsson maintains that justification (God's work in Christ) should lead to sanctification and that the Holy Spirit is concerned about our walking as Jesus walked. Saintliness, he begins, is a vexed subject: "The pruning and spraying of the life tree of Mr. Christian is not so majestic a theme as its planting. But now and then it is well to remind ourselves that sanctity is good and should be given attention."

The book is in two parts of seven chapters each. Part one treats the seven classic sins of pride, envy, anger, sloth, avarice, lust, and gluttony; part two treats the four Greek virtues of wisdom, justice, courage, temperance, and the three Christian virtues of faith, love, and hope.

The author's treatment is painfully practical and gnaws hard at a man's interior decorating. He clarifies at the outset that readers who are expecting to hear that sanctitude is a crown the saint is already wearing should be warned. He believes

that these deadly sins trouble others as they do him; the quest he suggests is therefore a mutual one in which "we may move from interest to concern and from concern to that godly sorrow which, as the apostle assures us, 'worketh repentance not to be repented of.'"

I found the book extremely helpful—but, sample it for yourself.—Willard E. Roth.

**Titles and Symbols of Christ**, by James Large; Baker, 1889-1959; 486 pp.; \$4.95.

This is a valuable reprint making available useful source material for studies about Christ. The 52 divisions with alphabetical listing of subjects make the book a ready reference for individual study and background material for any phase of Christological study. The treatment of topics is of unequal length, usually according to the importance of the subject.—John R. Mumaw.

## 5,000 TEACHERS

(Continued from page 481)

ployers, and education authorities is an illustrated booklet being mailed to schools and educational bodies. A foreword speaks of the urgency of helping African countries to meet the acute shortage of teachers, and adds: "On the importance of this service there is complete unanimity of outlook and intention between the Anglican, Roman Catholic, and Free Churches in Britain and they have come together to translate this belief into policy and action."

The chairman of the Inter-Church Committee conducting the campaign is Bishop Lesslie Newbiggin, an associate general secretary of the World Council of Churches. The requirements are for men and women graduate teachers for two- to four-year appointments to secondary schools and teacher-training colleges in Africa—Commonwealth and non-Commonwealth countries alike—church or state schools.

—EPS, Geneva.

## Future I-W's Join in Work Project

**High light** of the I-W orientation held at Kidron, Ohio, April 27 to May 2, was the work project in Cleveland. Eight young people from Pennsylvania and Ohio worked Saturday afternoon at Lee Heights church for three hours painting, caulking, and cleaning windows on the new educational wing.

**In Cleveland for Saturday and Sunday**, the group visited University Hospitals and attended Lee Heights church. On Sunday evening the group returned to Kidron for an MYF fellowship supper. Gordon Amstutz, Kidron, Ohio; Dick Martin, associate director of I-W services, Elkhart, Ind.; and Bill Detweiler, pastor of the Kidron church, spoke in the evening service.

**Major Russell**, of the Manpower Division

of Selective Service, Columbus, Ohio, spoke on "What Selective Service Expects of I-W Men." Other classes during the last three days of the orientation included heritage of the Mennonite faith, Bible doctrines, personal problems, and living the peace testimony.

**Dates of the next I-W orientation** are Aug. 24-29, a week later than originally scheduled. The change is made to permit youth to attend the national MYF convention and orientation both. Those planning to enter service this fall should plan to attend one of the I-W orientations this fall: Elkhart, Ind., Aug. 24-29; Hesston, Kans., Sept. 7-12; Ohio, Oct. 19-24; Pennsylvania—a local orientation is scheduled in Franconia conference district.



## WHO IS THIS?

(Continued from page 466)

ore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:6, 7).

Forty days after Christ's resurrection He took them to a hilltop near Bethany, several miles from Jerusalem. There He taught them, and then blessed them. But again he bottom dropped out for the disciples, or "it came to pass, while he blessed them, he was parted from them, and carried up into heaven" (Luke 24:51).

### Who Is This?

Today many people's hearts are failing them for fear. The ugly wounds of hate, crime, war, and evils of all kinds abound in every hand. These are indeed perilous times. So men everywhere are looking for someone to come and to save the situation. Doom seems certain unless the trend can be reversed.

The people in Jesus' day asked concerning Him, "Who is this?" Who do you think He is? Is He really the Messiah, the world's saviour? Yes, Jesus is the One whom God sent to redeem us. He is the only One who can forgive our sins and give us eternal life. The Bible says, "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12).

Harrisonburg, Va.

## JACOB R. BENDER

(Continued from page 473)

itchener, Ont., related that he, after completing his years of summer Bible school, wished to have a certificate. Although the school did not grant graduation certificates because of the ultraconservative attitudes of some members of the church, Jacob R. Bender willingly granted him a certificate private. Even though he was obliged to commodate himself to the views of some of these men, he certainly did not share them personally.

During World War II, he was a member of the Military Problems Committee of the historic Peace Churches. Much of his time throughout the World Wars was spent in working with and encouraging conscientious objectors in their camps.

Jacob R. Bender contributed the chapter, "The Amish Mennonites in Canada," in the book, "A Brief History of the Mennonites in Ontario," written by L. J. Burkholder. Near the close of his life he

compiled the genealogy of Jacob and Magdalena Bender, his paternal great-grandparents who migrated out of Hessen, Germany, in 1831, to Waterloo County, Ontario. His genealogy records their descendants until 1946. On the last Saturday of his life he took the material for this book to the printers, but did not live to see the fruit of his labor.

After a busy life of service for his Lord, he was called home in his sleep during the night of April 23, 1947, at the age of 71 years. At the time of his death, he was president of the Bible School Board of the Ontario Amish Mennonite Conference.

## OUR SCHOOLS

(Continued from page 472)

New York, and the Bloughs have eight children, three of whom have attended Hesston College.

On Church School Day, April 29, faculty members served as guest speakers in a number of Kansas congregations and in two Iowa churches. President Smith spoke at the Argentine Mennonite Church in Kansas City, Kans.; Dean Yoder at Crystal Springs, Kans.; Clayton Beyler at the Spring Valley Church in Canton, Kans.; John Duerksen at East Union near Kalona, Iowa; Paul Friesen at Pershing Street in Hutchinson; Milo Kauffman at Protection, Kans.; Vincent Krabill at the Pleasant Valley Church near Harper, Kans.; and M. A. Yoder at the Mennonite Fellowship in Kansas City, Mo.

Leland Bachman, accompanied by an MYF team, who gave the program for the Mennonite Youth Fellowship group at the Kalona Mennonite Church, Kalona, Iowa, on Saturday evening, spoke in the Sunday morning worship service at that place. Members of the team also assisted in the service by giving testimonies. Sunday afternoon John Duerksen served as chairman of the Vespers Service program at the Kalona Church which was rendered by this group. Students going to Iowa were: Norris Glick, Eureka, Ill.; Myles Howard, St. Louis, Mo.; Marian Kauffman, Lebanon, Oreg.; Cecilia Mascarenas, La Junta, Colo.; Carol Nafziger, Salem, Oreg.; and Phil Osborne, Hesston, Kans.

During the last April weekend the thirty-five-member Academy Choir, under the direction of Robert Good, gave a program at the Crystal Springs Church on Sunday evening, at the Attica High School on Monday forenoon, and at the Central Christian Academy in Hutchinson on Monday afternoon. This same group gave a program at the Yoder Church on Sunday evening, May 6.

The Hesston College Choir, directed by Orlando Schmidt, was on a tour during the Easter recess, April 13-22. The group sang in churches in Kansas, Illinois, Indiana, and Missouri. The program included older classical numbers, modern compositions, spirituals, and hymns. In the choir are thirty-six college students from nine different states. During the

March 23-25 weekend the group sang in churches in western Kansas and in Colorado. Mr. and Mrs. Leland Bachman accompanied the choir on the weekend trip, and Mr. and Mrs. Kenneth King were sponsors on the Illinois-Indiana tour.

The Mennonite colleges held their annual International Student Conference on the Hesston campus from April 27 to 29. Fifty students from other lands attended the meeting. With them came college sponsors and representative American students. Sponsors from the colleges represented included Dr. Winfield Fretz and Mrs. Ruth C. Linscheid from Bethel, Miss Edna Ramseyer from Bluffton, Mr. and Mrs. Homer A. Mumaw from Eastern Mennonite, Miss Viola Good from Goshen, Mr. and Mrs. Lenhart from Messiah, Vernon Wiebe from Tabor, and Mr. and Mrs. Paul Bender from Hesston. The theme of the conference was "Hindrances to Growth in Less-developed Areas," and Dr. J. Winfield Fretz was conference chairman. The initial activities on Friday included registration and lodging assignments in community homes, dinner in the college dining hall, and an evening orientation-introductions program. On Saturday forenoon there were early morning speeches by students from Africa, the Near and Far East, and Latin America on "Hindrances to Growth" in their native areas. Afterward the group divided into small discussion groups under student leadership. During the afternoon the entire group toured community college campuses and industries. In the evening conference members attended a banquet at Ramada Inn—in native costumes, if they wished. On Sunday the group joined in the regular worship program and gave a vesper service at 2:30 p.m., which ended with a closing devotion by Vernon Neufeld, president of Bethel College. Seven foreign students from our neighboring McPherson College, McPherson, Kans., were also guests at the conference.

John H. Koppenhaver served as guest speaker at a missionary conference at the Mt. Pisgah Church near Leonard, Mo., April 20-22.

Prof. M. A. Yoder spoke at the MYF Parent banquet at the Crystal Springs (Kans.) Church the evening of April 26. Alvin Kauffman, an alumnus of Hesston College, serves as pastor of this church.

On Saturday, April 28, thirty-four members of the college Fine Arts class, taught by Paul Friesen, took an all-day trip to the Nelson Art Gallery in Kansas City, Mo.

The Gospel Team quartet, composed of Carolyn Kreider, Palmyra, Mo.; Russell Leinbach, Petoskey, Mich.; Rozella Yoder, Kalona, Iowa; and Lyle Miller, Kalona, Iowa, which made an extensive trip through Nebraska, Iowa, North and South Dakota during the Easter holidays, accompanied John Koppenhaver to the Meade Bible Institute on Wednesday, May 2, where the group gave the chapel program. This group also rendered the Hesston College chapel program on April 23. Myrtle Hamilton and Curtis Burrell accompanied the team on the Easter tour.



Vincent Krabill and Kenneth King attended the Kansas City Area MDS meeting, and participated in the program, the evening of April 30. The meeting was held at the Gospel Fellowship Center in Kansas City, Mo.

Chapel services on May 3, 4 were conducted by representatives of the Oriental Missionary Society who were attending the Missionary Convention in Wichita.

## Eastern Mennonite College

### Development Program

Construction is now in progress on the first two buildings of the six-year Development Program—twin men's dormitories. The contract for these two buildings was awarded to Thorington Construction Company at a cost of \$525,600. Ground-breaking ceremonies were held on April 11, with President John R. Mumaw turning the first shovelful of ground. In his speech, President Mumaw reviewed the total Development Program and the relation of the dormitories to the total program. He also pointed out the prospects for growth in enrollment in the years ahead, and the need for expanded facilities. Others participating in the ground-breaking ceremonies were Dan J. Blosser, chairman of the building committee; C. E. McClintock, architect; Laban Peachey, dean of students; Evelyn E. King, dean of women; and Alphonse A. Zook, dean of men.

Excavation has been completed for the one dormitory, and is nearing completion on the second building. Both buildings are to be ready for use not later than August, 1963.

### Director of High School

Harold D. Lehman, director of the high school for the past five years, will assume his new position as registrar of the college on July 1. In addition to administrative work, Mr. Lehman will also teach in the education department of the college. Laban Peachey, the current registrar, will devote full time to teaching psychology and serving as dean of students.

Jesse B. Byler, presently religious counselor and Bible teacher in the high school, will become acting director of the high school on July 1. He will continue to teach Bible in the high school in addition to administrative responsibilities.

### Mrs. M. T. Brackbill

One of E.M.C.'s best-known and most appreciated teachers, Ruth M. Brackbill, passed away on Monday, April 30, at the age of 56, after a six-month illness. Funeral services were conducted in the college auditorium on Wednesday, May 2, with Paul Erb, Scottdale, Pa., officiating, assisted by Ira E. Miller and Chester K. Lehman.

### Commencement Activities

Commencement activities are scheduled to open on Friday, June 1, with the rendition of "David, the Shepherd Boy" by the Vesper Chorus. The annual alumni luncheon is scheduled for Saturday, June 2, with George R. Brunk as luncheon speaker. The high-school class will give their class day program on Saturday afternoon, and the college class will render their program in

the evening. Sunday's schedule includes a missionary program in the morning, with A. J. Metzler as main speaker, a Collegiate Chorus program in the afternoon, and the baccalaureate sermon in the evening, by Mark Peachey of Plain City, Ohio.

Harold Bauman of Goshen College, Goshen, Ind., will deliver the commencement address at the 44th Annual Commencement on Monday morning, June 4.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Buckwalter**, Royce E. and Betty (Swartzendruber), Wellman, Iowa, second child, first daughter, Jane Christine, April 29, 1962.

**Burkhart**, James H. and Loretta (Fox), East Earl, Pa., sixth child, third daughter, Doris Jean, May 4, 1962.

**Burkholder**, Melvin J. and Mildred (Rosenberger), Fleetwood, Pa., sixth child, fifth daughter, Rebecca Mae, May 1, 1962.

**Byler**, Allen J. and Eunice M. (Hartman), Addis Ababa, Ethiopia, fourth child, first daughter, Lois Ruth, March 18, 1962.

**Cory**, Paul R. and Anna Mae (Miller), La Junta, Colo., first child, Grace Ann, May 3, 1962.

**Derstine**, Henry and Eileen (Gahman), Dublin, Pa., second child, first daughter, Donna Eileen, April 12, 1962.

**Dombach**, John S. and Doris L. (Mellinger), Goshen, Ind., first child, Jeffrey Lamar, May 1, 1962.

**Eash**, Lloyd and Maxine (Mast), Greenwood, Del., third child, second son, Clifford Leon, March 28, 1962.

**Frey**, James E. and Betty (Hershey), Oxford, Pa., second son, Karl Hershey, May 2, 1962.

**Gerber**, Elmer K. and Fanny (Kauffman), Comins, Mich., ninth child, fourth son, Randy Joe, April 30, 1962.

**Gingerich**, Ervin and Elsie (Yoder), Indianapolis, Ind., first child, Roger Alan, April 11, 1962.

**Gingerich**, Paul and Arlene (Byler), Pigeon, Mich., first child, Wilma Jean, April 27, 1962.

**Gingerich**, Ray and Wilma (Beachy), Esch-sur-Alzette, Luxembourg, third son, David Andrew, April 29, 1962.

**Gossard**, Clair R. and Jeanette (Brenneman), Elida, Ohio, third child, second daughter, Cheryl Ann, March 26, 1962.

**Hostetter**, Earl and Lois (Burkholder), Ephrata, Pa., first child, Earl Clair, April 20, 1962.

**Jones**, D. Stanley and M. Jane (Watters), Royersford, Pa., second daughter, Shirley Jane, Feb. 14, 1962.

**Kolb**, Daniel E. and Irene (Meyers), Spring City, Pa., fifth child, third daughter, Jeanette, April 23, 1962.

**Lehman**, Chester S. and Elrena (Hofstetter), Dalton, Ohio, seventh child, fourth daughter, Joyce Ann, May 2, 1962.

**Lehman**, Clifford E. and June (Timmons), Indianapolis, Ind., first child, John Allan, April 18, 1962.

**Lichti**, Jürgen and Renate (Neufeld), W. Lafayette, Ind., first child, Cornelius Ernst, March 25, 1962.

**Liechty**, Herbert and Geraldine (Christner), Grabbill, Ind., third son, Rodney Alan, May 4, 1962.

**Mast**, Elvin and Lucille (Falb), Wooster, Ohio, second child, first son, Edwin Jay, May 4, 1962.

**Mast**, Vernon A. and Christine (Christophel),

Harrisonburg, Va., second child, first son, Roger Edward, May 5, 1962.

**Miller**, Crist and Viola (Miller), Goshen, Ind., third child, first daughter, Krista Ann, Feb. 13, 1962.

**Miller**, John Edward and Patricia (Delashmutter), Louisville, Ohio, fourth child, third son, Todd Robert, May 3, 1962.

**Miller**, Levi and Fanny (Peachy), Goshen, Ind., second child, first daughter, Roseann Marie, March 28, 1962.

**Richer**, Lowell and Linda (Beck), Delta, Ohio, first child, Steven Lee, April 2, 1962.

**Schrock**, Roger and Carol (Schloneger), Orrville, Ohio, second daughter, Wendy Jo, April 30, 1962.

**Schwartzentruber**, Edward and Marlene (Wagler), Tavistock, Ont., first child, Marlin Edward, April 25, 1962.

**Shearer**, Charles and Frances (Yoder), Alpa, Minn., fourth child, third son, Rohn Mark, April 13, 1962.

**Skrivereth**, Arnie and Leona (Martin), Gracetown, Minn., second daughter, Ladina Joy, April 10, 1962.

**Stoltzfus**, Elam Glen, Jr., and Mary Jane (King), Leola, Pa., first child, Brent Owen, March 28, 1962.

**Wall**, Elmer A. and Winifred E. (Mumaw), Middletown, Ohio, first child, Timothy John, April 13, 1962.

**Weiler**, James M. and Elaine (Landes), Fergus Falls, Minn., second child, first son, James Jeffrey, April 22, 1962.

**Wyse**, Gene and Alice (Roth), Mt. Pleasant, Iowa, second child, first daughter, Julia Dawn, April 24, 1962.

**Yoder**, Darrel and Sharyn (King), West Liberty, Ohio, third child, second son, Brian Keith, April 29, 1962.

**Yoder**, Elwood and Elda (Stutzman), Beaver Crossing, Nebr., third son, Bruce Alan, April 29, 1962.

**Zimmerman**, Eugene and Grace (Horning), Stevens, Pa., fourth child, second son, Glenn Joseph, April 29, 1962. (One child deceased.)

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Bender—Gingerich.**—Eugene Bender, Middlebury, Ind., Griner C.M. cong., and Geneva Gingerich, Millersburg, Ind., Benton cong., by Irvin Nussbaum at Benton, April 21, 1962.

**Bergey—Derstine.**—Ted Bergey, Doylestown (Pa.) cong., and Ann Derstine, Souderton (Pa.) cong., by Dean Swartzendruber at Souderton, April 21, 1962.

**Bontrager—Delagrang.**—Dale Bontrager, Lake Region cong., Detroit Lakes, Minn., and Barbara Delagrang, Cuba C.M. cong., Grabbill, Ind., by John Yoder at the Cuba C.M. Church, April 21, 1962.

**Garber—Esbenshade.**—Kenneth B. Garber, Willow Street (Pa.) cong., and Thelma M. Esbenshade, Paradise (Pa.) cong., by Clair B. Eby at the Paradise Church, April 28, 1962.

**Hochstetler—Miller.**—Edward Hochstetler, Lost Creek cong., Hicksville, Ohio, and Doris Miller, Cuba C.M. cong., Grabbill, Ind., by John Yoder at the Cuba C.M. Church, March 31, 1962.

**Holmgren—Wheeler.**—Rodney Holmgren, Dodge City, Kans., and Louise Wheeler, Greensburg, Kans., by H. J. King at the Calvary Mennonite Church.

**Kauffman—Stoltzfus.**—Melvin S. Kauffman, Lancaster, Pa., and Sadie Ann Stoltzfus, New Providence, Pa., both of the New Providence



cong., by Jacob T. Harnish at the Strasburg Church, May 5, 1962.

**Mast—Hostetler.**—Alva Mast, Arthur, Ill., Sunnyslope C.M. cong., and Clara Hostetler, Sugar Creek, Ohio, Pleasant View C.M. cong., by Levi Hershberger, Jr., at Pleasant View, Dec. 29, 1961.

**Miller—Raber.**—Lewis L. Miller and Katie Raber, both of Millersburg, Ohio, Pleasant View cong., by Levi Hershberger, Jr., at the church, May 5, 1962.

**Peachey—Metzler.**—Marvin E. Peachey and Vonelle Elaine Metzler, both of the Allensville cong., Belleville, Pa., by Ross D. Metzler at the church, April 14, 1962.

**Ropp—Jutzi.**—Donald Ray Ropp and Martha Jutzi, both of Milverton, Ont., Poole cong., by Herbert Schultz, assisted by Stevanus Gerer at the church, May 5, 1962.

**Roth—Swartz.**—Leonard R. Roth, Belleville, Pa., Rockville cong., and Elsie A. Swartz, Glenale, Ariz., Sunnyslope cong., by Irvin L. Roth at Sunnyslope, April 20, 1962.

**Stalter—Wyse.**—Larry Stalter, West Unity, Ohio, and Danna Sue Wyse, Stryker, Ohio, both of the Lockport cong., by Earl Stuckey at the church, May 4, 1962.

**Stuckey—Schmucker.**—Roger L. Stuckey, Richbold, Ohio, and Jeanine K. Schmucker, Stryker, Ohio, both of the Lockport cong., by Walter Stuckey at his home, May 5, 1962.

**Thomas—Conner.**—Stanley Thomas, Pleasant Dale, Nebr., Bethlehem Lutheran Church, and Rosemary Conner, Milford, Nebr., Bellwood cong., by Ivan R. Lind at Bellwood, April 28, 1962.

**Troyer—Mullet.**—Alvin Troyer, Millersburg, Ohio, Pleasant View cong., and Katie Mullet, Plain City, Ohio, New California cong., by Levi Hershberger, Jr., at the United Bethel church, April 20, 1962.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Bechtel, Katie M.**, daughter of Samuel and Ira (Moyer) Erb, was born in Franconia, Pa., Feb. 18, 1900; died of coronary thrombosis at her home in Telford, Pa., March 28, 1962; aged 62 y. 1 m. 10 d. On Dec. 7, 1918, she was married to Cyrus N. Bechtel, who survives. Also surviving are 3 daughters (Mrs. Eleanor Souder, Sara E.—Mrs. Harvey B. Souder, and Arlene E.—Mrs. Oswin Wenhold, all of Telford), 12 grandchildren, one great-grandchild, one sister and one brother (Lizzie and William M., both of Harleysville). She was a member of the Salford church, where funeral services were held April 2, in charge of Henry L. Ruth and Jacob Moyer.

**Bumbaugh, Ralph C.**, son of Ralph and Alice (Spoonhour) Bumbaugh, was born at Pond Bank, Pa., Dec. 24, 1938; died at the Chambersburg (Pa.) Hospital, after a head-on collision with a trailer truck, May 2, 1962; aged 23 y. 4 m. 8 d. In 1958, he was married Grace Louise Porter, who survives. Occupation: building trailers (cabinetmaker). Also surviving are 2 children (Hathy and Tammy), one brother (Harold, at home), and 4 sisters (Mrs. Robert Fries, Fayetteville, Pa.; Mrs. Eugene Bender, Chambersburg, Pa.; Janice Joyce, at home). Funeral services were held at the Pond Bank Independent Church, May 4, in charge of Harvey E. Shank and John Moyer.

**Childers, Dennis Lloyd**, son of Lloyd and Alice (Heathman) Childers, was born at Independence Prairie, Alta., May 22, 1958; died of complications at Spirit River, Alta., April 23,

1962; aged 3 y. 11 m. 1 d. Besides his parents, he is survived by 3 sisters (Arlene, Glenda, and Beverly) and 2 grandmothers. Funeral services were held at the United Church, Eaglesham, Alta., April 25, in charge of Paul Burkholder and Linford Hackman.

**Eberly, Allen W.**, son of Jonas and Amanda (Witmer) Eberly, was born near Dalton, Ohio, Oct. 2, 1892; died at the Dunlap Memorial Hospital, Orrville, Ohio, after an illness of a few days, Feb. 12, 1962; aged 69 y. 4 m. 10 d. Surviving are 3 brothers (Henry and Daniel, both of Dalton; and Paul, Orrville) and 3 sisters (Elizabeth, Alzena, and Anna, of the home). He was a member of the Chestnut Ridge Church. Funeral services were held at the County Line Church, Feb. 15, with C. L. Swartzentruber, Cleophas Steiner, and Frank Nice officiating.

**Hostetter, Earl V.**, son of Amos and Harriet (Bruce) Hostetter, was born near Strasburg, Pa., Aug. 12, 1893; died unexpectedly at the Lancaster (Pa.) General Hospital, April 19, 1962; aged 68 y. 8 m. 7 d. In Nov. 20, 1918, he was married to Anna Mary Neff, who survives. Also surviving is one brother (Ira, Strasburg). He was a member of the Mt.

Pleasant Church, where he was a trustee for many years. Funeral services were held at the Paradise Church, April 23, in charge of Harold Book and Marvin Eshleman.

**Kauffman, Alpha A.**, son of John and Martha (Zook) Kauffman, was born at Garden City, Mo., Dec. 2, 1887; died, after a long illness of Parkinson's disease, at Sheldon, Wis., April 14, 1962; aged 74 y. 4 m. 12 d. In June, 1915, he was married to Alma Elizabeth Nusbaum, who died Nov. 15, 1947. Surviving are 6 children (Chauncy, Lagrange, Ind.; Andrew and Mark, Sheldon, Wis.; Harold, Augusta, Wis.; Menno, New Paris, Ind.; and Esther—Mrs. Howard Greenawalt, Topeka, Ind.), 24 grandchildren, 4 great-grandchildren, and one sister (Fanny—Mrs. Lewis Morningstar, Goshen, Ind.). Two sons and one daughter preceded him in death. He was a member of the North Goshen, (Ind.) Church. Funeral services were held at the Sheldon (Wis.) Mennonite Church, April 16, in charge of Leroy Schrock and D. L. Martin, and at North Goshen, April 18, with Russell Krabill and Henry Weaver officiating; interment in Forest Grove Cemetery, Elkhart.

**Kuhns, Fannie**, daughter of John and Mary

## Forward MARCH

Christ does not call His "soldiers" to retreat. Neither does He call them to "hold the fort." There is only one direction for Christians—forward!

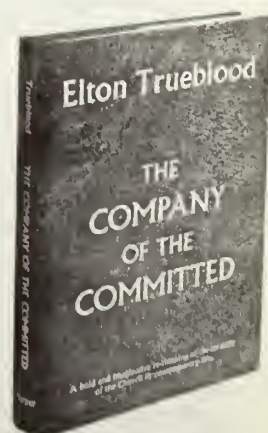
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(Christner) Miller, was born at Wilmont, Minn., May 6, 1898; died of a heart attack at Nappanee, Ind., March 24, 1962; aged 63 y. 10 m. 18 d. On Feb. 19, 1919, she was married to Menno M. Kuhns, who died Nov. 5, 1941. Surviving are 6 sons (Albert, Obed, John, Manas, Menno, and Willis), 6 daughters (Mrs. Albert Schrock, Martha, Mrs. Steve Yoder, Mrs. Edwin Yoder, Mrs. Marvin Stutzman, and Mrs. Ralph Stichter), 32 grandchildren, one sister (Mrs. Andrew Yoder, Goshen, Ind.), and 2 brothers (Oba, Amboy, Ind.; and John, Westville, Ind.). She was a member of the North Main Street Mennonite Church, where funeral services were held March 26, in charge of Homer F. North and Richard Yoder.

Lais, Heide Elizabeth, infant daughter of Eugene B. and Alma (Zook) Lais, Molalla, Oreg., was born Feb. 21, 1962; died April 20, 1962, following 4½-hour heart surgery. Immediately following surgery the physicians and family rejoiced that the operation was successful, but the shock seemed too much for the tender body, and in about 1½ hours life was gone. In addition to her parents, survivors include one brother (Eugene, Jr.), 2 sisters (Christiana Ruth and Debra Dianne), and the grandparents (Mr. and Mrs. Bert Lais, Molalla; and Mr. and Mrs. Kore Zook, Goshen, Ind.). Funeral services were held at the local funeral home, April 20, in charge of Chester Kauffman and Frank Horst.

Long, Charles Franklin, son of Raymond M. and Ethel (Stutzman) Long, was born at Nappanee, Ind., Feb. 26, 1928; died at Goshen, Ind., after a long illness with cancer, April 26, 1962; aged 34 y. 2 m. 26 d. Occupation: teacher. Surviving are his parents, one brother (William R., Middlebury), and his grandfather (Amasa Stutzman, Goshen). He was a member of the College Mennonite Church, where funeral services were held April 29, in charge of J. Robert Detweiler and John H. Mosemann.

Reeser, Harry W., son of Plank and Mary Ann (Wanner) Reeser, was born Aug. 31, 1874; died at the Tel-Hai Rest Home, after a long illness, April 22, 1962; aged 87 y. 7 m. 22 d. He was married on Nov. 6, 1901, to Lena Metzler, who survives. Also surviving are 5 daughters (Bertha—Mrs. Arthur Kolb, Morris, Pa.; Anna, at home; Nora—Mrs. Clarence Lefever, Paradise; Ruth—Mrs. John Longacre and Miriam—Mrs. Daniel Longacre, both of Spring City), 16 grandchildren, and 10 great-grandchildren. He was a member of the Old Road Church, where funeral services were held, in charge of Richard Buckwalter, Galen Hostetler, and Clair Eby.

Sell, David Lee, son of Harlan W. and Catherine (Shipe) Sell, Gaithersburg, Md., was born May 12, 1956; died by drowning April 26, 1962; aged 5 y. 11 m. 14 d. A stillborn sister preceded him in death. Surviving are his parents, one brother (Donald), and grandparents (Mr. and Mrs. Menno Sell and Mrs. Etta Shipe). Funeral services were held at the Goshen Mennonite Church, Laytonsville, Md., in charge of his uncle, Glen Sell, and his grandfather, Menno Sell.

Shantz, Emma, daughter of Isaac and Elizabeth (Shantz) Rosenberger, was born April 20, 1872; died at the home of her daughter, Mrs. Walter Leis, Wellesley, Ont., April 20, 1962; aged 90 years. On March 18, 1896, she was married to Norman Shantz, who preceded her in death Dec. 6, 1949. Surviving are 4 sons and 6 daughters (Elmer, Kitchener; Ervin and Leighton, New Hamburg; Delton, Elmira; Mary Ann—Mrs. Omar Cressman, New Dundee; Era—Mrs. Walter Nahrgang, Santa Ana, Calif.; Edith—Mrs. Melvin Cressman, St. Catharines, Ont.; Iona—Mrs. Joseph Leis, Kitchener; Reta—Mrs. Chris Brennehan, New Hamburg; and Erleen—Mrs. Walter Leis, Wellesley),

31 grandchildren, and 53 great-grandchildren. She was a member of the Blenheim Church, where funeral services were held April 24, in charge of Vernon Leis and Moses Bowman.

Stauffer, Malinda, daughter of Samuel S. and Magdalena (Brubacher) Snider, was born at Waterloo, Ont., Nov. 15, 1876; died at the Kitchener-Waterloo Hospital, May 4, 1962; aged 85 y. 5 m. 19 d. She was married to Bishop Norman Stauffer, who preceded her in death in 1927. Surviving are 3 brothers (Edwin, Alvin, and Herbert), 4 stepsons, and 4 stepdaughters. She was active in the church as teacher and WMSA worker. She was a member of the Erb Street Church, Waterloo, Ont., where funeral services were conducted by J. B. Martin.

Weber, Marie, daughter of Aaron and Magdalena Cressman, was born at Strasburg, Ont., April 30, 1884; died of a heart attack at Watrous, Sask., April 19, 1962; aged 77 y. 11 m. 20 d. On Feb. 16, 1910, she was married to Jeremiah B. Weber, who survives. Also surviving are one daughter (Lyla—Mrs. Gordon Topp, Plato, Sask.), one stepdaughter (Alice—

Mrs. Geo. Woods, Vancouver, B.C.), 3 grandchildren, 6 great-grandchildren, 2 sisters (Mrs. Mahlon Clemens, Kitchener, Ont.; and Mrs. Minerva Hunsburger, St. Catharines, Ont.), and 2 brothers (Wilfred and Clifford, Kitchener, Ont.). She was a member of the Sharon Church, Guernsey, Sask., where funeral services were held April 24, in charge of S. D. Shantz and Dan Schlachach.

Zimmerman, Lydia G., daughter of Jacob and Lydia (Good) Musser, was born near Lancaster, Pa., Jan. 17, 1897; died at the St. Joseph Hospital, Lancaster, April 28, 1962; aged 65 y. 3 m. 11 d. She was married to Allen Zimmerman, who survives. Also surviving are 2 sons (John and George, both of Narvon), 2 daughters (Ruth—Mrs. Ivan Martin, East Eari; and Verna—Mrs. Noah Shirk, Goodville), 12 grandchildren, 3 sisters (Mrs. Harry Martin, Mrs. Annie Hahn, and Mrs. Fannie Zimmerman), and 3 brothers (Joseph, Barton, and Jacob). She was a member of the Bowmansville Church, where services were held May 1, in charge of Howard Good and Benjamin Weaver; interment in Weaverland Cemetery.



## ITEMS AND COMMENTS

### BY THE EDITOR

The big magazines are in financial trouble too. The Curtis Company announces that the *Post, Ladies' Home Journal*, and *The American Home* will reduce the number of issues and the *Journal* and *American Home* will accept liquor ads, which had long been banned.

A floating hospital to provide medical care for the needy living in towns along a 300-mile stretch of river in the Amazon Valley has been launched by the Seventh-Day Adventist Church. The region which the hospital will serve has an infant mortality rate of about 50 per cent. Twenty per cent of the people between 16 and 60 are affected with tuberculosis.

Plans for the total mobilization of mass communications media to spread the Gospel throughout Latin and South America will be discussed at an evangelical Congress of Gospel Communications in Peru, Sept. 17-26. The Congress will concern itself with the effective use of literature, radio, and television in Latin countries. Speakers

include Clarence Jones, president of The Voice of the Andes, Clyde Taylor, executive secretary of the Evangelical Foreign Missions Association, and Harold B. Street, head of Evangelical Literature Overseas.

Funds to complete a Baptist church center now under construction in Warsaw, Poland, have been guaranteed by the Baptist World Alliance. The unfinished building has been opened for worship, but authorities in that communist-ruled country have said it will be closed if the building is not completed by Sept. 1.

The United States Department of Agriculture estimates that about 70 per cent of American men and about 30 per cent of American women smoke tobacco in one form or another.

Robert A. Cook, president of King's College, is the new president of the National Association of Evangelicals. Dr. Cook was formerly a Youth for Christ president.



# Gospel Herald



*The life in Christ is a life of prayer,  
for His was a life of prayer.*

TUESDAY, MAY 29, 1962  
VOLUME LV, NUMBER 22

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## Our Lord's Prayer Life and Ours

By Mary M. Good

Prayer is the greatest need of our time, and of our church. The deficit in mission funds, the fact that we are not increasing in numbers, indicates that we are failing in prayer. It is the most strenuous task—much more strenuous than preparing publicity materials and conducting conferences—but it must be done if the church is to fulfill her mission.

The example and teaching of our Lord is the place to begin.

### The First Record

Our Lord was praying at the time of His baptism, when the Holy Spirit came upon Him. The wilderness experience which followed immediately after was a time of strenuous prayer. Satan attacked Him in the area in which he believed he could win, by tempting Him to take an easier way than the way of the cross for His earthly mission. Satan knew that the cross would mean his own defeat. Our Lord prayed through to victory. After this suffering He was equipped for His ministry, with the goal of the cross before Him. He came to grips with Satan in this period of intense prayer, when He accepted the will of the Father for His life with no reservations.

We, too, will be victorious over Satan when, like our Lord, during those days in the wilderness, we let go of activities—the consciousness of schedules and appointments—and pray through to victory over the temptations that assail every one of us. It is not a matter that can be settled by committees. It must be done individually.

### Prayer During His Ministry

During His ministry we read again and again of Christ's going apart to pray. As in Mark 1:35: "And in the morning rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Mark 6:46b: "He departed into a mountain to pray." Luke 5:16: "And he withdrew himself into the wilderness, and prayed." When a crisis was facing Him, as when He appointed the twelve apostles, He spent the night in prayer. Luke 6:12.

### Teaching on Prayer

His teaching on prayer begins in Matt. 6:5-15. The first thing He taught about prayer (verse 5) was that prayer is not to be a means of making a show of our religion. And then, that great passage in verse 6, so majestic in its simplicity, where He, as an Emissary from the heavenly Father, extended the invitation: "When you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you" (RSV). It is incredible the way we respond to this invitation of our heavenly Father to come to Him in prayer. Can we say, "I have only fifteen minutes a day I can give you out of my busy schedule"? It is unthinkable.

In verse 7 again, He says what not to do. Not to "heap up empty phrases" (RSV). "Your Father knows what you need before you ask him" (verse 8). This speaks elo-



# The Lord's Prayer

The following ingenious poem is said to have been written by England's King James I, though by some it is ascribed to Bishop Andrews:

If any be distressed, and fain would gather  
Some comfort, let him haste unto  
Our Father;

For we of hope and help are quite bereaved  
Except Thou succour us  
Who art in heaven.

Thou showest mercy, therefore for the same  
We praise Thee, singing  
Hallowed be Thy name.

Of all our miseries cast up the sum;  
Show us Thy joys, and let  
Thy kingdom come.

We mortal are, and alter from our birth;  
Thou constant art,  
Thy will be done on earth.

Thou mad'st the earth, as well as planets seven,  
Thy name is blessed here  
As 'tis in heaven.

Nothing we have to use, our debts to pay,  
Except Thou give it us;  
Give us this day

Wherewith to clothe us, wherewith to be fed,  
For without Thee we want  
Our daily bread.

We want, but want no faults, for no day passes  
But we do sin—  
Forgive us our trespasses.

No man from sinning ever free did live,  
Forgive us, Lord, our sins,  
As we forgive.

If we repent our faults, Thou ne'er disdain'st  
us;  
We pardon them  
That trespass against us;

Forgive us that is past, a new path tread us,  
Direct us always in Thy faith,  
And lead us—

Us, Thine own people and Thy chosen nation—  
Into all truth, but  
Not into temptation.

Thou that of all good graces art the giver,  
Suffer us not to wander,  
But deliver

Us from the fierce assaults of world and devil,  
And flesh, so shalt Thou free us  
From all evil.

To these petitions let both church and laymen,  
With one consent of heart and voice, say  
Amen.

—Christian News Report.

quently of His reason for asking us to pray  
—He wants us in His presence.

## An Example of a Perfect Prayer

Now He gives an illustration. In our Lord's Prayer, *our* must include everyone in the world. *Father*, under the Fatherhood of God. We are a great family, with God, our Father in heaven, knowing each member individually and loving all equally. As He sees us, there are no different races. Our treatment of all, no matter where they are situated, is to be that of brothers and sisters.

*Hallowed be thy name.* God is supreme, holy, and reverence is due Him.

*Thy kingdom come.* This is probably the time of which Paul speaks in I Cor. 15:24-28.

*Thy will be done in earth, as it is in heaven.* II Pet. 3:13.

*Give us this day our daily bread.* *Us* and *our* here include the refugees in Hong Kong, Jordan, and Calcutta, the people in the slums of the cities, in overpopulated and illiterate areas—everywhere. What does this have to do with our surpluses? The food we waste? The unnecessaries: soft drinks, chewing gum, and other luxuries? Our illnesses due to overeating? The story the scales tell? Heaven pity a people who satisfy such desires and give less even than the allotted tithe in the Old Testament to spreading the Gospel and relieving suffering and hunger!

*And forgive us our debts, as we forgive our debtors.* This is the only phrase in the prayer to which our Lord returns to make special comment. We cannot pray this prayer if there is unlove in our hearts. It is hard, and the One who spent those forty days in prayer in the wilderness not long before He gave this teaching knows it is hard. It cannot be evaded, whether it is the line fence or just a personal dislike.

*And lead us not into temptation, but deliver us from evil.* He is ready to help us, and He is able. *For thine is the kingdom, and the power, and the glory, for ever.*

## The Place to Begin

Our Lord must have said much about forgiving one another. He was teaching His disciples about personal relations (Matt. 18:15-20) when Peter came to Him and asked how many times he must forgive his offending brother. The answer was, in effect, "Just as often as he offends you." He gave a parable (Matt. 18:23-35) in which He illustrated what He meant.

# Our Readers Say—

I should like to comment on a letter in the "Our Readers Say—" column appearing in the May 8 issue.

I refer to a letter written by Bro. Harold S. Bender from Goshen. In his reference to ethnic Mennonites and Mennonite culture and his excellent outline of the problem, he has done our brotherhood a real service. His points are clear and the language understandable. I feel strongly this type of presentation should be highlighted in some way.

I would hope there could be some way in which the heart of this letter could be dealt with a bit more extensively for greater emphasis on the points Bro. Bender lifts up. I believe his message is particularly appropriate at this time and his voice in our church is one that can certainly lend stability and helpful guidance during the rapid changes through which we are passing.—Urie A. Bender, Elkhart, Ind.

\* \* \*

I was glad for the article (March 20) by Shem Peachey. This is the best treatise that I have heard in years on this portion of God's Word. Bro. Peachey has done some real work to make it clear that God is making it plain how to conduct ourselves after we have the "want to" written upon the tables of our hearts. It only becomes a question and a problem when we become unwilling to follow the plain and simple instructions. The narrow way that leads to life is indeed too narrow to include our doubts, our fears, and our balking. What is more exasperating than a balky horse? But the way becomes plenty wide enough for a joyous trip after we surrender all.—Lorenzo Schlabach, Greenwood, Del.

\* \* \*

I was very glad to see the article on the National Association of Evangelicals (May 15). I have felt for a long time we should also look at this side of the denominational picture.—Paul W. Shank, Scottdale, Pa.

The offenses people commit against us are nothing as compared with our sins against God. We sin against Him every time we hold a grudge or think an unloving thought against anyone. In order that we may be forgiven, He demands that we forgive one another—and it must be *from the heart*. Verse 35.

## The New Commandment

John 13:34a brings this matter of forgiving to a focal point: "A new commandment I give unto you, That ye love one another; as I have loved you." It is easy to forgive those whom we love.

(Continued on page 502)

## GOSPEL HERALD

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## *Persuaded Mennonites*

It is often a matter of surprise in an editorial office when some particular published article brings many letters of response from our readers. Such an article was that by Roy S. Koch on "Are Mennonites an Ethnic People?" (Jan. 30). We have published many letters of reaction, of which the one in this issue should probably be a fitting conclusion. If you have not read H. S. Bender's letter in the May 8 issue (p. 436), please look it up, for we agree that this is an excellent summing up by an elder church statesman of the question of the ethical and cultural character of the Mennonite Church.

It must be admitted that as a church which comes out of a particular Reformation background, we do have a preponderance of surnames in our membership that have a Swiss-German origin. For several centuries we did not make much effort to win anyone but our own children to our church, and no doubt there have been those who have felt that people of other racial and national origins do not quite "belong." Recently we were told by one of these that her Sunday-school class was taken from her when it was discovered that she was a mission "convert." Years ago a man who joined our church at a mission, and afterward left the church, told us, "A person who wasn't raised a Mennonite can't be one." We felt he was not telling the truth, but somehow his life with us gave him that impression.

But it is also true that increasingly people without traditional Mennonite names are joining our church and doing effective service in our congregations, in our institutions, in our missions—in our entire church program. Some congregations, our subscription lists show, are made up primarily of people with "non-Mennonite" names. Bro. Bender reminds us that 5,000 persons have been brought in from "outside" in one generation.

Theoretically, at least, these first-generation Mennonites, who belong to us because they really chose our church for a church home, are fully accepted among us. It may be that by always discussing our cousin-relationships we make them feel like outsiders. And it may be that our failure to distinguish our culture and faith makes them feel that they never can quite belong. We need to heed Bro. Bender's counsel to "Christianize and Biblicize" our culture. In so far as our traditional culture is an aid in resisting the unchristian elements in the culture around us, it is an asset to us. In so

far as our culture keeps people from accepting the Christian faith and life which we preach, it needs to be judged. Our faith is always an asset; our culture may be either an asset or a liability.

What must be deplored is that so many of our own children have left the Mennonite Church, for one reason or another, and some of these are her most bitter critics. Every effort must be made to stop this great loss to the church, and to teach and exemplify our faith so effectively that we hold our own as well as gain many from unbelief or from mere nominal Christianity.

It is important that we become, not merely nominal Mennonites, whether from the "outside" or the "inside," but real converts to Christ and the way of life which He taught. "Persuaded" Mennonites is what we sometimes call those who join us from non-Mennonite homes. But we must all be persuaded, accepting in both mind and heart that Christ, not our traditional culture, can save us; and that our way of life must be derived from the Bible and not merely from our fathers. May we all be persuaded Mennonites, finding all barriers of language, birth, and race broken down by our common faith in Christ.

Our Lord would make of "outsider" and "insider" one true church, holding a common faith and giving a united testimony of faith and godliness in a wicked and perverse generation. May all ethnic classifications disappear from among us.—E.

## *Death Shall Die*

"There shall be no more death" (Rev. 21:4).

A funeral is a very common occasion. From times immemorial men and women have been bereaved of their loved ones, and have come to the last sad hour when they laid them away to sleep with their fathers. For centuries of Christian funerals relatives and friends have gathered to pay a tribute of respect to the departed. In any funeral only the combination of persons is different. All else is familiar: the news flashing over the wires, the funeral arrangements, the respectful hush of the funeral service, the words of tribute and comfort, the committal service at the grave. It is a universal experience. There is none, John Donne tells us, for whom the bell has not tolled.

Death appears to be a grim victor who can be neither evaded nor defeated. Even the Son of God, when He became man, gave up the ghost and was laid away in a rocky tomb. What word of comfort, then, can there be on any funeral occasion?

The humanist has a stoic answer: What others have borne, I can bear too. In our grief we have the company of a great multitude of mourners. We can shed our tears together and face with stern courage what so many others have endured. We can remember our departed with appreciation for what they have done. They achieve a kind of immortality in the memories of their friends. Their works do follow them and become a fitting monument. It is a wonderful thing that we can live on in the minds and hearts of those who loved us. But is this enough to rob death of its triumph?

Plato, the Greek philosopher, gave his answer. Man, he said, has both a mortal body and an immortal soul. The body is a beastly tyrant that holds spirit in thrall. It makes the man do what he knows is unworthy of an immortal spirit. It holds him within the limitations of time and place and bodily circumstance, such as sickness, grief, and pain.

Death, says Plato, frees the immortal spirit from the encumbering body. It is a glad deliverance. Now only does the man really live, when spirit is freed from every limitation. Death now is conquered, for the immortal soul does not die. And so the loss of the body, which returns to the earth from which it came, is a good riddance, and a funeral occasion should be a glad celebration of a happy event. We shed tears, only because in our poor mortality we can't quite believe our philosophy.

But there is also the Christian answer, which is far different from that of the humanist or the Greek philosopher. It is stated very clearly in the Bible. Hebrews says that Christ took upon Himself flesh and blood "that . . . he might destroy him that had the power of death, . . . and deliver them who through fear of death were all their lifetime subject to bondage" (2:14, 15). Paul said that Jesus Christ "hath abolished death, and hath brought life and immortality to light through the gospel" (11 Tim. 1:10). Jesus said, "I am he that liveth, and was dead; and, behold, I am alive for evermore . . . and have the keys of hell and of death" (Rev. 1:18). Jesus said of those who are resurrected, "Neither can they die any more" (Luke 20:36). And the triumphant word of the Revelator is, "There shall be no more death" (21:4).

This is not a theoretical answer, for it acquired validity in the resurrection of Christ. He died, but He rose again. Death could not hold Him, and never again will Death get his grim hands upon Him. Rom. 6:9. Paul, in 1 Cor. 15, that great principal locus of resurrection truth, tells us that in Christ



shall we all be made alive. We live in that era of tension between His resurrection, which is accomplished, and ours, which is promised. Death has not yet died, for it is the last enemy. Christ is the first fruits of the resurrection, afterward they that are Christ's at His coming. The promise finds its guarantee in what He has already done. He who rose triumphant over death is the guarantor of the promise that death shall die.

God through Christ has redeemed not only the spirit, but also the body. Salvation is for the whole man. God has not surrendered our bodies to His enemy and ours, but asserts His sovereignty over the whole creation. "O death, where is thy sting? O grave, where is thy victory" (I Cor. 15:55)?

And so we expect to see our loved ones again, in bodies made, by the glorious engineering of God's power, like unto Christ's body of glory. From this life the redeemed depart to be with Christ. In the day of His coming we which are alive, changed after the pattern of the resurrection, shall join the resurrected ones to meet the Lord in the air. And so shall we ever be with the Lord, redeemed in body and soul, the whole man serving the Lord who made us.

Death, then, is not to be finally triumphant. Death shall come to its end in the lake of fire.

"Death, thou shalt die" (Donne).—E.

## The Useless Salt

BY J. MERLE GOOD

The Master paused momentarily and let His eyes pass over the multitudes along the mountainside. They were eagerly awaiting His next words, some for criticism, some for curiosity, and some for heart-searching truth. He glanced at the beloved Twelve, sitting at His side with faces uplifted. Sadly He hesitated for a moment on the visage of Judas Iscariot, and then passed on. Then He stretched forth His hand and continued in some of the saddest words ever to be uttered:

"But if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

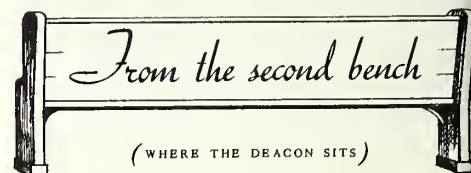
There it was! He had openly admitted to the multitudes and to His very disciples that there would be those who would claim the virtues of Christianity and yet would lose their zeal for His cause, would be good for nothing in His service, and would someday be cast out eternally.

There would be those who would seek compromise in place of principle; those whose once childlike implicit faith and trust would be replaced by a belligerent self-centeredness; those who would fail to realize that there may be as much love in

disagreement as in agreement; those whose love for money would excel their love for their Lord, and avarice would supersede spirituality; those who would channel their God-given talents toward the gods of this evil world; those who, being satiated by their own so-called accomplishments, would lose their concern for lost souls.

My friend, are you really and truly "worth your salt"? Have you fulfilled God's holy will for your life, or have you disappointed the loving Master?

Lititz, Pa.



## Hurry, Worry, Bury

In America things must GO. Everything is geared to outdo the other. The better and the faster a manufacturer can produce a thing, the cheaper he can sell it. That principle follows all through our American life, more or less. We seem keyed up to GO.

With hurry comes frustration, the result of the pressures of too many responsibilities and too high a goal. Many a man has died at too early an age because of too much responsibility and strain in his business. According to a recent account, more than one half of the hospital beds are occupied by people who have physical or mental ailments due to frustrations.

Personally, I find that I can do a great deal more if I do not become hurried *inside*, by keeping calm, by doing what I can, and then forgetting what I cannot do. Most anxiety comes from having a higher goal than we can achieve anyway, and this may gradually work on us until we are nervous wrecks. Look up, for God has daily guidance, and wisdom, and strength, and time too for each day's duties. Bury hurry and worry.

## Repeat Journey

BY J. PAUL SAUDER

I did not choose, I did not choose this path. His love chose me and called. I gave an ear. Then down into my waiting feet there flowed A tingling flood of blessed willingness To be obedient. As lonely bird Returns unto the flock, 'twas even so Within my heart. The loud assembly call Of leader of the flock, my lovely Christ, Called me unto His service; I obeyed. This service is not mine but only His. And so, my friends and loved ones, I must Once more across the briny deep.

Farewell.

## Our Mennonite Churches: Allensville



The Allensville congregation, in the Kishacoquillas Valley of Pennsylvania, was organized in 1863. The first meetinghouse was built in 1869. An addition was built in 1932, and the present brick structure was dedicated in 1949. The congregation has three daughter congregations: Rockville, Otelia, and Boyer. These congregations are in the Allegheny Conference. There are 343 members. Ministers are Raymond R. Peachey (bishop) and J. Elrose Hartzler.



# Those Nonresident Members

By Roy S. Koch

I have a problem. What shall I do about it? My church members live all the way from Ohio to Timbuktu. A recent check of my church record disclosed some of our 300 members living in eastern Ohio, Indiana, Pennsylvania, Minnesota, Florida, Ontario, and Alberta. These absent members attend other congregations, help in their services, and support their budgets.

The larger the congregation, the more pronounced is the problem. Check your membership! If you have a membership of 400 or more, chances are you have from 25 to 50 members who are nonresident. Unideal, to say the least. Pastors may attempt some semblance of a spiritual ministry by occasional pastoral letters or very infrequent visits, but at the best the relationship tends to become abstract and nebulous. In addition, the pastor where they do attend services does not feel free to treat them as members of his own flock. The upshot is that many of these members become orphan sheep. The problem is aggravated by increasing budgetary pressures and membership assessments from mission boards, church schools, General and district conferences.

Of course there are many legitimate reasons for nonresident members to be just that. Students at our colleges, VS-ers, I-W's, and Pax men would feel justly offended if we would exert pressure on them to transfer their membership. Mission workers, laboring in places where there is no local membership, have no place to transfer to.

But such justifiable circumstances are not true of nearly all our nonresident members. Members who are married and have a family, have bought a home and hold a regular job, have little justification to maintain membership in a congregation hundreds, or even thousands, of miles away.

Why do they do it? Some do so because they do not know how to change their membership; others are just careless. Some work at unorganized mission stations where there is no membership. Some may feel that the discipline in the home church is more to their liking than the church they attend. And some may do it because of emotional ties; they just can't bear to cut themselves off from the congregation where mother's folks always belonged, or where grandfather was once a bishop.

But what is the solution? Shall we have two, or even three, distinct membership lists? First, the resident, active members who support the church with their presence, prayers, and gifts. Second, resident but inactive members. Third, nonresident members. Shall the pastor send their church letters after them and instruct them to

place them elsewhere? Such an act would be considered very un-Mennonite and would surely evoke the sentiment, "They just want to get rid of me." The chairman of the finance or stewardship committee could solicit them for their contribution to the home church treasury whenever "assessment time" rolls around. A slightly more elegant approach is for the home pastor to develop a tacit understanding with the pastor of the church where they attend to put friendly pressures on them to "come and join us."

These thinly disguised hints and suggestions will avail with some nonresident members, but experience reveals that with most of them it will not.

May I suggest the following procedure as a realistic solution to this almost universal problem.

First, develop a less sacred interpretation of congregational membership. Ministers should begin this movement by loosening some of those emotional apron strings and forget their own jealousy about inflated church rolls. Encourage a greater sense of mobility and more freedom to transfer membership not once, but twice, and even oftener, if occasion require. Church membership should be so practical that the members can put their letters with a different congregation, then throw themselves into its program of activities as insiders right from the beginning of their attendance there.

Second, mission congregations should establish some kind of local membership just as soon as possible. There is a psychological and spiritual advantage to be able to invite people to "join us" in a meaningful way by offering them membership, not only attendance status.

Third, when members move into another community, they should take their membership *along*. Have it in their pockets when they leave. As soon as they are married and settle down, or get a permanent job, or buy a property, they should transfer that membership. Wherever possible, husband and wife should be members of the same congregation.

Fourth, if members move away and establish themselves rather permanently and do not call for their letters within six months, the pastor should send the letter to them and send a courtesy letter to the Mennonite pastor whose congregation they attend, so that he can invite them to place their membership with his congregation.

Finally, if members move into a non-Mennonite community, they should attempt at once to establish a new Mennonite fellowship and transfer to it. Failing

that, some Mennonites have transferred to a spiritual church of another denomination, realizing that a hot coal detached from the heat of its fellows soon cools off. In the event that their occupation takes them into a Mennonite community again, they can transfer once more to the Mennonite Church.

The spiritual health of many Mennonites will improve markedly if they take a realistic attitude toward their church membership and place their letters where they attend services.

West Liberty, Ohio.

*From My Bible Collection*

## The Jefferson Bible

By GERALD STUDER

Thomas Jefferson is everywhere known for his relation to democracy, his authorship of the Declaration of Independence, and the fact that he was president of the United States; but comparatively few, it seems, know anything about what is called the "Jefferson Bible." Actually it does not deserve to be called a Bible, since it only contains selections from the four Gospels. Jefferson's original purpose was to extract from the four accounts of Christ's life and doctrines only such teachings as would be of value to the Indians and would be "unembarrassed with matters of fact or faith beyond the level of their comprehensions," as he himself once put it.

The so-called Jefferson Bible, more accurately "The Life and Morals of Jesus of Nazareth," is now the property of the United States National Museum at Washington, D.C., having been obtained by purchase in 1895. (This Bible is the second one Jefferson extracted from the Gospels, the former one being only in English. It was also this first cutting of the Gospels that was intended for the Indians.) Considerable interest was expressed in the "Bible" after it came into the Museum's possession and in 1904 an edition of 9,000 copies was printed at the direction of the first session of the 57th Congress, 3,000 for the Senate, and 6,000 for the House. It is a copy of this edition that I have in my collection. It is a beautifully executed and exact photographic reproduction of the original, even to the binding in red leather with gold tooling, and it contains an introduction written by Cyrus Adler, Curator of the U.S. National Museum.

The volume ordered reproduced by Congress was one which Jefferson made for his own use only and it consisted of the same selections cut from copies of a Greek, Latin, French, and English New Testament, these then pasted in parallel columns on facing

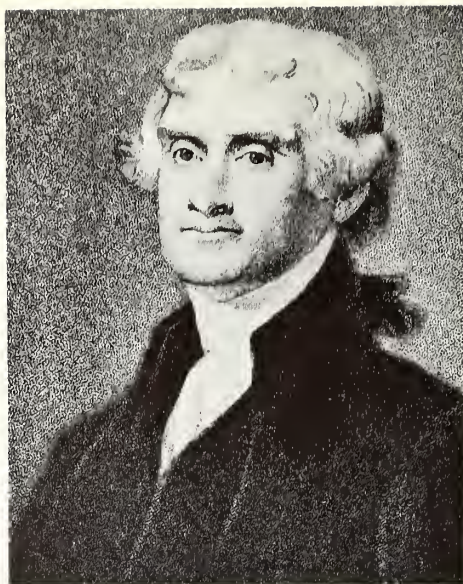


pages in a handsomely bound notebook of blank pages. This meant, of course, the mutilation of two copies of a New Testament in each of these languages. The English only of this "Bible" was privately printed in St. Louis and New York in 1902.

The religious controversies of his day were quite bitter and Jefferson was often branded as an "infidel." He was reticent about his own religious convictions, feeling that they were a matter of his own private concern only, and he treated other men's beliefs with the same respect that he desired for his own. Although his theological beliefs were often bitterly attacked, his own personal purity and uprightness of life were never called into question. Indeed, so privately did Jefferson keep his religious convictions to himself that his "Bible" was not known to his own grandchildren until after his death. Then they learned from a letter addressed to a friend that he was in the habit of reading nightly from his "Bible" before going to bed.

Jefferson believed that the Gospels contained much extraneous matter and that by careful pruning there could be selected out those saying which were absolutely the words of Jesus Himself. He was a close friend to a number of Christians of the more traditional, or shall we say, evangelical, sort. One of these was Charles Thomson, whose translation of the Bible we have already discussed. In a letter to Thomson, Jefferson wrote: "I, too, have made a wee little book from the same materials, which I call the Philosophy of Jesus; it is a paradigm of his doctrines, made by cutting the texts out of the book and arranging them on the pages of a blank book, in a certain order of time or subject. A more beautiful or precious morsel of ethics I have never seen; it is a document in proof that I am a real Christian, that is to say, a disciple of the doctrines of Jesus." Few evangelical Christians then or now would agree with Jefferson that the product of his cuttings proves him to have been a "real Christian." Jefferson wrote to John Adams and declared that the selection of what was truly Christ's teaching from what was not was "as easily distinguished as diamonds in a dung-hill."

Jefferson wrote to a friend in 1816 explaining how he had made his earlier 46-page collection of extractions. After telling the friend that he was very cautious about not having the collection of extractions get out in connection with his name, being unwilling to draw on himself "a swarm of insects, whose buzz is more disquieting than their bite," he wrote: "I made, for my own satisfaction, an extract from the Evangelists of the text of his morals, selecting those only whose style and spirit proved them genuine, and his [i.e., Christ's] own. . . . It was too hastily done, however, being the work of one or two evenings only, while I



lived in Washington, overwhelmed with other business, and it is my intention to go over it again at more leisure." The original copy of this second effort now in the U.S. National Museum is a volume of 83 pages of text including a table of the texts, a title page, and marginal notes in Jefferson's own handwriting.

Jefferson was, in today's terminology, a Unitarian, or perhaps, a moralist. He believed that all religions were essentially alike, and he was skeptical so far as theology was concerned. He limited his reading on religion to moral aspects theologically based only on a belief that the essential morality had back of it an eternally unchanging basis. His religion was largely a matter of ethics, and he formulated a stern code of personal conduct and self-discipline. He abstained from the use of tobacco, never played cards or gambled, and did not allow himself to become embroiled in personal quarrels. His "Bible," however, is a monument of the cut-and-paste moralism still quite prevalent among Americans.

## A Good Mennonite

BY BAILEY R. FRANK

It sometimes seems that one of the important qualifications of a good Mennonite is to be constantly dissatisfied with his denomination; that is, to have what I might call denominational humility.

To offset this I believe God often gives us signs that make us glad we are Mennonites. Last night I attended a meeting in my church at which the attendance was small, partly because of a tent across the road at which a more emotional service was taking place. But as I left our meeting, there came to my ears from the tent unmistakable cries of a child who was thoroughly

frightened. Any parent learns to distinguish the different kinds of a child's cry, and there was no doubt here that the crying I heard was from a very young child in deep distress.

Yes, I am glad I am often dissatisfied with the human limitations in our church, and I am also glad when God sends me a sign to make me thankful I am a Mennonite.

Bethel, Vt.

## The New Testament with Pictures

Publication of *The New Testament with Pictures*, a new paperback edition in the King James Version, has been announced by the American Bible Society. A similar edition in Spanish has been published simultaneously. The Testament was produced by rotogravure, has 259 pages, 8½" x 11", and contains 566 photographs, nine maps, and six diagrams to illustrate and clarify various passages. The cover of modern design is laminated for durability and printed in six colors. The new edition will sell for one dollar.

Research and planning for the project began in 1950. Dr. Gilbert Darlington, a consultant to the society, feared that war or accident might destroy certain records of Biblical times and undertook to gather the pictures. These include a record of inscriptions, statues, temples, and cities of Biblical times. The Corinth Canal, started by Nero with Jewish slaves, the pavement where Christ stood before Pilate, excavations of the palace of Herod Agrippa at Jericho, the mounds of Lystra and Derbe—all places and things Jesus and His disciples and Paul saw—are shown.

Ministers, seminary students, and other Biblical scholars are expected to find the new edition of value because of its special sources and reference materials. Travelers, too, may find that it provides an excellent guide to points of Biblical interest. The pictures will make Christ's world live for children.

As part of the project, the society has been issuing separate books of the New Testament with pictures since 1951. These illustrated portions have been published in English, Portuguese, Japanese, Spanish, Korean, Modern Greek, and Arabic. Affiliated Bible societies have printed portions with the same illustrations in Chinese (Kuoyu) Dutch, French, German, Indonesian, and Portuguese.

—American Bible Society.

The Spirit of God takes away the parasitic attitude toward life—receiving, and not giving.—Roy S. Koch.





# OUR SCHOOLS

## Eating the Seed Corn

BY TILMAN R. SMITH

An interesting phenomenon is developing within Mennonite higher education. The attendance at our colleges is increasing appreciably; the colleges are strengthening their programs and improving their facilities; each college has an ambitious expansion program. There is a fine record of highest accreditation by regional agencies for the colleges as a whole and for departments, such as teacher education, schools of nursing, and the seminaries. The record of our graduates in the work of the church, in graduate schools, and in positions of influence in business, industry, and education, has been good. However, in spite of larger enrollments in our three colleges—Goshen, Eastern Mennonite College, and Hesston—we are each year serving a smaller percentage of the Mennonite young people who are in college.

A study made by the Mennonite Higher Education Council in 1956 showed that 25 per cent of our Mennonite young people in college were attending non-Mennonite colleges and that 75 per cent of them could have gotten in our own colleges the same courses they were taking. A recent study by the Student Services Committee of General Conference, although not completely finalized, indicates that six years later the figure has jumped to 35 per cent.

What does this percentage increase trend mean for the future? This may depend on how we answer the following question: Why do Mennonites attend college today? Are the reasons somewhat as follows? (1) Our earning capacity is increased. (2) You can get a more sophisticated job. (3) It is the popular thing to do currently. (4) White-collar (technical) jobs will increase but blue-collar (manual labor) jobs will not. (5) We want to get ahead culturally. (6) Family prestige is at stake. Any of these six reasons might hold up from a material standpoint, but in the spiritual realm not a single one of them would meet the test of Christ's standards.

Is it possible that since higher education is becoming very popular among Mennonites, it will make less and less difference to parents and to college-bound youth what kind of colleges they attend?

Unless the primary motivation for attending college is that of better preparing for the kingdom work of Christ, regardless of the vocation or the area, we are wasting our time, talent, and substance in operating Mennonite colleges.

If it isn't too important to parents that their children attend our own institutions of higher education, it will be even less important to our youth. Our past history has shown that our colleges are a very significant factor in promoting the work of the church. The whole church body must promote the full church program of discipleship, evangelism, literature, and Christian education. If we try to promote the first three areas and are not too much interested in Christian education, we may be eating the seed corn.—*This Month at Hesston College.*

## Hesston College

### Scholarship Awards

Four persons have been selected to receive Menno Simons Scholarships for the 1962-63 school year at Hesston College. The scholarships are the highest scholarship honor given to Hesston students. Students who receive this scholarship at Hesston are eligible to receive the financial stipend for the second year at Hesston and for the third and fourth years at Goshen College, assuming that the scholastic requirements are met. Each scholarship is worth a total of \$400 to \$900 for the four years of study based on an estimate of the individual's need.

Named as Menno Simons scholars are: Susanne King, Goshen, Ind.; John D. Bender, Oxford, Iowa; Steve E. Egli, Manson, Iowa; and Farrel Zehr, Hesston, Kans.

Susanne King is an honor student at Bethany Christian High School and a National Merit Scholarship finalist. Steve Egli is an honor student in Manson high school and also a National Merit Scholarship finalist. John D. Bender is valedictorian of the 1962 graduating class at Iowa Mennonite School. Farrel Zehr is an honor student at Hesston Academy and recently was announced as the winner of first place in a Spanish contest covering all the high schools of Kansas. He is now a candidate for national honors.

Ten persons were considered for the awards, each having a sufficiently high score to have been selected had the competition not been so keen. This group represents by far the highest scholastic attainment of any group previously considered for scholarships. All the persons who have been given scholarships have already been admitted to the freshman class.

Other freshman students already admitted who have received Freshman Scholarships for high rank in their respective high-school classes are: C. Richard Friesen, Goshen, Ind.; Nyle Kauffman, Iowa City, Iowa; Janis Lichti, Shickley, Nebr.; Verlin Miller, New Paris, Ind.; Janet Oyer, Fisher, Ill.; Faith Troyer, Delavan, Ill.; Leta Kay Schrock, Garden City, Mo.; and Denton Wise, Archbold, Ohio.

# Prayer Requests

(Requests for this column must be signed)

Pray for the conference-wide MYF cabinets as they plan their strategy for this coming year.

Pray that our brotherhood would have a vision that would include all the youth of our communities as well as reaching those of our own congregations. Real commitment, prayer, and thinking will need to be given to this, both as to what this means and how to intercede correctly for this concern.

Pray for a young father in the Scottdale community who recently renewed his relationship with Christ but is continuing to struggle with the problem of alcohol. Pray that he may have complete victory in his new life.

Pray for another man in the Scottdale community who recently gave himself to God and became victorious over drink but who is estranged from his wife and daughter. Pray that they may realize that God has worked a miracle in his life and that they will return to be together as a family. Pray that God will grant continued patience to this brother and strength for whatever may come.

## The Old and the New

BY O. P. LAL

In this era of change we are surrounded by political, social, and religious changes. People rally against colonialism. A long subjugated countries are being set free. Many new nations have come into existence and are becoming members of United Nations. Old things are passing away. This is also true with the church. The church, itself a new creation upon this world, yet requires changes. When the church was enlarging the place of her tent and stretching forth curtains of her habitation in the early centuries, she was influenced by religions of that time, especially Judaism.

No church is perfect from its date of birth, but perfection is a thing for which to strive. In India many national Christians were rightly or wrongly influenced by political movement for freedom from foreign rule. The mission and general mission board both agreed to work under a new constitution making the church the sole governing body. It was a new arrangement and a change for both church and mission.

The Mennonite Church in India has seen and experienced changes in pastoral arrangements. In the early period, missionaries served as pastors. Later on, Indians

(Continued on page 502)



## The Ohio Mission Board Moves Ahead

By Roy S. Koch

Every Sunday from 700 to 1,000 people gather in the 12 mission stations under the Ohio mission board to hear the Word of God. On Sunday, April 15, a husband and wife, formerly Roman Catholics, were baptized at the new Berean Mennonite mission church in Youngstown, Ohio, while their children looked on and fervent "Amens" came from the racially integrated audience. A Hebrew Christian lady, who lost her husband in the Buchenwald concentration camp in Germany, gave a ringing testimony of her new-found faith in Christ at the first session of the mission board meeting. She was baptized in the Cincinnati mission on April 8.

The forty-third annual meeting of the Ohio Mennonite Mission Board opened at the North Lima Mennonite Church on April 13, 1962. The March lion gave his tail one last derisive switch and sent gales of snow mixed with rain into the middle of April making unpleasant traveling for the delegates.

Promptly at 7:20 p.m. the Stoner Heights mixed quartet took their places, unannounced, and sang, "So Let Our Lives and Lips Express." They were the first of several groups that supplied pre-service music. Under the able leadership of Paul Showalter, the mission conference chorister, the sopranos, altos, tenors, and basses opened the board meeting proper by harmonizing their voices in the dynamic hymn, "The Lord Is King." Victor Stoltzfus, pastor at North Lima, then welcomed the delegates warmly and instructed them on eating and sleeping procedures.

John Drescher, board president, introduced the theme of the conference and called on Missionary Carl Beck to give the opening address, "Called to Communicate." Bro. Beck illustrated the difficulty of communicating properly by relating the story of the Baptist minister who failed to secure a much-needed light above the pulpit because he called it a chandelier. After the official board turned it down, the deacon apologetically explained to the pastor their three reasons for doing so: first, they can't spell the word; second, they haven't anyone who can play it; and third, what they really need is more light. With numerous, pertinent illustrations from Japanese and American life and from church history he pointed out that everyone is called to this special ministry of communication, that it

is not the prerogative of the learned, and that it must be by walk as well as by work.

Bro. Beck's *explanation* of missions was then followed by a *demonstration* of missions as two recent converts gave brief testimonies of their faith and joy in Christ. Ronald Miller, high-school class valedictorian in 1961, from Wayside Chapel, told of finding Christ last summer. "Life really began when I accepted Christ," he said. Maria Oppenheimer, the Jewish who lost her husband in Buchenwald, told of her spiritual pilgrimage from a whiskey-drinking unbeliever to a saint of God. "I have never been so happy in all my life," she said.

### "The Christian Calling"

Virgil Vogt, guest minister at the conference, gave his first message on "The Christian Calling." In it he very effectively demolished the erroneous idea that some Christians are exempt from Christian service. "Never in the New Testament is anyone called to secular work," he said. "Christians may indeed continue in their jobs," he explained, "but they are now called to do Christian work."

In further addresses he developed "Implications for Leadership," "Implications for Baptism," and "God's Call and Our Work." "In finding workers for local congregations," he said, "don't ask, 'Who is available?' because all are available. It is only a matter of finding who is best qualified. Baptism implies a willingness and an ability to participate," he said. He appealed to his hearers to recover the dimension of action, not only of hearing, in our congregations.

The board president's message to the delegates in the business session pointed out some grave concerns and also some encouraging signs. Bro. Drescher said, "One quarter of all the people who ever lived are alive now. The devil wants us to bemoan our ineffectiveness and make us feel that God is defeated." On the encouraging side he quoted Latourette who said, "In spite of communism and secularism, Christianity, Protestantism especially, is more meaningful now than ever before." Hopeful signs in the Ohio constituency, he pointed out, were two new churches, increased attendance at all the stations, more self-support, and the emergence of additional workers.

Two visitors in the business session were



Old and new executive committee of the Ohio mission board. Seated (left to right): Rollin Krabill, sec.; John Drescher, retiring pres.; Menno Troyer, field worker; Eric Sauder, retiring treas. Standing (left to right): Paul Yoder, new vice-pres.; Loren King, new pres.; Harvey Schmucker, new treas.

Nelson Kauffman and Robert Hartzler. Bro. Kauffman led in the devotions, quoting from memory John 4:1-30. Then he interpreted the new working relationship between the general board and the district boards. "The general board is turning back to the district boards many projects it took over from them earlier," he explained. "The Home Missions office operates only such projects in local board areas as are too specialized for the local boards. We are working to vitalize every conference and congregation to work at mission themselves."

Robert Hartzler, administrator of the new Oaklawn Psychiatric Center, Elkhart, Ind., reported on financial developments and the manner of the new center's operation. "Many calls are already coming in for treatment," he said, "but the center won't be ready to operate until spring." Approximately \$175,000 will be needed from our Mennonite churches this year and next.

### Officers Report

Secretary Rollin Krabill reported that the dire financial situation of the board in the middle of the year was completely rectified by most generous offerings in the last few months. A trace of their earlier anxiety still seemed to linger with the executive members. "We thought you were holding out on us," said Bro. Drescher.

Field Secretary Menno Troyer opened his report by saying, "I am happy to report that I am working with a going concern." He pointed out a most encouraging increase in total attendance and remarked particularly about some outstanding conversions within the past year.

The total missions and relief giving from the Ohio constituency, reported Treasurer Eric Sauder, was \$301,481.54 or about \$28.00 per member. With misty eyes, he said, "I am much encouraged how our



churches stand back of our program. The mission board outposts have done more for me than I have ever done for them. When business pressures were heavy and discouragements weighed upon me, a visit to one of our stations always restored my confidence and faith."

A touch on the lighter side occurred when someone moved that the "apport of our treasurer be reproved." But he quickly corrected it to move, "that the report of our treasurer be approved."

Significant recommendations, besides the appointment of workers, were the decision to open a new work somewhere in the expanding urban areas in northern Ohio and the authorization given the executive committee to develop a new work in the University Circle area of Cleveland to include students, I-W men, other Mennonites living in the community and the community itself.

Major changes of personnel on the executive committee were occasioned by the resignation of Erie Sauder as treasurer because of the pressure of other duties and the resignation of John Drescher as president to take up the duties of editing the *OSPEL HERALD*. Loren King is the new resident, Paul R. Yoder of Medway is the new vice-president, and Harvey Schmucker, Toledo, is the new treasurer. Motions of appreciation were passed unanimously for the dedicated services of both the resident and the treasurer.

Main sessions of the board meeting were held in the commodious facilities of the North Lima high school where the Ohio MSA held its meeting on Saturday morning and afternoon. Inspiring extras were sandwiched between or after board sessions. Elson Kauffman gave a filmstrip presenting the work of the general board, and Collin Krabill gave a similar presentation of the Ohio board's work.

#### Testimonies

Ohio missionaries on furlough presented devotions in the evening sessions. Carl Beck served on Friday, with Maynard Mohrer and David Hostetler following on Saturday and Sunday evenings. Further ten-minute testimonies from mission church members were given by Miriam Smith from

Pine Grove, Patty Akers from St. John's Chapel, Marcia Rice from Fairpoint, Robert Channell from Hillside Chapel, and Richard Bartholomew from Youngstown. Some quotes from these testimonies are:

"When I was converted at the age of 23, it was determined right then and there that I should serve the Lord."

"The church means everything to me."

"After we are born again we want to grow in grace."

"There is purpose in life when Christ is in our hearts."

Interesting side lights were the fine meals served by the sisters in the surrounding churches, the animated conversations of long-separated friends, the plethora of preachers in the churches and mission points on Sunday morning, the presence of many Negro Mennonites, mission displays, and, last but not least, the large numbers of children imbibing the atmosphere of a great church meeting.

The mission sermon on Sunday afternoon was preached by Don Augsburg, an earlier secretary of the Ohio board. His message revolved around the two poles of *information* and *motivation*. With incisive logic and heart-challenging emotion he faced his listeners with compelling facts of our modern world, pointing up the missionary challenge in the areas of population explosion, political revolution, social revolution, hunger, the resurgence of world religions, communistic expansion, and secularism. In the light of the closing doors on every hand, he challenged the conference to evangelize the international students who are in our midst and constitute today the greatest missionary opportunity perhaps of all time. "Jesus is not only the answer to our needs; He is the solution to all our problems," he said. "The church's task is to *evangelize, baptize, and mobilize*."

Always a high point in a missionary conference is the service of consecration for the new and returning workers. This service was in charge of the field worker, Menno Troyer, who has served on the executive committee with deep interest and concern for more than 20 years.

"Our great need is workers who are consecrated to the Lord," he said. Then, field by field, he called the workers to the plat-

form. From every part of that large auditorium they came until they numbered 25. Bishop Troyer led in the prayer of consecration. Reverently the chorister led the entire conference in the hymn, "Nearer, Still Nearer."

This prayer is always the deep heart-longing of every mission worker who seeks to make Christ appealing to those who do not know Him. May this be the prayer of every minister and every lay member in the church of Jesus Christ.

## Joys That Last

BY MARY H. RUTT

At this time of the year memory carries me back 40 years to the time when my husband and I left our home in Elizabethtown, Pa., to spend about two and a half years in Bible study. This was a privilege for which Jacob always was and I shall be thankful. The Word of God is indeed more precious than gold and in keeping His commandments there is great reward.

On Feb. 2, 1925, my husband and I sailed for the Argentine by appointment of the Mennonite Board of Missions and Charities. After language study we moved to the town of Rivadavia, called "America," where Jacob was pastor 15 years. He opened the mission in this section and established the church. There were many problems in this, but the joy of being laborers with God far surpassed the trials.

During this ministry many were added to the church, although the number on the church roll was never large because many people began to leave this once rich section owing to crop failures. There are many former members from this church in different parts of the Argentine. The majority went farther west or farther east to establish businesses or find employment. To my knowledge the big majority remained faithful. In La Plata, where a new station was opened, there are several members from this town.

There were many rewarding experiences during these years. A colporteur had gone through the district selling many Bibles; but with no one to teach the people, the Bibles were put in the bottoms of trunks. After visiting in some of these homes it was a joy to see the Bibles taken out of their hiding places.

One evening in our midweek prayer meeting a woman became deeply concerned about her spiritual condition. After explaining to her God's plan for saving the lost we read the new birth chapter together. She said she had read this before in a little book she bought from a man who went around selling books, but it seemed so impossible that she was sure it must be a fable.

(Continued on page 499)



Ohio mission board workers and Menno Troyer, field worker (far left), joined in the consecration service at the North Lima, Ohio, High School.





We are sorry that the usual mission news from Elkhart did not reach us in time for this issue.

## Relief Service

### MCC Food and Clothing Discussed

Akron, Pa.—Clothing distribution, Christmas bundles, and meat canning were three of the major items discussed at the annual MCC Material Aid Advisory Committee meeting in Chicago on May 9.

It was felt that the MCC's clothing program should be thoroughly studied to see whether the goods are still meeting the need now that the relief program has shifted to Asia and Africa. Reports from overseas units state that western-style clothing is not acceptable in many of the countries. It was suggested that North American sewing groups might begin sewing oriental-style clothing or that yard goods be sent to or purchased in the designated country, where it would then be made into suitable clothing. The MCC relief department will study this matter during the coming year and report to the 1963 annual meeting.

### Christmas Bundles

During the past year the Christmas bundle program was re-evaluated. The people at home and abroad who were questioned about this project were almost unanimous in their desire to keep the project as it now is. There will, however, be a stronger emphasis on the child-to-child type of giving. Suggestions for a special Christmas bundle dedication service in church or Sunday school will be included in the descriptive literature next year.

The great value of high-quality canned meat in our overseas feeding projects was emphasized during the discussion on the MCC meat-canning program. There was a question, however, whether meat could not be purchased from commercial canners for less money than it takes to can meat in church-canning projects. The personal involvement of the people doing the canning was stressed as one of the strong points of the present arrangement. The concern was also expressed that commercially canned meat might be of lower quality than the locally canned meat.

The 1962 material aid budget calls for \$70,500 in cash and large quantities of clothing, bedding, Christmas and layette bundles, soap, meat, and other food items. In addition to this, MCC plans to send 4½ million pounds of government surplus foods to Vietnam, Korea, and Jordan.

Most of MCC's constituent groups were represented at the meeting. Ira J. Buckwalter of the Lancaster Mennonite Conference and Esko Loewen of the General Conference Mennonite Church were re-elected chairman and vice-chairman, respectively. John Hostetler serves as material aid director at the Akron MCC office.

## Voluntary Services

### Some Volunteers are Needed

Akron, Pa.—Arrangements for MCC's 1962 Summer Service program are now in the final stages. Response to the program in general has been good. However, there

## Dutch Mennonites Discuss Christian Unity

Akron, Pa.—The Fellowship for Brotherhood Work among the Dutch Mennonite congregations sponsored a conference at Schoorl, one of the Brotherhood houses, on April 28 and 29. About 65 persons gathered to consider the topic, "The Church on the Way."

The first address on the topic, "With New Delhi in the Wake . . ." was given by R. W. Kijlstra, who was in New Delhi for the third assembly of the World Council of Churches as a technical adviser for Inter-Church Aid and Service to Refugees. After listing some objections on the part of Dutch Mennonites to the ecumenical movement, he also spoke about ways in which unity can be realized. The Dutch Mennonites belong to WCC.

With an eye toward the coming Mennonite World Conference at Kitchener, he said that it could be a negative factor with regard to Christian unity if it should seek to form a "Mennonite bloc" that worked apart from other Christians. It could, however, be a positive factor if we learned to know each other and began to realize that we have Christian brotherhood with people from many countries, races, and cultures.

### Discussion on Unity

Six discussion groups were formed after the address by Kijlstra. They considered two questions: (1) Do you believe that the proposed objections to the ecumenical movement are real in our brotherhood, namely, (a) "Our concept is still the best"; (b) The emphasis on the faith of the heart; (c) The autonomy of the congregations? and (2) Can we justify a separate existence as Mennonites if, for example, the Reformed Church would accept the baptism of believers as of equal worth alongside the baptism of infants? Reports from the groups were shared with the whole conference. Dr. J. Braam, a physician from Hoorn, led a devotional service to close the day.

On Sunday morning Dr. H. B. Kossen preached on the theme of the conference, stressing particularly the need for common goals in Christian fellowship so that the church is on the way in the right direction. After coffee M. Hoogveen, social worker for International Mennonite Relief, reported on her work among the "returnees" from Paraguay to Germany and the serious need for both physical and spiritual support of these brethren.

are still some major openings for service with the summer units at Atlanta, Ga., and Nashville, Tenn.

Especially needed are young people with interest in children's work, education, social work, camping, and recreation leadership. Seven or eight more volunteers, especially men, with such interests could be placed in the Atlanta and Nashville projects.

Interested persons are urged to write immediately to Summer Service, Mennonite Central Committee, Akron, Pa.

### Keeney Speaks

William Keeney, Mennonite Central Committee representative in the Netherlands, spoke on the topic, ". . . and with Kitchener Before the Bow." After surveying briefly the scope of the Mennonite world brotherhood and history of the Mennonite World Conferences, he spoke of American Mennonite expectations from Kitchener. He did so with reference to the recovery of the Anabaptist vision, the growth toward unity within the Mennonite brotherhood, our relationship to the ecumenical movement, and the needs of the world outside the church for both missions and service.

In discussion that followed Keeney's address, attention was given to the Dutch Mennonite expectations from the conference at Kitchener and the need to prepare in advance to make the most of the experience. Stress was laid upon the fact that those going on the charter planes were not going only for personal enjoyment, but had responsibilities as delegates of their congregations and the brotherhood as a whole.

It was suggested that they should be ready to interpret the *Vormingswerk*, which is an attempt to train people for renewal of church life, the necessity of "Belief on Monday," which emphasizes the role of the laity, the need to be free of legalism, and the imperative of unity which the Bible demands among Christians out of which comes the need to seek together in study of the Bible with others in order to discover the real truth.

It was suggested that they should study Colossians so that they could contribute their own insights during the Bible study at the conference. The delegates manifested their seriousness in accepting this obligation and looked to the Fellowship for Brotherhood Work to give further guidance and help in preparing them for the assignment. In addition to the study of Colossians, prayer was suggested for those going and also for those who will remain at home.

Dr. H. B. Kossen, minister at Zeist, was chairman of the conference.



## JOYS THAT LAST

(Continued from page 497)

She threw the book into the closet and said to her family, "Another deception, and I need my money so much for other things." She showed us the little book and learned that it was a New Testament. She said, "Then it was no deception after all." She accepted the Lord as her personal Saviour and remained faithful until the Lord called her to be with Him in glory.

### "How Shall They Hear Without a Preacher?"

A man came to our door on a day we had set aside for prayer. The high walls around the house were no hindrance to him—he had learned to walk right over the top. His appearance proved he was accustomed to a hard life. He was somewhat under the influence of drink, but he asked to see the pastor. He spoke with Jacob for a little while and then asked him to come to his home. Later Jacob went, and while Christ Jesus our Lord was being presented, this man was intensely interested. A few days later he came to ask whether the whole family would be allowed to come to our services. He was later baptized and the entire family became interested.

### "Faith Cometh by Hearing"

There was one woman who was too prejudiced to come to the mission although sin was making her miserable. Her burden was getting too heavy for her to bear. She tried to get relief in other ways, but the burden continued to grow heavier. At the same time the church was praying for souls to accept the Lord Jesus as their Saviour.

One Sunday morning the woman seemed to hear a voice saying to her, "Go to the mission," but she was too prejudiced to come. Another week of misery passed. The next Sunday she heard the same voice say to her, "Go to the mission; they'll tell you what to do." This time she decided to go and see what they would tell her to do.

She came and heard from the Word of God that the Lord Jesus forgives sins. She told us afterward that she went home following that service and knelt beside her bed, confessing all known sins to the Lord Jesus. The burden rolled away; she knew a definite change had come over her. She was a new creation in Christ Jesus. The Bible became her constant companion. She was always ready to give out literature—she was never ashamed to speak to anyone of the Lord who had done so much for her. She remained faithful until the Lord took her home.

### "Hearing [Comes] by the Word of God"

One man became an illustration of a living faith when the Lord saw fit to heal him of tuberculosis, with which he had been ill for a number of years. He was so happy to

be able to support his family once more. One day he was asked to do something which he felt he could not, as a Christian, do. His job was threatened because of his stand. This was a real test, for work was so scarce that if a man lost his job there was no likelihood that he could get another. Prayer ascended to the throne; God did not allow him to lose his job.

Jacob was also pastor of the church in Tres Lomas several years, and he was pastor of the church in Cosquin his last term of service. We would have continued on the mission field, where we both desired to be, if health conditions had permitted. But after a serious illness we found the work too strenuous and were advised by the doctor against continuing there. God being

Lord of our lives, we humbly submitted to His will.

After returning to the States, Jacob continued his ministry among the Spanish-speaking people. He preached his last sermon just two weeks before the Lord took him to his heavenly home. Little did anyone think it would be his last one. Knowing that the time for him to leave this world had come and being conscious to the end he rested on the finished work of the Lord Jesus on the cross, and with an unwavering trust he peacefully fell asleep in Jesus. He had reached the age of 72 years.

As for me, there could be no more satisfying memories than of our labors together on the mission field so many years. There can be no more lasting joy than to remem-

## Tips for Mennonite Travelers Abroad

"Why—when we mean so well—do we frequently irritate, bore, and aggravate people whose countries we visit?" wonders John Masters in *The Saturday Evening Post*.

Mennonite travelers would do well to ask this question of themselves too. Tourism is a rapidly growing form of recreation, even among Mennonites. The question is: How can U.S. and Canadian travelers make the best impression on the countries they visit? MCC Information Services asked this question of several Menno Travel Service and MCC workers abroad. The following paragraphs summarize their observations and suggestions.

It should be pointed out immediately that foreign countries and overseas mission and relief units welcome visitors. The point of this article is not to discourage overseas visits, but to suggest ways in which such visits can be made more enjoyable for the traveler and more appreciated by the people of the countries being visited.

Before people travel abroad, they would do well to read about the geography and history of the areas they will visit. A visitor who can ask informed questions makes a much better impression and gains more from the experience.

Visitors to mission stations and Menno Travel Service and MCC centers should keep the following points in mind:

- \***Write ahead.** Announce the exact time of arrival, especially if visitors are to be met at airports or stations; list the number of people in the party, including the age and sex of the children; and indicate the expected length of stay.

- \***Inform the missionaries or travel service people** of the purpose and plans for the visit. Preferably, visitors should write ahead indicating what they want to see and do.

- \***Consider the workers at the center.** Staff members at MCC, MTS, and mission centers have full-time work schedules. Visitors should not feel abused or neglected if the work schedule at times interferes with the hospitality efforts. Visitors should endeavor to fit into the center's daily schedule—such as being punctual for meals.

- \***Leave a contribution**, especially when visiting missionaries. Funds for entertainment often come out of the missionary's pocket. Pay for the room, board, and travel expenses. Remember what it would cost to room and board in a hotel.

The following travel tips are more general:

- \***Tourists should be very careful** about their conduct abroad, regardless of the behavior of the country's citizens. Boisterousness, particularly in young people, is frowned upon as brash Americanism.

- \***They should leave as many Americanisms as possible at home.**

- \***Visitors should attempt to be more formal** in their interpersonal relationships than they are in America. For example, when visitors leave a place, they should make a formal departure, including shaking hands with the family.

- \***The camera should be used with discretion.** Many underdeveloped countries are sensitive about having their "sore spots" photographed.

- \***When speaking English**, a real effort should be made to speak slowly, distinctly, and not too loud. If the person does not understand, different words should be used to repeat the same idea.

- \***Visitors should learn to eat everything** put in front of them, unless they can graciously refuse it.

- \***Thank-you notes** for overnight and meal courtesies, even if they are just picture post cards from the next stop en route, are a must in many countries.

- \***Minor points of irritation** among the people of the countries being visited are gum-chewing, immodest dress, poor table manners.

One MCC worker commented: "We decry the 'Ugly American,' but we should be sensitive to the matter whether we are tainted with that image too."

Tourists who want more information on overseas travel should direct their specific questions to Menno Travel Service, Akron, Pa.



ber those who have come to know the Lord or who have been helped in their spiritual lives during our sojourn here below.

"Oh, fathomless mercy, oh, infinite grace, In humble thanksgiving the road I retrace. Thou never hast failed me, my Strength and my Stay;

To whom should I turn for the rest of the way?

Through dangers, through darkness, by day and by night,

Thou ever hast guided, and guided aright. I have trusted in Thee and peacefully lay My hand in Thy hand for the rest of the way."

## Overseas Missions

**Salunga, Pa.**—The following overseas missionaries were appointed for regular-term service by the Eastern Mennonite Board of Missions and Charities on May 8, 1962: Paul T. and Daisy Yoder, Charlottesville, Va., for second term missionary medical service in Ethiopia, outgoing July, 1962; Rebecca R. Herr, R.N., Lancaster, Pa., for second term missionary nurse service in Honduras, outgoing June, 1962; Daniel and Betty Troyer, Wooster, Ohio, for second term missionary evangelist service in Europe, outgoing July, 1962; Miriam Buckwalter, Lancaster, Pa., for second term missionary teacher service at Mara Hills school, Tanganyika, outgoing July, 1962; Elva D. Landis, Lancaster, Pa., for third term missionary nurse service in Tanganyika, preceded by a year of study in midwifery in Edinburgh, Scotland, outgoing May, 1962; James and Rachel Metzler, Harrisonburg, Va., for first term missionary evangelist service in Vietnam, outgoing summer or fall, 1962; Luke and Mary Martin, Harrisonburg, Va., for first term missionary evangelist service in Vietnam, outgoing summer or fall, 1962.

**Brazil**—Evangelistic services were conducted May 3-6 in the Sao Paulo church. Two Baptist missionary couples conducted special music and preaching. Standing room only was available the last two nights when the auditorium was filled to capacity.

Peter Sawatsky conducted a funeral service in the home of friends of a bereaved family of nine children. The father, in a drunken stupor, killed the mother with a knife and then shot himself. Weekly services had been conducted in the home for several months. The father had not attended, but the mother and some of the older members, including the married daughter, had accepted Christ before the tragedy occurred.

After visitation in several homes, attendance at the midweek services in Vila Carmen almost doubled. One person offers his living room for these services. Several new people have decided for Christ.

**India**—Prakash Vachanalaya ("light" or "revelation" reading room) renders a significant service in the town of Chandwa where missionaries Paul and Esther Kniss serve. Each evening from 25 to 50 men read a paper, magazine, or book in the room. Those frequenting the room appreciate the

good facilities—a clean room, good reading materials, and adequate lighting. Persons who would like to donate used books in good condition to the reading room may send them to Lloy A. Kniss, 11 Avoca Ave., Ellicott City, Md. School or college textbooks can be used, in addition to biographies, Christian fiction, and Bible story books, since some attendants are college students.

Both the Kniss families will take short furloughs this year. Dr. Mark Kniss and family are scheduled to arrive in New York on May 30 and will return the end of August. Their address will be 11 Avoca Ave., Ellicott City, Md. Paul and Esther Kniss will be in the United States from sometime in July until the end of December. Milton Vogts, who sailed for furlough in April, 1961, will sail from Montreal on the "Bintang" on July 24. They will take charge of the Bathet area.

The Chandwa Mennonite church for the past two months has carried on a witnessing program of meetings in nearby villages. Each Sunday evening eight or ten young people under the leadership of Pastor Phulchand Minz walk to a village for a Gospel meeting. Some meetings, more than two miles away, require night walks through jungle when scorpions and snakes are a hazard.

The Herald Press summer Bible school materials which have been translated into Hindi will be used in the Chandwa summer Bible school in June. The Evangelical Lutheran Church is co-operating in this venture with the Mennonite Church.

The Mennonite Youth Fellowship of Souderton, Pa., provided a refrigerator for a blood bank at Dhamtari Christian Hospital. On May 7 a life might have been saved if ready blood were available. The woman, anemic, was ready to have a baby; however, Dr. Paul Conrad was afraid to try the delivery without blood.

**Jamaica**—The Augsburg Crusade is holding meetings at Constant Spring post-office grounds May 27 to June 10. In other news from Jamaica, Audrey Shank, music instructor at Eastern Mennonite College, is going to Jamaica for the summer to teach

music and daily vacation Bible schools, and help at Peggy Memorial Home. The Warren Metzlers are expecting to be in the United States for a three-month furlough, leaving Jamaica the latter part of July. Kenneth Brunks will replace them at Good Tidings; Willard Heatwoles will return to the work at Retreat.

Over 300 packed the Good Tidings church on Easter morning. All the Jamaica churches have increased attendance in Sunday school and regular church services. Souls are under instruction for baptism at the four churches.

**Japan**—Missionary Lee Kanagy visited Mrs. Uratomi and her two children during the first week of May. Readers will recall that she and her husband decided to live separately for two years to prepare for the Lord's work. Mrs. Uratomi attends Christian kindergarten training school and, with her children, lives with her parents in Tokyo. The husband is a veterinarian and sends her monthly allowances. She plans to go north and have a summer Bible school for local children this summer. Her husband lives in Matuchi, a large rural community.

Bro. Kanagy thanks God for saving Gene Blosser, Ruth and Rhoda Ressler, and himself, all traveling on different trains after the missionary meetings which ended in Tokyo on May 2. They were traveling past the same place just a few hours before the big train wreck just out of Tokyo where 156 were killed and three trains piled up.

**Germany**—The John Gingerich family was expected to arrive in New York City on May 10. The Gingerichs are missionaries under the Conservative Mennonite Board of Missions and Charities.

## Your Treasurer Reports

During the next several weeks I would like to report information from the annual financial statements.

Contributions from the brotherhood have continued to increase for missions and other areas of witness and service. For all areas of the general board program (including overseas and home missions, relief and voluntary service, literature evangelism, broadcasting, and health and welfare), total contributions for the year ending March 3 were \$1,668,675.47. Last year this total was \$1,587,967.74. This has meant an increase of \$80,707.73 for all areas. Related to total program this has meant an increase of about 5 per cent.

We thank God for this continued and growing support of the outreach of the church's witness. Although there are many open doors which have not yet been entered and souls in need of the Gospel are increasing, it is planned to limit expansion of present activities to those which can be met by these increasing gifts. May we thank you for the growing support.

—H. Ernest Bennett.

OBEDIENT CHRIST  
IN CRISIS

56th Annual Meeting  
of the General Mission Board

Reservations for lodging  
in homes, college dormitories, or motels  
may be made in advance  
by writing to:  
Lodging Committee  
Eastern Mennonite College  
Harrisonburg, Virginia

June 21-24, 1962  
Eastern Mennonite College  
Harrisonburg, Virginia





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Grant M. Stoltzfus, Harrisonburg, Va., spoke at the annual meeting of the Lancaster Mennonite Hospitals, Inc., held at Mellinger's, near Lancaster, on May 10.

The Gospel Messengers' Chorus, from east of Goshen, Ind., directed by Rolland Hostetler, gave a program at Englewood, Chicago, Ill., on May 13.

Harold Hochstetler gave the commencement address at the Nampa, Idaho, Mennonite School on May 18. There were five eighth-grade graduates.

A church song leaders' clinic was held at Rocky Ford, Colo., May 17-19, with Clifford King, of Cheraw, and Lois Shetler Loucks, of Denver, leading the discussions.

Richard Yoder, secretary of the Board of Directors of Bethany Christian High School, Goshen, Ind., gave the baccalaureate address for the school on May 20.

The annual meeting of the Youth Christian Service groups of Lancaster, Pa., was held at Mellinger's, near Lancaster, on May 5. There are fifty organized groups of young people in the conference.

Milton Vogt, on furlough from Bihar, India, was missions week speaker at Iowa Mennonite School the week following May 3.

Jesse J. Short, pastor at Central, Archold, Ohio, passed to his reward on May 10. Funeral services were held on May 22.

Edwin Alderfer, Scottsdale, Pa., spoke to the Mennonite ministers of the area at Youngstown, Ohio, on May 25.

Eldon King, Millersburg, Ohio, was the speaker in a youth Christian Life Conference held at Hamilton Street, Harrisburg, Pa., on May 13.

Clayton Swartzentruber and a group from Central Christian High School at Kidron, Ohio, gave an appreciated program at Faith Community Church, North Royalton, Ohio, on May 13.

Sanford Yoder, secretary of Home Interests of the Pacific Coast Christian Workers' Conference, spoke at Albany, Oreg., on April 29.

C. F. Yake and wife are visiting with their daughter Lois (Mrs. Clifford Kanagy) at Albany, Oreg., until June 17. Bro. Yake gave the Mother's Day message at the Albany Church.

A nursing home is in the planning stages at the Chambersburg, Pa., area.

D. Lowell Nissley, Mission, Kans., received the degree of Master of Religious Education from Central Baptist Theological Seminary on May 17.

The Wayne-Medina Ministers' Fellowship of Ohio met at Martins, near Orrville, on May 7, in a farewell service for John Rescher, who will move to Scottsdale on May 30, and Paul Showalter, who will move to Edson, Alta., this summer.

Joseph D. Schwartz, Berne, Ind., was ordained to the ministry at the Christian Mission Church of the Conservative Mennonite Conference on April 15, with Orie Kauffman and Clarence A. Yoder officiating.

Arthur Cash, Fort Wayne, Ind., left on April 26 for a six-week trip to Uganda, East Africa.

Shem Peachey and Daniel Glick, from Lancaster Co., Pa., spoke in a conference on Christian day schools at Alden, N.Y., May 20, and at Pigeon, Mich., May 27.

An educational annex for the Clinton Brick Church, Goshen, Ind., was dedicated on May 13, with John C. Wenger bringing the dedication message.

William M. Weaver, Reading, Pa., spoke in a Bible Conference at Fox Street, New York City, May 19, 20.

The young people of the New York City congregations participated in a youth retreat at Camp Hebron, Halifax, Pa., May 25-27.

Paul M. Roth, Masontown, Pa., preached the baccalaureate sermon for Belleville Mennonite School on May 27.

President Arthur M. Climenhaga, of Messiah College, spoke in a vesper service at Eastern Mennonite College on May 20.

## Announcements

Farewell service for Elizabeth Erb, who is returning to India, at Neffsville, Pa., morning of June 17.

Milton Brackbill, Paoli, Pa., at Zion, Birdsboro, Pa., evening of June 10.

Annual Sunday-school meeting at Marion, Pa., with David Thomas, Lancaster, Pa., and Warren Good, Ephrata, Pa., as speakers, May 29, 30.

Old-fashioned hymn sing at Millport, Bareville, Pa., evening of June 3.

A. J. Metzler will be guest speaker and deliver the conference sermon for the annual meeting of the Ontario Conference at St. Jacobs. The meeting will be held all day June 5, 6.

Grant and Ruth Stoltzfus, in a home conference at Olive, Elkhart, Ind., June 2.

Annual Sunday-school meeting at Mummasburg, Pa., with Raymond Mayer, Gettysburg, Pa.; Leroy Stoltzfus, Leola, Pa.; and Clarence Fretz, Hagerstown, Md., as speakers, June 10.

Bible meeting at Stauffer's, Edgemont, Md., on Whit Monday, June 11, with Russel Zeager, Elizabethtown, Pa., and Raymond Horning, Goodville, Pa., as speakers.

Openings are still available for the North Europe Circle Tour sponsored by Menno Travel Service. The tour leaves on June 27. Persons interested should contact the nearest Menno Travel Service office.

Fairview Winter Bible School reunion on July 14, at Fairview Agricultural School on Highway 33, in Fairview. This is the only announcement of the meeting, as no

mailing list is available. Please let others know. Those from a distance may bring nonperishable foods. Hot dishes will be furnished and an offering taken to help pay expenses. Those coming, please notify Mrs. Emma Culp, Fairview, Mich., and state the number in your group.

Harold E. Bauman, Goshen, Ind., will give the commencement address at Eastern Mennonite College on June 4.

Any group or congregation interested in using the airwaves to promote the work and witness of the Sunday school is invited to contact Sunday School Meditations Association, Box 1031, Lancaster, Pa. This organization has available tapes of their weekly program, which is designed to inspire teacher and pupil, and to impress upon the unbeliever the truth of God's Word.

Change of address: Myron Augsburg from Richmond, Va., to Park View, Box 66B, Harrisonburg, Va.

Ascension Day meeting at Hernley's, Mannheim, Pa., with Lester Hoover, Harold Book, Raymond Horning, and H. Raymond Charles as speakers, May 31.

## Evangelistic Meetings

William Detweiler, Kidron, Ohio, in Crusade for Christ on Belmont County Fairgrounds, St. Clairsville, Ohio, June 3-17. Joe M. Esh, Mt. Union, Pa., at Headrick, Johnstown, Pa., May 6-13. George R. Brunk and team in tent revival at Calvary Gospel Park, about ten miles west of Baltimore, on Route 144, just off Route 40, June 3-17. Raymond Horning, Goodville, Pa., at Pondsville, Smithsburg, Md., June 12-20.

The meetings held at Turners Creek, Talbert, Ky., April 15-22, were by M. E. Bontreger, Calico Rock, Ark., instead of by Earl Swartzentruber.

## Calendar

Indiana-Michigan Conference, with Shore congregation as host, June 5-7.  
 Ontario Conference, June 5-7.  
 Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 5-8.  
 World-Wide Missionary Conference, Lancaster Mennonite School, Lancaster, Pa., June 6-10.  
 North Central Conference, Sunday School Workers' Conference, and Mission Board meeting, at Glen Flora, Wis., June 12-15.  
 Annual Ontario Amish Mennonite Conference at Sleiman's, Baden, Ont., June 13, 14.  
 Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
 Ohio MYF Convention at Beaverdam, Corry, Pa., June 29 to July 1.  
 Alberta-Saskatchewan Conference at Guernsey, Sask., July 5-8.  
 Allegheny Mission Board Meeting, place undecided, July 13, 14.  
 Virginia Conference, E.M.C., July 24-27.  
 Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
 Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
 Alberta-Saskatchewan Youth Retreat at Didsbury, Alta., Aug. 6-12.  
 South Central Conference, Hannibal, Mo., Aug. 8-10.  
 Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
 Conservative Mennonite Conference, with Lowville-Croghan congregations, Lowville, N.Y., Aug. 14-16.  
 Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
 Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
 Illinois Mennonite Conference, Arthur, Ill., Aug. 21-23.  
 Back to School Day, Aug. 26.  
 Rocky Mountain Mennonite Conference, La Junta, Colo., Aug. 31 to Sept. 2.  
 Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.



## OUR LORD'S PRAYER LIFE

(Continued from page 490)

### Faith

Frequently, when He healed individuals, our Lord told them the healing was due to their faith. On one occasion when the disciples were unable to perform a miracle, they asked Him the reason and He told them it was because of their unbelief. In Mark 11:24b He says, "When ye pray, believe that ye receive them, and ye shall have them."

In Matt. 21:19b-22 and Mark 11:20-26, when He demonstrated the punishment for fruitlessness, the disciples marveled when they saw what had happened to the fig tree and He told them simply, "Have faith in God."

### Importunity

As the disciples observed His prayer life, they appealed to Him, "Lord, teach us to pray" (Luke 11:1). That was not long before He went to Jerusalem to be offered. At that time, in a parable, He taught them importunity in prayer—to continue praying until the answer comes. Luke 11:1-13.

Again, when He taught faith and when He taught importunity, He reminded them that they must forgive first. We can pray with just a little faith and with just a little importunity, but forgiveness must be complete. No wonder, when in Luke 17:5 He was again teaching on forgiveness, the disciples prayed, "Lord, Increase our faith!"

### Promises

Our Lord made great promises to the persons who pray. In John 14:14 He says: "If ye shall ask any thing in my name, I will do it." This is only one of many promises.

In John 15 we reach the summit of our Lord's teaching on prayer. It is difficult for the human mind to comprehend such depths of love. To forgive, to love those who do not love us, to have faith, to pray through until the answer comes looked impossible to the disciples, as it also does to us. And so He taught how it could be done. It is by abiding in Him. If there is *no fruit*, the Father takes away the branch. If there *is fruit*, He purges it that it may bring forth *more fruit*. Our failures and blunders can be the pruning knife. When we abide in Him and He abides in us, we bring forth *much fruit*, when we reach the place of abiding in Christ, we reach the optimum of a life of prayer.

In His prayer in John 17 His burden is that believers "all may be one . . . that the world may know that thou hast sent me." The burning need of our day is this unity for which our Lord prayed, that the increasing millions may know Christ. It is a matter for personal heart-searching and prayer.

Our Lord was coming near the cross. His victory over Satan at the time of His temp-

tation, His constant prayer life until then, and His prayer in Gethsemane enabled Him to say at that time, "Thy will be done" (Matt. 26:42b).

When He was going through His agony in the garden, the disciples were sleeping—the three He had chosen to be with Him in that hour! He said to them as He also says to us, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41). The statement, "the flesh is weak," must be thought of as a warning, not as an excuse.

It was in prayer that our Lord gained strength to face the betrayer, the arrest, the smiting, the denial of Peter, the buffeting, being slapped in the face, the crown of thorns, the false accusations, the vacillation of Pilate, the scourging, the mockery, the railing, to pray for forgiveness for the perpetrators of these acts.

God has honored us in that He has asked us to pray. He could have done the work without our feeble aid. It is because we need to be in His presence that He has asked us to pray. When we fail to take time to be with Him we are the losers. A life of prayer is a lonely life. But it is also the only life of abiding in Him and fruit bearing. It is the life which the church *must* receive if the lost world is to be saved.

Elkhart, Ind.

## OLD AND NEW

(Continued from page 495)

were appointed pastors. For many years, pastors were either full-time mission workers or the mission gave grants to the conference to meet the pastor's salary; thus they were conference workers. The time came later when the conference assumed full responsibility for supporting five pastors.

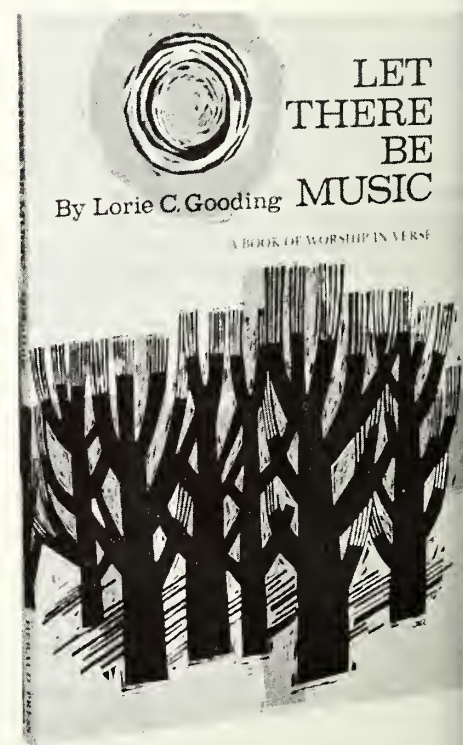
Churches were not autonomous though. They were subject to the executive committee of conference in which was vested the power to raise funds for pastoral support and to appoint pastors for each congregation.

People were asked to pay a certain amount. If they failed, they lost some of their rights and privileges. For some years everything went well and people did not mind losing some major rights as members. They had not become election-conscious. But the time came when the validity of this procedure was questioned. People began to oppose it. They wanted to do away with present pastoral arrangements. Freedom in giving and independence in choosing pastors were sought. All rules and taxes were removed by the conference.

Today I can say this arrangement has done little good for churches. People hesitate to confess they are satisfied with this new arrangement. Ordained ministers are few in number, so that not all churches

have a pastor. Lay members of church councils occupy the pulpit. Other services are discontinued. Three pastors do not get full salaries. One pastor has accepted the call on faith; his congregation is not able to give him half his previous salary. The second largest church has called a retired pastor although two seminary-trained young men are in their midst. Due to lack of funds these men have been lost. Indeed, this is not a good picture of our pastoral arrangement. This shows that churches are not self-supporting.

Dhamtari differs from other congregations. This is the only church which contributes more than is required for the pastor's salary. Most of the money comes from church workers. The church's biggest institutions are located in Dhamtari and the majority of the institutional workers are Christians. Those who find employment outside the church outnumber church work-



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ers. They also support this work by their giving. No one complains against any member that is not willing to co-operate.

The church has surely passed through critical situations. It was not at rest because of indifference and lack of fellowship and brotherly love. But Christians know that in Christ they are more than conquerors. Through the grace of God obstacles are overcome.

In closing may I urge you to pray for us and all churches so that we may march from one victory to another.

Dhamtari, M.P., India.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Burkholder**, Levi M. and Ethel (Boyer), Phoenix, Ariz., fourth child, second son, John David, April 3, 1962. (First son deceased.)

**Good**, Nolan K. and Mildred (Detwiler), Vestover, Md., third child, first daughter, Cendra Sue, Feb. 27, 1962.

**Haberle**, James and Grace (Blank), first child, Darryl Lee, April 21, 1962.

**Klopfenstien**, Robert and Janet (Mumaw), Mithville, Ohio, second daughter, Anne Louise, May 11, 1962.

**Kolb**, Linwood and Alverda (Blank), fourth child, third son, Ray Alan, Jan. 29, 1962.

**Kreider**, Wendell and Janice (Nofziger), Ahmyra, Mo., second child, first daughter, Ann Renae, May 13, 1962.

**Kurtz**, David, Jr., and Martha (Horst), Morgantown, Pa., fifth living child, third daughter, Joan Marie, March 23, 1962.

**Longenecker**, Charles B. and Barbara (Rutt), Lew Holland, Pa., second child, first son, red Charles, May 9, 1962.

**Mast**, Joseph and Betty (Miller), Crescent pur, British Columbia, fourth child, first son, James Myron, March 9, 1962.

**Meyer**, Frederick and Miriam (Gross), Rittman, Ohio, third child, first son, Stephen Christian, May 8, 1962.

**Millslagle**, Glenn Eugene and Joyce Harlene (Bontrager), Scottdale, Pa., second son, Gregory Mark, May 21, 1962.

**Raber**, Alvin and Kathy (Mullet), Hartville, Ohio, first child, Douglas Allen, April 22, 1962.

**Steckley**, Lester L. and Sherry Lee (Berkey), Woodburn, Oreg., first child, Edward Franklin, May 2, 1962.

**Steckley**, Maynard and Wilma (Miller), Ward, Nebr., fourth child, second daughter, Ally JaNeice, May 10, 1962.

**Troyer**, Omar R. and Laura (Miller), Bristol, Ind., second child, first daughter, Gwendolyn Kay, April 13, 1962.

**Yoder**, Abe and Mary (Wittmer), Hartville, Ohio, fifth child, third daughter, Charlene Lynn, April 29, 1962.

**Yoder**, Andrew A., Jr., and Mary Belle (Burkholder), Crescent Spur, British Columbia, sixth child, fourth son, Philip Arthur, March 19, 1962.

**Yoder**, Glenn and Carolyn (Yoder), Wakarusa, Ind., first child, Diane Renae, Feb. 23, 1962.

**Yoder**, Henry A. and Ann (Beachy), Hartville, Ohio, fifth son, John Glen, April 27, 1962.

**Yoder**, Robert and Sarah, Canton, Ohio, fifth child, third daughter, Brenda Sue, April 1962.

**Yutzy**, Ernest and Marilyn L. (Brenneman), Kalona, Iowa, fifth child, fourth daughter, Susan Marie, May 8, 1962.

**Zehr**, Donald and Jean (Snyder), Castorland, N.Y., third child, second son, Jonathan David, May 1, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Brackbill**—Ebersole.—Marvin E. Brackbill, Millersville (Pa.) cong., and Doris M. Ebersole, Elizabethtown, Pa., Stauffer cong., by Clarence E. Lutz at the Stauffer Church, May 5, 1962.

**Douce**—Gresser.—Leonard E. Douce, Wooster, Ohio, Oak Chapel (Methodist) cong., and Nancy Gresser, Wooster, Ohio, Oak Grove cong., by Glen Martin at Oak Grove, April 21, 1962.

**Halteman**—Derstine.—Melvin A. Halteman, Souderton, Pa., Franconia cong., and Patricia Ann Derstine, Souderton, Pa., Blooming Glen cong., by David F. Derstine, Jr., at Blooming Glen, April 21, 1962.

**Heistand**—Weaver.—George D. Heistand and June Marie Weaver, both of Elizabethtown, Pa., Risser cong., by Clarence E. Lutz at the home of the bridegroom, Feb. 10, 1962.

**Helmuth**—Chupp.—Vernon Lee Helmuth, Bremen, Ind., and Elva Chupp, Etna Green, Ind., both Old Order Amish Mennonite, by Amos J. Graber, assisted by Henry Yoder, at the home of Bill Miller, May 8, 1962.

**Horst**—Sonifrank.—James D. Horst, Dayton, Va., Bank cong., and Loretta M. Sonifrank, Broadway, Va., Bethel cong., by Lloyd S. Horst at the Trissels Church, May 4, 1962.

**Kandel**—Garber.—Paul Kandel and Esther Garber, both of Dundee, Ohio, by Albert C. Slabach at the Longenecker Church, Winesburg, Ohio, Oct. 27, 1961.

**Kauffman**—Yutzy.—Willis Kauffman, Haven, Kans., First Mennonite cong., Denver, Colo., and Thelma Faye Yutzy, Haven, Kans., Yoder cong., by Edward Yutzy at the Yoder Church, April 14, 1962.

**Kaufman**—Graber.—Enos Kaufman, Bremen, Ind., and Martha Graber, Etna Green, Ind., both Old Order Amish Mennonite, by Amos J. Graber, assisted by Albert Graber, at the home of Menno Schwartz, Nov. 21, 1961.

**Kratz**—Moyer.—Wayne M. Kratz, Jr., Souderton, Pa., Plains cong., and Dolores S. Moyer, Morwood, Pa., Franconia cong., by Wayne N. Kratz, father of the bridegroom, at Plains, April 28, 1962.

**Kreider**—Morgan.—Clyde Kreider, Harper, Kans., Crystal Springs cong., and Sue Morgan, Waldron, Kans., Church of Christ cong., by James Detweiler at the home of the groom, May 4, 1962.

**Leichty**—Roth.—Roger Leichty, Wayland, Iowa, Sugar Creek cong., and Evelyn Cecile Roth, Yoder (Kans.) cong., by Edward Yutzy at the Yoder Church, April 28, 1962.

**Martin**—Martin.—Robert A. Martin, New Holland (Pa.) cong., and Sarah Jane Martin, East Earl, Pa., Weaverland cong., by J. Paul Graybill at Weaverland, April 21, 1962.

**Mast**—Borkholder.—Robert Mast and Mary Borkholder, both of Etna Green, Ind., Old Order Amish Mennonite, by Amos J. Graber, assisted by Uriah Mast, at the home of Menno Schwartz, Oct. 5, 1961.

**Miller**—Stoltzfus.—Engene Miller, Creston, Mont., Mountain View cong., and Myrtle Stoltzfus, Oley (Pa.) cong., by Luke Stoltzfus at the Oley Church, Jan. 20, 1962.

**Newschwanger**—Weaver.—Larry W. Newschwanger, Chester (Pa.) cong., and Janet M. Weaver, New Holland, Pa., Weaverland cong., by J. Paul Graybill at the home of the bride, May 12, 1962.

**Overholt**—Miller.—Francis L. Overholt, Hartville, Ohio, Hartville C.M. cong., and Elma Miller, Plain City, Ohio, Unionville C.M. cong., by Valentine Nafziger at the United Bethel C.M. Church, May 12, 1962.

**Slabaugh**—Bauman.—Walter Slabaugh, Middlebury, Ind., and Miriam Bauman, Goshen, Ind., both of the East Goshen cong., by Irvin M. Detwiler at the church, May 12, 1962.

**Sommers**—Beachy.—Raymond Sommers, Uniontown, Ohio, and Mary Beachy, Hartville, Ohio, both of the Hartville cong., by Lester A. Wyse at Hartville, April 22, 1962.

**Wenger**—Stoltzfus.—Lloyal Wenger and Fannie Stoltzfus, both of Hartville (Ohio) cong., by Lester A. Wyse at the church, April 7, 1962.

**Zimmerman**—Hostetter.—Eugene H. Zimmerman and Thelma F. Hostetter, both of Ephrata, Pa., Martindale cong., by J. Paul Graybill at the church, April 14, 1962.

## Anniversaries

**Allebach**. Wilson G. Allebach and Mamie Allebach were married on March 29, 1902, by Alfred Fretz, pastor of the Zion Mennonite Church, at the parsonage in Souderton, Pa. They celebrated their sixtieth wedding anniversary in their home, with members of the family, friends, and neighbors making brief calls. They spent most of their lifetime in the community of Sellersville, Pa. They are both able to attend the services of the church quite regularly. He is 85 years of age and she is 80. They have three children: W. Ernest, Harrisburg, Pa.; Grace A., at home; and Marion A., a missionary in Venezuela under the Orinoco River Mission Board. They have no grandchildren. They have been members of the Blooming Glen Church since 1930.

**Landis**. Daniel R. Landis and Katie Johnson were married on May 8, 1897. They observed their sixty-fifth wedding anniversary with their family. They are the parents of six children: Emma—Mrs. Ben Metz, Linford, Kathryn—Mrs. Willard Shisler, Elwood, Daniel, Jr., and Alice—Mrs. Willard Detweiler. They have 17 grandchildren and 18 great-grandchildren. Since their marriage they have been members of the Franconia Church.

**Landis**. Samuel M. Landis and Eva G. Myers were married on April 27, 1907, at the home of the bride in New Britain Twp., Pa., by C. C. Snyder, pastor of the Dublin Lutheran Church, pastor of the bride. They quietly observed their fifty-fifth wedding anniversary in their home, Perkasic, Pa. They enjoy good health and attend the church services quite regularly. He is 77 years of age and she is 76. They have live children, four of whom are living: Barbara—Mrs. Calvin Stover, Blooming Glen; Sarah—Mrs. Elmer Hockman, Perkasic; Wilmer M., Harrisonburg, Va.; and Ethel—Mrs. Stanley Beidler, Quakertown. They have 20 grandchildren and four great-grandchildren.

**Smith**. Walter B. Smith and Elsie M. Koch were married on April 20, 1912, by C. R. Fetter, at the Telford Lutheran parsonage, Telford, Pa. They celebrated their fiftieth wedding anniversary with open house at the home of their daughter. All members of the family were present, and many friends and neighbors called. He is now 70 years of age and she is 71. They continue to be in good health, and



attend the services of the church regularly. They have been members of the Blooming Glen Church for nearly 50 years. They lived at Blooming Glen for many years, but for the past 14 years have lived at Perkasio. They have four children: Olive—Mrs. Harry Garges, Margaret—Mrs. Merrill Huusberger, J. Royce, and Fyrne. They also have 10 grandchildren, 7 great-grandchildren, and 2 foster great-grandchildren.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Barnhart, Chas. A.**, was born in Fulton Co., Pa., Jan. 6, 1881; died at the Gateway Nursing Home, May 7, 1962; aged 81 y. 4 m. 1 d. He was a member of the Black Oak Bethel Church, Hancock, Md., for 10 years. Funeral services were held at the church, May 10, in charge of Michael M. Horst.

**Bender, Christian W.**, son of Wilhelm and Susan (Petersheim) Bender, was born near Springs, Pa., Oct. 5, 1875; died at his home near Salisbury, Pa., March 16, 1962; aged 86 y. 5 m. 11 d. On Oct. 11, 1898, he was married to Ida Hershberger, who died Feb. 6, 1945. Four sons and 5 daughters were born to this union, 2 of whom preceded him in death. Surviving are 3 sons and 4 daughters (Floyd, Omar, Myra—Mrs. Omar Maust, Harvey, Verda—Mrs. Simon D. Beachy, Della—Mrs. Ivan J. Miller, and Mrs. Fannie Miller), 59 grandchildren, and 87 great-grandchildren. He was ordained as minister on May 23, 1915, and as bishop on May 21, 1916. In this capacity he served faithfully both his local congregation and the Conservative A.M. Conference. At the time of his death, he was the oldest, and longest ordained, minister in the Conservative A.M. Conference. Funeral services were held at the Maple Glen Church, Grantsville, Md., March 20, with Nevin Bender and Eric Renno officiating. Other ministers present also made short and timely remarks. Burial in Oak Dale Cemetery.

**Long, Ezra C.**, son of David and Anna (Horst) Long, was born at Chambersburg, Pa., Feb. 2, 1889; died at the St. Francis Hospital, Peoria, Ill., May 12, 1962; aged 73 y. 3 m. 10 d. On Jan. 9, 1919, he was married to Lydia Denlinger, who survives. Also surviving are 3 daughters (Alverda—Mrs. Lester Guengerich, Elkhart, Ind.; Ellene—Mrs. Robert Miller, Mishawaka, Ind.; and Gladys—Mrs. Hilary Bertsche, Flanagan, Ill.), 3 sons (Kenneth and Elwin, both of Sterling, Ill.; and E. Dean, of the U.S. Air Force, Minot, N. Dak.), 2 sisters (Viola—Mrs. Henry Lehman, Chambersburg, Pa.; and Rhoda—Mrs. Lloyd Ebersole, Sterling, Ill.), 2 brothers (Menno and Reuel, both of Sterling), and 15 grandchildren. He was a member of the Science Ridge Church, where funeral services were held May 15, in charge of Frederick Erb and A. C. Good.

**Yoder, John Ray**, son of Amos and Sarah E. Yoder, was born near West Liberty, Ohio, Nov. 3, 1884; died at the Lathan Nursing Home, Bellefontaine, Ohio, April 20, 1962; aged 77 y. 5 m. 17 d. On Nov. 3, 1912, he was married to Rebecca Headings, who died Aug. 18, 1960. Surviving are 2 daughters and 4 sons (Iona—Mrs. John Martin, Springfield, Ohio; Wanda—Mrs. James Youndt, Pittsburgh, Pa.; Ray, Glen, and Glade, all of West Liberty; and James D., Bellow Falls, Vt.) and 8 grandchildren. Two brothers and one sister preceded him in death. He was a member of the South Union Church, where funeral services were held April 23, in charge of Roy S. Koch, assisted by Harold Wyandt; interment in Fairview Cemetery.



## ITEMS AND COMMENTS

### BY THE EDITOR

The Daughters of St. Paul, a Roman Catholic order, carry out a complete publishing program at Boston, Mass. The sisters operate the pressroom, even to the point of making repairs. They have published more than 300 titles since 1932 and more than 3,000,000 books. They work in silence in the pressroom and pray as they go about their work.

\* \* \*

American technical aid is sharing the techniques of Bible translation into unwritten languages with evangelical missions in Germany, the country which gave the world its first printed Bible. A group of German mission leaders asked the Wycliffe Bible translators to set up a special course in Bible translation for prospective missionary candidates. The new German summer school on linguistics and Bible translation methods will be patterned after similar schools held in this country during the past 20 years.

\* \* \*

Handel's *Messiah* contains 75 verses from the Bible, 48 from the Old Testament and 27 from the New. It is estimated that 64 per cent of the *Messiah* is composed of verses predicting either the first or the second coming of Christ.—*Gospel Banner*.

\* \* \*

The Green Mountain Christian Church in Denver, Colo., is the first in the nation to build a church which will also serve as a community fallout shelter. The church will be built on three levels, two levels completely underground, providing shelter space for about 800 people.

\* \* \*

Senator Maurine Neuberger, of Oregon, was joined by six other members of the United States Senate in introducing a joint resolution calling upon the president to establish a commission on tobacco and health, to investigate the hazard which cigarettes and other tobacco products pose to health, and to recommend a research and public education program to cope with the prob-

lem. Mrs. Neuberger, who gave up smoking after the American Cancer Society warned that it definitely is a contributing factor to malignancy of the lung, said it is time for an authoritative government commission to establish the facts and recommend legislation.

\* \* \*

Alcoholism ranks among the four major health threats in the United States, along with cancer, mental illness, and heart disease. Of the 70,000,000 people in this country who drink, more than 5,000,000 are alcoholics, that is, compulsive drinkers whose lives are spoiled by their drinking. And every person who drinks at all is a potential alcoholic.

\* \* \*

Lung cancer today kills approximately 37,500 persons in the United States annually. That is ten times as many deaths as were caused by lung cancer 30 years ago, and the increase is continuing at a rate unequaled by any other disease. It is difficult to diagnose lung cancer in time for a cure. Only about five per cent of all cases are being cured today. Many studies show a relationship between cigarette smoking and lung cancer.

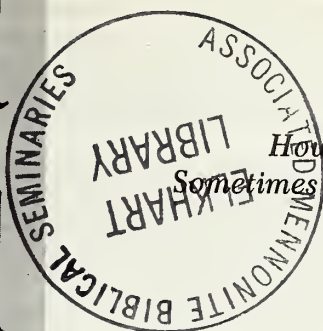
\* \* \*

Cigarette production set an all-time record in the United States in 1961, according to the U.S. Department of Agriculture. Production increased by 26 billion to reach a new record of 528 billion, a gain of 4 per cent over the previous record set in 1960. Cigarette production will increase in 1962 and may exceed 550 billion, the Department of Agriculture predicted. Meanwhile, manufacture of cigars totaled slightly more than seven billion, about equal to the all-time record set in 1960. Output of smoking tobacco for pipes was a little over 74 million pounds, a slight increase over 1960. Output of chewing tobacco, reversing a long-time downward trend, increased to 65.5 million pounds, while snuff production, at 33,750,000 pounds, continued its slow 44-year decline.

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# Gospel Herald



How often we criticize the church and its leaders!  
Sometimes we even claim that this is being done in love.  
Paul restores our confidence in the church.

TUESDAY, JUNE 5, 1962  
VOLUME LV, NUMBER 23

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## Paul's Concern for the Church

Mennonite World Conference Bible Studies I

By William Klassen

*The value of this article will be increased by first reading Col. 1:3-12.*

A study of Colossians is timely for at least two reasons:

In the Book of Colossians we are called back to look at the very center of our faith, namely, Jesus Christ. New ideas are making an entry into the church, and one question raised in Colossians is, What is the relation of Jesus Christ to these new ideas? Can they be added to Christ? We shall notice that these ideas took various forms, but in every case they affected Christian behavior and therefore had to be dealt with.

A second reason is that in the modern world, as in Colossae, there is an attempt to get away from the mess on earth through speculation about the starry heavens. Man could not then fly into space; but he could speculate and he did talk about the powers that controlled his destiny. Ancient man, like people who now plant their melons or wheat crop only when the moon is right, strongly claimed: "We are not masters of our fate, but underlings of the stars." Let us see if we can find answers to our problems in Colossians.

### Paul Thanks God for the Colossians

After a brief greeting, Paul immediately proceeds to introduce himself to this congregation which he has never seen. The first paragraph, Col. 1:3-8, resounds with thanksgiving. In the original Greek the first word of this paragraph is, "we thank God."

The reason for this thanksgiving is then outlined in this paragraph. Never does Paul waver in his thanksgiving for them, since this thanksgiving is based upon the report that they have the three greatest things that constitute Christianity: *faith* in Christ Jesus, and *love* to all the saints, both of which are really the fruit of the *hope* that is stored up for them in heaven.

When the Gospel first came to them, its essence was hope. To be sure, he says, this Gospel has come not only to them, but is growing and bearing fruit throughout the whole world just as it is bearing fruit in their own lives. The grace of God was made known to them through Epaphras, for whom Paul has only words of praise. He is a dear fellow servant, he is a man who can be trusted to serve Christ faithfully, and he has shared with Paul the news of the love which the Colossians have in the Spirit. Later Epaphras is described as one who agonizes in prayer for them (4:12) and works tirelessly for them (4:13).

The verses 3-8 are all one sentence in the Greek and the basic assertion Paul makes is, "We thank God for you at all times." All that is said in this paragraph is an expression of Paul's thanksgiving.



# The Kingdom

BY LORIE C. GOODING

God hath built Himself a kingdom,  
called His sons from near and far  
out of every tribe and nation.  
Seas and hills no barriers are.

All the lame ones have come leaping,  
all the blind are made to see;  
sorrow has become rejoicing  
since He set the captives free!

He has comforted the mourners,  
changed their weeping into song.  
He has conquered all the mighty  
and the weak has He made strong.

God has called His wandering children.  
They are gathered one by one  
from the far, blue western ocean  
to the rising of the sun.

God has built Himself a kingdom  
out of every tribe and nation.  
*Praise* He named her gates of entry,  
and her walls He called *Salvation*.

Thus has God established Zion  
all His graciousness to prove;  
and He loveth her forever  
with an everlasting love.

"Bring my sons from far,  
And my daughters from the ends of the  
earth."

"The Lord loveth the gates of Zion  
More than all the dwellings of Jacob."

Killbuck, Ohio.

## Paul Intercedes

In verses 9-12 Paul moves from thanksgiving to petition. Because of the great potential of the Colossian church, and because of its accomplishments, Paul has not ceased to pray for them ever since he heard of them. He prays in generalities, but he also asks specifically that God will fulfill in them the complete knowledge of His will, and that He will give them all wisdom and spiritual understanding so that they may be able to walk worthy of the Lord, pleasing to Him in every respect. Such knowledge of God will continue to grow and bear fruit. It is Paul's prayer that the glorious reservoir of God's strength may be made available to them; not only that they may know the will of God, but that they

may be empowered to do it. It is his request that everything that comes to them may be met with the ability to endure, the ability to refrain from instant irritation, but above all the ability to encounter everything with joy. He concludes with the petition that they too may be thankful to the Father who has made it possible for them to have a share in the inheritance of all the saints.

But Paul's prayer does not end here. He drops the specific requests and moves into a great hymn of praise for Jesus Christ which we will consider later. We should note again, however, that in the Greek the sentence begins with verse 9 and goes through to verse 20. This is one of the longest sentences in the New Testament and has several striking similarities to the first sentence. The main thing Paul says here is, "We do not cease praying for you." The sentence in the first part gives the contents of this prayer, then moves on to praise the work of Christ.

## Gratitude for God's People

What have these words to say to our situation? Imagine yourself in the position of Paul. You have heard many good things about the Colossian church from Epaphras. You see that in a difficult city a handful of believers is taking a courageous stand for the Gospel. But you have also heard that there are problems. New ideas are claiming the loyalty of the people. Even though you have never visited the congregation, you feel it your duty to write. How would you begin?

Paul begins with thanksgiving. Some feel that this is a slick psychological attempt to win friends and influence people. This is wrong. Paul was not trying to manipulate his readers. He was a man deeply devoted to Christ and to the cause of Christ.

More important, Paul always was genuinely grateful for people. People did not constitute a problem for him; he saw them as gifts from God. Here was a congregation to which he was bound by ties that could not be broken. This church was tied not only to Paul, but to the many congregations scattered throughout the world. Like the Thessalonians, these people had faith, love, and hope. I Thess. 1:3. A word had come to them in power, just as it had come to the Thessalonians. It was not just any word, but one that was genuine and reliable, the word of *truth*. Verses 5, 6.

Not only does Paul relate himself with gratitude to this message and to the com-

(Continued on page 525)

## Our Readers Say—

In outlining steps in the establishing of congregations, Paul Miller proposes (April 24) that "administration must always remain the servant of essence." Whether or not the essence-form contrast is a happy one (I have used it too on occasion), his basic postulate is surely Biblical. But it must be asked immediately: Does the organizational pattern he outlines really flow from the reality of congregation? Does it not reflect more strongly the stamp of the organization-minded age in which we live? To be sure, the tasks he outlines are facets of church life. But congregations have been vital without any of the structures he details. The sickness of the church in our age stems in no small measure from the pervasive impression that the church is a program to be run rather than a common life to be lived. The bedrock of churchly existence, in the only recorded utterances by Christ concerning the church, is the community of the binding and loosing of human destiny in exhortation, repentance, and forgiveness. When a congregation lives in the power of this basic reality, the resources of an organizational age can be helpful. But since too few congregations know what the church is, the glory of institutions is their downfall, if indeed they succeed in standing at all.

Myron Augsburg reports enthusiastically (May 15) on the 20th annual convention of the National Association of Evangelicals. He is certainly right that the NAE constituency, in a forthright acceptance of Biblical authority and an accent on genuine personal conversion and commitment, provides a more congenial context of fellowship for Mennonites than do some other constituencies with whom we have also had contacts. He is right, too, when he implies that we have not cultivated this fellowship as we should have.

At the same time, however, perhaps all of us see our own circle of commitment with a hue we do not extend to more distant, less known and, to us, less acceptable. There are people, to be sure, even missionaries, whose conduct and faith make one wonder whether the term "Christian" is really appropriate. But it is extremely hazardous to attribute the "best job of demonstrating the social effects of the Gospel" to evangelicals in contradistinction to others, or for that matter, to equate the readiness to suffer for Christ with theological formulas of a certain kind. The record simply doesn't sustain this line of argument.

Regarding the non-NAE circles further, there are generalizations in the article which need to be probed. Pacifism is not a characteristic of the WCC. The opposite is the real problem. Because of ecclesiastical political problems (the term here is not derogatory) peace issues cannot be faced as they must be faced. Furthermore, "humanistic pacifism" is a quantity that would be very difficult to discover in the churches today as a self-conscious force. It can be found outside the churches among people disillusioned with the pretences of Christianity and communism alike, and who, like the late Albert Camus, are simply waiting for a grouping of human being refusing to be dogs.

(Continued on page 525)

## GOSPEL HERALD

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## *Mennonites and Amish*

The Old Order Amish recently have received a great deal of publicity because of their refusal to participate in the Social Security system of the United States government. This publicity will be continued in a few months when the U.S. District Court in Pittsburgh will try a suit to test the right of the Amish to stay out of Social Security.

Social Security, the Old Order Amish unitedly claim, violates their religious belief. They fear the tendency to shirk the Biblically enjoined responsibility to care for parents, widows, and orphans, and to pass this responsibility off to the state.

The present suit grows out of an incident in western Pennsylvania last year. Federal agents seized three horses belonging to Valentine Y. Byler, of New Wilmington, and sold them to pay his Social Security taxes. The incident aroused widespread comment in the press, almost unanimously in defense of the right of the Amish to take care of their own security needs.

Shephard Kole, a New York attorney, became interested in the case and last September secured a moratorium on collections until the whole question could be argued in court. This moratorium, the first of the kind, followed a meeting of Old Order Amish leaders with members of Congress in Washington.

In April, Attorney Kole had a meeting with Amish leaders at Topeka, Ind., to secure their consent to clarifying the matter through a legal suit. Since the Amish, like the Mennonites, believe the Bible forbids their suing of others, they hesitated. Mr. Kole told the meeting that they were not suing for material things, but for a declaration of right. "It is not shameful to go into a courtroom," he told them. "It is only shameful if you go in for a shameful purpose. It is time for you now to go into court and stand up for your religious principles." The leaders were told that the present moratorium will not be continued indefinitely. And so they agreed to the litigation.

The present suit is on the Valentine Byler case. But a favorable decision may lead to legislation excusing from Social Security coverage those who by reason of religious principle cannot participate in it. Several bills are now pending in Congress, but certain congressmen are questioning their constitutionality, which will have to be clarified by court action.

Some Mennonites no doubt agree with the Amish in their objections to Social

Security. As a rule, however, we have accepted it. Many of our people, because of their employment in a great variety of occupations, are automatically covered by this provision for their future, and have raised no questions. Many of our church workers and ministers have accepted it voluntarily. Retirement plans now in effect and in preparation assume that the worker will have Social Security income. Therefore as a church we are not looking for a way out of Social Security.

But we would hope that most Mennonites are sympathetic with the Amish in the present involvements, and desire that the suit may be decided favorable to them. We understand thoroughly the basis of their objection, and believe in the sincerity of their convictions. Being also a minority group, and appreciative of the recognition given to our conscientious position on such a question as military service, we would desire that all groups should be privileged to live in America with freedom of conscience. It seems intolerable that a group like the Amish should be denied the right to take care of their own dependents in their own way. The welfare of others will in no way be affected by such a privilege.

Mennonites and Amish are often confused in the public mind, and some of us Mennonites may resent being identified so often with the small (17,000) group who by their picturesque appearance and way of life attract so much attention. We are justified in trying to correct this identification. But we must not let this mar our friendly relations and good feeling between us and our Amish brethren. The Amish are historically a Mennonite sect, in spite of the statement of one of their leaders in the Congressional meeting that they prefer to be called Amish, not Amish Mennonites. They date, as is well known among us, from a division in Switzerland in 1693, largely on the strictness of discipline which should be imposed.

In some of our communities there is a certain amount of tension between the Amish and Mennonites because of the movement of members from the Amish to the Mennonites. The more liberal standards of the Mennonites are an offense to the Amish, and sometimes the lower moral standards of a few of the Amish young people are an offense to the Mennonites. Some ex-Amishmen in the Mennonite Church may have trouble in feeling kindly

toward their Amish cousins, particularly if they have suffered the hardships of being officially shunned.

We have a special call to apply our doctrine of love to our Amish brethren. We have the same historical background in the Anabaptist movement, and hold to the same basic theology. We have worked together in alternative service and in relief work. We both want to practice the simple life, although we may have different ways to do it. We have so much in common that we should learn to be respectful and appreciative of each other in our differences.

We believe a person should live up to his convictions, and we should approve the one who tries to do it.

We are against religious persecution. We came to America to get away from it. The Amish feel that it is religious persecution to be forced to pay Social Security taxes. "We are looking for a place to go," says one bishop. "And we'd go a good ways to practice our beliefs."

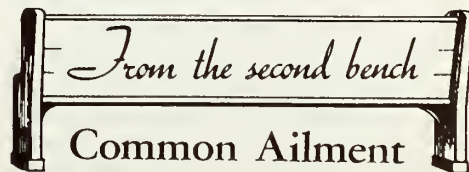
Since the Amish do not write or publish very much, the Mennonites should help to interpret them to our society. *Amish Life*, which sells in the tens of thousands, and such books as *Rosanna of the Amish* help to create a favorable public image.

Our congressmen should know that we favor legislation granting full liberty of conscience in welfare legislation.

We should not participate in making our Amish cousins museum pieces. For instance, why should Mennonite homes display "Amish" dolls?

We should cultivate warm personal relations with our Amish friends, assuring them of our good will in these tests of faith.

We should pray for the continuance of freedom of religion in its various expressions.—E.



So many of us seem to have a common ailment; our feelings have such thin skins. We ought to wear gloves, or perhaps develop thicker skins. We who are God's children seem to get hurt so easily by what other Christians say or do. Why not rather be sensitive to *others'* needs and feelings? If we feel offended, we ought to ask, "Is it I? Am I as much at fault as the other brother?"

If we are thin-skinned, why not wear a pair of gloves of love so that we are not so easily hurt? Most of our misunderstandings come by having too many surmisings. It's when we are not clear and emphatic that we are misunderstood and hurt. United effort for Christ will thicken the skin, and then you'll not be hurt so easily.



# An Impressive Healing Service

BY NELSON E. KAUFFMAN

On Friday, April 6, a number of us sharing in the Witness Workshop then in progress in Pittsburgh, Pa., attended a Lenten noonday service at the Episcopal Church in downtown Pittsburgh. The service consisted of some singing, and a message by a visiting bishop from Philadelphia, who was there for the week. The service was attended by several hundred persons. The message of the day was simple, relevant, and Biblical.

Being a noonday service in a busy city, it began promptly at 12:30 and closed at 12:50. Just before the benediction the bishop announced that anyone who desired to remain and share in the prayer for healing was invited to do so. He reported that he had been asked if one might come for prayer that day, even if he had been prayed for previously during the week. He invited people to come as they felt led by the Lord and as often as they wished, for healing of soul, mind, or body, for unresolved tension, problems, or fear.

The benediction was pronounced and many left the auditorium, but possibly one hundred persons, more women than men, more older than younger, but some younger men and women, went forward to take their turn kneeling at the altar rail, where the congregation customarily kneels for communion. While the people were coming, the bishop turned with his face to the altar and with uplifted hands prayed for the power of God through the Spirit for the healing service. In the meantime sixteen people had knelt at the altar.

Finishing his prayer for the service, he turned to those kneeling at the altar rail, laid his two hands on two people at once while his assistant laid his hands on two; then he prayed a prayer of about one minute in length, after which he and his assistant moved to the next four people. The prayers each time they laid hands on four new people were not always the same. He prayed for life, wholeness, victory over sin, resignation, restoration, and willingness for service as God directed, for solution of problems, freedom from fear, and trust in the Lord. He did not ask the people what their problems were. When they finished with the sixteen kneeling at the rail, these left and sixteen more knelt for prayer. It was a sacred, solemn, spiritual service.

There was no commanding God to heal, screaming that God should expel the demon of disease, no clapping of hands and frenzy in the audience. Everything was quiet. Only the praying of the bishop could

be heard. It was a service for the sick, not an exhibition to incite a crowd, or to demonstrate that prayers were now answered and healing completed.

However, this service undoubtedly met the needs of the people. The emphasis was upon prayer, upon the working of the Spirit, yielding to God, forgiveness, and peace. There was no appeal for money, no offering, no screening the healing line by filling out cards, none of the unchristian excesses of the so-called divine healers, who build up fabulous fortunes from poor and sick people.

This revival of prayer for healing in a high-church setting can by no means be used to gain support for the commercial "divine" healers. It does show that the church, our brotherhood included, does need to give attention to the healing of soul and body, and keep it in its true Biblical perspective. The healing service should not be an exhibition. When people tried to make it such in Jesus' day, He refused to demonstrate, and did no miracles.

Our healing ministry needs to be carried on in the spirit of the epistles of Paul, John, James, and Peter. These men, in their letters to churches and church leaders, did not overlook factors of spiritual significance as they gave instruction to pastors and churches.

We do believe in New Testament, Spirit-directed divine healing. Many of us have experienced it. We need to provide prayer services, anointing services, and laying on

of hands for those who are sick. Most sickness today is psychosomatic, and when people find forgiveness of sins and peace of heart, bodily ailments are often also taken care of. Yet there are many purely physical illnesses, due to accidents, malnutrition, and other physical causes, which need the attention and service of physicians as well as prayer. God give us a Spirit-directed service to our sick—of body as well as of soul!

Elkhart, Ind.

## Is Drinking a Disease?

If it is:

It is the only disease that is contracted by an act of the will.

It is the only disease that requires a license to propagate it.

It is the only disease that is bottled and sold.

It is the only disease that requires outlets to spread it.

It is the only disease that produces a revenue for the government.

It is the only disease that provokes crime.

It is the only disease that is habit-forming.

It is the only disease that is spread by advertising; and

It is the only disease without a germ or virus cause and for which there is no corrective medicine.

—Contributed.

## Our Mennonite Churches: Strasburg



The first Mennonite Church was built in Strasburg, Pa., in 1804, although the congregation was organized in 1717. This beautiful stone church of colonial architecture was enlarged in 1877 and 1887. It was razed in 1925 and replaced by the present brick structure. The membership at Strasburg, which belongs to the Lancaster Conference, is 293. Emory H. Herr serves as pastor.



# Jesus, the Voice of God

By Mrs. Earl Rediger

*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.—Heb. 1:1, 2.*

The important point is this, God hath spoken. A living God and a loving God must needs speak. The god of the philosophers is a silent god, for he has neither life nor affection; but our God, who created the heavens and the earth, who is and who loves, must speak. Even in the creation, He utters His thoughts; and when He created man as the consummation of the world, it was for this purpose, that man should hear Him and love Him, and should rejoice in His light and in His life.

When sin enters into the world, silence ensues. Man dreads God, and the melody of praise and prayer ceases; but the need of revelation remains continually the same. When man forsakes the fountain of living water, he cannot get rid of the thirst; so that there is still within man the same absolute necessity for a revelation of God from on high.

And God does speak. Often we read the words and do not realize what marvel of condescending love they reveal, what great and central mystery *hath spoken*. Whether in the Old Testament or New, it is the voice of God. Whether through the prophets or through the Son, the message is livine.

In the Old Testament, God spoke "at sundry times and in divers manners . . . unto the fathers by the prophets." These three things constitute a prophet: direct commission from God Himself, gift of the Holy Ghost, and being entrusted with the very thoughts and words of the Most High. It is not merely *by* the prophets that God spoke. God spoke *in* them. They were the bearers and representatives of the divine truth. God delivered His will to them in various manners: to Abraham He spoke by angels in the shape of men (Gen. 18:1-16); to Moses in a bush and a cloud (Ex. 3:1-7); to Samuel in a dream (1 Sam. 3:1-18); and to Ezekiel in a vision.

Sometimes it was by a ritual, sometimes by a law, sometimes by a psalm, sometimes by a typical person or event, sometimes by a prophet. All these found their fulfillment, their embodiment, their substance in Christ.

He who spoke "of old time" to the fathers, that is, to believers of Old Testament days, spoke unto us who by faith are like His people.

To us He hath delivered His will in a manner which far surpasses all the manners whereby God spoke to them, that is, by

the sweet, comfortable, powerful voice of His own Son.

In Deut. 18:17, 18, Moses says, "And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Years later God Himself was the first to testify that Jesus is His Son. As the time drew near for Jesus to manifest Himself publicly to the world, He went down to the Jordan River to be baptized by John. Immediately following the rite the voice of God resounded from the heavens, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). Two and one-half years later God again bore witness to Jesus' Sonship. Jesus, together with the three disciples who made up the inner circle of fellowship, was on the mount of transfiguration when from above again came the voice of God, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5).

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When life knocks you down to your knees, you are in a perfect position to pray.

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God tells us to listen to His Son Jesus through whom He speaks to us today. The Bible is spoken every day; there is a freshness in every chapter of the Bible that makes us feel that we are reading something higher than man's writing, and are in contact with God speaking to us in these last days by His Son.

God in nature is above us, God in the law is against us, but God in Christ is God with us, our Father and our Guide. And, therefore, we rejoice now to hear the apostle say in this passage that God, who spoke at sundry times and in divers manners in time past, has now spoken to us by His Son.

But what has He spoken? Words of truth, words of life, words of peace, and happiness, and hope, and joy. Jesus spoke to us in love and humility, never claiming what He said to be His words alone but His Father's whom He came to reveal. Listen to what Jesus has to say in John 8:26: "I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him." "For I have not spoken of myself; but the Father which sent me, he gave me a command-

ment, what I should say, and what I should speak" (John 12:49).

"Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John 14:10). "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me" (John 14:24). "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me" (John 17:8).

We have already seen that there are two ways in which the prophets addressed the people, namely, by words and by representative acts. So there are two ways in which the Son of God addresses us. He speaks to us both by His preaching and by His patience, by what He said, and by what He suffered. Is there not a speaking power in the humbleness of His birth, and a steadfastness of His obedience in His fasting, and watching, and temptation—in His tears, and His agonies, and His cries? As He hung upon the cross, a spectacle to angels and to men, His latest words, "It is finished," tell of His completed obedience, and the full purchase of eternal salvation to as many as believe.

And even after His heart has ceased to beat, what mean those outstretched arms—those bleeding hands? Do they not tell of the power of His Mediatorship for reconciling sinners to the Holy One? "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37).

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Jesus' invitation to come to Him and receive Him continues to be the same until His second coming.

Jesus is the voice of God. His words are imperishable. "Heaven and earth shall pass away: but my words shall not pass away" (Mark 13:31). They are gracious. "And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?" (Luke 4:22)? They are mighty. "And they were astonished at his doctrine: for his word was with power" (Luke 4:32).

They are spiritual. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63).



They are life giving. "Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68).

They are incomparable. "The officers answered, Never man spake like this man" (John 7:46). They are words of judgment. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

The prophets were many; the Son is one. The prophets were servants; the Son is the Lord. The prophets were temporary; the Son abideth forever. The prophets were imperfect; the Son is perfect. The prophets were guilty; the Son is not merely pure, but able to purify those that are full of sin and pollution.

The prophets point to the future; the Son points to Himself, and says, "Here am I." God has spoken to us "by his Son." He is the true and faithful witness. He is the Prophet whose mind is adequate to understand the mind of the Father. He is not merely the true and faithful witness because He is from everlasting; He is also the beloved of God.

Let us be thankful that God has thus spoken to us; let us study His precious book, the Bible; let us pray that the Spirit would lead us into all truth; and especially plead that promise that He will take of whatsoever Christ has said, that is, whatsoever God has spoken by His Son, and will show it unto us.

Miller, S. Dak.

when, fanned by the motion of the air, as I rose in haste, it was rekindled. It burned about a quarter of an hour while we were at prayer, and would have gone on to consume perhaps the closet and the house, had not my opposite neighbor seen the flames and given an alarm. When I came up, I found my desk, which was covered with papers, burning like an altar. Many letters, papers of memorandums, and schemes for sermons, were consumed. My book of accounts was on fire, and the names at the top almost burnt through, a volume of the *Family Expositor*, the original manuscript from Corinthians to Ephesians, surrounded with flames, and drenched with melted wax. The fire had kindled up around it, and burned off some leaves, and the corners of the other books, so that there is not one



tion of the preservation of the manuscript, yet the very fact that he was publishing the same work fourscore years later is evidence that Orton's viewpoint was correct. And this was not the last time that the *Family Expositor* was reprinted.

The particular edition in my collection is that printed in New York by Jonathan Leavitt in 1831. The title is *The Family Expositor; or a Paraphrase and Version of the New Testament*. This particular edition contains the Memoirs of Job Orton and the editorial hand of a Dr. Kippis. Rev. Doddridge had been preparing for this work from the time he entered the ministry in 1722, and he lived to see the first two volumes published. All five volumes were published by subscription and the list of subscribers is notable for the large number of learned persons who desired copies. The demand for this work continued for at least 100 years after the author's death in 1751, in Lisbon, Portugal, where he had gone for his health and where his body was buried.

Philip Doddridge arose every morning throughout the years at five o'clock, a habit which he says made possible his *Family Expositor*. He declares in another of his letters that for years he worked at the *Expositor* daily "such health and such resolution did it please God to give me, amid the various scenes of business, danger, and amusement, through which I passed." The work itself carried the authorized version in small type in the margin. Italicized words are found interspersed through the main text of the paraphrase and these, taken alone, constitute Doddridge's translation of the text without his interpretative expansion. The interpretative expansion plus the interspersed translation makes up what he calls the paraphrase, but the translation alone was extracted from the paraphrase and published in 1765 in two volumes, with some alterations and improvements by the editor. The translation and the paraphrase flow on together and are not otherwise distinguished in the main body of this work, except that the words of the translation are set in italic type.

The *Expositor* received high commendation in the reviews of the day. Dr. Barrington, late Bishop of Durham, in addressing his clergy on the choice of books, said: "In reading the New Testament I recommend . . . [Doddridge's *Family Expositor*] as an impartial interpreter and faithful monitor. Other expositions and commentaries might be mentioned, greatly to the honor of their respective authors . . . but I know of no expositor who unites so many advantages as Dr. Doddridge; whether you regard the fidelity of his version, the fulness and perspicuity of his composition, the utility of his general and historical information, the impartiality of his doctrinal comments, or lastly, the piety and pastoral earnestness of his moral and religious applications." Or

leaf entire; and yet so did God moderate the rage of the element, and determine in His providence the time of our entrance, that not one account is rendered uncertain by what it suffered, nor is one line which had not been transcribed destroyed in the manuscript. I have to add, that all of my sermons and manuscripts intended for the press, and among the rest the remainder of the *Family Expositor*, were all in such danger, that the fire, in another quarter of an hour, had probably consumed them. Observe, my dear friend, the hand of God, and magnify the Lord with me."

Mr. Orton, the man who edited the work after Doddridge died, says he recorded the fire incident because "it seems to denote a particular care of Providence in preserving this work, and a favourable omen that God intends it for extensive and lasting usefulness." An editor of eighty years later adds: "Those who may not carry their notions so far as Mr. Orton, will sympathize with Dr. Doddridge in the pleasure he received in having his manuscript preserved." Little does this skeptical editor realize, apparently, that while he rejects Orton's interpreta-

*From My Bible Collection*

## Doddridge's Family Expositor

BY GERALD STUDER

"As a brand plucked from the burning" (Amos 4:11) is an apt phrase describing how nearly Christendom lost this gem of paraphrase and commentary on the New Testament. Philip Doddridge, if known to most Christians today at all, is generally thought of only as the author of such beloved and familiar hymns as "How Gentle God's Commands," "Ye Servants of the Lord," "O Happy Day," and "Awake, My Soul, Stretch Every Nerve." He, however, intended the *Family Expositor* to be his greatest work—but time has judged otherwise.

Why have we likened the story of the *Expositor* to a brand plucked from the burning? Let the man tell his own story as he wrote it in a letter to a minister friend: "I had been sealing a letter with a little roll of wax, and I thought I had blown it out,



Dr. James Hamilton in the *North British Review*: "Next to its practical observations, its chief excellence is its paraphrase. There the sense of the sacred writers is rescued from the haze of familiar words, and is transfused into language not only fresh and expressive, but congenial and devout."

In conclusion, let the latter reviewer tell us also of one other interesting detail: "And as his death in a foreign land forfeited the insurance by which he had somewhat provided for his family, we confess to a certain comfort in knowing that the loss was replaced by his literary legacy."



## Stewardship Estate Planning Conference Held

BY EUGENE GARBER

"Any person young or old, rich or poor, husband or wife, should have a will," counseled John Rudy, estate planner, in an April 16 and 17 Estate Planning Conference at East Union Mennonite Church, Kalona, Iowa.

Bro. Rudy, who was employed by Radio Corporation of America for fourteen years in various administrative, financial, and engineering capacities, is now pastor of the Bethel Mennonite Church, Biglerville, Pa., and also part-time estate planner for The Mennonite Foundation, Inc. Daniel Kauffman, currently Secretary of Stewardship for the Mennonite Church, also participated in the conference.

This estate planning conference was unique in that it was among the first of its kind to be held in the Mennonite Church. Both the titles of Estate Planner and Secretary of Stewardship are new in the Mennonite Church.

Nearly all of the Kalona-Wellman-Wayland community Mennonite churches had representatives present at one or both of the sessions. The keen interest participants showed was a good indication of growing awareness of the need of good estate-planning assistance. Some of the conference gleanings are as follows:

One of our goals in estate planning is to get minimum shrinkage and maximum benefit—for the church—for our families—from that which has taken us a lifetime of God-given effort and ingenuity to get together. Thus estate planning is an important aspect of Christian stewardship.

Estate planning is nothing more than rearranging and managing and setting up our estates to see how we can use them most effectively and most economically. "More mileage per dollar" was a phrase

used frequently by Mr. Rudy. In estate planning we actually integrate our wills with a program of lifetime giving.

The tools for estate planning which were carefully explained are wills, trusts, annuities, and gifts. It was pointed out that wills need to be revised, frequently. In a ten- or maybe even in a five-year period of time changes can take place. A move to another state, more children or children's needs not as great, death of a beneficiary, an executor becoming incompetent—all these may necessitate a change in a will.

Mr. Rudy cautioned that joint ownership is no substitute for a will and could cause trouble as well as prevent trouble. It is good if limited, but there can be many complications.

Regarding gifts it was pointed out that the cost of the gift is never as much as the gift. If you make \$5,000 a year, it actually costs only \$78 to give away \$100.

Mr. Rudy strongly recommended a good lifetime giving program. But he warned that saving on taxes ought not be the primary motive in lifetime giving. It ought to be our burden for souls, our interest in missions, our interest in Christian education. We do lifetime giving to relieve present needs: in the family and in the church. When sons and daughters are young and have young children, their needs are usually greater. In other words, in lifetime giving you give to those people who will eventually get your estate anyway by will, and at a time when they without doubt need it most, and at a time when you can enjoy seeing those needs relieved.

During the conference the film, "Treasures of Heaven," and the filmstrip, "Over the Wall," were shown. These stressed the importance of a will and the need for careful estate planning.

Throughout the two-session conference, Bro. Rudy's careful treatment of this vital subject proved his competence in giving counsel and guidance to individuals as the estate planner of the Mennonite Foundation.

Kalona, Iowa.

## My Church

My church is where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed, and the unity of God is perceived.

It is the home of my soul, the altar of my devotions, the hearth of my faith, the center of my affections, and the foretaste of heaven.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support, and to obey its laws.

It claims the first place in my heart, the

highest place in my mind, the principal place in my activities, and its unity, peace, and progress are my concern.

I owe it my zeal, my benevolence, and my prayers. When I neglect its services, I injure its good name, I lessen its power, I discourage its members, and I chill my own soul.

I have solemnly promised in the sight of God and men to advance its interests by faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow members, by watching over their welfare, and by joining with them in prayer, praise, and service; and that promise I this day renew, before God my Father, Christ my Redeemer, and the Holy Ghost my Sanctifier—J. B. S., in East Bend Pastoral Letter.

## On Making Announcements

Those who are called upon to travel from church to church are often impressed with the techniques of the pastor in handling a service, yet sometimes one is very much unimpressed, especially in the matter of announcements. Some otherwise good meetings have been greatly marred by long-drawn-out, fumbling announcements. Since most of our pastors are now issuing weekly bulletins, I think they ought to believe in a high rate of literacy regarding their people and not reread the bulletin. It is important that pastors should consider well the content of their bulletin and, oh! by the way, pastor, please avoid putting out a sloppy production for general distribution on Sunday morning.

There will be extra items to be noted that could not get in the bulletin, but whatever you do, cut your words to a minimum in announcing them, and if you must underscore an item in the bulletin, do it with dignified speed, then get on with the worship service which your people came to enjoy.

Anything that needs attention orally give it a snappy direct word of information if you wish people of good taste to keep attending your church.—E. J. Swalm, in *Evangelical Visitor*.

An official of the American Cancer Society reports that its educational program on cigarettes and cancer aimed at teen-agers is very popular. It is being carried out in about half of the nation's secondary schools. He reports that today three out of five doctors do not smoke cigarettes. About a quarter of those who did smoke have given up cigarettes in recent years. Studies show that most smokers start smoking before they are twenty.





# OUR SCHOOLS

## Christian Worship

(A Chapel Talk at Hesston College)

BY LYDIA EICHER

About a year and a half ago I came to Kansas as a lonely and rather discouraged person, but your friendliness, your kindness, your courtesies, and the respect shown toward me soon changed all that. I take this opportunity to say "Thank you!" I was glad for the work here also, as work is mental therapy, you know.

I soon learned that chapel time is the high light of the day. I was impressed by the way you came in so reverently and quietly. And why should we do so? Because our whole aim should be to worship God. We know that the Father—who made us and knows all about us—is already here waiting for us. So let us forget everything else when we come in, for God appreciates our best. We know that we need to put our best into our worship period to get something out of it. It is up to us. We make our own choice.

It is our responsibility to be reverent. We must realize that this is not because of a certain church building, its furniture or equipment. House of God is strictly an Old Testament concept. It was the temple. In the New Testament there is also a house of God, but it is not made with brick or wood or stone, for the temple of God is the body of believers. When believers are gathered together, there He is in their midst. The ground for reverence is not the place, the pulpit, or the Sacred Book, but the actual presence of God among the worshipers. Jesus promised His followers that wherever two or three are gathered together in His name, there He would be in their midst.

Private devotions are necessary also. Sometimes God speaks to us very definitely when we are alone—in the garden, field, or anywhere. He is always near. If we take time to draw nigh unto Him, He will draw nigh unto us, as He has promised. It was God's presence in the temple that sanctified it. Now the time has come when His people need not go to Jerusalem or Samaria to meet with God. Man that is made in the image of God is better than lifeless stone. So a living temple of His people is a better dwelling than a building of brick or stone.

We need to assemble together for worship. Spiritual worship is the only kind God accepts, and we must worship with reverence—a reverence for God and not for the building where we meet Him. If our meetinghouse burned down and the only place we could meet were on a farm, there

would still be the same need for reverence. The church is the people of God and not the building where they may meet. God is in our midst and that is our reason for reverence.

We hope no one here is guilty of the sin of irreverence. Irreverence is shown in a lack of respect for church property. We would not go to a friend's house and scratch our names on his chairs or "doodle" in his books. Neither do we do such things in our homes. Then how can we justify doing such things in our church buildings? More serious still, irreverence shows a lack of respect for other people. Dare we let our gum chewing and whispering hinder the worship of others? God is in our midst and we do not know it because of our lack of attention. Irreverence shows we do not respect or worship Him. Here is where our sin shows up in all its seriousness.

Jesus told the Samaritan woman that God seeks people that worship Him in spirit and in truth. The God who made heaven and earth and saved us through Christ is here in our midst. We give Him our heart's adoration. The God who has showered many blessings upon us and who is sustaining us now is in our midst. We respond with sincere gratitude and thanksgiving. The holy and righteous God, the One who is a consuming fire, is here. We bow in humility and confession, feeling our own unworthiness. God owns all things, the world and all that is in it, and He gives good things to all. We ask Him for the things we need, for our daily bread and all other needs. We are dependent upon Him. The God who is over all is asking for our daily lives and service. We consecrate ourselves continually as we meet Him face to face in worship. God is here. The measure in which we realize that is the measure of our reverence in worship.

A few years ago at Rocky Mountain Camp, as I would go to work, I could see small groups of people and their counselors part way up the mountain—a group here and a group there. It was a lovely sight to behold, and made me think of the time when Christ was upon earth, teaching and preaching and praying on the mountainside and by the seashore. One other incident I shall never forget. Several groups were there for a week at a time. At the close of the week, they would have communion after the sermon. Two groups of young people and their counselors would go to the front, kneel down, and partake of communion, and return to their seats. Then two more groups would go forward. This was all done in a reverent and serious way. This was true worship.

When I was in California a few years ago, I went to Marineland with a group of ladies. Just before we got there, we stopped at a little church called "The Wayfarer's Church." Most of it was made of glass. We parked our car and began walking toward the church, talking, and noticing the beautiful flowers. Then we saw a sign, "Quiet, please. This is a place of worship." We went in quietly and looked around. Four people came, worshiped and then went out again. A sign said they have services every Sunday at 11:00 a.m. and again at 5:00 p.m. I am thankful to God for that little church, so near the ocean where a good many people go every Sunday.

I would like to encourage each one to have his own private devotion and worship. Earnestly ask God to reveal His will for you in your lives. In closing, I want to share two Scripture verses with you. One is found in Prov. 3:6, "In all thy ways acknowledge him, and he shall direct thy paths." Also Psalm 29:11, "The Lord will give strength unto his people; the Lord will bless his people with peace."

## Central Christian High School

The first commencement activities of Central Christian High School, Kidron, Ohio, were held May 27-29. The baccalaureate service was held at the Kidron Mennonite Church on Sunday evening, May 27. John R. Mumaw, president of Eastern Mennonite College, preached the baccalaureate sermon.

A program of sacred music was rendered by the school's two choral groups on Monday evening, May 28, at the Kidron Mennonite Church. The Varsity Chorale, the school's 100-voice group under the direction of Donald Risser, and the A Cappella Chorus, under the direction of Donald Sommer, participated in this choral program.

The 42-voice A Cappella Chorus received a "1" rating at the state contest recently.

The first commencement ceremony of Central Christian High School was held on Tuesday evening, May 29, on the school campus. Outside facilities were provided for this occasion. Thirty-seven seniors were graduated in solemn ceremony, which marked the first service of its kind for Central Christian High School. John M. S. Steiner, superintendent of Bethany Christian High School, Goshen, Ind., was the commencement speaker.

—C. L. Swartzentruber.

## Hesston College

Farrel Zehr, son of Mr. and Mrs. Elmer Zehr, Hesston, high-school senior at Hesston College, recently won first place in the state of Kansas in a Spanish examination contest. His prize amounted to \$50, known as the Agnes Brady Award. Bonnie Kaufman, daughter of Mr. and Mrs. Orlo Kaufman, Gulfport, Miss., and Galen Yoder, son of Mr. and Mrs. Gideon G. Yoder, Hess-

(Continued on page 515)





# CHURCH MUSIC

## Music Week at Rocky Mountain Camp

By ROY D. ROTH

The Music Committee of Mennonite General Conference and Rocky Mountain Mennonite Camp are jointly sponsoring a music week at RMMC, Aug. 4-11, 1962. The week is planned to serve the western section of our constituency, as the music week at Laurelville Camp in Pennsylvania serves the eastern section.

The major emphasis of the week will be the improving of congregational singing and song leadership in our worship services. On the program will be chorus rehearsals, hymn sings, song leaders' clinics, the presentation of special interest papers, opportunities for discussion of music questions and problems, vocal lessons, worship services, fellowship, and recreation.

The staff will consist of Walter E. Yoder, Goshen, Ind., dean of song leaders and church musicians in the Mennonite Church; Merlin Aeschliman, youthful director of music activities at Western Mennonite

School, Salem, Oreg.; and Clifford E. King, pastor of the East Holbrook congregation, Cheraw, Colo., and for three years the secretary of music in the South Central Conference. The writer has been asked to serve as director for the week.

The program of the week will be designed to serve all ages. Families are encouraged to enjoy this week together. Attention will be given to the area of children's music also, and a children's chorus will be organized among those attending. This will be a rich opportunity for past, present, and future song leaders to share in the fellowship and inspiration of a concentrated week of music study and participation. Congregations will do well to encourage their present and potential music directors to attend, and even to support their attendance. Address your inquiries and reservations to Roy D. Roth, Logsden, Oreg.

## Stand Up, Stand Up for Jesus

George Duffield, Jr.      Geibel      Adam Geibel

Stand up, stand up for Jesus!  
Ye soldiers of the cross;  
Lift high His royal banner,  
It must not suffer loss:  
From vict'ry unto vict'ry  
His army shall He lead,  
Till ev'ry foe is vanquished  
And Christ is Lord indeed.

Stand up, stand up for Jesus!  
The trumpet call obey;  
Forth to the mighty conflict,  
In this His glorious day:  
Ye that are men, now serve Him,  
Against unnumbered foes;  
Your courage rise with danger,  
And strength to strength oppose.

Stand up, stand up for Jesus!  
Stand in His strength alone;  
The arm of flesh will fail you;  
Ye dare not trust your own:  
Put on the Gospel armor,  
And, watching unto prayer;  
Where duty calls, or danger,  
Be never wanting there.

Stand up, stand up for Jesus!  
The strife will not be long;  
This day the noise of battle,  
The next the victor's song:

To him that overcometh,  
A crown of life shall be;  
He with the King of glory  
Shall reign eternally.

*Stand Up for Jesus* was the final message of the Reverend Dudley A. Tyng to the Young Men's Christian Association and the ministers associated with them in the noonday prayer meeting during the great revival of 1858, usually known as "The work of God in Philadelphia."

Duffield was a personal friend of Tyng. The Lord's day before his death Tyng preached in the immense edifice known as Jaynes' Hall one of the most successful sermons of modern times. Of the 5,000 men there assembled, at least 1,000, it was believed, were "the slain of the Lord." The text was Ex. 10:11, and hence the allusion in the third verse of the hymn.

The following Wednesday, leaving his study for a moment, Tyng went to the barn floor, where a mule was at work on a horse-power machine, shelling corn. When he walked up to pat the mule, the sleeve of his silk study gown caught in the cogs of the wheel, and his arm was torn out by the roots. His death occurred in a few hours.

The following Sunday the author of the hymn preached from Eph. 6:14, and the above verses were written simply as the

concluding exhortation. The superintendent of the Sunday school had a flyleaf printed for the children. A stray copy found its way into a Baptist newspaper, and from that paper it has gone all over the world, in English, in German, and in Latin translations. The first time the author heard it sung, outside of his own denomination, was in 1864.

Notwithstanding the many mutilations, it was never altered by the author in a single verse, a single line, or a single word, and it was his earnest wish that it should continue unaltered until the soldiers of the cross should replace it by something better.

George Duffield, Jr., was born at Carlisle, Pa., Sept. 12, 1818. He was a member of a distinguished family in Presbyterian church history and a graduate of Yale and Union Theological Seminary.

*Geibel* was written for this hymn by Dr. Geibel. It first appeared in one of the publications of the Hall-Mack Company with which the composer was connected for many years. Adam Geibel was born in Baden Germany, in 1885. He came to America in childhood, studied in Philadelphia, became an active organist and conductor, and formed the Adam Geibel Company, now the Hall-Mack Company of Philadelphia. He was a striking example of the ability of the blind musician. At the age of eight or nine years, he developed a slight eyelid infection. In the treatment of this a too strong medicine damaged the eyeballs. In later years Dr. Geibel always contended that the loss of his sight enabled him to develop his God-given talent in music, and he did not regret that his sight had been taken from him.

Dr. Geibel had a great reputation as a writer in four parts for men's voices. He made no claims for greatness as a musician, but devoted his time and talent to writing for the large body of people who, he believed, would enjoy and appreciate his music. For many years he was organist at the Stetson Mission, Philadelphia. He died Aug. 3, 1933.

—C. F. Yake.

A research team has recently found that large amounts of Vitamin A stimulated the growth of transplanted lung cancers that were formed as a result of the application of a chemical from cigarette smoke and automobile exhaust. The study was undertaken to see whether large doses of Vitamin A would prevent malignant change. Quite the opposite was discovered. These results suggest the possibility that increased use of high potency vitamin pills and foods rich in Vitamin A might be playing a role in stimulating cancerous growths in human lungs exposed to cancer-causing chemicals. The combination of cigarette smoking and Vitamin A pills would seem to be a deadly one. Take vitamins only when your doctor says you need them.





# FOR OUR SHUT-INS

## Using the Prayer Potential of Restricted Ones

(This paper, edited from a manuscript left behind by Geraldine Bennington, late of Lancaster, Pa., has been assembled and prepared by a friend of the family.)

Obviously, the first big job is to get people interested. Surely many are interested and are praying now. But how many count it an important part of their daily schedule? How do they go about it? Do they pray for whoever and whatever comes to mind first, whenever or if it comes?

What are the possibilities of having an Intercessors' Fellowship, local or larger, maybe conference-wide? Membership would require merely sending one's name in, expressing a desire to give oneself to this ministry of prayer. Interest in membership could be promoted by a series of articles with lots of enthusiasm and spark, and practical suggestions for fervent, effectual praying. (Note: Since Geraldine wrote this, the *Family Worship* magazine has begun to do just such a work for the church at large.) The group spirit provided by such a venture may be what is needed to stimulate enthusiasm among the restricted ones.

It seems that all "shut-ins" who would be interested in joining would read the GOSPEL HERALD Shut-in Page, unless they are blind. Someone else would need to inform those who do not read it and those who do not seem to be interested. I am convinced that if they are informed and feel that they are needed, many will put their whole selves into it. Can we imagine the results? Power for the builders of Christ's kingdom the

world over; a sense of usefulness and satisfaction of serving, for even the least active ones; wiping out the hindrance that self-pitying and self-centered members present in the world (most people may not blame us, but the attitude is a tragedy and its effect is negative); and last, and best, a transition to spiritual happiness and blessing for a host of previously morose and unhappy people, thus adding another effective witness to the cause of Christ.

There will be among these prayer fellowships so much of local or conference interests that the material would doubtless need to be mimeographed, and thus be supplementary to, and not displacing the requests printed for everybody who reads and follows the GOSPEL HERALD, *Family Worship*, and the various conference papers.

(Note: And now, from Geraldine's correspondence to this family friend, it seems fitting that we quote extracts from a lengthy letter of hers.)

As I look back over seven shut-in years, the recipient always appears to have been me. The surgeon who did not charge anything. The chiropractor who will treat me any time, no charge. A commodity never charged at more than wholesale price. Countless small items, money gifts, a yearly share of missionary project profits—receiving, receiving, receiving.

But wait! I too have been able to give something. Co-operation with the doctor. Smiles. Gratitude. Prayer. Letters to a

number of shut-ins and missionaries. Perhaps this useless feeling (which I have to contend with) stems from the desire to do big and noticeable things, and from our materialistic sense of values. Are we willing to be used for God's purposes, unseen and unnoticed? It occurs to me that the praying segment may be compared to the vital organs of the body, hidden, yet important, unseen, yet working for the life and health of the body, Christ's body. Are we functioning, i.e., praying?

A friend who is restricted by very poor eyesight and generally poor health visited us this week. She corresponds with a lot of shut-in friends. She feels that her correspondence and prayer are two very real ways of serving.

My suggestions for shut-in activities are all in, at least for now. Pronounced mental lethargy seems to have settled. . . . It should be noted, though, that the medicine I take may produce side effects of either euphoria or depression. . . . Now I'm not whipping myself for it. I believe you understand. And I have adopted the prayer, "Lord, make even this out to the credit of someone else; let there be benefit."

"Grace and peace be multiplied to you."

Gratefully,

*Geraldine Bennington*

Total religious giving in the United States in 1961 for all faiths reached an estimated \$4.43 billion compared with 4.18 billion the previous year. The religious figure amounted to about 51 per cent of the 8.7 billion grand total of philanthropic giving last year. This was a \$500 million increase over the estimated giving of 1960.

## The Lord Is There

BY LORIE C. GOODING

They tell of a City whose streets are of gold,  
And whose mansions are glowingly bright,  
Whose walls are of gems, and whose gates are of pearl,  
Where never comes shadow or night.

They say that the springtime abides in that place,  
And its lilies forever unfold.  
And they call this wonderful place by the name  
Of "The Land Where We'll Never Grow Old."

They say that the Land has no need of the light  
Of either the moon or the sun.  
And they say we shall meet on that beautiful shore  
After the earth-life is done.

And I'm longing to go to that marvelous place,  
And to see all its wonders so fair.  
For they sing of a wonder that sings in my heart:  
Jesus is there!

## That Tragic Hour

BY ENOLA CHAMBERLIN

That hour my heart was but a shattered vault,  
With no defense before the swords of pain.  
No bars to break grief's javelin assault,  
No roof to turn the spears of sorrow's rain.  
The fog of doubt was thick against my eyes,  
And darkness lay where darkness should not be.  
Long echoes gave me back my anguished cries,  
And hope itself was but a memory.  
And then there came from off Golgotha Hill  
The voice of Him, that thorn-crowned dying One:  
If this dreg cup be held before me still,  
I bow my head and say, Thy will be done.  
And in those words I saw faith's lilies flower,  
And found the strength to bear that tragic hour.  
Los Alamitos, Calif.





# TO BE NEAR TO GOD

## A Prayer

FOR THIS WEEK

### With the Poets

Sunday, June 10

Read Eph. 6:18-20.

#### I'm Praying for You

Why should I worry about you?  
Well, maybe I shouldn't, but now,  
It gives me a good, inside feeling  
To know that you're all right, somehow.

But I am asking my Father  
To keep you firm and secure,  
That your present be peaceful and happy  
And your future in glory be sure.

—Mary Alice Holden.

Monday, June 11

Read Phil. 4:1-7.

#### Pleasure

Pleasure is so illusive.  
When sought, she slips away.  
When forgotten, she creeps  
Into our hearts to stay  
As long as we forget ourselves  
And live for God and others.

—Anna May Garber.

Tuesday, June 12

Read Mark 5:1-20.

#### Thy Will

What, O Lord, would you have me to do,  
To go, or to stay, I pray?  
Whatever Thy will is mine, I say,  
Contentment is mine today.

What, O Lord, can I do for Thee?  
Would you have me go far away,  
Or can I, contented, be at home,  
Do my duty, and pray?

—Wanda Headrick.

Wednesday, June 13

Read Prov. 18:10.

#### Bomb-Proof

No devil?  
I've encountered this grim foe  
Times untold, so this I know:  
He is real.

Hopeless?  
No, Jesus I have found  
As my shelter when Satan's around;  
In Him I'm safe.

—Grace Dorothy Lehman.

Thursday, June 14

Read Jer. 45:5.

#### Decision

I would not spend my energy  
In search of wealth or fame,  
Nor hope to see in brilliant lights  
The letters of my name.

The world may give its oscar;  
They do not satisfy.  
So I have given my life to Him  
Who, for me, came to die.

Philip Smock.

Friday, June 15

Read Mark 12:13-17.

#### Render to Caesar

He spoke the words, Himself, not long ago  
While looking at a craven face upon the  
coin.

We paid our tax with hatred to a hated  
man

And waved palms for a King of love,  
Whose throng we hoped to join.

We shout the words from raucous throats  
today  
While looking at a regal face upon the  
cross.

We acclaim the kingship of a loathsome  
man

As we renounce the Sovereign  
Without a thought of loss.

—Rachel Horst.

Saturday, June 16

Read Heb. 11:13-17.

#### Earth and Heaven

Tho' stars be made of fire and ice,  
And suns of ice and fire,  
Earth is a habitable place,  
But heaven is my desire.

Tho' crystal brooklets leap and race  
When morning hills are bright,  
Earth is a habitable place,  
But heaven is my delight.

Tho' winding paths are fair to trace,  
And roads invite to roam,  
Earth is a habitable place,  
But heaven is my home.

—Lorie C. Gooding.

#### OUR SCHOOLS

(Continued from page 512)

ton, received certificates of honorable mention, as their scores were in the top 6 per cent of all papers entered. Farrel's paper has been entered in the national contest by the state chairman. The awards were made at the University of Kansas during Cervantes Day on May 5.

The American Association of Spanish Teachers sponsors this national contest annually for students enrolled in Spanish courses in high schools in the United States. The contest is divided into two divisions: one for those from Spanish-speaking families and the other for those with no family background in Spanish.

"Our Father which art in heaven, Hallowed be thy name."

We thank Thee, our Father, for the church, especially our own beloved Menonite Church. We thank Thee for our heritage, both in the church and in our homes. We pray that there will be a revival in our church and also in our home life. Help us, Father, to return from our backsliding. Help us to hold fast to the standards of our church, which have been given to us. May we also cling to the simple life in our homes and in our church.

Dear Lord, help us to evangelize the world. Help us to teach them to observe the all things of Thy Word. Wilt Thou also help us to strengthen the things that remain, lest we let them slip?

Forgive us of our carelessness, our indifference, and our unkind attitudes. May we strive to bring a greater degree of unity and oneness in our brotherhood.

In these perilous times may we not forget to pray for those in power in our land and other lands. We pray, Father, give them the power and wisdom to solve their problems wisely and peaceably.

These petitions we ask with thanksgiving. Amen.

—Harvey E. Shank.

## Prayer Requests

(Requests for this column must be signed)

Pray that the recent converts in Sao Paulo, Brazil, might grow in grace and become active members in the church. Pray for two members of the church who have leadership qualities but are overly independent and reluctant to co-operate in the whole program.

Pray for the material and spiritual welfare of the bereaved family of nine children, including two young married couples, at Sao Paulo, Brazil. Pray that Ayrtton may have victory over drink and Maria over tobacco.

Pray for the MYF Life Team. This group of five youth will be available to our congregations Oct. 1, 1962, through Aug. 1, 1963. Pray for their total spiritual preparation and the direction to open doors for their ministry.

John Koppenhaver, instructor of the Spanish class, selected these three students to enter their papers. Professor Koppenhaver himself works very hard and he demands the best from his students. The language laboratory which he has developed, although incomplete, has been beneficial in his work. It is hoped that funds will become available from interested individuals to complete the laboratory.



## Working Abroad

By Eric Fife

A Cambridge graduate read in an educational journal of an opening to teach his subject in a college in Africa. He had been preparing for such an opening for some time, and this one proved to be God's call to him.

Soon after he arrived in Africa, he started a Bible study group for students in his home. Then his appointment as a tutor in charge of a residence hall gave him a house in the student residential area and it was possible to have a small daily prayer meeting. From this has grown the equivalent of an Inter-Varsity chapter, completely run by the students. Their program now includes a weekly open meeting, a weekly Bible study in each of the five residence halls, four daily prayer meetings, an extensive bookroom, and ministry to five or six local village churches.

A camping program for high-school students had been started earlier, and the Cambridge grad and his wife were able to play an active part in its development, especially during college vacations. African leaders were brought in at the very beginning and this work is indigenous.

This man was also instrumental in starting two African magazines, one for high schoolers and one for college students.

The missionary purpose of God embraces preaching the Gospel to every creature and planting the church in every culture. By this means He will gather out of the nations an eternal people for His name.

The task is vast and complex. The Scriptures must be translated, and the grace of God in Christ proclaimed in every language. Converts must be established in patterns of personal discipleship and group dynamics until vigorous local congregations result. The goal for these churches is that they should represent a threefold integration between the written Word of God, the life of Christ within the Christians, and the separate culture in which they live, refined and renewed by the Holy Spirit. This involves not deculturalizing men, much less Westernizing them, but rather permitting the distinctiveness of all peoples to be brought into the heavenly Zion. Finally, these indigenous churches must likewise participate in the missionary purpose of God, crossing cultural frontiers for the Lord's sake.

In order to accomplish this purpose God



has ordained two distinct methods. These are clearly described in Acts, and the history of the church is replete with evidence of their use, from the time of the apostles onward. They are summed up today in the terms "professional" and "nonprofessional" missionary methods. They should be studied carefully and thoroughly understood. Both are valid and God-given. Both enjoy His blessing. God deals with His people as individuals and as congregations, that they might utilize these two methods throughout the earth. His immediate concern is that those whom He leads to use one method should not compete with, or criticize, those whom He leads to use the other. After all, it is He alone who gives the increase. The multiple evidence of the use of these two methods reveals the "one and the same Spirit, dividing to each (man) in particular according as He pleases" (I Cor. 12:11, Darby).

At the time when a vast body of missionaries were being withdrawn from the Congo, UNESCO appealed for 300 salaried teachers to man the Congo schools. Only 131 volunteered, not one American among them. Without ignoring the formidable difficulties facing a teacher in Congo, one would conclude that a corps of well-trained and spiritually effective teachers could have exercised a powerful influence for Christ, even though conventional missionaries had been withdrawn from that troubled land.

The number of Americans going abroad has increased tremendously in the last decade. In 1947, there were 435,000 who spent some time abroad. By 1957 there were 1,500,000. These Americans-away-from-home exert undoubted influence; certainly, the relations between the United States and the rest of the world are deeply affected by their character, training, and behavior.

In summary, there were more than 100,000 American civilians working abroad on a full-time basis for international organizations in 1956, approximately divided as follows:

United States Government and	
Government Contacts	37,000
Religious Missionary Organizations	28,000
American Business Enterprises	24,000
Students	10,000
Teachers and Scholars	1,500
International Organizations and	
Agencies	3,000
Voluntary Agencies and	
Philanthropic Foundations	1,000

In addition there were probably another 30,000 United States citizens who went abroad on short-term private or government business.

To these figures might be added the unknown number of Americans who work directly for a foreign government or a foreign business or who are self-employed in foreign countries. For the purpose of emphasizing the problem of education and training for civilians in service overseas, the one million American troops stationed outside the continental limits of the United States have not even been listed. And none of the figures include the wives or dependents of personnel at work abroad.<sup>1</sup>

Much attention has been drawn to the Peace Corps of the Kennedy administration. The idea of young people serving selflessly in various parts of the world in their respective professions and skills has received much publicity. Few seem to be aware that the church has had its peace corps for many, many years. Medical doctors, engineers, schoolteachers, university professors, agriculturalists, and businessmen have been using their specialized skills to serve the Lord in Afghanistan and Zanzibar, Africa, and Latin America, Europe and Southeast Asia.

### The Nonprofessional Ministry

What is a nonprofessional missionary or a vocational missionary, as he is sometimes called? Neither term is wholly desirable. To use the term "nonprofessional" suggests that the more usual missionary is a "professional"—which has unpleasant connotations in the minds of some. To avoid this, the phrase "vocational missionary" has been coined. But this is even more misleading, as by inference it gives the impression that the missionary working with the mission board does not have a vocation; moreover, the "nonprofessional" missionary may be confused with mission boards—i.e., agriculturalists, medical technicians, etc. In the absence of a better term, we shall use the phrase "nonprofessional" missionary in this article.

By this we mean a person who does not receive salary from a mission board or church and is not subject to the discipline



of a mission board, but who travels abroad to aid in the mission of the church and who supports himself by his own skill and labor.

Some have suggested that such a missionary is the only one who can operate successfully in the world today. Others feel that the whole idea is an unmitigated nuisance which, offering a higher standard of living than do most mission boards, tends to attract young people away from more traditional service. In reality neither view is quite accurate. We do not have to choose between one and the other; we need both. "Nonprofessional" missionary work offers some important advantages. It also suffers from some severe drawbacks.

#### Advantages

The nonprofessional is never a financial burden on the church. Whether he be paid by UNESCO, a national government, or a private business, the expense of his travel, work, food, etc., is not paid by the church. An important fact to bear in mind is that the bill for Protestant mission boards in North America amounted to almost \$170,000,000 in 1959.<sup>2</sup>

This constitutes more than an economic advantage. The nonprofessional has a ready reply to those who gibe, "You preach because you are paid to preach." Moreover, many national Christians have never met an American Christian who was not paid to preach. This example can be invaluable to them, particularly since one of the curses of the modern-day church is professionalism.

The nonprofessional enjoys further advantages. For example, because of his work he may find himself in contact with classes of people rarely touched by the ordinary mission. These classes are often not only the most neglected, but also the most influential, namely, the government and professional classes. Rarely identified with the

hostile to the Gospel, refusing to admit conventional missionaries, Christian teachers and engineers are welcome. In other countries from which Christian missions have been expelled, nonprofessional missionaries have been permitted to remain. Most countries today desire technological advance. Typical of many cases is that of a staff member of a university in a major Latin-American city, a man who holds a Ph.D. in physics. He is treated with respect, and his personal testimony for Jesus Christ is the more heeded, because it is given by one respected for academic ability.

Some nonprofessional missionaries receive ample remuneration, sacrificially using their income to begin work for Christ that is crying to be done, but which the conventional missionary has neither money nor time to begin.

In many countries the professional missionary has been delighted with the help given by his nonprofessional brothers in Christ, be it the service of a mining engineer who used his knowledge to install electric wiring in a mission hospital, the assistance of servicemen's wives who have volunteered to use their nursing skills in missionary clinics, or the advice of professional men in close contact with officials in government circles.

In every country the citizen of tomorrow is influenced by the teaching of today. Vocational missionaries in all levels of education have aided the missionary enterprise immeasurably by their service in the schoolroom. The pity is that there are not more of them. Probably no nonprofessional mission work is more effective than that done in education in all of its branches.

#### Disadvantages

All this is part of the positive side of a nonprofessional ministry. There is a negative side, too. Many who have traveled abroad in various capacities as nonprofessional missionaries have discovered, sometimes with a jolt, that their status carries significant limitations as well as opportunities. Perhaps the greatest frustration is in language and communication. The missionary who travels abroad with a mission board will normally discover that for the first years of his service he is not expected to do anything but concentrate on the language or languages of his new country. The nonprofessional missionary usually has no such opportunity, and unless he has an unusual flair for the language, or lives in a country where his native tongue is used, he is likely to find the language barrier almost insuperable.

Many have traveled abroad, thrilled with the knowledge that their qualifications as a teacher or engineer have made it possible for them to enter a country that refuses to allow Christian missionaries within its borders, only to find that the local government



will not allow them to "proselytize." Thus they are forbidden to speak to its citizens about the One whom they have come to serve. Moreover, since the company or agency that sends them is most anxious to spare any offense to the national government, it is often punctilious in enforcing the "nonproselytizing" clause.

Then, limitations of time and energy easily become a source of frustration. The primary responsibility of the nonprofessional missionary will be to perform his daily duties in a manner that will glorify the Lord. Many times he discovers that when he has done this, there is little time or energy for "extracurricular" activities.

Another liability is that the continuity of nonprofessional missionary work may be seriously jeopardized by secular transfers. Unforeseen vacuums are created for which there are no replacements.

In some ways, perhaps the most serious danger facing the nonprofessional missionary is the possibility of becoming spiritually disoriented. Because he is not in need of financial support from home, he rarely enjoys the intimate prayer support of Christians in a home church in the way that a professional missionary does. Moreover, he is not subject to the discipline which stems from either mission board or local church. In such a situation, if the missionary deviates from his original purpose, no machinery exists to control or withdraw him, and he can become a serious embarrassment to the mission of the church.

In this hour of history it is imperative that the total resources of the church of Christ be mobilized in the task of evangelizing the world. In this God-given task, the role of the nonprofessional missionary is likely to become more and more indispensable, especially in the field of education.

One important question a potential nonprofessional missionary must ask himself (and answer with brutal honesty) is this: "Has my witness to Jesus Christ in the homeland been such that I am encouraged to think that it will influence the lives of people abroad?" To send abroad people who are likable and sincere yet spiritually ineffective as Christians will do little to advance the cause of Jesus Christ—however



"foreign missionaries," the nonprofessional often moves in circles outside the reach of the church. Openly exposed to the cross-currents of society, he will frequently be more sensitive to political, cultural, and economic trends than some missionaries who are buried in the bush or embedded in a mission compound.

Then, too, in some countries that are



many may go, and however well equipped professionally they may be.

It is imperative that the nonprofessional should guard against the danger of spiritual disorientation. He may safeguard against such a possibility by seeking active fellowship with a local church or individual missionaries, thus tacitly recognizing the value of mutual correction and encouragement among believers. For some this has meant being an associate member of a mission board, although others feel that their freedom would be compromised by such an arrangement. It goes without saying that such individuals must have learned to draw continual supplies of grace from God by intimate and disciplined devotional habits, and through these to maintain spiritual depth and vitality.

A dual mission membership may prove to be the only realistic answer to this problem in many needy areas in the world today. Some advantages to consider in such an arrangement include the following:

(1) Mission orientation could be extended to nonprofessionals in the homelands, so that the long experience of the past might be shared beneficially. This would

make possible close co-operation between professionals and nonprofessionals on the field.

(2) Field orientation could be extended to nonprofessionals in such areas as language, cultural anthropology, and ethnic religion. They would thereby be more likely to appreciate the country in which they have chosen to live and serve.

(3) Church orientation could be extended to nonprofessionals by national pastors as well as field mission leaders. This would make possible the best type of identification with the life and witness of the national church as well as participation in it.

(4) Patterns of mutual consultation, spiritual fellowship, order and discipline could be established. This would result in fewer personal failures, and more oneness and continuity in the over-all task of accomplishing the missionary purpose of God for each country.

(5) Making available to nonprofessionals the facilities of schools for children, medical services, homeland hostels for teen-agers, and vacation and furlough accommodations, might contribute to making possible

(Continued on page 527)

## To Lift the Heavy Load

BY NORMAN DERSTINE

"If ten men were carrying a log and nine were on the light end, to which end would you go if you wanted to help?" This question, asked by young, dedicated Borden of Yale, has prodded many people to think about how and where their talents could be best used in the work of God's kingdom.

The New Testament considers the Christian's vocation or profession his medium for contact with a needy world—his approach to mission. The Apostle Paul, on a special missionary tour, "labored with his hands" making his vocation a vehicle for the Gospel. The dexterity of his hands as he plied his trade and the determination of his heart as he witnessed by word and deed were complementary; other tentmakers were won for Jesus Christ. The whole process of making tents was a tool in the hands of the Holy Spirit to contact people for Jesus Christ.

We live in a world and age that puts a premium on skill. The person with talent, ability, and experience is in demand, at home and abroad. With the march of civilization comes the call for technical "know-how." Thousands of international students annually, from almost every nation or trusteeship, train in this country in the fields of medicine, education, engineering, agriculture. But until these countries can prepare their own people with the needed skills, they continue to seek many of our own

trained, skilled, and professional people to "help lift the load."

Most countries seeking trained workers are also in great spiritual need. Accepting a job overseas can help lift the load both physically and spiritually. These open doors present a unique challenge to the church. We are commanded to "go" with the Gospel. Now, newly emerging nations are saying "come" with your skills and training. And when we go with our skills and dedicated lives, we take the Gospel of Jesus Christ with us. This is the way the Word of Life spreads, and there are hundreds of open doors for self-supporting ambassadors who are trained and are ready to sacrifice to "lift the heavy load."

The increasing utilization of such workers has been called a "new dimension in missions." The church, your mission board, is much interested in helping trained and dedicated Christians enter this kind of service abroad. Counsel regarding job possibilities, location, and qualifications, for short- or long-term assignments, is available through the board's Personnel Office, P.O. Box 316, Elkhart, Ind.

You can help lift where your talents are most needed! There are jobs to be filled—there is a witness to be given! Whether you serve at home or abroad, your vocation is a tool for witnessing. But at which end will you help—where the nine men are lifting or where the one is trying to do it alone?

# Missions Today

## Right Wing vs. Right Wing

By J. D. GRABER

How equate anticommunism and the Gospel? There is a heresy abroad in our land. We have been tricked into defending our privileges, our American way of life, our democracy and similar values in the name of the Christian Gospel. Politics and Christianity here have become strange bedfellows.

Communism is an evil system. It is evil because it is a crass materialism. It believes in no God and in no value beyond the human and the material. Furthermore, the individual is sacrificed for the welfare of the state. In God's sight the individual person has supreme value. He has been purchased by the precious blood of Jesus.

But communism is not the only evil system of our time. In reporting Karl Barth's addresses recently delivered in Chicago, *Christianity Today* writes, "Nonetheless, in identifying the evil principalities and powers which bedevil the Christian,

"Barth put anticommunism in the same class with communism." This statement says nothing about communist philosophy or tactics. It simply says that anticommunism engaged in as if this were Christianity is also a false religion. Barth also spoke of "the evil power of sport, fashion, tradition of all kinds, (and) religion . . . Sinful man, separated from God, makes these things his rulers."

The national interest opposes communism. This is political realism. As a nation we have a scandalously high standard of living to protect. We have much entrenched privilege and a self-centered national pride. Our politicians and diplomats jealously guard these "values" against all those who threaten them, and the communist nations are the ones who threaten them.

The Christian Gospel, however, does not protect privilege. When Christian leaders, in the name of Christianity, preach anti-communism instead of the Gospel, they are false prophets. In their impassioned speeches we listen, disappointed, for the sound of the redeeming Gospel of self-giving love. Our very so-called freedom has become license. Our material prosperity has become a pitfall, even as it did for Israel in Canaan. The Gospel has been made a continuum of American culture. But our society and our culture are not Christian. There must ever remain a distinct "wall of separation" between the church and the national system.

To live, and die if need be, for our Lord is the only privilege the Gospel protects. Our Lord arises "with healing in his wings," but His is not a right wing movement to protect "our American way of life."

Elkhart, Ind.





# MISSION NEWS

## Overseas Missions



Students and faculty of the Evangelical Mennonite Seminary, Montevideo, Uruguay, on the opening day, 1962.

**Nepal**—The Missionary Aviation Fellowship recommended and approved the use of a small plane in Nepal. The United Mission plans to open work in the remote extremes in the east and west parts of the country, where there are no roads and the supply base is days away. Without the plane it would be difficult to keep projects operating and food supplies stocked for the staff.

**Costa Rica**—The Elmer Lehman family moved to Heredia, about eight miles north of San José. Their new address is Lista Del Correa, Heredia, Costa Rica. Bro. Lehman reports that a number of small cities not far from San José have no evangelical witness.

The Raymond Schlabach family is making arrangements to move near the Talamancas to begin working with the tribe.

**Somalia**—Permission was granted for the reopening of Jamama Hospital in Margherita on April 30. This action resulted from pressure by the local people. A woman with a serious throat infection was admitted by special written permission on April 29. The next day Dr. Ivan Leaman performed the first Caesarean section in the history of Jamama Hospital. Both cases were treated successfully.

At Mahaddei, no one is allowed on the compound but the guards. Here, however, fathers of boys who attended the mission school are eager to use their influence in getting permission for activities to be resumed. The missionaries are hopeful that the school will be able to open on schedule.

**Saigon, Vietnam**—The Everett Metzlers request prayer for three brothers who had been attending classes in their home. One left for training as a Marine at Nhattrang. Another, not present at Bible study for some time, uses the excuse that he is too busy. The third is definitely near to the kingdom.

In Bible class one morning a student asked the same question for the fourth time, "How can a person believe God?" He had read a tract about "Two Cities," telling of heaven and hell, and he also asked who will

go to heaven. He said, "I know that only good people will go there, but who is good? The Buddhists are good people. Will they go there?" He comes from a Buddhist home. For a time he and his sister attended Bible study regularly, but they suddenly stopped. They are continuing to come to English classes, however.

While riding home late at night along a dark stretch, Phuoc, the baptized believer in Saigon, was threatened by a band of hoodlums who tried to make him stop. Evidently it was an effort to take the motorbike he was riding. There is growing juvenile delinquency activity in the city.

**Algeria**—Missionary Marian Hostetler reports that the school and clubs have slowed to a trickle. Conditions have not yet returned to normal since the early, prolonged spring vacation. A number of families have moved back to the country from the city of Algiers.

Mail arrives slowly. Trash has not been picked up for weeks. Although the situation is somewhat discouraging, missionaries pray that they may continue to witness.

**Belgium**—Vasil Magal reports that a new wave of refugees have arrived in Belgium from China via Hong Kong. Most are old, sick, and crippled, and now live in old people's homes throughout Belgium.

On Easter Monday the scattered refugee churches gathered in the Polish Baptist Temple in Liège. About 250 believers and friends representing 15 nationalities, now living in different parts of Belgium, at-

tended the conference. Prayers, readings on the resurrection account, and talks were given in Russian, Ukrainian, Polish, English, and French languages. Twelve people accepted Christ during the conference.

**Japan**—Eugene and Louella Blosser located a house for the coming year for missionary school children in Sapporo. The house was originally used by Nazarenes who are not replacing the missionary who left Sapporo on furlough June 1. The address of the Blossers will change July 1 from 1, Nishi 1-chome, Minami 12 jo, Sapporo, Japan, to Nishi 12-chome, Minami 16 jo, Sapporo, Japan. The WMSA made this hostel their special project for this year.

On May 8 Minamikawa-san in the pilot farm area held a church meeting in his home. Five Christian farm families, who live in the vast area, meet biweekly in various homes. Unbelievers usually accompany them. Group discussion concludes the program of Bible study, hymn sing, and prayers. Missionary Lee H. Kanagy comments that within the year, as the Lord leads, there will no doubt be several baptisms.

Meetings in Nishibetsu changed from Thursday evenings to Sunday mornings beginning the last Sunday of May. The work is slow and painful because of Buddhist opposition. Three Christians in Nishibetsu and a Christian schoolteacher at Okuyuki Osu, the next train station from Nishibetsu, meet.

**Nigeria**—John Grasse, M.D., medical superintendent of Akahaba Abiriba Joint Hospital in Eastern Nigeria, reports 22,409 patients in 1961. Full facilities were opened last year except X-ray services, which are planned for the coming five or ten years.

Plans for 1962-63 include completed plumbing as required for approval of the Grade Two midwifery school, which may

## "Please Come and Build the Church"

"We have no church. Please come and build one here and lead us in our faith life," writes the leader of a group of boys at Tomamai, Hokkaido, Japan. The boys have banded together for Bible study after hearing the Japanese "Mennonite Hour" program.



Fukushima San is second from the right in front in this picture of the Tomamai boys' group.

In this town of 10,000 not a single Christian church exists. The nearest is 30 miles away. Fukushima-san, the leader of the group and president of the student council at his school, recently wrote, "Since many of the members of the Good News Club are entering high school, the fourteenth meeting of the club held in the latter part of March must be the 'last' meeting for the time being. At that time we had a review of our recent studies. Questions we thought about again were: Who is God? What is the Scripture? What is sin? Am I a sinner? What was Jesus' mediation? What does the cross mean to us? What is salvation? Even if the present group must end for now, our high-school group will continue our meetings soon. It is a very happy thing and almost a coincidence (or is it God's leading, perhaps) that our new class sponsor also knows about Christ and will encourage us, we believe. Our teachers in our schools cannot lead us as a school group, but their encouragement is a great help."

Will you pray for this group that they may continue to "seek . . . first the kingdom of God . . . ?"



then accept up to five students yearly. They plan to expand public health efforts to cover the entire county council area and to build a home adjacent to the hospital to accommodate the physician overseeing this program. In addition, they want to increase efficiency through the hospital utilization committee and public health teaching to better use facilities.

Building a chapel adjacent to the rural health doctor's home is also in plans. The chapel will be a mission-community project. Medical personnel for the public health program, midwifery school, and rural health program will be added.

Illnesses treated last year included malaria, diarrhea, rheumatism, upper respiratory infections, infections of the skin and subcutaneous tissues, iron deficiency anemia, intestinal parasites, and measles. Thrush, tuberculosis, and tetanus were also treated.

**Puerto Rico**—Marjorie Shantz plans to leave Puerto Rico the beginning of July and return after Mennonite World Conference. This will be part of her short-term furlough for the summer. She reports that many Rabanal families are in Cidra now and look forward to a future church in Cidra.

**England**—Quintus and Miriam Leatherman arrived in New York the middle of May for their furlough. They plan to be in Indiana and Pennsylvania before proceeding to annual board meeting.

**Holly, Ore.**—James Roth, son of Jake and Jeanne Roth, who, with their family, were featured in the 1961 Missions Week folder, "This Is Our Family Mission," of the general mission board, died the second week of May from a heart attack.

**Brazil**—Glenn E. Musselman, missionary to Sertaozinho, Brazil, reports that dedication services of the church building will be held June 17. At press time, finishing still needed to be done on the floor, ceiling, plastering, windows, and doors. Because of inflation in Brazil, missionaries witnessed the price of bricks, for example, nearly double from the cost of the first ones bought for the building.



Construction of church building at Sertaozinho, Brazil, where Glenn E. Musselman serves, is under way.

## Home Missions

**Montreal-Nord, Quebec** — The doors of the (Librairie) Fraternelle Book Store opened April 10 for business. The small bookstore is located in the store front of the building which was vacated last Novem-

ber. Because the number of Christians in Montreal-Nord is small, the bookstore carries secular as well as religious books in French and English. At present Mrs. Tilman Martin runs the store and is relieved at times by her husband or Harold Reesor. School-age children and teen-agers have shown interest in the books. So far turnover is small, but missionaries are encouraged with the response. The project is being financed by interest-free loans.

**Chicago, Ill.**—A member of the Mennonite Community Chapel, Albert Hurt, continues to distribute an average of 4,000 tracts per week. There is continual response from this project and witness.

**St. Anne, Ill.**—The Rehoboth congregation is nearing actuality of building a much-needed sanctuary seating 200. An estimate of the cost is approximately \$21,000. The church is assuming responsibility for a loan from Mennonite Church Buildings, Inc., and is attempting to raise more through church projects. Grants from the Illinois mission board and the general mission board will also help. The church will also sell bonds to help raise money.

## "No Man Cared for My Soul"

By Elmer Neufeld

These words of David were used by Archie Graber, Mennonite missionary and Congo Protestant Relief Agency field director, to describe the plight of some 55,000 refugees near Elisabethville, in the Katanga province of the Congo. Bro. Graber made two recent trips to Elisabethville to assist in the refugee problem, especially for the Baluba refugees whose native tongue (Tshiluba) he speaks, and many of whose leaders he knows.

The Elisabethville refugee camps sprang up last September during the fighting in Katanga. Prisoners and persecuted tribal groups fled to the United Nations for protection. Many are afraid to return to their homes and by this time their former jobs have been taken.

Within the confines of the camp is strong hostility between several tribal groups, which results in strife and violence, danger of fire getting out of control in the cluster of huts and of epidemic throughout the camp.

Minimum rations are provided by the United Nations. The water supply is severely limited. One doctor and two social workers serve the entire camp. About his first ten days in camp, Bro. Graber commented: "I saw mud, filth, misery, sickness, and was told by many of fear, discouragement, fighting, and death; this is the worst I have seen in 31 years in the Congo."

The Balubas in Katanga have been compared to the Jews in Hitler's Germany. The estimated 30,000 Tshiluba-speaking people want to return to their former tribal homeland in South Kasai, in the Bakwanga region.

Graber visited the Baluba tribespeople in the Bakwanga region to inquire about their

## District Mission Boards

**Pennsylvania** — The Allegheny mission board is studying the feasibility of establishing a church in Pittsburgh, Pa. They are studying the possibility of a survey in the Pittsburgh-Murrysville area. The mission board wants to schedule a meeting with Mennonite families in the greater Pittsburgh area to ascertain their convictions.

**Ontario**—The annual meeting of the Ontario mission board was held May 20, 21, at the United Missionary Pavilion, Kitchener, and at First Mennonite Church, Kitchener, respectively. Guest speakers were Harold Street, field secretary of Evangelical Literature Overseas, and Howard Charles, professor of New Testament at Goshen College Biblical Seminary.

**Ohio**—The Ohio and Eastern Mennonite Conference on May 17, 1962, moved that the Mennonite House of Friendship congregation be received into conference. The congregation had its inception in 1956, when the general mission board sent workers to New York City and bought the pres-



Children live in poverty in the Elisabethville refugee camp in Katanga, which was started to help house people turned out of their homes because of strife in the Congo. Voluntary church agencies such as Mennonite Central Committee help these people as much as possible.

willingness to accept the refugees for resettlement. One chief indicated willingness to receive 10,000 and others are willing to receive lesser numbers. Transportation poses a difficult problem in this projected resettlement. For building huts and starting crops in Kasai, it is urgent that any move be complete before the dry season, roughly the end of May. An air lift to Bakwanga and Luluabourg is being considered.

The problem of the approximately 25,000 non-Baluba refugees in the camp continues without any answer in view.

The Mennonite Church supports these and other overseas relief efforts through relief and service offerings. The overseas relief program is conducted through the inter-Mennonite agency, Mennonite Central Committee.



ent property at 2283 Southern Blvd., Bronx 60, New York. In January, 1957, a small group began to worship regularly Sunday mornings and Wednesday evenings. The congregation which emerged is fully organized with 20 associate members and 16 unofficial members (persons belonging to a Mennonite church but who have not brought their membership letters yet). John I. Smucker serves as pastor.

## Broadcasting

**Harrisonburg, Va.**—The English Broadcast Committee recently appointed Earl Maust as director of the a cappella chorus; Catherine Mumaw as director of the ladies' triple trio; and Ralph Alderfer as director of the men's chorus. J. Mark Stauffer, who has directed the a cappella chorus for the past seven years, requested to be relieved because of school and ministerial duties.

In other news, "Heart to Heart's" new homemaker's calendar has just come off the press. The three-color calendar (July, 1962, to June, 1963) features "Beatitudes for Homemakers." For example, the month of October carries the beatitude, "Blessed is she who mends stockings and toys and broken hearts; for her understanding is a balm to her husband and children," together with an appropriate drawing of a mother consoling her son. Drawings were done by Bob Davis, a commercial artist, who found Christ after listening to a "Mennonite Hour" broadcast several years ago.

Readers are invited to receive a "Heart to Heart" calendar by writing to "Heart to Heart," Harrisonburg, Va.

**Norfolk, Va.**—WXRI, Norfolk, will soon carry both weekly and daily broadcasts of "Heart to Heart." The weekly program will be heard on Saturday. Time for release of these programs was not definite at time of writing.

**Atmore, Ala.**—WATM, Atmore, is now releasing "The Way to Life" instead of "The Mennonite Hour" program at 1:30 p.m., Sunday, at 1590 on the dial.

**Puerto Rico**—Merle Sommers, director of the "Luz y Verdad" choruses, and his wife left Puerto Rico on May 15, for the States and will leave for Montevideo, Uruguay, in July, where Bro. Sommers will teach at the Mennonite Seminary.

**Miami, Fla.**—A letter from Henry Paul Yoder to the Puerto Rican office says, "We have had news that the program is heard in Cuba. We praise the Lord that it is reaching behind the sugar-cane curtain." Pray that God may continue to use the Spanish program in Cuba even though it is not possible to release a program on a Cuban station.

Bro. Yoder received the following letter from a person in Cuba: "I also want to ask if divorce is permissible when the ideals of one of the couples have changed, ideals in favor of communism. . . . Does God pardon all those who return to His side and His way?"

**Roanoke, Va.**—Dr. Ivan Magal, speaker in the Russian broadcast, exhibited a display telling about the radio and literature outreach at the Convention of the Virginia

Academy of General Practice held in Roanoke, May 10-13. According to Dr. Magal the medical profession manifested considerable interest in the work. He was requested to keep the display up for Sunday after other displays had been dismantled.

**Harrisonburg, Va.**—As "The Mennonite Hour" begins its twelfth year of broadcasting, it is launching a new ministry to help listeners in memorizing Bible passages. A set of 15 memory cards is being released on the theme, "Trusting God." The verses represent select passages on this theme, such as, "And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee." For a free set of 15 memory cards carrying the verses on one side and references on the other, write to "The Mennonite Hour," Harrisonburg, Va., or to Kitchener, Ont., Canada.

**Puerto Rico**—Anton Marco, a former baritone opera singer, spent several hours on April 28 recording songs for the Spanish broadcast. Since his conversion he has been dedicating his talents to Christ. His home is Bogota, N.J.

**New York City**—A listener to the Spanish broadcast who was followed up by Spanish Pastor Guillermo Torres has recently become a Christian and requests baptism. Earlier this listener had written, "Although I say the Lord's Prayer and the rosary often, I feel greater satisfaction from listening to your Sunday sermons. For a long time I have felt a thirst for Biblical knowledge and Christian truth and up to now I have not found it."

**Fargo, N. Dak.**—"Heart to Heart's" weekly program will begin on KFNW, 900 on the dial, on July 3.

## I-W Services

**Portland, Maine**—Eighteen unit members gave a program on the death and resurrection of Christ on April 20 at the Cumberland County Jail. Mr. Taylor, jail superintendent, expressed appreciation for the program and invited the group to return. The I-W's distributed Easter tracts and The Way to the inmates.

**Denver, Colo.**—At the May 8 I-W unit meeting, new officers were elected for a six-month term. Incoming officers are Gary Garber, Metamora, Ill., president; Ward Mumaw, Orrville, Ohio, president-elect; and Pete Graber, Stryker, Ohio, secretary-treasurer.

**Chicago, Ill.**—Stewardship of the Gospel for I-W's is the same as for the whole church. This was the main concern of the Consultation on Christian Stewardship as Related to I-W Services, held May 22, 1962. Norman Myers, Doylestown, Pa., serving at Indianapolis, Ind., Ray Bauman, Salem, Ohio, serving at Cleveland, Ohio, and Lynn Smucker, Smithville, Ohio, serving at Elkhart, Ind., represented I-W's. Marcus Bishop, sponsor for Denver, Colo.; Paul Moyer, Doylestown, Pa., I-W Coordinator; and Eldon King, assistant pastor at Walnut Creek church, Ohio, also participated. Daniel Kauffman, secretary of

stewardship for the Mennonite Church, reviewed the philosophy of Christian stewardship and presented implications for I-W's as well as the whole church. Other persons present were Paul Landis, director of Lancaster conference voluntary service and I-W; Cleo Mann, I-W sponsor in Indianapolis, Ind.; John R. Martin, I-W counselor at Neffsville, Pa., and eastern representative for I-W services of Mennonite Relief and Service Committee; and Ray Horst and Dick Martin, director and associate director respectively of I-W services of Mennonite Relief and Service Committee, Elkhart, Ind.

## Mennonite Disaster Service

**Newton, Kans.**—Mennonite Disaster Service Region III was organized May 15 at the Hesston, Kans., Mennonite Church. Representatives from units in Kansas, Oklahoma, Nebraska, and Montana attended.

Officers elected were Elmer Ediger, North Newton, Kans., regional director; John Diller, Hesston, Kans., assistant director; and John H. Martin, Corn, Okla., secretary-treasurer.

Region III is the second region to be formed according to the reorganizational plan adopted by Mennonite Disaster Service. First to organize was Region I at Akron, Pa. Two other regions will be centered at Goshen, Ind., and Reedley, Calif.

# 1962 MISSIONARY BIBLE CONFERENCE AUGUST 11-17, 1962

Howard H. Charles,  
Bible Study Hour Speaker

Send your reservation now.

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## Health and Welfare

**Elkhart, Ind.**—Registered nurses at La Junta, Colo., Mennonite Hospital are urgently needed. Openings exist for dietitians in several hospitals. In addition, medical doctors are needed for the mission-service program. Qualified applicants should correspond with Personnel Office, P.O. Box 316, Elkhart, Ind.

## Mennonite Mental Health

**Akron, Pa.**—Three persons have received grants for graduate study in the academic year 1962-63 from Mennonite Mental Health Services through its graduate assist-

(Continued on page 523)





## FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Robert Stetter, on furlough from Algeria, was the speaker at Nellsville, Pa., on May 27.

The Gulf States Regional Conference was held at Gulfport, Miss., May 5, 6. Earl Buckwalter, Hesston, Kans., preached the conference sermon.

The Rocky Mountain Mennonite Conference, in a delegate meeting on May 12, adopted a constitution without a dissenting vote. The first annual meeting of the conference will be held at La Junta, Aug. 31 to Sept. 2.

The Rocky Mountain Conference WMSA held their first annual meeting at Beth-El, Colorado Springs, on May 12. Guest speakers were Dorothy McCammon, Goshen, Ind., and Beulah Kauffman, Crystal Springs, Kans.

Sunday School Centennial plans were made by the Executive Committee for the Commission for Christian Education in a meeting at Scottdale on May 25. The Centennial will be held in 1963 at West Liberty, Ohio, at the location of the first Sunday school in our church to operate continuously for 100 years.

A Missionary Conference was held at Farmerstown, Ohio, May 20-27, with Lester Troyer, of the Philippines, and Richard Moyer, secretary of the Conservative Mennonite Mission Board, as speakers.

D. Ralph Hostetter, of the E.M.C. faculty, will guide this summer's European educational tour sponsored by the Council of Mennonite Colleges. The group of sixteen students and their leader will leave New York on June 8.

Robert Fisher and wife, Rachel, Scottdale, Pa., spoke at Canton, Ohio, on May 27.

Don Augsburger and Jesse Byler were installed as pastor and associate pastor at Zion, Broadway, Va., on May 27.

The Middlebury, Ind., Mennonite Church is currently "swarming," and forming a new sister congregation. The new group met May 16 and chose Sunday-school and YPM officers, ushers, and a pulpit committee to arrange for preachers to minister to the congregation. The first services were held on May 20, with Urie Bender preaching. The place of meeting was Clinton Christian Day School. A permanent place of worship has not yet been chosen.

### Sunday Evening Resources

Persons preparing for the June 10 Sunday evening program, "Self-employed Ambassadors," will find helpful information in the area of their assignments in the articles, "Working Abroad," by Eric Fife, and "To Lift the Heavy Load," by Norman Derstine.

New Every-Home-Plan churches: Oakwood, Conowingo, Md.; Lick Creek, Edwards, Mo.; Trissels, Broadway, Va.; North Scottdale, Scottdale, Pa.; Pleasant Valley, Bath, N.Y.; Perryton, Perryton, Texas; Meyersdale, Meyersdale, Pa.; Doylestown, Doylestown, Pa.

New members: two by baptism (ages 75 and 69) at Olive, Elkhart, Ind., May 9; twenty by baptism at Blooming Glen, Pa., May 6; one by baptism at Toto, North Judson, Ind.; four by baptism at Crown Hill, Rittman, Ohio, May 20; twelve by baptism at Maple Grove, Atglen, Pa., April 1; one by baptism at East Holbrook, Cheraw, Colo., June 3.

William Detweiler, Kidron, Ohio, spoke at a youth conference at Clear Lake Camp in Michigan, May 25-27.

A Spring Music Festival was held at Orrville, Ohio, on May 20, by ensembles from the Wayne-Medina County churches.

The Yoder Quartet from West Liberty, Ohio, gave a program at Wooster, Ohio, on May 6. The children of quartet members also gave several numbers.

Herald Press tracts to the value of \$1,250 have been purchased by the Christian Literature Crusade for distribution in British Guiana. Colporteurs Eugene Stoltzfus and Warren Lambright will supervise the distribution.

New teachers for the Eastern Mennonite High School next year include Annetta Wenger, music; Lareta Halteman, dean of girls; and Gerald Good, Bible, religious counselor, and dean of boys.

Thirteen doctors and medical students attended the regional meeting of the Mennonite Medical Association at Denbigh, Va., May 5, 6. Kenneth G. Good, Hyattsville, Md., was the guest speaker.

Eugene Murray has begun work as assistant to the pastor at Friendship, Bedford Heights, Ohio.

Myron Augsburger, en route to the Jamaica Crusade, spoke at a fellowship supper in Sarasota, Fla., on May 25.

Elizabeth Showalter, Goshen, Ind., spoke to the northern Indiana Young Adult Fellowship in a dinner meeting at Warsaw, Ind., on May 25.

Permission has been granted for the reopening of the Jamama Hospital in Margherita, Somalia. This resulted from pressures by the local people.

A program by the Locust Grove Mennonite School for the Deaf was given at Line Lexington, Pa., on May 27.

A Home Conference was held at Sunny-side, Elkhart, Ind., on May 13 with Charles Burkholder, a family counselor from Elkhart, and Paul M. Miller, seminary teacher from Goshen, as speakers.

C. Franklin Bishop gave the commencement address for Bethany Christian High School on May 25. The service was held in the College Union auditorium.

Rufus Jutzi has been elected to a three-

year term as district overseer in the northern district of the Ontario Conference.

H. Raymond Charles, president of the Eastern Mission Board, showed pictures taken on his deputation trip around the world at the Blue Ball Fire Hall on May 24.

S. S. Hershberger, veteran minister at Garden City, Mo., passed away on May 18. Funeral services were held at Sycamore Grove on May 20.

Commencement exercises at Western Mennonite School featured Linford Hackman in the baccalaureate sermon and Roy D. Roth in the commencement address.

C. F. Yake, Scottdale, Pa., conducted a summer Bible school workshop at Fairview, Albany, Oreg., May 21, 22.

B. Charles Hostetter, Mennonite Hour pastor, gave the commencement address for the Johnstown Mennonite School at the Kaufman Church on May 21. The baccalaureate speaker on May 20 was Paul Thompson of the West Indies mission.

H. Clair Amstutz, Goshen, Ind., spoke on Christian family life at Central, Elida, Ohio, on May 13.

Funds are being solicited for a new building to house the mission sponsored by the Ontario Amish Mission Board in London, Ont.

C. Warren Long, Tiskilwa, Ill., was the baccalaureate speaker for the Tiskilwa High School.

A Dutch Mennonite family in the Washington, D.C., area, sponsored by the Church of the Brethren, received an appreciated gift from the Hyattsville, Md., congregation.

Pastors of New York City churches met at the House of Friendship in the Bronx on May 19 for a discussion under the leadership of Paul Erb.

Richard Detweiler, Perkasio, Pa., gave the commencement address at the Rockway Mennonite School graduation exercises in Kitchener, Ont., on June 1.

## Calendar

World-Wide Missionary Conference, Lancaster Mennonite School, Lancaster, Pa., June 6-10.  
North Central Conference, Sunday School Workers' Conference, and Mission Board meeting, at Glen Flora, Wis., June 12-15.  
Annual Ontario Amish Mennonite Conference at Steinman's, Baden, Ont., June 13, 14.  
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
Ohio MYF Convention at Beaverdam, Corry, Pa., June 29 to July 1.  
Alberta-Saskatchewan Conference at Guernsey, Sask., July 5-8.  
Allegheny Mission Board Meeting, place undecided, July 13, 14.  
Virginia Conference, E.M.C., July 24-27.  
Allegheny Conference at Thomas, Hollisopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
Alberta-Saskatchewan Youth Retreat at Didsbury, Alta., Aug. 6-12.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Conservative Mennonite Conference, with Lowville-Croghan congregations, Lowville, N.Y., Aug. 14-16.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 21-23.  
Back to School Day, Aug. 26.  
Rocky Mountain Mennonite Conference, La Junta, Colo., Aug. 31 to Sept. 2.  
Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.



**Visiting speakers:** Allen H. Erb, Hesston, Kans., at Logsdan, Oreg., May 20, and at Sweet Home, Oreg., May 27. **Moses Gitlin**, Jewish missionary, at House of Friendship, Bronx, N.Y., May 23. **Harold B. Street**, executive secretary of Evangelical Literature Overseas, at First Mennonite, Kitchener, Ont., May 20.

**Malcolm Wenger**, General Conference Mennonite missionary among Indians of Montana, at Alpha, Minn., May 20. **Dr. Sarah Miller**, Bellevue, Ill., at Peoria, Ill., May 20. **Robert Schindler** and wife, Liberia, at Grace Chapel, Saginaw, Mich., May 20. **C. F. Yake**, Scottdale, Pa., at Zion, Hubbard, Oreg., May 20. **Earl Buckwalter**, Hesston, Kans., at Madisonville, Pa., May 13. **Melvin Lauver**, Akron, Pa., at Weaver's, Johnstown, Pa., May 6.

**Educational materials** of the Herald Press—**Herald Nursery Home Book and Record**, and **The Christian Nurture of Children**—were displayed at the annual conference of the New York State Association for Nursery Education, at the Capital District Nursery Education meeting, and at the college open house of the Agricultural and Technical Institute of the State University of New York at Cobleskill, N.Y.

**Ora Keiser** has been elected president of the Kalona, Iowa, Interchurch Council.

**Roy Umble**, Goshen, Ind., chaired a panel discussion on rehabilitation, conducted by the Rehabilitation Center Auxiliary at Elkhart, Ind.

**Audrey Shank**, of the E.M.C. faculty, will spend the summer assisting in the work at Jamaica.

**Walter Oswald**, former dean of Hesston College, died at Goshen, Ind., on May 24, after an extended illness.

## Announcements

**Grant and Ruth Stoltzfus** in Family Life meetings at Clinton Frame, Goshen, Ind., June 14-17.

**Annual Bible meeting** with Isaac K. Senenig, Ephrata, Pa., and J. Clair Hollinger, Lancaster, Pa., as speakers, at Elizabethtown, Pa., June 17.

**J. C. Wenger**, Goshen, Ind., at Pleasant Valley, Harper, Kans., June 10.

**Paul M. Miller**, Goshen, Ind., at Frazer, Pa., June 3.

**Noah Good**, Lancaster, Pa., in teachers' meeting at Sandy Hill, Sadsburyville, Pa., June 4.

**Doylestown Men's Chorus**, directed by Millard Detweiler, at East Chestnut Street, Lancaster, Pa., June 17.

**C. F. Yake**, Scottdale, Pa., at East Fairview, Lebanon, Oreg., June 10.

**Guest speakers** at Ontario Amish Conference, June 13, 14: Paul M. Miller, Goshen, Ind.; H. Ralph Henley, Scottdale, Pa.

**Herbert Minnich**, Brazil, in illustrated talk at Nefsville, Pa., June 10.

**Robert Stetter** and wife, Algeria, at Hyattsville, Md., June 6.

Mennonite artists are invited to bring exhibit items to the Mennonite World Conference at Kitchener. The items may be oil or water paintings, prints, drawings, sculpture, ceramics, or other creative works.

The items need not be religiously oriented, nor need they depict Mennonite life, but the artist must be a Mennonite or Brethren in Christ church member. Work should be on display by noon of Aug. 1, and may be removed on Aug. 6, although the conference does not close until Aug. 7. Each artist may exhibit up to five items. Exhibitors from the United States should contact the Secretariat, 3003 Benham Ave., Elkhart, Ind., for the certification necessary to cross the border in lieu of posting bond. Non-Canadian exhibits must be returned to the United States and may not be sold in Canada.

Several translators are still needed for the World Conference sessions, Aug. 1-7, at Kitchener, Ont. Persons able and willing to serve in this capacity are invited to register their interests. Qualifications must include full proficiency in both English and German, together with an ability to work with Biblical-theological terminology. The assignment will involve several hours of work daily, except Sunday. Since all World Conference services are rendered gratis, no remuneration can be given, but a small allowance toward living costs at the conference will be provided. Anyone willing to serve, or knowing someone who should be contacted, address Cornelius J. Dyck, Secretary, 3003 Benham Ave., Elkhart, Ind., giving credentials and references.

**G. F. Hershberger**, Goshen, Ind., at Tiskilwa, Ill., Pentecost Sunday, June 10.

**Annual meeting of Mennonite Nurses' Association**, June 22, 23, at Eastern Mennonite College, Harrisonburg, Va. Board of Directors' meeting, Friday, 8:30 a.m. Annual business and program meeting, Saturday, 8:30 a.m., followed immediately by a coffee hour given by the Harrisonburg Mennonite Nurses' Association. All interested persons welcome to attend this meeting. Lena Graber, Nepal, will lead in a devotional meditation, and Luke Birky, administrator at La Junta, Colo., Hospital, will speak on "Finding Our Way in Crisis."

**The Allegheny Christian Education Conference**, in co-operation with the Maple Grove Church, Belleville, Pa., is sponsoring a series of Wednesday evening classes on "Improving Our Singing Worship Through Sound Leadership." These classes are geared to the beginning song leader as well as the one experienced. Classes begin June 6 and conclude July 25—each evening at 7:30 p.m. There will be no registration nor tuition fees. The main text will be the Church Hymnal and Songs of the Church. The instructor is Ray French, Secretary of Music of the Allegheny Christian Education Conference.

**Grant and Ruth Stoltzfus** will participate in a program on the home at the annual General Conference of the Brethren in Christ Church held at West Milton, Ohio, on June 16. Peter J. Dyck, MCC administrator in Europe, will speak on June 17.

**Change of address:** Sanford E. King from 2015 East G to 2105 North Adams, Hutchinson, Kans. William R. McGrath from Mekoryuk, Alaska, to Box 7217, Pinecraft, Sarasota, Fla.

## Evangelistic Meetings

**Paul R. Barnhart**, Stuarts Draft, Va., at Deerfield Chapel, Deerfield, Va., June 3-10. **James Lark**, Los Angeles, Calif., at Norris-town, Pa., May 20-27. **Kenneth G. Good**, Hyattsville, Md., at Congo, Ohio, May 31 to June 7.

## Church Camps

Young people of the New York City churches enjoyed a retreat at Camp Hebron, May 25-27, under the leadership of Marcus Smucker.

**Alice Parker Pyle**, who is associated with the Robert Shaw Chorale, will be a guest lecturer at the Church Music Conference, Aug. 4-11, at Laurelville Mennonite Camp.

**Tel-Hai Mennonite Camp**, Honey Brook, Pa., will be open June 11-16 for boys and girls, 9-11, and June 18-23 for ages 12-15. For reservations, write or call Vernon Kennel, Atglen, Pa. Phone: LYric 3-6263.

**Nelson Kauffman** will be guest speaker, July 16-18, of the South Pacific Ministers' Retreat at Oak Glen Pines Camp, Yucaipa, Calif.

**David Eshleman**, pastor at Smithville, Ohio, will serve as director of the boys' camp at Camp Luz, June 30 to July 7. Harlan Steffen, Kidron, Ohio, will be the pastor. For reservations, contact Jack Miller, 529 Stibbs Street, Wooster, Ohio. Phone: AN 2-4425.

**Kenneth G. Good**, Hyattsville, Md., will speak at a VS retreat at Camp Hebron, Halifax, Pa., June 8, 9.

## Mission News

### CONTINUED

ance program. Grants of \$1,000 each were awarded to Ray Keim and Donald Schrag for study in the fields of social work and clinical psychology respectively, and \$500 was awarded to Joseph Steiner for social work study.

**Ray Keim**, Hagerstown, Md., will enter his second year of training at the University of Pennsylvania School of Social Work and will also continue his present field work assignment at Brook Lane Farm. Bro. Keim, a graduate of Goshen College and Goshen College Biblical Seminary, was formerly pastor of East Goshen Mennonite Church, Goshen, Ind.

**Donald Schrag** is entering the doctoral program in clinical psychology at Louisiana State University. Joseph Steiner, Sterling, Ohio, is graduating from Bluffton College in June and will enter the University of Michigan School of Social Work.

### Relief Service

**Akron, Pa.**—Volunteers are being sought for a number of relief and Pax openings in Haiti, British Honduras, Congo, Algeria, Indonesia, and a number of other countries. Examples of the types of people needed are



agriculturalists, carpenters, mechanics, material aid distributors, maintenance men, accountants, secretaries, children's workers, psychiatric aides, housekeeping assistants, crafts and activities assistants.

The Mennonite Central Committee offices in Akron need an editorial assistant, a layout artist, and an accountant. Applications or inquiries for any of these openings should be sent to Personnel Office, Mennonite Central Committee, Akron, Pa.

**Akron, Pa.**—In its first year of operation Interchurch Medical Assistance (IMA), of which Mennonite Central Committee is a member, channeled \$300,000 worth of drugs, hospital supplies, and medicines to overseas missions and hospitals, and for use in emergency relief actions, in a total of 64 countries. Mennonite relief workers received about 25 per cent of the IMA goods shipped in 1961. Participating groups pay IMA four cents a pound for the supplies.

IMA, a co-operative agency begun early in 1961, solicits drugs and equipment from United States pharmaceutical and hospital equipment firms. It, in turn, makes them available to member organizations.

At the present time anesthesia equipment is being prepared for shipment to the hospital at Menno Colony, Paraguay; dental supplies and equipment will be shipped to the Mennonite Christian Hospital, Merilum Hwalien, Taiwan, which operates two dental clinics; some new and used equipment will be sent to the Mennonite Hospital, Pakis, Java; \$600 of antibiotics will be sent to medical projects where they are urgently needed.

## Your Treasurer Reports

Funds disbursed through the general board program during the past fiscal year amounted to \$1,816,737.47. This includes all programs. This also includes disbursements based on direct designated sendings to the Mennonite Central Committee and income from broadcasting and voluntary service activities.

For the previous year this figure was \$1,775,302.65. This reflects an increase in total activity of \$41,434.82 (about 2.3 per cent). The major portion of this increase was realized from noncontribution income, but some increase is due to a rise in cost of existing programs.

In general the budgeted program has been kept at about the same level as the previous year, and current budgeting is being done on about this same amount. It has been considered advisable to keep the program about the same as now until contributions reach a level equal to current operations.

—H. Ernest Bennett.

## Voluntary Services

**Costa Rica**—The community development program has now been recognized by Selective Service for I-W status in regular order through Mennonite Central Committee.

The Conservative board plans to locate a community development unit in the area south of Limon, Costa Rica. The unit will provide agricultural and medical services and literature work.

**Halifax, Pa.**—Larry and Helen (Horst) Lehman, Route 6, Chambersburg, Pa., began a two-year term of voluntary service at Camp Hebron on May 15.

**Santa Fe, Honduras**—The VS men in Santa Fe, Honduras, discovered an organization in the village that is devoted to community projects and development. The VS-ers joined in a conference with them and agreed to supply the technical assistance and their muscle for projects such as building latrines, putting in a water system, and purchasing two mules and a plow if the villagers will supply the needed lumber, funds, and man power.

**New York, N.Y.**—New York VS-ers visit the dope addict ward in the Manhattan

General Hospital regularly for informal visiting and fellowship with the men. Eight inmates attended the Good Friday service. However, organized religion does not have much appeal for these men at this point; they need simple friendship and interest shown in them which will lead eventually to a spiritual witness.

**Salunga, Pa.**—The annual Lancaster conference voluntary service reunion will be held at Black Rock Retreat on Saturday, July 7. Afternoon activities will begin at 1:30. Those attending should bring lunch for an evening fellowship meal. The evening service will begin at 7:30. David N. Thomas will be the speaker.

**St. Louis, Mo.**—VS-ers Ray and Louise Gehman, Telford, Pa., have planned a summer camping program. On each day of the week they will accompany a different age group to a city park where they will have Bible classes and recreation.

## Hospitality Center Completes Five Months' Activity



David Alderfer, host of the Aspen, Colo., Hospitality Center, stands outside the main entrance.

The Aspen, Colo., Hospitality Center, which opened its door during Christmas week, 1961, enjoyed encouraging patronage during the winter and spring months. The guest book registers over 200 names from 20 states and seven foreign countries. Most guests dropped in at the center for information or were attracted by window displays or curiosity. Many guests sat with David

Alderfer, host, around the literature table and talked on spiritual matters. Guests had many varieties of religion and philosophy. Most were onetime contacts. Literature was given to the guests whenever practical.

Visitors and local people have expressed appreciation for the service and influence the center renders. Local church and civic persons and organizations have co-operated. Chaplaincy work at Pitkin County Hospital, operated by the general mission board, has supplemented the witness at the center.



David Alderfer and Ewing Taylor, local businessman, chat with a skier, Moyra Lynn (left), from England.



Myron Augsburg and David Alderfer confer in the literature corner of the center.

Activities in the center include a Monday noon business people's prayer meeting. Six to eight attend. Eight or more usually attend the Wednesday evening prayer fellowship and Bible study. On occasion persons from Glenwood Springs attend these meetings. A "Great Decisions" study group met in the center for a series of eight meetings during the winter.

Several local conference and church-wide members have visited here. Bro. Alderfer invites visitors to stop at the center.



## OUR READERS SAY

(Continued from page 506)

The real tragedy is that in WCC and NAE circles alike, the heresies of Christendom persist. In the WCC context one finds much of the critical and prophetic thinking necessary in dealing with political and military questions, but less of a common basis in Christian authority and experience. In the NAE context one finds the latter but often the former is conspicuous for its absence. Particularly as the Cold War has intensified, the old heresy that the cause of Christ and the cause of America are united in the same destiny has flourished in evangelical circles. The discovery of the personal dimension in Christian faith which evangelicalism represents in the bosom of Protestantism was purchased at the price of new heresy which theologians consigns the military, political and economic domains (except for "personal" sins) to autonomous spheres beyond the rule of Christ, not only for the fallen world which rejects Him, but also for His followers.

Mennonites should therefore entertain no illusions in either direction, nor should they choose the one "camp" for fellowship and witness as against the other. They should rather labor in both, and also accept the distinct judgment that comes upon our own life from each. And there are judgments which must come.

The preference of the Mennonite Central Committee for work with "humanistic pacifists" is apparent rather than real, and has historical reasons. Very few of the non-"peace church" CO's during World War II came from evangelical circles. From the government standpoint, CO's were handled in a single category, and in this framework contacts developed with numerous other groups. Out of these contacts grew conversations dealing also with the spiritual questions of peace. As the older liberal pacifism became increasingly exhausted, the search for an adequate Christian basis was intensified. During this same period, however, the responses in evangelical circles, for the reasons indicated, have been meager, though there have been numerous probes and conversations. But perhaps we in the MCC Peace Section have yielded to the temptation to work where people respond rather than where they don't. If so, admonitions like Bro. Augsburger's may restore balance. In any case I am grateful for his words and for the associations he has cultivated.

—Paul Peachey, Washington, D.C.

## PAUL'S CONCERN

(Continued from page 506)

mon experience that joins them, but also to their Christian leader. Epaphras represents a link between Paul and the church. To Paul and the Colossian church he is a dearly beloved fellow worker; his weaknesses remain unmentioned.

There is, however, more than thanksgiving for past and present; there is also concern for the future. While the Gospel had come to them, its application to the problems of life was still partial. They still needed fullness of knowledge of God's will (verse 9) and even after the knowledge had been obtained they needed the power to walk worthy of the Lord (verse 10 f.). The "bearing fruit and growing"

Paul referred to in verse 6 had begun, but it must continue (verse 10). So it is with us. Whatever we may say about the church, about its inadequacies, about its needs, we begin with a grateful prayer of thanksgiving that the Gospel has come to us in truth. The grace of God has been made known to us. Instruments, leaders of the church, have been used throughout the centuries to bring the love to us which we find in the fellowship of the Spirit.

And as we look to the future, we pray that we will have not only the knowledge to discern the application of this Gospel to every area of life, but also the power to translate that knowledge into action—patiently, courageously, and above all, joyfully. If this desire is made known in the context of thanksgiving to the Father, then our prayer will be answered.

Paul restores our confidence in the church. How often we criticize the church and its leaders! Sometimes we even claim that this is being done in love. Paul begins with a hymn of praise and thanksgiving to God. Resounding throughout the New Testament is a great note of praise and thanksgiving for what God has done in Jesus Christ and is continuing to do through His church. The theme of joy thunders above every other note—joy that God would stoop as low as He did in Christ Jesus! Joy that He would come to us who are not noble or mighty or wise or rich or powerful! He came to us and He continues to come with power and with might.

On this note Paul begins his letter to the Colossians. Whatever we may see in the rest of Colossians, let nothing erase from our memories this note of gratitude for the resources in Jesus Christ.

Elkhart, Ind.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Bontrager—Kropf.**—David Bontrager and Mary Ellen Kropf, both of the Griner C.M. cong., Middlebury, Ind., by Albert H. Miller at the church, Jan. 28, 1962.

**Delagrangé—Lengacher.**—Richard Delagrangé, Leo (Ind.) cong., and Lois Lengacher, Cuba cong., Grabill, Ind., by Virgil Vogt at the Cuba Church, May 19, 1962.

**Foreman—Shenk.**—Jay R. Foreman and Joyce M. Shenk, both of Lititz, Pa., Landis Valley cong., by Mahlon Zimmerman at the church, May 19, 1962.

**Kauffman—Miller.**—Clayton Kauffman, Pigeon, Mich., Pigeon River cong., and Maxine Miller, Midland (Mich.) cong., by Ralph Stahly at Midland, April 21, 1962.

**Miller—Miller.**—Emery Miller and Mary Alice Miller, both of the Griner C.M. cong., Middlebury, Ind., by Albert H. Miller at the church, Aug. 20, 1961.

**Yoder—Gerber.**—Wayne Yoder, of the Longe-

necker cong., Winesburg, Ohio, and Mary Cathrine Gerber, Martin's Creek cong., Millersburg, Ohio, by Roman Stutzman at Martin's Creek, April 14, 1962.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Benner, Galen and Eileen (Miller), Mt. Joy, Pa., second son, Dean M., April 28, 1962.**

**Driver, John D. and Virginia (Payne), Harrisonburg, Va., first child, Crystal Kim, May 10, 1962.**

**Ebersole, Daniel S. and Esther H. (Risser), Lebanon, Pa., third child, second son, Ronald Dale, May 22, 1962.**

**Frey, Henry and Eileen (Martin), Elmira, Ont., second daughter, Rosanne, May 15, 1962.**

**Frey, Ronald E. and Audrey (Metz), Akron, N.Y., second daughter, Robin Dawn, May 6, 1962.**

**Geiser, Willis and Doris (Lehman), Apple Creek, Ohio, fifth child, third daughter, Judith Renee, May 11, 1962.**

**Headrick, Lloyd and Wanda (Welty), Heston, Kans., fourth child, first son, Kyle Lloyd, May 13, 1962.**

**Helmuth, David and Naomi, Rio Piedras, Puerto Rico, fourth son, Ray David, May 7, 1962.**

**Hertzler, David L. and Faith (Shank), Denbigh, Va., second daughter, Amy Michele, April 21, 1962.**

**Hess, Paul L. and Elsie (Thomas), Miami, Fla., first child, Paul Lamar, May 17, 1962.**

**Hess, Walter E. and Dorothy (Gochbauer), Lancaster, Pa., sixth child, fourth daughter, Kathy Mae, May 16, 1962.**

**Hochstetler, Stanley J. and Elaine (Schweitzer), Goshen, Ind., fourth child, second daughter, Lynette Kaye, May 5, 1962.**

**Hogover, J. Harry and Irene (Showalter), Denver, Pa., third child, second daughter, Glenda Sue, May 16, 1962.**

**Krabill, Dr. Willard S. and Grace (Hershberger), Goshen, Ind., third child, second daughter, Karen Sue, May 16, 1962.**

**Lapp, Earl and Laura (Martin), Lititz, Pa., second child, first son, David Nelson, April 22, 1962.**

**Martin, John and Mary Ann (Martin), New Holland, Pa., third child, second daughter, Karen Jean, May 5, 1962.**

**Nissley, R. Clair and Ruth G. (Leaman), Middletown, Pa., fourth child, third son (one child deceased), Gerald Clair, May 14, 1962.**

**Richer, Leonard and Donelda (Nofziger), Wauseon, Ohio, first child, Tamela Sue, May 11, 1962.**

**Riegsccker, Marvin and Norma (Shrock), Denver, Colo., first child, Steven Scott, May 10, 1962.**

**Rittenhouse, John D. and Esther Mae (Yoder), Lansdale, Pa., first child, Priscilla Mae, May 11, 1962.**

**Ross, Robert Lee and Sylvia Rae (Shoemaker), Bethlehem, Pa., first child, Randall Scott, March 30, 1962.**

**Shrock, Noah and Dorothy (Hostetler), N. Canton, Ohio, third child, first son, Timothy Noah, May 10, 1962.**

**Swartzendruber, Daniel and Donna (Steider), Shickley, Nebr., third son, David Lee, May 7, 1962.**

**Unruh, DeWayne and Carol (Greider), Lakewood, Colo., second son, Kevin Roy, May 16, 1962.**

**Weaver, Elmer and Dorothy (Good), Newville, Pa., fourth child, third son, Herbert Glenn, May 9, 1962.**

**Zimmerman, Norman L. and Emma Jean**



(Hertzler). Mechanicsburg, Pa., fourth child, third daughter, Kristina Mae, March 26, 1962.

## Anniversaries

**Moyer, Preston A.** Moyer and Alice Musselman were married at Souderton, Pa., by B. F. Lukenbill, on March 30, 1912. They observed their golden wedding anniversary on March 30, 1962. Their three sons and their wives had a dinner at the Lehigh Valley Club, Allentown, Pa. Following the dinner, Mr. and Mrs. Moyer returned to their home and a surprise open house arranged by their grandchildren. Approximately 150 guests visited the couple. Their sons are Harold, Souderton; Russell, Perkaspie; and N. Herbert, Allentown. There are seven grandchildren and seven great-grandchildren. They are both enjoying fairly good health and regularly attend worship services. Mr. Moyer is a member of the Souderton Mennonite Church, and Mrs. Moyer is a member of the United Church of Christ.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Bishop, Martha H.**, daughter of Nathaniel and Amanda (Heckler) Benner, was born at Souderton, Pa., Aug. 7, 1904; died of a heart ailment at the Doylestown (Pa.) Hospital, May 1, 1962; aged 57 y. 8 m. 24 d. On May 7, 1942, she was married to Leon M. Bishop, who survives. Also surviving are one stepdaughter and 2 stepsons (Irene, Lloyd L., and Paul L.), 6 stepgrandchildren, one brother (Henry H., Sellersville), and 2 sisters (Mrs. Margaret Bishop, Souderton; and Mrs. Lizzie Hendricks, Sellersville). She was a member of the Blooming Glen Church, where funeral services were held May 5, in charge of David F. Derstine, Jr.

**Ebersole, Edna M.**, daughter of Levi L. and Anna (Miller) Ebersole, was born March 2, 1897; died at her home in Elizabethtown, Pa., April 15, 1962; aged 65 y. 1 m. 13 d. She was a seamstress. Surviving are 2 brothers and one sister (Tillman M. and Martha M., both of Elizabethtown; and Clarence M., Lancaster, Pa.). She was a member of the Elizabethtown Church, where funeral services were held April 18, in charge of Walter L. Keener, Jr., and Clarence E. Lutz; burial in Good's Cemetery.

**Frey, Merna Kay**, daughter of Harold and Vada (Shank) Frey, was born at Sterling, Ill., Dec. 3, 1943; died at the Community General Hospital, Sterling, April 14, 1962; aged 18 y. 4 m. 11 d. Merna Kay was different from others, being retarded and handicapped, but she responded to the love which her parents showered upon her. Surviving are 3 sisters (Lynette, Rozanne, and Nada) and her grandparents (Mr. and Mrs. Ward Shank). Funeral services were held at the Allen Funeral Home, in charge of J. Frederick Erb; interment in Science Ridge Church Cemetery.

**Hershberger, Katie Ann**, daughter of William and Rachael (Jantzi) Beckler, was born at Milford, Nebr., Aug. 1, 1893; died of cancer at the Lebanon (Oreg.) Community Hospital, May 11, 1962; aged 68 y. 9 m. 10 d. On Sept. 28, 1911, she was married to Allen Hershberger, who survives. Also surviving are 6 daughters and 4 sons (Verle—Mrs. Willard Vogt, Hesston, Kans.; Edith—Mrs. Eddie Roth, Phoenix, Ariz.; Clara—Mrs. Truman Miller, Hesston; Laura—Mrs. Albert Gardner, Albany,

Oreg.; Warren, South English, Iowa; Delmer, Portland, Oreg.; Mae Etta—Mrs. Willard Kennel, Toledo, Oreg.; Wilma—Mrs. Paul Kennel, Goshen, Ind.; Oris, Eugene, Oreg.; and Ivan, Salem, Oreg.), 36 grandchildren, one great-grandchild, 2 brothers (Edward, Milford; and William, Friend, Nebr.), and one sister (Mrs. Tillie Earnest, Pekin, Ill.). Two sons and one daughter preceded her in death in infancy. She was a member of the Albany Church, where funeral services were held, in charge of David W. Mann, assisted by Millard Osborne; interment in Twin Oaks Memorial Park.

**Kulp, Isaac H.**, son of Jacob and Annie Kulp, was born in Bucks Co., Pa., Nov. 24, 1880; died at the Virginia Mennonite Home, Harrisonburg, Va., May 7, 1962; aged 81 y. 5 m. 13 d. On Feb. 11, 1913, he was married to Laura E. Burkholder, who died Nov. 25, 1949. Surviving are 2 sisters (Mrs. Jacob Groff and Mrs. Annie Overholt, both of Souderton) and one brother (John, Telford, Pa.). He was a member of the Springdale Church, Waynesboro, Va. Funeral services were held at Weavers Church, Harrisonburg, May 9, in charge of Franklin E. Weaver and Daniel W. Lehman.

**Lefever, Edith M.**, daughter of Adam K. and Ada H. (Mellinger) Lefever, was born at Lampeter, Pa., Oct. 16, 1892; died after a long illness at the Kemmer Nursing Home, Landisville, Pa., May 10, 1962; aged 69 y. 6 m. 24 d. Surviving are 2 sisters and one brother (Gertrude M., Catharine L.—Mrs. Jessie M. Wantz, and A. Vernon). She was a member of the E. Chestnut Street Church. Funeral services were held at the Gundel Funeral Home, in charge of James M. Shank and Ivan D. Leaman; interment in Willow Street Mennonite Cemetery.

**Oberholtzer, Stella D.**, daughter of Benjamin and Mary (Drace) Haldeman, was born in West Donegal Twp., Pa., Feb. 5, 1893; died at her home, Rheems, Pa., Jan. 22, 1962, after a long illness; aged 68 y. 11 m. 17 d. She was married to Harry D. Oberholtzer, who died in 1949. Surviving are 6 children (Almeda H., Marlin H., and Thelma H., all of Rheems; Roy H., Lititz; Clarence H. and Mildred—Mrs. William Cunningham, Jr., both of Elizabethtown), one brother (Ervin, Elizabethtown), and 5 grandchildren. She was a member of the Risser Church. Funeral services were held at the Miller Funeral Home, Jan. 25, in charge of J. Harold Forwood and Clarence E. Lutz; interment in Mt. Tunnel Cemetery.

**Otto, Donna Kay**, daughter of Amos and Anna Mary (Wagler) Otto, was born Feb. 7, 1962; died March 26, 1962; aged 1 m. 19 d. Besides her parents, she is survived by one brother (Ronald Ray), her grandparents (Mr. and Mrs. Samuel J. Otto, Greentown, Ohio; and Mr. and Mrs. Louis Wagler, Hartville), and great-grandparents (Mrs. Mary Otto, North Canton, Ohio; and Mr. and Mrs. Daniel Wagler, Montgomery, Ind.). Funeral services were held at the Hartville Church, March 28, in charge of Lester A. Wyse.

**Roth, James Myron**, son of Jacob and Jeanne (Robitaille) Roth, was born at Lebanon, Oreg., April 15, 1949; was freed from the bondage of a defective heart May 10, 1962; aged 13 y. 25 d. Surviving are his parents, 2 sisters and one brother (Judith, Salem, Oreg.; Joyce and Jared, of the family home, Sweet Home, Oreg.), and his grandparents (Dan G. Roth, Albany, Oreg.; and Marie Robitaille, Eugene, Oreg.). He was a member of the East Fairview Mennonite Church. Graveside services were held at the Lane Memorial Gardens, May 14, in charge of Clifford Lind and Ivan Headings.

**Short, Jesse J.**, son of Simeon and Barbara (Beck) Short, was born near Archbold, Ohio,

Sept. 3, 1894; died at the Detwiler Memorial Hospital, Wauseon, Ohio, May 20, 1962; aged 67 y. 8 m. 17 d. On May 8, he suffered a severe coronary heart attack and later developed pneumonia. During this short sickness he suffered much pain, but continually his mind was focused upon the marvelous gifts of God. Often he would say, "It will be worth it all when we see Jesus." On Oct. 30, 1917, he was married to Rosa Wyse, who survives. They had no children of their own, but took into their home three young children—Robert Reynolds, at the age of 5; Charles Reynolds, aged 4; and Mary Louise Crossgrove, at the age of one. On Dec. 6, 1936, he was ordained to the ministry at the Central Church, where he was a member. He served here as pastor. He was used in many different churches as evangelist. In addition to this ministry, he also served on the Mennonite Board of Education, on the Laurelville Campground Association, the Little Eden Campground Association, and on the board of the Sunshine Children's Home, Maumee, Ohio. He also served MCC for one year as director and pastor of the CPS program, and one year in the Pax program in Germany.

Preceding him in death were his parents and one sister. Surviving, besides his wife, are the 3 children (Robert, Archbold, Ohio; Charles, Santa Barbara, Calif.; and Mary Louise—Mrs. Everett Nafziger, Archbold), 6 grandchildren, 2 sisters (Dora—Mrs. Raymond Nafziger, Archbold; and Cora—Mrs. Orval Kauffman, Wauseon), and one brother (Raymond, Archbold). Funeral services were held at the Central Church, May 22, with A. J. Metzler, Charles Gautsche, Dale Wyse, and Roy Otto officiating.

**Short, Lillian**, daughter of Jonas and Elizabeth (Short) Rufenacht, was born at Stryker, Ohio, Aug. 26, 1897; died of sclerosis of the liver at the W.C.G. Hospital, Montpelier, Ohio, May 1, 1962; aged 64 y. 8 m. 5 d. On Jan. 20, 1920, she was married to Seth J. Short, who survives. Also surviving are one daughter and 3 sons (Gelenna—Mrs. Tom David, Max, Gerald, and Galen, all of West Unity, Ohio), 9 grandchildren, and one brother (Elton, Stryker). She was a member of the Mennonite Church. Funeral services were held at the Lockport Mennonite Church, May 4, in charge of Freeman Aschliman, Wyse Graber, and Walter Stuckey.

**Shoup, Michael Eugene**, son of Owen E. and Eleanor (Davidhizar) Shoup, was born April 23, 1962; died at the Holy Family Hospital, La Porte, Ind., May 5; aged 12 d. Surviving, besides his parents, are one brother (Stephen) and his grandparents (Mr. and Mrs. Otis Davidhizar, Wakarusa, Ind.; and Mr. and Mrs. Allen Shoup, Orrville, Ohio). Funeral services were conducted at the Weaver Funeral Home, Westville, Ind., May 7, with Simon G. Gingerich officiating; burial in Olive Cemetery.

**Swartzendruber, Sarah**, daughter of Joseph and Mary (Schlatter) Freyenberger, was born in Henry Co., Iowa, March 16, 1879; died at the Pleasant View Home, Kalona, Iowa, May 4, 1962; aged 83 y. 1 m. 18 d. In Dec., 1898, she was married to Harvey Swartzendruber, who died April 28, 1927. Surviving are 3 sons and one daughter (Lloyd, Mt. Pleasant; Roy, Grace—Mrs. John Rhodes, and Emerson, all of Kalona), 2 brothers and one sister (Chris and Sam, Wayland; and Katie—Mrs. Ed. Wyse, Mt. Pleasant, Iowa), 12 grandchildren, and 13 great-grandchildren. She was a member of the East Union Church, where funeral services were held May 6, in charge of A. Lloyd Swartzendruber and J. John J. Miller.

**Wenger, Harry N.**, son of Michael and Magdalene (Nolt) Wenger, was born in West Earl Twp., Pa., July 19, 1897; died at the Ephrata (Pa.) Community Hospital, April 13, 1962;



aged 64 y. 8 m. 25 d. He was married to Barbara Snyder, who died 2 years later. In 1919, he was married to Edna Erb, who survives. Also surviving are 4 children (David, Brownstown; Mary Jane Brown, Ephrata; Daniel, Stevens; and Anna Ruth—Mrs. Lloyd E. Weaver, Lititz), 13 grandchildren, one sister (Grace—Mrs. Christian D. Landis, Lancaster), and 3 brothers (Michael N., Lititz; John N., Ephrata; and Paul N., West Hartford, Conn.). Four children also preceded him in death. He was a member of Carpenter's Church, where funeral services were held April 17, in charge of Mahlon Witmer and John Martin; interment in Erb Mennonite Cemetery.

## WORKING ABROAD

(Continued from page 518)

longer over-all field services for nonprofessionals.

(6) Since the church in the homeland is primarily involved in overseas service by its provision of personnel, prayer, and financial support to its mission societies, this dual membership would mean that the lives and witness of nonprofessionals overseas would come within the sphere of its concern. Nonprofessionals would thereby gain a greater sense of the Scriptural and strategic relevance of their work overseas.

(7) Should political conditions demand that professional missionaries leave early, there would be no need for a violent rupture of Christian activities in that part of the world. Nonprofessionals, fully integrated in a national church that had already become accustomed to their presence and contribution, would continue the ministry. Actually, before the final crisis arose, imaginative mission leadership might even maneuver selected professionals into the nonprofessional category and thus anticipate the approaching adjustment.

The difficulties, however, should not be underestimated, and every situation would have to be considered on its individual merits, taking into account the local politico-cultural situation as well as the actual or implied policy of the secular corporation or employer.

More and more openings are presenting themselves for this type of missionary service, and it is to be hoped that we shall see an increasing number of men and women, called by Jesus Christ and empowered by the Holy Spirit, making their impact upon every stratum of society in countries throughout the world. Such a lay ministry is desperately needed and long overdue. Because of the nature of the struggle today, the church increasingly may need her guerrilla forces.

<sup>1</sup> Gerard J. Mangone, "Dungaree and Grey: Lannel Diplomacy," *The Art of Overseasmanship*, ed. Harlan Cleveland and Gerard J. Mangone (Syracuse: Syracuse University Press, 1957), pp. 12, 7.

<sup>2</sup> *Occasional Bulletin* (Missionary Research Library), November, 1960.  
—From *Missions in Crisis*, by Eric S. Fife and Arthur F. Glasser, published 1961 by Inter-Varsity Press. Copies may be obtained at \$2.25 paper, and \$3.75 cloth from 1519 North Astor, Chicago 90, Ill.

# Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**Challenge and Response in the City**, by Walter Kloetzli; Augustana Book Concern, 1962; 156 pp.; \$2.00 (paper).

This volume is the report of a theological consultation on the urban church at a home missions conference, Sept. 20-22, 1961, sponsored by the Division of Home Missions of the National Lutheran Council with Missouri Synod Lutherans participating. There were papers presented on God's grace, the human situation, and the church's response. After the plenary sessions, two reactors presented papers, and then the group met in seven theological discussion groups. Dr. Walter Kloetzli then presented a paper on "The Church in the Urban Scene." This was followed by seven discussion groups. Finally three men presented a summary panel. This volume gives the report of all these discussions.

As one would expect, all the discussion was based upon a Lutheran theological orientation. There was an effort to examine this theology rather critically. Anabaptists are referred to as "pure heretics" of Reformation days "who tried numerous ways to divide the church on the procedure that ought to be followed in the development and application of the Gospel" (p. 72). We would also seriously question the accuracy of the statement that the Lutheran Church "is the only one that even recognizes the distinction between the two kingdoms" (p. 44), referring to the church and the world.

This volume, however, is a real contribution to the study of the responsibility and program of the church in the urban complex today. It becomes evident that all denominations have problems when they plant churches in today's cities.

There is much keen and incisive insight on the urban problem in these discussions. A reading of these papers will give a city pastor a fresh insight into the real problems and brush aside those that are secondary. There is evidence in these discussions that the strength of the church for her task is in a return to the Biblical insights on man, God, and the world, and that there is little hope that the scientists will be able to meet the basic needs of man today.

It is to be regretted that one speaker spoke of the east-west atomic tension and human predicament in these terms, "and if we find no joy, let's sneak in a bit of eschatology and sing some Hallelujah choruses once in a while." Although much in the volume is very helpful, this lack of a real hope is evident. One writer said, "We shall quite possibly live in caves again before long, that handful of us who survive the holocaust" (p. 42). If and when such judgment falls upon the earth, and its cities, can one not believe that the redeemed would then enter the city of "foundations whose builder and maker is God"? Until the trumpet sounds, we must preach and teach the Gospel of grace in the cities of

our day, and the church of agrarian culture forms must give way to a church that can grow and survive in a fluid urban culture. —Nelson E. Kauffman.

**Christian Ethics for Practical Living**, by Horace A. Orr; Westminster, 1961; 139 pp.; \$3.00.

This is a series of lectures on ethical theory and practical application of ethics. The ethical theory is built on the assumption that virtue is achieved by the application of principles of love (p. 32). After rejecting the methods of Biblicism (p. 24) and neo-orthodoxy (p. 26), the author establishes a system of ethics on love as the cohesive element which gives to social relations the Christian dimension. One wishes the author had found his ground of right in the Scriptures (pp. 28, 50). The chapters dealing with family, marriage, and divorce are well planned and written. The reader might well feel the author has not exercised a judgment severe enough to avoid mixed marriages. His arguments against divorce are valid, only one wishes they were more Biblically oriented. The chapter on citizenship is stimulating but fails to speak prophetically to the Scriptural view of separation of church and state.—John R. Mumaw.

**Theology of Seventh-Day Adventism**, by Herbert S. Bird; Eerdmans, 1961; 137 pp.; \$3.00.

The author, a minister, foreign missionary, and writer, investigates the teachings of Seventh-Day Adventism in the light of the teachings of the Bible, comparing and contrasting one with the other. Basic in this careful research are wide and deep reading and thorough, cautious, scrutinizing, and uncompromising study. Scholarly footnotes, bibliography, and index contribute also to an up-to-date appraisal of boundless usefulness.

After a summarized historical survey the author attends strictly to the theological tenets. He finds that Seventh-Day Adventists do not consider the canon of Scripture closed but are ready to add and have added to it; their maintaining that death is the cessation of consciousness and their doing away with eternal punishment are not in harmony with Bible teaching; their writings contain the view that Jesus Christ possessed a sinful, fallen human nature; their doctrine of salvation leads to a kind of justification by character; and they consider the keeping of the seventh-day Sabbath as the touchstone of submission to the revealed will of God and a decisive factor in judging whether a church is truly Christian.

As the writer proceeds with his evaluating analysis he finds it necessary to use words and expressions like "ill-supported by Scripture," "inconsistent," "forced," "confusing," "erroneous," "contradictory," "misinterpreted," "legalistic," "dogmatic," "untenable," "unsound," and "illegantly opposed to the plain teaching of the Word of God." He believes Seventh-Day Adventism another gospel, a system of false teaching riddled with deadly error, and not a



true church of Christ. He, however, seeks to be fair and charitable, and offers suggestions as to what changes Seventh-Day Adventists could make in order to be acceptable to Protestant bodies loyal to the Scriptures. This book deserves a wide and careful reading.—Edwin L. Weaver.

The Hymn Society of America in its annual meeting observed the 400th anniversary of the issuance of the Genevan Psalter, the psalter to which many of the best tunes in modern hymnals trace their origins. The Society includes members from this country and 24 nations abroad. Members of the Society have produced within the last ten years 130 new hymns.

\* \* \*

The highly publicized marital difficulties of Elizabeth Taylor drew from the Vatican radio an appropriate comment: "The laws of every country require sufficient sanity and maturity in those who make a contract, and punish offenders severely. Marriage itself is a form of contract. It is a contract on a natural and legal plane, and for Christians it is elevated to the level of a sacrament. Even without going into the decrees of Revelation or of ethical analysis of the duties which it entails, it is a psychological process, an attitude of the mind which has in its make-up indissolubility and exclusivity. For many people, however, it appears to be a sort of game which they begin and end with the capricious fantasy of children. They feel quite incapable of attaining the sobriety and maturity which is the indispensable condition for a life contract."

\* \* \*

The Moscow radio, in denouncing the United States Peace Corps as an instrument of espionage, likened it to the earlier work of missionaries. "In general," the broadcast said, "the activities of the Peace Corps greatly resemble the times in Asia and Africa when good churchmen were followed by traders with cotton goods and alcohol, and then by gangs of cutthroats."

\* \* \*

*The Reporter*, published by the National Service Board for Religious Objectors, was one of ten new publications admitted to the Associated Church Press at its recent meeting. This brings the number of member publications to 163, with a combined circulation of 17 million, reaching a readership of perhaps 40 million people.

\* \* \*

The Pennsylvania Bureau of Traffic Safety has advised the Old Order Amish people that their buggies must be equipped with bright red flashing lamps for night driving. The Amish had asked for something less gaudy, but this request was refused in the interests of traffic safety.

\* \* \*

Floyd Shacklock, of the Committee on World Literacy and Christian Literature, reports the development of a new writing and literature center in Cameroun, a country of western Africa. He also reports plans for three new courses at Kitwe, the writing center in Northern Rhodesia. These will be for writers, taught in English and



## ITEMS AND COMMENTS

BY THE EDITOR

French, and for artists and illustrators. He reports a new edition in Swahili of the English newspaper, *Rock*, which will have wide circulation. A new literacy center will also be opened soon in western Pakistan. "Everywhere there is opportunity," says Dr. Shacklock, "and everywhere our Asian and African colleagues are courageous, farsighted, and devoted."

\* \* \*

The *New York Times*, in its April 10 issue, carried an advertisement placed there by the Committee for a SANE Nuclear Policy. This advertisement urges that "there is more risk to mankind in resuming nuclear tests in the atmosphere than in not testing." It urged that the United States should not play Russia's game, and calls upon the president to reach a compromise on the test ban treaty. It urged readers to urge the president to call off atmospheric tests while there was still time.

\* \* \*

Britain's Royal College of Physicians released a report on the relationship between lung cancer and smoking. The report urged restrictions on tobacco advertising and the sale of tobacco to children. It urged higher taxes on cigarettes and a campaign to educate the public to the hazards of smoking. The British government has now launched an educational program using circulars on the dangers of smoking. The British report has had effects elsewhere. The Italian Parliament passed a bill outlawing tobacco advertising and setting a stiff fine for each violation. There have been demands in Denmark for limitation of tobacco sales.

\* \* \*

Dr. Benjamin Spock, whose name is a household word in America, speaks his concern about nuclear testing in a full-page ad in the *New York Times* sponsored by the National Committee for a SANE Nuclear Policy. He says: "I am worried. . . . As the tests multiply, so will the damage to children—here and around the world. . . . I would rather we took small risks today if

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there is hope of lessening the enormous risks which lie ahead. . . . In a moral issue, I believe that every citizen has not only the right but the responsibility to make his feelings known and felt."

\* \* \*

The Canadian Jewish Congress has appealed to the Quebec Royal Commission on Education for amendment of the British North America Act so that Jews may be given equal status with Protestants in the province's public school system. The Quebec public school system is divided into two sections, Roman Catholic and Protestant, with the majority of Jewish children attending Protestant schools. The Jewish community pays school taxes to the Protestant school boards, but "Jews are not free to present themselves for election or to be appointed to any of the education boards." The Congress agreed that Jewish children have been properly treated in the Protestant schools, but maintained that, strictly speaking, they were there on sufferance.

\* \* \*

Total desegregation on a systematic basis of all public schools in Raleigh, N.C., was called for by the Raleigh Citizens' Association, an interracial organization including some 30 church and civic groups. Although Raleigh schools began integrating in 1960-61, only 10 Negro students are now enrolled in formerly all-white schools.

\* \* \*

The colored nations of Asia and Africa will be dictating to the people of Europe and America by the year 2000 "how many calories a day we shall eat or not eat," according to Martin Niemoeller, well-known German churchman. Niemoeller said the world population explosion is, along with atomic armaments, the most pressing problem of the world today. The most constructive thing to do about it, he said, would be to turn into more useful channels of production the \$500 billion being spent by nations of the world on armies and preparations for war.



# Gospel Herald



*The hills are not high enough. Our help comes from Him who made the mountains.*

TUESDAY, JUNE 12, 1962  
VOLUME LV, NUMBER 24

## I Will Lift Up Mine Eyes

Psalm 121

By M. T. Brackbill

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There are times when our eyes are fixed too intently on the gross things of this world, and we need to get our eyes off them. There are times when we look too much within, admiringly or critically, and we need to clear our eyesight of self. And there are times when our radius of interests is too short, and we need to stretch our aspirations into greater distances and new areas. Perhaps it was so with the poet one time when he exclaimed, "I will lift up mine eyes unto the hills." Surely that would be of some help, to look to the hills, and we should do it; but it is not far enough. The Christian's religion is not hill-crowned, neither is his God parked on a mountaintop, as the deities of the ancient Greeks were, and whose gods never got higher up than old Mt. Olympus, nor did their worshippers.

On second thought, the poet reflected, "Whence cometh my help?" He knew better than the ancient Greeks. A hill or even a mountain is of small avail to a needy soul even with the night's brightest jewel on its peak. "Whence my help" (Jer. 3:23)? Not from the hills! It is from Him who made the hills, ah, yes, indeed, from Him who made the stars! It comes from Him who lives, not atop some Nebo or Carmel but out yonder in the skies, who "walks the circuit of the heavens," who dwells in the midst of paramount splendors of clusters and clouds and galaxies of stars!

"I will lift up mine eyes unto the hills." Oh! That's worth something, of course. There is some rest in the quiet gaze, some strength in the sight of massive rock, something of delight out there where the fading twilight edges with silver the sinuous sky line, and where the sun paints with crimson and gold the clouds that kiss the hills; and we can absorb something of all that as our eyes are slanted upward. But our eyes do not stay on the brow of the hills; they rise above them. They are drawn to the sky, and at evening to the stars, and to Him who dwells among them like a celestial shepherd, the Skyherd who roll-calls His star sheep at dusk as they skip into the night pastures of the sky.

There is large peace in the vast reaches of the silent heavens; there is refreshment for the soul in the cool shadow of earth; there's a stronghold for faith in meditations on the stars. I will lift up mine eyes to the stars.

One doesn't need to look up to get help. Perhaps all one needs to do at times is to look intently into the golden corolla of a buttercup, to watch for a few minutes the snowflakes fluttering down, or to gaze into the eyes of a friend, one he loves. They can help; they can give you a heart lift. A drive through the country in the middle of May or autumn during some rush season of Nature's workshops, a pause near a woods at early twilight when the birds are singing their vesper songs, a visit to the honeysuckle vines in bloom to breathe the incense of Paradise: these can help to relax you, to calm you, to steady you.



But to stand on the rim of night in sight of the mountains or the hills, or indeed in the midst of the prairie, flat as a floor, and to look up and expand to the thoughts of limitless space, and endless worlds, and infinite good, eternal God, all-wise, all-loving, there is that to sweeten the dream of night and smooth the rough places of day.

"I will lift up mine eyes unto the hills." Yes, that's worth something; the hills are steppingstones to the skies, and our eyes can linger on them for moments before they sweep up and out to far-flung worlds and glorious suns that proclaim the power and wisdom of Him who made them all.

And then while we gaze, our eyes drink in starlight, our hearts are calmed with peace, our faith is reinforced with contemplations of Deity, and we find ourselves in worship with the poet who also said: "Unto thee lift I up mine eyes, O thou that dwellest in the heavens" (Psalm 123:1). "I will lift up mine eyes unto the hills," yes, to the stars, yes, to Him who made the stars, and dwells among them, to the God who is my strength and my salvation, Him whom the heavens declare.

Harrisonburg, Va.

## Our Readers Say—

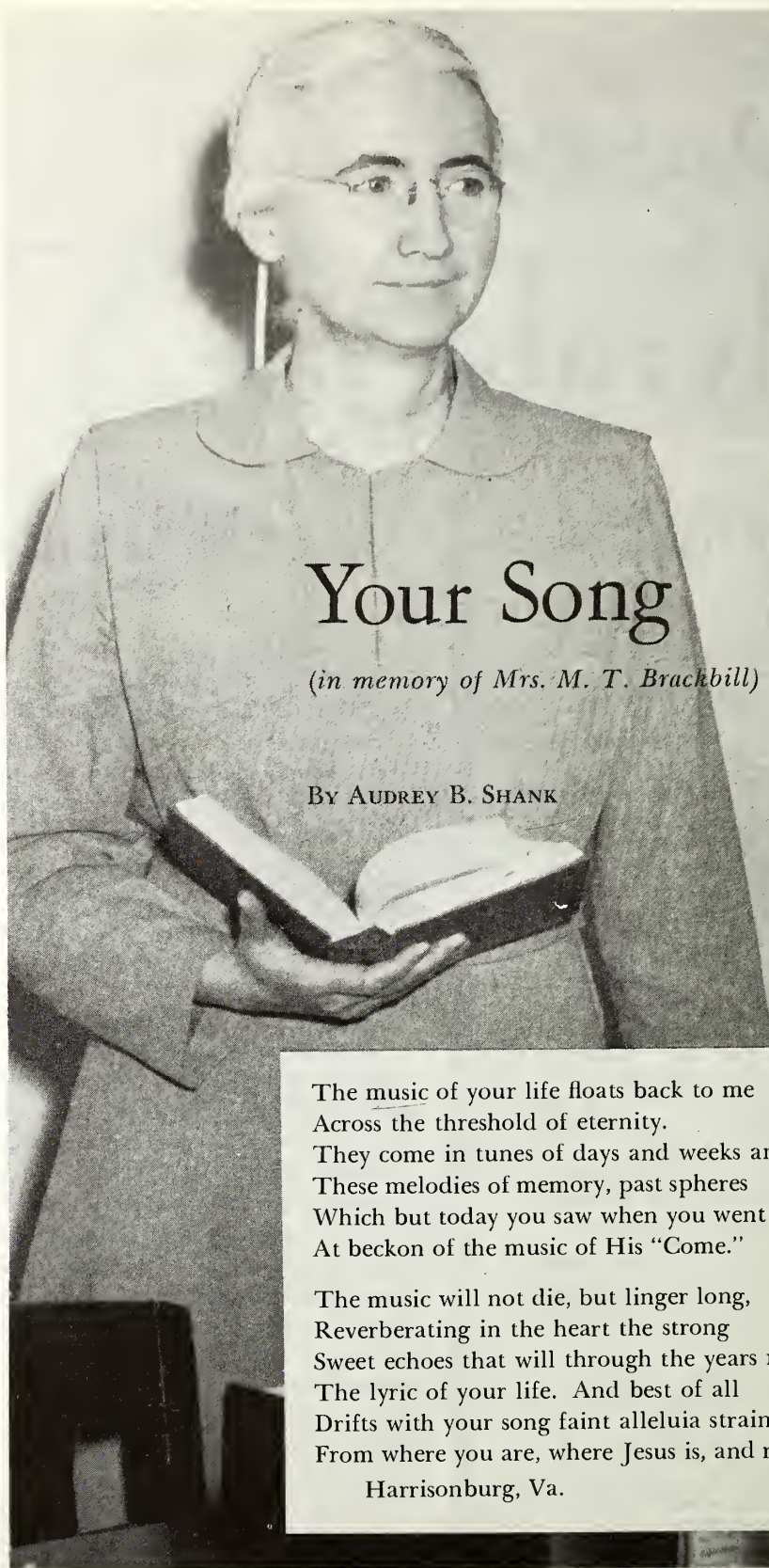
My thanks to Myron Augsburger for his report on "The 20th Annual Convention of the National Association of Evangelicals" (May 15). Perhaps we have spent too much time, words, and energy in trying to bring about a revival through Jesus' teachings, when we really haven't come into His presence and learned to know Him intimately. He has to feel at home in our hearts before His teachings can be lived to His glory. Are we guilty of trying to live a code of ethics when we should be letting Christ Himself live through us? Outwardly the outcome may be apparently the same, but there is power to draw men to Christ only in the latter. We need more leaders who feel at home at the altar, like Dr. Gesswein, and can lead us there. (I understand that the altar is the place where we meet Christ and die to ourselves in yielding our wills to Him.)

Our walk must be consistent with our talk, and it can't be except through the Holy Spirit. How can we experience Christ's fullness when unequally yoked in thought with liberals who deny the very foundation of the Christian faith? Can revival come when we are co-operating with those who do a lot of works in the name of the Christian Church but who in reality deny the power?—Mrs. Jake Roth, Sweet Home, Oreg.

\* \* \*

Myron Augsburger in his article on "The 20th Annual Convention of the National As-

(Continued on page 535)



## Your Song

(in memory of Mrs. M. T. Brackbill)

BY AUDREY B. SHANK

The music of your life floats back to me  
Across the threshold of eternity.  
They come in tunes of days and weeks and years,  
These melodies of memory, past spheres  
Which but today you saw when you went Home  
At beckon of the music of His "Come."

The music will not die, but linger long,  
Reverberating in the heart the strong  
Sweet echoes that will through the years recall  
The lyric of your life. And best of all  
Drifts with your song faint alleluia strains  
From where you are, where Jesus is, and reigns.

Harrisonburg, Va.

## GOSPEL HERALD

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## *The Eichmann Case*

Adolf Eichmann has died because of his key role in the death of 6,000,000 Jews in Nazi Germany. Israel's supreme court on May 29 rejected his appeal from the sentence of death pronounced last December. Two days later President Izhak Ben-Zvi refused to commute his sentence to life imprisonment. The execution followed immediately.

Eichmann was tried before three Israeli judges in a trial that lasted from April 11 to December 11. The trial began in a fanfare of publicity, and multitudes of people heard the horrible recital of how the Nazis tried to eliminate the Jewish element from Germany. But after the first flurry of excited reporting, perhaps when the people had "supped full of horrors," the trial got off the front pages.

The observer got the impression that the Eichmann trial was conducted in a dignified, legal manner. The accused had the able defense of Robert Servatius. The Jewish witnesses and spectators, although often in tears, were not hysterical. Only once, according to one observer, was there a gallery call for Eichmann's blood.

Of the guilt of the accused there was never any doubt. The prosecutor said, "The accused closed his ears to the voice of conscience. He sank from one depth to another until, in the implementation of the 'final solution,' he reached the nethermost regions of hell." There was common agreement, even by the prisoner's admission, that he had been closely involved in "one of the gravest crimes in the history of humanity." And so the verdict that he was guilty, and the sentence that he should be hanged, was hardly news.

Thus another chapter in the infamous story of anti-Semitism has reached its last sentence. Most of the world applauds the nation of Israel for a fitting act of justice.

Pennsylvania Supreme Court Justice Musmanno, who testified at the Eichmann trial and who was a presiding judge at one of the Nuremberg war crime trials, said: "The decision by President Ben-Zvi to reject Eichmann's appeal for the mercy which he gave no one else is a resounding blow for humanity, justice, and the dignity of mankind. The liberty bell has rung again."

But the applause is not unanimous. Martin Buber, the greatest Jewish philosopher alive today, pleaded for Eichmann's life. Society, he said, killing one, kills a part of itself. "Who gave society the right

to kill itself?" he asks. Eichmann, only a second-rate individual, cannot symbolize the enormous tragedy of the Jewish people. Hugo Bergman, another Jewish philosopher, is reported from Jerusalem as being opposed to the death penalty. It is against the spirit of Judaism, he says. The *New York Times* says many Jewish leaders in New York believed that Jewish justice would have been better served by life imprisonment. Why not let Eichmann live among the people he tried to exterminate, learning perhaps to love them as he helped them to re-establish themselves? This would have been a triumph of forgiveness and redemption far more imaginative than swinging a drab little ex-officer at the end of a rope.

Israel's Minister of Religious Affairs said he would object to an execution in the Holy City. The execution was carried out at Ramleh Prison outside Tel Aviv. This was the first execution in Israel's fourteen-year history.

It is to be hoped, however, that this trial and its outcome will not be without its powerful educational effects.

In this trial record is written indelibly the awful potentiality of sin. We turn our faces in horror from what Eichmann did, and would read him out of the human race. But we cannot do so. He is very much our human brother. Any one of us is a potential Eichmann. There have been such monsters before, and there will, we fear, be others to follow him. He was, says his wife, a devoted husband and father, as are many of us. But that did not keep him from giving orders of torture and death, or from beating a Jewish boy to death whom he caught stealing a peach from his Budapest garden. We must all tremble at the awful possibilities of evil which lie within us, and pray that God's power may keep us from the beastliness of which we are all capable.

The prosecution of Eichmann also adds a powerful voice in establishing the sovereignty of the individual conscience. The chief point of Eichmann's defense was that he was only a cog in a machine, responsible only to carry out the orders he was given by his government. "My guilt lies in my obedience . . . in my oath of allegiance to the Flag and the Service," said Eichmann during his trial. And his last words were, "I had to obey the rules of war and my flag."

But the Israeli courts refused the con-

tention that a citizen must give his loyalty to his political leadership, supporting national policy without question. The court found the prisoner to be a man with a will of his own, himself responsible for what he did. Dare we hope that the conscience of the world is coming to repudiate the morality of war and national violence of all kinds? Eichmann's last words should search the hearts of men who make the arsenals of war; of those who are being trained to drop bombs that can kill a multiple of those whom Eichmann sent to the gas chambers; of those who give divine blessing to the institutions of war. Generations of theologians have argued that men are not personally responsible for the acts of war to which their government sends them. The Nuremberg war trials and the Eichmann case have told the theologians that they are wrong. Questions of right and wrong must be answered between a man and his God, and not by some dictum of society.

Race hatred is still rampant in the world. There are people in the United States who are glad to give Negroes a free ticket to the North—or some place farther away. Little do they care what happens to them there. There is racial distinction in our immigration laws. Desegregation of the races in schools, in travel, in the use of public facilities encounters stubborn opposition. At least one country in the world, South Africa, is officially committed to keeping non-whites in an inferior position, socially and politically. In a time when pressures in an overcrowded world are sure to build up interracial feelings, the Eichmann case reminds us how serious a crime race hatred is.

It will be a tragedy if the world feels that somehow the death of Adolf Eichmann expiates the sin and the crime of Nazi genocide. And it will be a pity if hatred should be increased rather than decreased. When Gideon Hausner, the prosecuting attorney, said, "We shall never forgive the Nazi murderers," we were reminded of the One who said as He was being nailed to a cross, "Father, forgive them; for they know not what they do." We believe that love and forgiveness is still a greater force than hatred, more worthy of those who are created in the image of God.

And so we shall preach and try to demonstrate redemptive forgiveness to Jew and Gentile, rich and poor, Christians and communists, to white and black and yellow. We shall still try to distinguish sin and sinner, turning away from the sin with loathing as we open our hearts to the sinner.—E.

We have been so anxious to give our children what we didn't have that we have neglected to give them what we did have. —Quoted in *Stop Pushing*.



# A Letter About Books

Ikot Inyang  
Box 109 UYO, E. Nigeria  
May 14, 1962

Dear Friends,

Many of you have had a part in the "Books Abroad" project for Nigeria. You have been patiently waiting for more details concerning the program. Please bear with us for this delay and let it not discourage you from sending more books. We hope that by this time you have received your thank-you notes for the book packages you have sent to us through the UYO and IKOT Ekpene post offices. Just in case that our letter has not reached you yet, we want to in this note say "Thank you!" We appreciate very much your interest in this part of the work in Nigeria.

Many of you have been asking about what kinds of books we can use here. The following few suggestions may help you.

1. Bible study books of all kinds for pastors, church leaders, and teachers.

- a. Bible dictionaries
- b. Bible geographies
- c. Introduction to the Bible
- d. Commentaries
- e. Concordances

2. Bibles and New Testaments of all kinds. The RSV is better understood than the KJV. Money for us to buy Bibles and Gospels in the vernacular is also a very good idea.

3. Devotional books, annual and monthly.  
4. Children's Bible story books. There is a great demand for these. A good Bible story book in every primary school could serve a great purpose.

5. Books on church history.

6. Sunday-school commentaries. We have received a number of Peloubet's commentaries which are very much appreciated. If at all possible, try to collect and send the complete seven-year cycle of such commentaries. In them is a tremendous resource of good preaching and teaching materials for pastors, church leaders, and evangelists. Our own Mennonite Publishing House Sunday-school lesson helps are very useful and wanted. Could you send these in sets for a year rather than in odd numbers?

7. Literature for young people (character-building books, Christian novels).

8. Textbooks on almost any subject and for any level from kindergarten to college.

9. *National Geographics* in sets for a whole year.

Please do not feel limited in sending books found only in the above classifications. There are of course many other good books.

*Do not send any more Reader's Digests* until further notice. We have received a very great number of these: almost more of these than everything else put together.

For some reason the Nigerian people do not care so much for them.

*Do not send off-brand free radio literature.* We have even received Christian Science literature.

Literature is one of the great needs of Africa today. Since new books are very expensive to buy, *good used books* are very much in demand.

Choose your books wisely and carefully. Send them prayerfully. You are in this way helping to build and to strengthen the church in Nigeria. Thank you again.

Sincerely and gratefully,  
Ed and Irene Weaver.

## The Case of the Intoxicated Cat

BY JACK BARRON

I noticed several weeks ago in the newspaper a letter written by an unhappy woman who complained that her husband thought it funny to make their pet cat drunk by continually pouring gin in its milk. The distressed woman complained that she didn't think it was doing the cat a bit of good, for the cat would dance like mad, stagger around in circles, and finally fall in a heap in the corner and go to sleep. Besides, the woman reported, the cat was now losing all of her hair as a

result of the gin diet and what did a cat look like without any hair?

Immediately letters poured into the newspapers from aroused readers all over the country denouncing the husband and suggesting various degrees of punishment for a man who would be so cruel to animals.

Perhaps I have a warped sense of humor, but the reactions of the readers struck me as ironically funny. Give an animal liquor and you are considered cruel. Give a man liquor and you are considered sophisticated. Let an animal reel, act foolish, fall in drunken stupor, and immediately it is an occasion for readers from coast to coast to howl protest. Let a man do the same thing and we simply ignore it.

We wouldn't give liquor to a dog. It is inhumane. Yet we give it to our sons and daughters, and with all of the advertising media at our command we continually encourage them to drink it. It's not fit for a dog or a cat, but it is fit for our children.

How crazy can we get?

—*The American Issue.*



It is no great matter to live lovingly with good-natured, with humble and meek persons; but he that can do so with the forward, with the willful and the ignorant, with the peevish and perverse, he only hath true charity.—Jeremy Taylor.

## Our Mennonite Churches: Glen Allan



Glen Allan is a mission congregation twenty-two miles northwest of Kitchener, Ont., near the Conestoga Dam, a large conservation project. Work was started here by the Floradale congregation in 1944 in a large house. The church was built in 1953. Amsey Martin is pastor; the membership is 46.



# Christ—The Head of All

## World Conference Bible Studies II

By William Klassen

*Before reading this article, you should read Col. 1:13-23.*

Since the epistles of the New Testament were meant to be read in church (see Col. 4:16), it is not surprising that in a number of them we have what might be called hymns. Most of them exalt Jesus Christ. They are often introduced with the Greek relative pronoun "who." Beginning at verse 13, we have such a hymn. Notice that the clauses and phrases move toward a climax, and that they all concentrate on the nature and work of Christ or God. In the original text it is not too difficult to find some kind of pattern. The emphasis is clearly on the all-inclusive nature of Christ's work. In the Greek these thirteen verses contain the word "all" or "every" thirteen times. Thus in this one paragraph stretching from verse 10 to 23 the word "all" occurs as often as in the whole Epistle of Galatians!

We notice that the description of Christ's work begins with His act of deliverance in which He moved us over from the kingdom of darkness into the kingdom of God's dear Son. We were in enemy territory as prisoners of war and He delivered us or bought us back. He forgave our sins. It is characteristic of these hymns that it is difficult to say whether God or Christ is the subject. In the first clause, verse 13, God is clearly meant, since reference is made to the "dear Son."

In verse 14, however, the focus already shifts to Jesus, who is described as the medium through whom we have redemption, namely, the forgiveness of sins. (The words "through his blood" are missing in all early Greek manuscripts. But see verse 20.) He is the accurate reflection of the invisible God. We are told that He is the firstborn of all creation, that in fact all things in the universe were created in Him, through Him, and for Him (verse 16), and that He Himself is prior to all things and that all things hang together through Him (verse 17).

### Christ and the Church

The same is true of Christ's relationship to the church. As far as the church is concerned, He is the Head of the body. He is responsible for its origin, because He was the first to return from the dead. The resurrection took place in order that He might become supreme in all things. He is entitled to such supremacy because all the fullness of God was pleased to dwell in Him and because He reconciled all things to Himself, having made peace through the

blood of His cross. Not only does the word "all" occur often, but twice the expression, "whether on earth or in heaven" (verses 16, 20), is used.

In lauding the position and accomplished work of Christ, Paul has moved from the universe to the church; but he does not stop there. In verse 21 he relates this great act of redemption to their own experience. God's act of reconciliation and peacemaking through Christ is something they had experienced. They were estranged, they were enemies in heart and mind, their deeds were evil, but now through Christ's death in His earthly body they have been reconciled. The purpose of this act of reconciliation was not merely inner peace and joy, but that Christ might present them as holy, blameless, and innocent in His sight. This presentation reminds us of the offering of a sacrifice, but in Paul's writings (Rom. 12:1, 2) works of love and the presentation of sacrifices are joined together. All this depends upon their continuing in the faith, remaining firm on their foundations, never allowing themselves to be dislodged from the hope which the Gospel offers to them. They have heard this Gospel. It has been proclaimed throughout the whole creation under heaven. Paul is its minister.

### The Head of Church and World

Let us look at these verses first in terms of Christ. He is described here as the great Deliverer and the great Rescuer, but throughout this passage we find assertions about Christ which cannot be directly proved in human experience. The statements about what Christ is (verses 15, 17) and what He is to become (verse 18) stand side by side. Not only has He accomplished definite acts in the past (verses 13, 14, 19), but He also seeks to do things in the future, namely to reconcile all things unto Himself (verse 20) and to present the Christians before Himself blameless (verse 22).

Paul worships a Christ who means much to him. He is pouring out his conviction that everything in the world belongs to Christ because He made it and He holds it together. Repeatedly the words referring to Jesus Christ occur in this paragraph. All that we have in the world and the church we have through Christ. He found us captive and rescued us; He found us enslaved and He delivered us; He found us guilty and He forgave us; He found us estranged from God and from each other and He reconciled us.

Do we really believe this? There are

many people who believe that Christ created the world, but these same people often have difficulty believing that He is today Lord over the world. Many people—certainly all Christians—believe that He is the Founder of the church, but it is much more difficult to allow the conviction that He is Head of the church to permeate everything that the church does. Colossians calls us back to the centrality of Christ in all of life. Christ deserves to be placed at the center and remain there. He is the center from which all power and truth and redemption came.

He is, as Paul says, the Head. The head is the inspiring, the ruling, the guiding, the sustaining power of the church, the main-spring of its activity, the center of its unity, and the seat of its life. For the church of today this means that every activity must be controlled by Christ. All of its meetings must be undertaken with the consciousness that the risen Lord meets with them.

What does the headship of Christ mean for us? Surely it does not apply only to the church in its assemblies, but applies also to each one of us in our daily life. If Christ is the head, then He cannot merely reside in us, but must preside absolutely over our life. He seeks not only to be resident, but also to be president. At every moment of life He is the One from whom we take our orders. He is my Sovereign; I am His subject. He is my boss; I am His subordinate. But Christ is more than just our law; He is also our life. The joy of serving Christ will never come until we look upon Him, not as a taskmaster, but as a friend. If we hold before us the great darkness and slavery from which He has freed us, we cannot help relating ourselves to Him in love.

In Paul's important shift in verse 21 to the experience of the Colossians, we have a clue to our Christian life. We were estranged; God reconciled us. We were at enmity with Him; He befriended us. We sought to present ourselves blameless and innocent; but we found ourselves tied up in knots of guilt and condemnation. The harder we tried, the more disappointing and dismal was our failure.

What about the future? Don't abandon your faith, but persist in it. The foundation is well laid; you need not be concerned about that. But stay firm on it so that neither wind nor wave can remove you from the hope which the Gospel gives you. For apart from the Gospel there is no hope in life. To add to it new theories and habits of life which do not spring from the Head is to dethrone Him.

### Ashamed of This Gospel?

What do you think of this Gospel? Paul was not ashamed of it. One can feel his satisfaction as he concludes this paragraph with the words, "of which I, Paul, became



a minister" (RSV). Let the Colossians come with their rival messages of salvation! Let the world flock to the sports arena, the banquet halls, and the astrologers! But let not the moment come when Christians are ashamed of the Gospel, for when that moment comes, the death knell of the church has sounded. Nothing under heaven or in the created universe can rival the hope which we have in the Gospel.

## Grey

BY RUTH PARSONS MARTIN

The face of the city is grey—  
grey buildings, once proud, look mournfully down

on grey children playing in grey streets  
until all blends together  
into the monotonous, colorless existence  
of grey people going about their grey tasks,  
void of challenge and contrast,  
to provide nondescript grey sustenance  
for the grey continuance of their grey lives.

The soul of the city is grey.  
Gone the sharp contrast that in men's hearts  
once illumined the right, condemned the wrong;

and all that remains in the greying twilight  
is an aching longing to dispel the grey shadows  
in whatever fashion—toward whatever extreme—

if only relief from grey meaninglessness  
might be found.

It was not always so.

Here, once, in days long past,  
love came: the light of life shone forth  
Calling men from the greyness of despair  
into a life abundant, full, and free.  
Gay laughter chased away the tears  
that had coursed in little grey channels  
down little grey cheeks—  
the fatherless learned of a Father's love;  
hearts opened wide, like flowers to the sun.

But then the grey returned.

Windows are dark: grey boards obstruct  
the door that once invited men to rest.  
The grey returned: white, fearing black,  
fled from the scene; and darkness conquered light.

Oh, lights remain—red, green, and blue—  
across the street.

Laughter still echoes—but hollow ring its tones,  
and men take up again their aimless walking  
as the city settles back into the grey folds  
of its shroud.

The heart of the city is grey—  
not quite yet ready for the black of crepe  
that mourns a life snuffed out—  
for can men mourn a life they never knew?  
These Christ has died to save—  
but they are dying  
in grey hopelessness—  
Never having heard His name  
except to reinforce an oath.  
And many never will—  
for no one cares.

Hesston, Kans.

It is in this connection that we must see the term "fulness" (verse 19), which is used a number of times by Paul. There were those who said that Jesus Christ was all right. He was a great Teacher and certainly had to be respected for His ability to suffer. Along with the great Greek thinkers and Jewish leaders, why not add Christ?

Christians, however, refused to allow Christ to stand alongside another god. Jesus Christ is not a partner that one can add to his business or farming operation. One cannot pay allegiance to Him merely by putting up a motto on the wall: "Christ Is the Head of This House." As the head of our body is not an optional piece of equipment, so the Christian life cannot be imagined with Christ being given a place without His having the place of primacy.

Try it with your wife or your children. Give them part-time attention and partial allegiance. It simply will not work. It fails because it is love's nature to demand all, or better, it is the nature of love to seek to give all! More completely than human love can ever ensnare us, the love of Christ has captured us and continues to control us with the most blessed tyranny of all!

No one is free in life. We are slaves. Jesus Christ offers us a place of service in which we will have freedom from the self-accusations of guilt. He offers us also freedom from the despair which comes as a result of fear that we are caught in the iron chains of history. He removes the anxiety that comes when we think of the world as did a French writer, who compared it with a railroad locomotive rushing through the utter darkness and said, "God is the engineer—and He is dead!" For Paul—and for us—God is not dead, but living in all His fullness in Jesus Christ. Therefore, let us continue, firm in our faith.

Elkhart, Ind.

## The Church in the Mercado House

BY PAUL CONRAD

"I Have Decided to Follow Jesus" is my favorite chorus since I made that decision five months ago," says Mrs. Romana Guzman, mother of 10, who is stricken with cancer. Guzmans, from Mathis, Texas, were in Hollis, Okla., to pick cotton when Mrs. Guzman learned that she had cancer. They were visiting with Mrs. Guzman's sister, Mrs. Lucia Mercado, in San Angelo, Texas, returning to Mathis, when Mrs. Guzman's condition grew worse and they could not continue their journey.

So it was that Cruz DeLeon (Mrs. Guzman's brother) his wife and two daughters, a niece and nephew, myself and

son, David, traveled 330 miles to San Angelo to visit Mrs. Guzman on April 20, 1962. The Mercados and DeLeons are members of La Iglesia Menonita del Calvario in Mathis, Texas, the Mercados living in San Angelo because of work.

Mrs. Guzman continued her testimony during our visit. "The doctor's diagnosis awakened me to my lost spiritual condition. After that many Christians talked to me about the love and claims of Christ. I remembered things I had heard when visiting churches. In two weeks, I had decided to repent and follow Jesus. It was then the Lord saved me and cleansed my heart from its evil ways. Since then I have been baptized and now I pray that the Lord will give strength to my body that I may tell more friends and relatives what He has done for me."

As Mrs. Guzman's changed heart transformed her life, her husband and children realized God's loving call to them and also decided to follow the Lord. Mrs. Guzman's testimony to me by letter had made me desirous to talk to her in person, and I hoped that soon she and the family would return to Mathis.

After the doctor had dismissed any hope, the family decided to return to Mathis. They came as far as San Angelo, where on Saturday, April 14, Mr. and Mrs. Cruz DeLeon and other relatives visited them. Mrs. Guzman's mother, who accepted Christ in February, was there also.

Upon their return, Mr. DeLeon told me of his sister's faith and testimony and how they had sung hymns and had read God's Word. Saying that his sister was very sick, Mr. DeLeon indicated that she wanted to witness the baptism of her three sons (Reynaldo, 18; José, 14; Erasmo, 12), and daughter (Irma, 12), who had accepted Christ while in Oklahoma. After deciding to go to San Angelo to make Mrs. Guzman's wish possible, I asked Mr. DeLeon, who since deciding for the Lord in February has been a very precious brother, to go with me.

Arriving at San Angelo we greeted Sister Guzman, who was in bed, her painful arm wrapped in a towel. Her quiet confidence and word of faith revealed the sincerity of her testimony by letter. Since I had known her and the family for nine years, we had much to talk about, but the heart of the conversation was her joy in the Lord. Later I talked to Irma and Erasmo concerning their Christian experience and what it meant to follow the Lord in baptism. When José returned from his work at the bakery, I talked to him also.

When Reynaldo returned from his work as an elevator operator at a downtown hotel at 8:00 p.m., we began the evening service. Recognizing that we were the church at the Mercado house, we had real spiritual fellowship as we sang favorite



hymns and read the account of the Ethiopian eunuch in Acts.

Baptism followed and Lupe and Prudencia DeLeon responded to the vows along with the four Guzman children. "O Jesus, I Have Promised" was the dedication hymn sung by Narcissa and Jesusa DeLeon and Lucia Mercado after the group was baptized. As each rose from his knees and was received into Christian fellowship, he was also greeted by Mrs. Guzman, and she did this with great joy.

After sharing testimonies of Christian fellowship, we again recognized that we were the church at the Mercado home as we came together to remember the suffering and death of the Lord, as He commanded us to do. This was the first communion service for Mrs. Guzman, as well as for the six newly baptized members. A total of sixteen participated. We also observed the ordinance of footwashing.

It was 10:30 p.m. During the informal fellowship following the service, I explained to Mrs. Guzman the ordinance of anointing with oil. There was no doubt in her mind as she asked for such a service. Each one was asked to pray about this before retiring, as we planned to have the service the following morning.

At 9:00 a.m., Saturday, the same group of believers met again. Mrs. Guzman was able to sit up alone for the oil to be applied. After the group rose from prayer, all who were willing to pray daily for her were asked to extend their hand to Mrs. Guzman in promise. One by one they did so, beginning with her mother, who shed tears of joy.

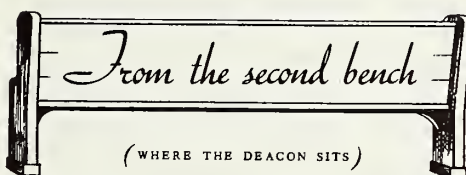
Quiet meditation was followed by the joyful testimony of Lucia Mercado, telling how God was answering her prayers. In 1955 she was the first of her family to become a Christian. She said, "I have prayed that my parents and brothers and sisters would become Christians before it is too late. One by one they have made decisions. There are yet three more."

As we prepared to leave for Mathis, Mrs. Guzman's expression of faith strengthened our own personal faith. She added,

"if anyone wants to do something for me, he should give the offering to the church at Mathis for a floor covering." She demonstrated her sincerity by adding her offering for this purpose.

We were all a bit quiet the first fifty miles on our trip toward Mathis. The Lord had pressed many truths upon our hearts, and we once again expressed to each other our faith in Him and our desire that He work His perfect will.

Mathis, Texas.



## Just a Small Pin—But

Some time ago a boat was drifting down the Niagara River. The folks in it felt secure because they had a high-powered outboard motor on their boat. They had been warned of danger, but paid no attention. When they thought that it was time to pull to shore, they started the motor, but the small pin in the drive shaft sheared off. Then all their power was of no use. They shouted about their plight, but that did no good, and over the falls they went.

I am reminded again and again of the parallel between those people and some in the church. So many people drift down the stream of life, even when warned of what is ahead. And some of these little things, or so-called little things, which some professed Christians are doing or not doing, will also let them slip gently over the falls of spiritual destruction. "To him that knoweth to do good, and doeth it not, to him it is sin."

## Welcoming Visitors

BY STANLEY C. SHENK

Do we really welcome visitors in our congregations? Or do we give them a "stare treatment" when they come in, and then ignore them after the benediction? Perhaps then when we get in the car to go home, we inquire of one another as to who "those outsiders" or "non-Mennonites" were, anyway.

How about our youth Sunday-school classes? Do we welcome visitors? Do we shake hands with them, inquire for their names, tell them we're glad to have

them, work them into the discussions, and invite them back?

Here is what one young girl said about a certain Sunday-school class: "I have quit going to church because that group of girls who think they are higher than we look down on us. . . . I do not feel I want to go to church any more. Those girls snub us; they will not talk to us. They speak to us sometimes, but most of the time they pass us by." And here is a terse and simple statement from a freshman boy: "Those kids are all snobbish. They snub us and I quit going, that's all."

If we have the spirit of Christ and of the early church, we *will* welcome visitors into our congregations and Sunday-school classes. And if we *do* give them sincere welcomes, then later we may be able to win them to Christ and thus bring them into the full spiritual fellowship of His church.

—Herald Youth Bible Studies.

### OUR READERS SAY

(Continued from page 530)

sociation of Evangelicals" (May 15) has unintentionally pointed up what to my thinking is an outstanding failure of the NAE and the "stream of theological influence" it represents.

When he says, "I cannot avoid making a few observations by way of comparison and contrast . . .," he is speaking in terms that are typical of that wing of Protestantism. Their writers continually have this theme: "We are evangelistic—they are not. We are witnessing—they are not. We believe the Gospel—they do not." It may be true, but the loud proclamation of their own virtue and equally loud denunciation of others is difficult to reconcile with their claim to know and possess the Spirit of Christ. It echoes far too strongly of the man who stood in the temple and prayed: "God, I thank thee, that I am not as other men. . . ."

In attempting to work side by side in evangelism with members of supporting churches of the NAE, one is continually confronted with the "right" words, orthodox phrases in abundance but a strange unwillingness to share in the fullest sense of the word. This is not to deny that they include many fine men from whom we can learn much.

I do not think that we are called upon to identify ourselves as Evangelicals, even though they will likely look upon us with suspicion if we don't wave their banner. Such identification will merely be climbing into a pigeonhole from which all the rest of the world and Christianity resembles other pigeonholes. I think we will be doing well enough to identify ourselves with the Lord Jesus who identified Himself with publicans and sinners. We should seek to communicate with this group or any group rather than seal ourselves off behind a barricade of egotistical exclusiveness.—Wayne North, Vineland, Ont.

All Christians need a re-emphasis on three things: faithful attendance on Sunday, deeper devotion to the Word of God, and a better use of evangelical literature.







# OUR SCHOOLS

## Goshen College

Goshen College has announced eight Menno Simons scholarship winners for the coming school year. These scholarships range in value from \$400 to \$900 depending on individual need. Winners of the scholarships are chosen on the basis of their high-school record, character, contribution to church and community life, and performance on a special examination. Those receiving the scholarships are:

Daniel Reschly, 18, son of Mr. and Mrs. Glen Reschly of Route 1, Wayland, Iowa. Daniel has expressed an interest in studying engineering.

John Phillip Moyer, 17, son of Mr. and Mrs. W. Paul Moyer, Route 3, Doylestown, Pa. John has stated that he plans to pursue a premedical course of study at Goshen College.

Jon Byler, 17, son of Mr. and Mrs. John D. Byler of Washington, Ill. Jon plans to take the premedical course of study.

Nancy Eash, 17, daughter of Mr. and Mrs. Sanford Eash of Route 4, Goshen, Ind. Nancy is interested in teaching and foreign languages.

Byron Good, 18, son of Mr. and Mrs. Joseph Good of Route 1, Rantoul, Ill. Byron reports that he is interested in studying chemistry and education.

Kenneth Hofstetter, 18, son of Mr. and Mrs. Clayton Hofstetter of Route 1, Dalton, Ohio. Kenneth plans to take premedical studies.

Paul Larson, son of Mr. and Mrs. Clifford C. Larson of 1898 N. Pascal Ave., St. Paul, Minn. Paul has expressed an interest in studying philosophy in college.

Ervin A. Schlabach, 17, son of Mr. and Mrs. Atlee D. Schlabach of Charm, Ohio. Ervin has said he is interested in engineering and chemical analysis.

## Iowa Mennonite School

Milton Vogt, on leave from India, was special speaker for Mission Emphasis Week at Iowa Mennonite School, May 14-18.

The 1961-62 school year was climaxed with May 27-29 commencement activities for fifty-one graduating seniors. Baccalaureate services were held on Sunday evening with Eugene Garber, pastor of the Kalona Mennonite Church, as guest speaker. Special music was provided by the Sophomore-Junior Chorus and a sophomore girls' octet. Monday evening marked the annual class night with a special program presented by the graduating seniors. The speaker for the Tuesday evening commencement program was J. D. Graber, Elkhart, Ind., who challenged the seniors and a large audience with the pressing needs of the world. Special music was presented by the Vesper Chorale.

John David Bender, son of Mr. and Mrs. Delmar Bender, president and valedictorian

of the senior class, has been awarded a Menno Simons scholarship. He will be attending Hesston College next fall.

Salutatorian of the graduating class was Calvin Miller, son of Mr. and Mrs. Lester Miller.

June Alliman, daughter of Mr. and Mrs. Gilbert Alliman, also a member of the graduating class, will spend the 1962-63 school year in Germany. Sponsored by the YPCA of I.M.S., June will be a part of the International Christian Youth Exchange program. She will be living in Neubaussen in southern Germany with the Karl Reusch family. One of the Reusch family members, Erika, 17, will be traveling to the United States and attending I.M.S., making the project a two-way exchange. Host family for Erika will be the Wallace Benders of Parnell.

Staff members who will not be returning next year will be Alvin Blough, Alvin Grasse, and Daniel Miller, Jr. Mr. Blough, who taught physics and chemistry and served as assistant principal, will be teaching at Hesston College in the physical science area. Mr. Grasse, agriculture and industrial arts teacher, plans to complete work for his master's degree. Mr. Miller, business manager and mathematics teacher, will be teaching in Alice, Texas.

Richard Lichty and Mary Mosemann, both candidates for graduation at E.M.C., will be new members on the staff next year. Katie Yoder will be returning after a year's absence. Teachers in the mathematics and science areas are yet to be supplied.

## Hesston College

Early Thursday evening, May 25, a severe storm struck the central Kansas area. A number of communities around Hesston suffered extensive damage from tornadoes. In Hesston hail took its toll. Every building on the college campus suffered some damage. For a period of more than an hour hailstones fell. At times some of them were considerably larger than a golf ball. During this period the winds shifted a number of times. At one point a very strong wind from the north drove the large stones into the windows on the north side of the buildings. In Erb Hall nearly three fourths of the panes with north exposure were damaged. Every sash in the Ad Building, Charles Hall, and the maintenance shop had some panes broken—in some every pane was out. In addition to the windows serious damage was done to all the roofs.

By Saturday night of commencement week, the evening of the Alumni Banquet, all glass in Erb Hall and Hess Hall had been replaced by a glass company from Wichita. The campus maintenance men went to work immediately boarding up other buildings on a temporary basis and sealing holes in the roofs with cold tar to save the buildings from further damage in case of a rain. Curtains, floors, walls, furni-

ture, office machines, and desks were damaged by water and glass.

All the college buildings and contents are insured under an institutional insurance policy which provides coverage on a replacement basis. The policy does have a deductible clause which requires us to pay the first \$100 damage on each building or a maximum of \$1,000 for the campus for one storm.

The local insurance representative, Mr. Ruth, gave us permission immediately to begin repairing the damage. Because of the widespread damage in the state the adjuster at this writing has not been on the campus to assess the damage. It is certain that we shall be liable for the first \$1,000. At this point there has been no accurate estimate of the damage. The total could be more than \$10,000.

After glass was cleaned up and water mopped during the night and early the next morning our buildings were all immediately usable. A large number of students and staff worked late into the night. Three days of clear weather followed the storm enabling us to have the campus in reasonably good condition for commencement.

We are grateful to God that our buildings were not damaged to the extent that it might have curtailed our year-end activities and that there were no personal injuries. This was especially significant in that all students were on class outings away from the campus when the storm struck. They returned to the campus during the evening after the storm had subsided slightly, some of them to relate harrowing experiences. Many spent some time in basements. One group took refuge under tables in a restaurant. Some attempted to drive away from the storm and instead drove into another one even more severe. Windshields, car windows and tops were severely damaged in some instances.—Leland Bachman.

## Weapons for Peace

BY GENE TROYER

The snow fell softly on that quiet, cold February evening. In the big farmhouse Mr. Jones and his family were spending a happy evening in front of the big fireplace. Each person was enjoying himself. Each person had had a good supper and each knew he would be able to spend a warm, comfortable, and safe night. It was a scene of peace and contentment.

Meanwhile, miles away across the ocean, soldiers marched back and forth. Others stood on guard. This was the picture in Algeria, in Berlin, and in South Vietnam. Why? To shoot down or capture any invaders or trespassers.

The motive behind all of this action seems to be fear of one country by another country. In what we call the Cold War, the Western countries and the communist

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# TEACHING THE WORD

## Suggestions for the Sunday Evening Worship Service

BY PAUL M. MILLER

The Sunday evening worship service should include in it the basic experiences of worship: glimpsing God's glory, receiving cleansing and renewal, joining in praises to God, listening to His life-giving Word, and dedicating the life anew to His service. However, certain suggestions might help the congregation to realize unique blessings in their Sunday evening worship.

1. Insist that the entire congregation attend. Never allow the notion to get abroad in the brotherhood that Sunday evening services are only for special interest groups or the faithful few. Insist that loyal membership means three-time-a-week attendance (Sunday morning, Sunday evening, Wednesday evening).

2. Keep the evening worship more subjective in its focus. In the evening worship include testimonies, quartets, and Gospel-song singing by the congregation. In contrast to this, let the morning worship service be more objective, using the great hymns, expository preaching, responsive readings of Scripture, and an atmosphere of adoration and "Thou-centeredness."

3. Do not advocate a departmentalized Sunday evening service. Of the four services which all faithful members should attend each week, the Sunday school and the midweek meeting should be departmentalized, but the other two services (Sunday morning worship and Sunday evening worship) should be occasions when the entire congregation worships together.

4. Vary the emphasis for each Sunday night service of the month. Thus, the first Sunday evening of the month could be devoted to music, the second Sunday evening of the month could be devoted to missions, the third Sunday evening service of the month could be devoted to youth, and the fourth Sunday evening to topics on evangelism. Once a quarter when there are five Sundays in the month, there should be a program on the home. This is the pattern for programs which *Builder* is providing. In each Sunday evening service, time should be given for inspirational worship in song, testimony time, and a brief Gospel message.

5. Clarify the objective of the Sunday evening service in the total program of the congregation. It should have a clearly de-

fined objective and should accomplish something unique, rather than becoming a pale repetition of either the Sunday morning worship or the midweek prayer service.

6. Keep the Sunday evening worship service brief. Aim at a one-hour service. Members can then be encouraged to engage

in informal fellowship in one another's home either before or after the evening worship service. Families whose children require an early bedtime can also attend the Sunday evening service if it is kept brief and dismisses promptly.

7. The pastor should make the Sunday evening service one of his vital concerns. He should not relegate the planning of the Sunday evening service to a special committee and then wash his hands of the matter. While he may well share the planning of the Sunday evening service with a committee of responsible leaders, he should help to keep the Sunday evening services in proper relationship to the entire church program.

Goshen, Ind.

## *God Builds the Church Through Congregational Evangelism*

### Summer Bible School Home Visits

One afternoon during summer Bible school time the superintendent and his wife decided to visit several of the homes of summer Bible school pupils. Homes were selected which, according to the registration cards, showed no church affiliation. These would be homes which especially needed Christ.

As their car pulled into the trailer park, there were a group of children playing together. Two five-year-old girls broke away from the group and came running, gleefully shouting, "Teacher! Teacher! Come see our Bible school teacher!"

The superintendent opened the car door to step out, but before he could do so each girl had plunked a kiss on his cheek. Then one exclaimed, "Come see my mommy and daddy. See our trailer!"

"Come to our place too!" said the other.

So quite happily they took their hands and allowed themselves to be led into the children's homes. Their parents dropped what they were doing because here was their child's teacher. The superintendent and his wife were well entertained and a start was made toward friendship which could eventually lead to fellowship in Christ.

We must admit it. The teacher has the best entree into the home. In this case it was the superintendent, but because he conducted the devotional period in which he told the children stories, taught them verses and songs, he was also their teacher. "A little child shall lead them," say the Scriptures. A little child also leads the teacher into a Christless home.

Congregations who want to bring Christ to the fathers and mothers should prayerfully consider several facts:

1. The teacher has the easiest entrance into his pupil's Christless home.
2. The teacher will find the warmest welcome in the home while the summer Bible school is in progress.
3. The teacher is already sacrificing time in lesson preparation and teaching.
4. The teacher can make contacts in the home if he is freed from all other work during summer Bible school time.

Members of the congregation, therefore, should help to evangelize by doing the teacher's chores, her cooking, canning, baby-sitting, or ironing, so that she can visit the Christless homes of her pupils when there is a warm welcome. Someone suggested that a "big brother" or a "big sister" could be assigned as an aid to each teacher so that she would be freed for visitation. In the larger congregations the WMSA could make this their project.

It should not be understood, however, that only teachers are to visit in the home, nor that visits should not be made at other times than summer Bible school time. The first visit in the home may be made when the community is canvassed to register the boys and girls for summer Bible school. The canvasser should be armed with a sample of the Herald Press SBS curriculum materials to show that they are Christ-centered in purpose, Bible-centered in content, pupil-centered in approach, and experience-centered in method. It would help to have a pupil's book partly worked out, colored, etc. After he shows it, the canvasser can say, "When your child has finished the ten-day course, he will receive a work-book like this."

The canvasser should not feel ashamed to ask the parents for the necessary details

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## Living Family Worship

BY KATHRYN ASCHLIMAN

The Seymours were closing their daily worship together. They sang the song Lynn had learned in her Sunday-school class. Then family worship was finished for the day.

But was it?

The Seymours had successfully found a time in the day when the whole family could share together their praise and love to God. They had managed to include each member in the family through Bible verse, song, or prayer. Having done that, was family worship finished for the day?

Family worship does not limit itself to ten or twenty minutes a day. The word *worship* comes from the Anglo-Saxon word *weorthscipe* which means literally *worth-shaping*. Therefore, "Whatever the family does which shapes the worth of its members is, in a real sense, family worship."<sup>1</sup>

The values one lives by are expressed in every moment of the day—not only when the head is bowed, and the knees are bent. The attitude of worship penetrates every moment of the life of the Christian. It affects everything he does or says from his waking to his sleeping hour. He is continuously engaged in unbroken worship of Him: actually "[praying] without ceasing."

Whether or not a family gathers together daily for a period of worship, it has experiences for "worth-shaping." It becomes the concern of Christian parents that the worths that are being shaped are in harmony with the highest values they know. In the Christian family these values shaped by family living are continually measured by the standard of Christ.

According to Jesus' teaching, the barrier between true worship and daily living must crumble. John 4:24. He condemned the hypocrisy and superficiality of much of the Jewish worship seen as a duty to be performed and a favor to be earned. Matt. 6:1-6. Rather, Jesus taught that a true worshiper responds in love to God and in love to one's neighbor. Matt. 25:34-40.

Yes, singing a hymn together is worship. Adoring, thanking, and praying is worship. But so is giving a cup of cold water to the thirsting, fighting the battle for justice in a community, doing well the task at hand!

This by no means undermines the importance of gathering together daily as a family for worship. These moments are punctuation marks in lives given over to the praise of God. In these days when

so many forces reach out to destroy family unity, the daily practice of family devotions builds up a strong sense of family unity. It serves as a reminder that this is a Christian family. It therefore serves as a checkmate to the unchristian temptations that may arise. It provides a conscious, planned influence to provide spiritual care for the children in the home. It must certainly find its time and place in every Christian family.



The Seymour family holds family worship in their home.

But rigidly observed periods of family ritual without the accompanying life of worship are like noisy gongs and clanging cymbals.

The family begins shaping the worth of its children even before the children are conceived. A husband and wife who make Christ the Head of their home and love and respect one another have already created the atmosphere for continual family worship. They view child-bearing and child-rearing as a God-given opportunity and challenge. The newborn child is already surrounded with an awareness of God's goodness and His presence to help and to guide.

When the child enters the family circle, he begins to feel what is important. Feelings are primary and spontaneous. Children are born with feelings, not with words. Words come later. "The meaning any new word has for a child depends heavily on the feelings he has already developed toward the thing or person with whom that word is associated."<sup>2</sup> As the child feels love expressed in the lives of his parents, he will understand the word *love*. As the child feels the confidence and contentment of life demonstrated by his parents, he will later understand trust and faith. As the child feels thankfulness as seen in word and deed, he will understand *thankfulness*. And as the child feels the worshipful attitude of his parents as they pause at his crib for the bedtime pray-

er, or hold him in their arms during a worship period, he will later understand *worship* and reflect their attitude.

The values of Christian living are taught through the quality of family living. "Do unto others" must be *done* in the home, not just spoken. The relationship between parents and children and the attitudes they have toward each other affect the way they work and plan and solve problems together or separately. Love and joy and helpfulness are expressed through the mutual sharing, working, and planning together in the family.

"Love thy neighbour" must find its expression in mowing the lawn for the sick neighbor, sharing a meal with that new family, packing Christmas bundles, writing letters to missionaries.

Young children get glimpses of Christianity more by what is done than by what is said. They detect the warmth of real love or the chill of its pretense. They read signs of insincerity from the smirk on the lip, the slighting remark about the neighbor, or the nervously shouted command. Words of worship must be accompanied by lives of worship.

The worth-shaping that a family does during the preschool years is extensive. An earnest young mother asked a psychologist, "When should I start to teach my child religion?" After learning that the child was almost five, the psychologist answered, "You have been teaching him religion for almost five years."

The mother didn't understand. The child was not enrolled in Sunday school. The family did not discuss religion in his presence.

"You have been teaching him religion—the religion that you and your husband live every day," the psychologist explained.

Seeing religion as a set of values one lives by brings a family to evaluate its values. A family that calls itself Christian may not be relaying the Christian faith. Rather than lifting up Christ's values in daily life, material or social values may be supreme.

The child learns the family's values early and readily. By the time a child is five the climate of the home determines his basic attitudes and dispositions which can only be modified later. During these impressionable years, the family has done the initial shaping of the worth of the child.

In these early years children's expressions reveal their worth-shaping. These expressions reflect their own feelings and thoughts. Lena Clausell says, "In so far as their lives are a true expression of God's love, the child's experience of worship will be spontaneous and meaningful."<sup>3</sup> Their spontaneous utterances of praise may not take the form or the use of "correct words" which are accepted in adult worship. For



instance, George stood at the window watching it snow. He said, "Thanks, God, for bringing this snow down." No doubt this praise uttered from a sincere heart was received as a "sweet-smelling savour" by the Lord.

Adults have an important role in providing meaningful experiences which lend themselves to moments of worship. The glory of the sunset, the appearance of wriggling worms on the sidewalk after the rain, the marvel of the opening bud, the murmur of the wind in the trees ought to be enjoyed with the child. A whispered "Thank you" to God at this time of awe and wonder is meaningful to the child and to his heavenly Father.

"Excitements that come too easily and too often can dull the edge of curiosity."<sup>4</sup> Modern children are surrounded with man-made wonders—electricity, radio, TV, telephones, airplanes, and rockets. There may be danger that children miss the wonder of small and quiet things. These, adults must help the child to see, enjoy, and ponder.

During the preschool years children have more first experiences than in any other period of life. They see each new thing in the "sunlight of surprise" which G. K. Chesterton called "the beginnings of the praise of God." Someone described children at this age as "God-intoxicated." Their vague wonderings mature into questions, which ultimately lead them to God. "Why do boats stay on the water?" "Where do tears come from?" "How does the wind blow?" Such questions must not be neglected. Not all can be answered. But adults can search for answers and can direct children to the Creator of all things.

The church stands as a partner with parents in giving meaning and direction to the worth-shaping of their children. It provides the Christian climate developed by the many who uphold their Christian values in their daily life. The friendship of the Sunday-school teacher, the minister, and others who worship God in their daily lives, helps children acquire Christian standards of values. It also brings them into the larger fellowship of the church.

The church provides tools to help the family define and guide worth-shaping experiences. In some church libraries are religious pictures a family can check out and use in the home for a period of time. Books directly related to the family are also available for use.

Other tools provided by the church are the songs and prayers and verses used in the Sunday-school classes. "God Takes Care of Me Every Day," sung at bedtime, underscores the confidence in God's love and protection. "We Thank You, God," sung any time during the day, directs thankfulness at the time when His gift is

enjoyed. "God makes darkness and it is night," quoted during a conversation about the moon and stars, combines joy and meaning.

These are tools which parents can use in shaping the worth of their children. But they must be used to be effective. "The noted educator, Dr. Bonaro Overstreet, has said that children have a right to hear the great eternal truths, the inspiring words of life, from the same lips that give all the admonitions and instructions that circumvent their days—'Shut the door,' 'Put on your overshoes,' 'Did you brush your teeth?' Blessed indeed are the parents who are familiar enough with their religious heritage to share it with their family in worth-shaping ways, when the heat of daily experience suggests it."<sup>5</sup>

But there are millions of families which are not Christ-centered. Parents do not transmit Christian values in their daily lives. They do not worship God because they are not redeemed. Yet they are teaching religion. They are teaching values. Theirs is still the responsibility for the religious nurture of their children.

How does the church reach out to give assistance?

The Bethel Mennonite Community Church in the heart of Chicago struggles with this responsibility. In a densely populated area chilled by the impersonal, suspicious, hurrying character of the city, values are taught. Living on the fourteenth floor (or any floor in a high-rise apartment building), it seems easier to entertain a preschool child by turning on the TV than to take him down to the playground. Many mothers work to supplement the family income or work as a sole supporter of the family. Young children are left to the supervision of older siblings or a baby sitter who is more interested in money earned than in values taught. Sunday is the day to send the children to Sunday school so parents can rest or do the weekly washing. What worth-shaping can the church accomplish in one hour on Sunday morning?

Because the answer is so obvious, Bethel Mennonite Community Church has tried various ways to reach out to families. One method is the day nursery. For several years Bethel Day Nursery, operated in the church building, has opened its doors to families in the neighborhood. It has as one of its purposes to assist families in the Christian nurture of their children. Here in a Christian atmosphere children are bathed with love and thankfulness as they work and play with Christian teachers.

The hours spent in the nursery while Mother is working offer many opportunities for worth-shaping. Through songs, stories, and verses related to Christian living, the children get the Biblical basis for Christian values. But to provide the ex-

# A Prayer

FOR THIS WEEK

Unto Thee, O Lord, we come praying for a growing consciousness of the abiding presence of the Spirit of God each day into the shadows of our sunset hour. May the blessed Spirit of God be with all the laborers in the church; the many organizations, institutions, and the various departments of church work. Especially the home and foreign missionary activities, so that in these days many souls may be brought to a saving knowledge of God's Word. May the riches of grace in Christ Jesus be with all of us, finally to be presented before the Lord with exceeding joy in Him. Amen.

—A. J. Steiner.

## Prayer Requests

(Requests for this column must be signed)

Pray for Mrs. Kano of Nemuro-Shibetsu village, Japan, who is discouraged and lonely. Alone in her faith in Christ, she feels her Buddhist children think she is queer and finds it hard to fellowship with them. She attends weekly meetings. She is 73 years old, widowed, and renounced Buddhism to follow Christ and become baptized last Christmas. Pray that she may experience Holy Spirit comfort.

Pray that Mennonite missionaries in Brazil may be guided by the Holy Spirit in seeking ways to co-operate with other Mennonites in Brazil—in Curitiba and the colony of Witmarsum in the state of Parana—in missionary projects and developing channels of communication between the various churches.

Pray for one of the Christians in Obihiro, Japan, whose husband recently permitted her Bible and songbook to be burned.

amples and to guide the children in their experiences so that these values are expressed in their lives is even more crucial. The evidences of such worth-shaping make the heart rejoice in praise to God.

It was during a spring rain that Rene's heart overflowed in praise to God. She squealed excitedly, "It's raining!" She laughed gleefully as she skipped from window to window. She began singing, "God the Father Sends the Rain." Thankfulness welled up in the teacher's heart as she joined Rene in praising God for His gift of rain.

At the dinner table Lydell opened his peanut butter sandwich and sang, "I open

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## Mennonite Mental Health Services

When the Civilian Public Service program closed in 1947, approximately 1,500 Mennonite young men had had the opportunity of serving in state and veterans' mental hospitals and training schools. This experience stimulated the postwar development of the Mennonite mental health program, which at present consists of one conference-owned and four MCC hospitals.

H. A. Fast, former vice-chairman of the Mennonite Central Committee and chairman of the Mental Health Services Committee, summed up this development as follows:

"The Mennonites have experienced a most remarkable awakening in regard to the needs of the mentally ill. The story of this awakening is a thrilling one, the story of a vision and of courage to follow its leading. The concern for the mentally ill was not new. It had expressed itself in significant early ventures. But it took a world war (II) to give the vision and to present the challenge of a great need that sent Mennonites into this area of neglect. God still continues to lead them."

### A Difficult Ministry

After the Mennonites' thinking had been oriented to this new need, they moved quickly to establish a program of their own to alleviate mental illness. Numerous frustrations were encountered as the program developed. For instance, they learned that healing mental illness was much more uncertain than they had at first supposed. They began talking of "helping" rather than "healing" the mentally ill.

In January, 1947, even before complete demobilization of the CPS men had occurred, the MCC annual meeting author-

ized the construction of a series of three small mental institutions in the eastern, central, and western parts of the United States.

The following year, in March, the Lancaster Conference of Mennonites voted to establish Philhaven, a mental hospital which they would operate themselves. Thus, by 1948 all but one of the present hospitals were in planning stages. In 1961 construction on the fourth MCC hospital began.



A supervisory nurse briefs a new shift of aides and nurses on each patient's regime of treatment at Brook Lane Farm.

### Brook Lane Farm

Brook Lane Farm Hospital, Hagerstown, Md., was established on a farm used as a CPS project by the MCC during the war. The physical assets consisted of a hundred-acre farm, a brick house, an old stone barn, and several other buildings.

A new one-story structure was built housing 23 patients, with a small office and treatment room. Several existing buildings were remodeled to serve as dormitory, recreation hall, dining hall, kitchen, chapel, and laundry. The hospital was dedicated in November, 1949. Gradually facilities were enlarged. At present, nine buildings are used, and capacity has increased to 40.

In 1961 the hospital had 346 admissions and 345 discharges. Ten per cent of the patients were Mennonites. During the first 12 years of operation Brook Lane Farm registered a total of 3,397 admissions.

The religious factors in mental illness have been clearly recognized and dealt with at Brook Lane. A full-time chaplain, Chester Raber, serves the patients and staff members of the hospital.

A staff of 49, several of them on a part-time basis, serve the hospital. Bill Zuercher became administrator on June 1, 1962.



Looking toward the administration house at Brook Lane Farm, Hagerstown, Md.



The "Barn" houses the occupational therapy shop, auditorium, lounge, and recreation room at Brook Lane Farm.

### Kings View Hospital

In 1949 construction began on the second MCC hospital, Kings View, at Reedley, Calif. In February, 1951, the institution admitted its first patient. Arthur Jost has served as administrator since the beginning. From an earlier concept of a home for chronic patients a program mainly concerned with treatment and rehabilitative care has grown.

Kings View has four buildings. Its capacity has increased from 32 to 40 during its first ten years of operation. A total of 1,548 patients were admitted to the hospital between 1951 and 1961. Last year 2.5 per cent of the patients were Mennonites.

Kings View appointed its first chaplain, George Dick, in August, 1961. The hospital has a staff of 51.



Main hospital entrance at Kings View Hospital, Reedley, Calif.

### Philhaven

The Lancaster Conference of Mennonites received a gift of a 167-acre farm near Lebanon, Pa., in 1949. It was designated for a church mental hospital. Philhaven was dedicated in May, 1952.

The purpose of the hospital was "to provide institutional facilities for the mentally unfortunate of Lancaster Conference and others . . . regardless of race or nationality."

It began with 37 beds and now has a capacity of 43. The work grew so rapidly that it was necessary to build a dormitory and an annex to the original building. The annex is used for extremely disturbed patients.

J. Horace Martin has served as administrator since 1953.



## Prairie View Hospital

Prairie View Hospital was the last of the three mental institutions called for in the master plan drawn up by MCC shortly after World War II.

Built on a 50-acre tract near Newton, Kans., Prairie View is under one roof. It was dedicated in March of 1954. An industrial therapy building is being constructed at the present time. The new building will house a rehabilitative program. Patients receive a dollar an hour for making items such as foam rubber farm equipment seats.

Prairie View had 834 admissions from its beginning till the end of 1961. Forty per cent of admissions in 1961 were Mennonites. Elmer Ediger has served as administrator since 1957, when he succeeded Myron Ebersole.

Prairie View made a careful study of its relationship to its constituency. In order to meet the needs of the people in its area more adequately it has begun a program to develop its own professional staff, work in closer co-operation with constituent groups through respective board members, and reduce cost of treatment by decreasing duration. They feel the best way to achieve the latter goal is by having good staff personnel. Presently there are 35 staff members.



Construction of the Oaklawn Psychiatric Center, Elkhart, Ind., is underway.

Robert W. Hartzler is administrator, and Dr. Otto Klassen is medical director of the center.

## MMHS

The four MCC hospitals each have their own board of directors. The over-all program, however, is co-ordinated from the Mennonite Mental Health Services office in Akron. Delmar Stahly serves as co-ordinator. Dr. H. Clair Amstutz is chairman of the MMHS board of directors, which meets semiannually.

The MMHS co-ordinator, among other things, assists the hospitals in securing qualified personnel. In a recent magazine article Delmar Stahly wrote: "MMHS is dedicated to a new intensive effort to encourage the emergence of the additional leadership resources required by our mental health programs. We work with hospitals, educational institutions, and other church organizations in isolating issues and stimulating study of problems raised by the hospitals and our constituency's relationships to them."

The challenge of Christian mental hospitals is a rapidly and endlessly growing one. They first accepted the difficult task of "helping" mentally disturbed individuals regain sufficient emotional stability to resume normal places in families, churches, and communities. Now they speak of new insights, a new sense of personal worth, and a new and higher level of family and community adjustment gained through experiences in a Christian community within a hospital setting.

From England, American psychiatrists are copying a concept of interrelatedness between mental hospitals and surrounding communities, bringing those within and without together for wholesome interaction. One by one large state hospitals in this country are opening ward doors and struggling toward a comparable experience. Our Mennonite hospitals emphasize the hospital environment, the healing community, and set up organization and procedures within the framework of the hospital that intensify experiences of interrelationships between staff and patients, and reach out into families, and include the surrounding community.

The task is to draw that which is loving and healthful from our Christian communities into the hospital community to help those who come there for assistance. The vision is to develop our understanding of Christian and therapeutic concepts to the point where the hospital can then, through this interrelatedness, extend its insights back into the community and into our Christian churches, bringing healing to individuals and to relationships, adding to the wholeness of life as the love of Christ becomes more real in the experience of the church.

This helping ministry needs guidance from God; it needs dedicated Christian psychiatrists, psychologists, social workers, nurses, and aides; and it needs the supporting prayers and gifts of a committed constituency.

—via Mennonite Central Committee.

# The Mental Health Program Has Lessons for the Church

BY ELMER EDIGER

Some of us in the Mennonite Church may be inclined to rebel at the suggestion that the church can learn from psychiatry. A Catholic psychologist friend of mine thinks it presumptuous that the church, which has withstood centuries of onslaught, should learn from psychiatry, an infant of modern times. On the other hand, the

church has absorbed new techniques of education, new forms of architecture, and even reinterpretations of theology as a result of stimulation from other fields.

Without accepting everything from psychiatry uncritically, there are some clinical insights which the church should consider. It is not uncommon for those working in



Main hospital entrance at Prairie View Hospital, Newton, Kans.

## Oaklawn Psychiatric Center

Ground-breaking ceremonies for Oaklawn Psychiatric Center, Elkhart, Ind., the fourth MCC mental hospital, were in late 1961. Target date for beginning operations is January, 1963.

Oaklawn will be a "bedless hospital," unlike the hospitals already described which receive inpatients. Persons who receive treatment will return to their homes at night if within reasonable radius of Elkhart, provided their illness can best be handled in the home environment.

Those patients whose ailment is such that, in the judgment of the Oaklawn medical director, they need around-the-clock nursing care will be placed in the psychiatric section of the Elkhart General Hospital under the care of the Oaklawn medical director. If experience proves that beds will be needed in Oaklawn, they will be added later.



our MCC mental hospitals to feel that there should be some way for the church to learn from this experience.

Myron Ebersole's master's thesis, *The Anabaptist Church and the Therapeutic Community*, represents the first major attempt by a Mennonite to provide a framework in which the church and psychiatry can exchange insights. Ebersole speaks for many of the hospital workers when he writes warmly of the mental hospital experiences, the intimacy of some of the group experiences, the nature of psychiatric helping, and how self-validating they seem to be in the direction of some things stressed in the church.

Psychiatry at its best, in my opinion, is not trying to be a total philosophy of life. It does not attempt to explain life and its motivations and goals. Rather, it is a scientific discipline with know-how for the intricate field of emotional illness and interpersonal relationships.

The psychiatrist is trained to observe people and to relate to them. He attempts to strengthen the assets of a patient so that he will better be able to cope with his problems. The minister of the Christian faith, on the other hand, represents a way of life, its source, and its meaning. Both the psychiatrist and the minister are concerned with man and his relationship to others. Here the two overlap, but from different perspectives.

Because psychiatry is a profession which specializes in feelings and relationships, I believe the church can strengthen its ministry by learning from psychiatry without becoming a slave to it. The church has a wealth of experience of its own. Psychiatry, in a sense, is man's accumulated wisdom of previous generations in one area of specialization. As a church we can listen and, if convinced, accept wisdom for the church's goals.

#### Personal Responsibility

Man's responsibility for his behavior has been an underlying premise of psychiatry at Prairie View (and likely the other Mennonite Mental Health Services hospitals). Many people seek to avoid responsibility. The mentally ill even distort reality to do so. To help a patient to see the ways in which he is avoiding responsibility, and that only he has the *ability to respond* otherwise, is often a major process in his recovery. Helping him to do this is a process of consistently supporting and expecting him to take the initiative in personal responsibility.

That each person is responsible is also a Protestant tenet and basic to the Anabaptist emphases in discipleship. How can the church promote this principle of being responsible individual Christians, not just compliant, passive members of a group?

Various practices in the church present specific occasions for personal "response-

ability"—becoming a Christian, baptism, draft decisions, personal testimonies, personal public prayer, personal evangelism, and financial giving.

Some questions might be raised regarding our practice of the above. Are we preventing some of these occasions from being as personalized as they might be? Are we changing the form, but retaining the occasion for "response-ability"? Are we providing too much outside structure as a form of pressure to conform, rather than the necessary freedom to respond?

It would seem that both in the hospital and in the church we have the temptation to avoid responsibility by losing ourselves in the crowd, thus diffusing our personal responsibility. We engage in almost any type of activity to avoid feeling that we personally ought to respond. Such activity may be humor, much ado about helping someone, attending church services without getting involved, or it may be time-consuming rambling of the Sunday-school teacher to avoid the embarrassment of waiting on responses.

We need to be aware in church of such moves to negate the response which each person alone has the ability to give. In fact, we should consider introducing more waiting on people to respond—such as periods of silence in worship. But this is only suggestive of the attention we need to give in all our teaching and activity toward clarifying and expecting personal responsibility.

#### Honest Conversation

Martin Buber says people seldom meet each other as they really are. Each of us is three persons—the person I would like to be, the person I am in the eyes of other people, and the person I really am. We burn up nervous energy and weaken attempts at real problem-solving when we pretend to be someone other than our real selves.

Much of a hospital treatment effort is aimed at honest "stock-taking" of what is happening in a meeting or in our homes at a specific time. This takes place in one-to-one or larger patient-staff encounters.

Every patient and staff member must cultivate this "taking of stock" (self-awareness) and an openness to share. This involves learning to trust the group so that one feels safe in saying how one perceives a given experience. Such honest self-awareness and open communication are a vital part of problem-solving and mental health.

Most of us would feel that the church has difficulty getting members to be themselves, to talk up in a group. We find it hard to implement direct admonition or to speak of concerns directly to each other. How can our families learn the openness and honesty necessary for honest problem-solving? Can they learn it from groups in our

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# Missions Today

## Meditations on the Peace Corps

By J. D. GRABER

"The Peace Corps requires of its volunteers a 'private' commitment which maintains the bond between the individual volunteer and the organization." In these words Sargent Shriver, director of the Peace Corps, puts his finger on what is perhaps the most significant aspect of the organization. Personal commitment is the key to the success of any enterprise that has unselfish objectives.

Private commitment is central in the Christian faith. The objectives are, naturally, also non-selfish. There is a significant difference, however. Our commitment is to a person, not to an organization or even to an ideal. The latter can be powerful motivations but are not to be compared with a personal loyalty to Christ, the ever-present, living companion of the road.

Opportunities for world-wide self-giving service abound within our church framework. The Peace Corps enshrines a noble ideal of unselfish service, but commitment to Christ and going forth in His name to witness and to serve—this is a greater ideal and a more potent motivation for the Christian. Of course, being a committed Christian will help to make the Peace Corps worker more effective, and the quality of his life and service will bear witness to his Lord regardless of the organization to which he is attached.

"I've been sitting on the side lines all my life watching the world go to pot and no one ever asked me to help until the Peace Corps came along," explained a volunteer serving in Sierra Leone. Let no member of the Mennonite Church say this! Of course if you are sitting on the side lines, you may not hear the call or see the need. Christ calls for full, personal commitment. World needs are appalling in degree and in diversity.

Our church, through its mission boards, has world-wide mission programs; domestic and overseas voluntary service and Pax programs; Overseas Mission Associates; and through Mennonite Central Committee foreign relief, Teachers Abroad Program, and many others. There is no excuse for anyone to be sitting on the side lines. The calls to self-giving service and witness are insistent.

Christ is the Prince of Peace. His dedicated and committed servants, at home and those serving abroad, are in the truest sense a "Peace Corps."

Elkhart, Ind.





## Overseas Missions

**Brazil**—Cecil Ashley and Herbert Minnich visited the German-speaking Mennonites of Curitiba and the colony of Witmarsum, in the state of Parana. The brethren learned to know personally many of the leaders in the churches of Parana. The fine group of younger leaders who desire to become involved in missionary activities impressed them.

Plans were made to begin a bimonthly publication as a co-operative project between the Mennonite churches of Parana and the missionary work of the (Old) Mennonite Church in the states of Sao Paulo and Goias. The new paper will begin in August, and will be called *O Discipulo* (The Disciple).

**Ethiopia**—The new address of the Good Shepherd School is Box 2060, Addis Ababa, Ethiopia.

The census at Deder Hospital has been gradually increasing. In April there was a total of 382, the highest inpatient daily census in the history of the hospital.

In other news, each Sunday ten or twelve preachers from Nazareth and the Nazareth Bible Academy fill appointments in the various camps at Wongi, a large sugar plantation. A drive was begun to raise funds for a place of worship in Shoa, which is nearer to most of the camps than the Wongi meetinghouse. More than one hundred dollars a month has been pledged by the plantation workers with two hundred dollars already collected. The first special class of seven was scheduled to be received at Wongi on April 25.

Interest and applications from prospective Nazareth Bible Academy students are running ahead of last year at this time.

Shamsudin Abdo has begun evening classes for boys from an army camp near Nazareth. They are studying at the eighth-grade level.

**Luxembourg**—Several children were forbidden to attend craft classes following a week of evangelistic meetings in Dudelange in April.

**Elkhart, Ind.**—Word was received May 25 that visas for John and Dorothy Nyce and Miriam Krantz for service at Woodstock School were refused by the government of India. Reapplication is being made. Pray that God's will may be shown through this experience.

**Brazil**—Mildred Eichelberger, missionary at Araguacema, Goias, Brazil, plans to leave Araguacema the middle of August or the first part of September for furlough. She will be going to her home at Broken Bow, Nebr., for the first part of her furlough. She comments that souls are being saved. Although high rivers and long trails use up lots of energy, they can be tolerated since the Araguacema church is growing.

**England**—Anniversary services at Laidon Manor Mission commenced with a

Thanksgiving Day, March 31, at which Pastor Karel Kulik and the members of the church committee received freewill offerings from the members. The offering of \$465.75 will be used toward the general church fund.

On the following Sunday the pastor conducted the services, and Pastor Quintus Leatherman of the London Mennonite Centre preached in the evening. On Mon-



Front entrance to the Laidon Manor Mission.

## Argentine Churches Baptize New Members and Begin Colportage Work

Two young men and the father of two children were baptized on Good Friday at America, Argentina. Three Sunday schools are being held in the homes of believers in different parts of town every Sunday afternoon. Floyd Sieber travels to Trenque Lauquen, and every two weeks stays on for Sunday services. On Friday evening the congregation meets for their midweek service.

In other news, Jacob Funk, from Manitoba, Canada, who previously spent several years in Argentina, and later went to Peru in Pax, returned and is a colporteur on a voluntary service basis. He gains his support from selling books and Bibles. He travels on his motorbike and hauls a small trailer. The conference hopes to obtain a Kaiser panel truck for this work. Each congregation gives him room and board for the time he labors in their zone.

Agustin F. Darino will travel to the United States to participate in the annual mission board meeting. He leaves Buenos Aires on June 14, and will arrive in Miami, June 15. He will endeavor to visit the various Spanish churches on representation of *El Discipulo Cristiano*, and attend the Allegheny Conference meeting, as well as the annual MYF convention and Mennonite World Conference. He plans to return the middle of August. Bro. Darino has served as conference chairman. At present he is treasurer.

Ernesto Suarez, director of *El Discipulo Cristiano*, will travel to the United States on June 12 to attend the International Writers' Seminar in Wisconsin from June 16 to Aug. 16, which will prepare him further to serve in the literature field. Bro. Suarez was led to Christ by former missionary Lewis Weber.

Kaiser Automobile Company of Argentina has been giving station wagons at half price to ministers and priests. Through this generous offer A. F. Darino was able to obtain one, and in June Lawrence Brunk will be able to get his. This will permit these city pastors to engage in evangelistic outreach in the large city of Buenos Aires, which has one third of the population of Argentina.

Lawrence Brunk traveled to San Nicolas

on May 13 to visit the English-speaking congregation made up of Christian men working at the large steel mills, and discuss with them the possibility of co-operating in a new bilingual outreach in that area.

*El Discipulo Cristiano* now has a circulation close to 3,200. It goes in large quantities to Spain, Mexico, Puerto Rico, Argentina, the United States, Honduras, Paraguay, Uruguay, Colombia, Cuba, and Brazil. Other places where it goes are San Salvador, Guatemala, Peru, Chile, Belgium, North Africa, and Bolivia. Two contributing editors from the General Conference Mennonite Church are Gerald Stuckey, Colombia, and Lavern Rutchmann, Uruguay.

An "Ashram" for Mennonite pastors and workers was considered on June 5, 6 at the Trenque Lauquen campgrounds. The theme was "The Life and Work of the Church." No formal talks were given; each pastor and worker, or layman present, had opportunity to present a concern, in writing, which later was discussed.

At Villa Adelina, according to Missionary Mario Snyder, plans called for baptism and reception of new members (six by letter) on June 10. The fellowship was organized that day. Lawrence Brunk, zone overseer, was present. On May 27, an all-day fellowship meeting was held; participants shared testimonies and considered requirements for church entrance in "round table" style.

University students met at the Floresta church for tea on April 28. Ross Goldfus and Mario Snyder, members of the committee in charge of working with these students in a city program to reach other students, led in a discussion as to what is the contribution of the evangelical university student. The five Mennonite students at La Plata, with their pastor, Ross Goldfus, invited the eight from Buenos Aires to visit them for the next meeting sometime in June.

Clyde Mosemann represented the Mennonite Conference, with Martin Duerksen and William Hallman, at the annual Assembly of the Evangelical Churches. This year the meeting was held in Cordoba.





Karel Kulik stands in front of the Manor Mission at Laindon, a suburb of London, England.

day evening the congregation viewed the film, "The Unfinished Task," a film of the mission field in Guinea.

On Tuesday the 65 members of the newly constituted fellowship, who had taken together the covenant, met for a fellowship tea. Afterward leaders reported from the different departments.

During the Easter season, the Good Friday service of the United Free Churches of Laindon was held at the Manor Mission and was conducted by the pastor. A guest soloist, Roy Alexander, a medical student resident at the London Mennonite Centre, and the Manor Mission chorus sang songs and anthems.

## Home Missions

**Bronx, N.Y.**—A spring Bible conference on "The Home" was held at Mennonite House of Friendship, May 18-20. Guest speakers were Paul and Alta Mae Erb, Scottsdale, Pa.

**Los Angeles, Calif.**—An inter-Mennonite Los Angeles Ministers' Meeting was held May 10 at Downey, Calif. Albert Epp, pastor of Emmanuel Mennonite Church, Downey, gave a report of the city study conference held at Mennonite Biblical Seminary, Elkhart, last winter. The group plans for another meeting in September.

Six persons were baptized and two were received on confession of faith into the membership of Calvary Mennonite Church on May 6. With this group was a father and five members of his family.

**Atlanta, Ga.**—Thirty-two persons are enrolled in Home Bible Study courses in Atlanta. Seven persons have received certificates for completing courses.

**Neffsville, Pa.**—A Great Commission Conference was held at the Neffsville Mennonite Church on May 30. The regional conference involved all the congregations of O. N. Johns' Eastern Pennsylvania bishop

district for the purpose of considering the church's responsibility for community evangelism. Speakers on the program included John R. Martin, John M. Thomas, Glenn Esh, Kermit H. Derstine, O. N. Johns, Harold A. Lehman, Abner G. Miller, Henry Swartley, Elmer B. Stoltzfus, Warren Leatherman, and Ray Keim. In the afternoon seven discussion groups attempted to discover ways by which communities could be evangelized through various congregational activities.

**New York, N.Y.**—Seventy-five New York city youth attended a retreat at Camp Hebron, Halifax, Pa., on May 26, 27. Paul G. Landis, Salunga, Pa., served as speaker. There were a number of consecrations and several persons received Christ for the first time.

**Fort Wayne, Ind.**—Arthur Cash, Fort Wayne, Ind., left the United States at the end of April for a five- or six-week visit to Kenya, and possibly Tanganyika. He was accompanied by Evangelist Ernie Wilson of Philadelphia, Pa. This trip was at the invitation of brethren William Nagenda and Festo Kivengere, who were in the United States from Africa and spoke in some Mennonite churches. The East Africa revival movement, which these men represent, began in Kenya, and it is their concern that some persons from America visit the churches in which the revival has had

its influence and observe the work of the Lord. Funds for the trip were provided from various sources, among them the Billy Graham organization. Plans have not yet been made for Bro. Cash's contact with the churches upon his return. Bro. Cash visited the general mission board offices with Virgil Vogt before going to Africa, and he will be invited to report to them upon his return.

**Denver, Colo.**—New members of the board of directors of the Barnabas Club, sponsors of Frontier Boys Camp, were installed April 19. T. J. Bruce and Paul Rhodes of Colorado Springs and Ed Newcomer and Olen Hershberger of Denver were named to fill out the seven-man board. Marcus Bishop was hired as the new executive secretary to provide organizational help for the club and the camp and to co-ordinate the activities of the entire club program. He will also assist club members in promoting the camp, a program extending throughout the year with juvenile delinquents.

**Smoketown, Pa.**—A group of students from Drexel Institute of Technology and Rutgers University under Professor Schifreen visited the Mennonite Information Center on April 14. Among the events was a panel discussion on "Faith and Discipleship" in which the students and Urbane Peachey, Mrs. Raymond Charles, Mrs.

## Pax Man Kidnaped by Vietnamese Communists

**Akron, Pa.**—Pax man Daniel Dale Gerber, 21, of Dalton, Ohio, an MCC worker serving at the Christian and Missionary Alliance Leprosarium eight miles south of Banmethuot, Vietnam, was one of three American church workers kidnaped Wednesday, May 30, by communist guerrillas.

Dr. Eleanor A. Vietti, of Houston, Texas, and Rev. Archie Mitchell, of Ellensburg, Wash., both serving at the leprosarium, were the two other workers taken captive.

Mrs. Mitchell, the four Mitchell children, and four nurses were not harmed. They have sought safety in Banmethuot. The 250 lepers at the hospital were ordered by the guerrillas to leave the hospital and return to their home villages.

Banmethuot lies in the central highlands

of Vietnam. It is located approximately 200 miles northeast of Saigon, the capital of Vietnam, and 150 miles northwest of Nhatrang, where the MCC has another hospital unit.

The raid on the CMA leprosarium marked the first time that the Viet Cong, as the Vietnamese communists are known, raided a hospital. Rev. T. Grady Mangham, director of the Christian and Missionary Alliance, said the Viet Cong attacked the camp in strength, stealing food and medical supplies. He said prospects of recovering the missionaries might be good "because it would be the worst kind of propaganda for the Viet Cong to harm these people. Local people know the good work of our missionaries there and the medical program they have been operating for many years."

Units of the Vietnamese army were sent to look for the kidnapers soon after the attack.

Dan Gerber's duties at the leprosarium included maintenance work and operation of a diesel electric plant. The MCC has supplied personnel to the CMA leprosarium for several years.

Gerber is the son of Mr. and Mrs. Nathan Gerber, R.D. 1, Dalton, Ohio. He graduated from Dalton High School in 1958 and attended Goshen College in 1959-60. He went to Hesston College, Kansas, for his sophomore year in 1960-61. In August, 1961, he began a three-year term of service in the MCC Pax program. Dan is a member of the Kidron Mennonite Church, Ohio.





Clayton Keener, David Thomas, Paul Landis, and Leslie K. Hoover participated.

**St. Louis, Mo.—**The Inter-Mennonite Fellowship of Metropolitan St. Louis held a picnic at Barler Memorial State Park on May 26.

## Voluntary Services

**Denver, Colo.—**James Duncan, Stuarts Draft, Va., serves temporarily as unit leader until new unit leaders arrive to assume duties. Eldon and Patricia Birky, Spencer-ville, Ind., serve as houseparents while Bro. Birky continues his I-W service at St. Luke's Hospital.

**Chicago, Ill.—**Arthur Hostetler, Washburn, Ill., who until recently served alone as maintenance and general handyman at the Gospel League, returned from his wedding trip with his bride, the former Lorraine Horst (a VS nurse aide at Albuquerque, N. Mex., in 1961), who will assist the institution hostess in a variety of duties. The Hostetlers report increased activities with the institution's children.

**Elkhart, Ind.—**Dorothy Bontrager, Haven, Kans., who served as secretary in the relief and service office since Aug. 15, 1960, terminated her service May 17, 1962.

**Harrison, Ark.—**VS-ers serving at Hillcrest Home gave a Sunday morning program April 29 in the absence of the regular pastor at the West Richwoods Mennonite Church.

**Algeria—**Four Mennonite young men met Sunday, May 13, at a retreat to welcome Dan Beachy, Hartville, Ohio, overseas VS-er earlier stationed in Paris, France, until conditions warranted his safe arrival in Algeria. Overseas VS-ers Curtis Nussbaum and Clayton Steiner, both from Apple Creek, Ohio, Pax men Dick Bartel and Ervin Bontrager, and relief workers Vern and Marion Preheim attended. After working several days for CIMADE, Bro. Beachy will return with Bro. Nussbaum to Tizi-Ouzou to complete the work at a rug factory. From there they and Bro. Steiner will go to Brahine Plage to help prepare a campground.

**Harrisonburg, Va.—**In connection with annual mission board meeting, district conference and Mennonite Relief and Service Committee voluntary service directors will meet at 3:30 p.m., on Friday, June 22. District conferences are invited to arrange for their voluntary service directors to be present.

**Narberth, Pa.—**On May 18, Ray Horst, representing Mennonite Relief and Service Committee, visited the Pathway School for aphasic children. Plans call for a voluntary service unit of five persons to be placed at this location by September. The June issue of Christian Living gives additional information on the work at Pathway.

**Elkhart, Ind.—**Sixty-five persons have accepted assignments for summer voluntary service under Mennonite Relief and Service Committee. A few openings remain. Interested applicants may write to Summer Voluntary Service, P.O. Box 316, Elkhart, Ind.

**Buckeye, Ariz.—**VS-ers LaVern Benner, Quakertown, Pa., and Orville Miller, Beem-

er, Nebr., are assisting the John William Boyers at Camp Buckeye with summer Bible school and some building during the summer months. Brethren Benner and Miller are a part of the Peoria, Ariz., voluntary service unit.

## Broadcasting

**Princeton, Ill.—**"The Way to Life" release heard on WZOE has changed time to 8:45 a.m., Sunday, in place of the 1:00 p.m. time. The program is supported by the Willow Springs Mennonite Church.

**Switzerland—Hungary and East and West Germany** were on the roll call of places mail came from German listeners in April. A listener from communist Hungary writes, "For the last two years I have listened to the radio missions' broadcasts over Radio Luxembourg. Naturally I also hear your broadcast every week. I am thankful to God for His grace of making it possible for me to hear the inspiring messages. I have experienced much joy and many blessings from them."

Spiritual hunger is evident in this East German letter: "Heartily thanks for the meaningful message copies. Now I heard and read the messages, I am thankful and glad that I can give them to others to read. Many are hungry for God's Word and they must be fed. May the Lord bless your work with His Holy Spirit so that you can preach it loud and clear. In faith you sow His Word but only He gives a successful crop. Our wish is that many souls will yet be brought to the Lord."

**British Guiana—"The Heart to Heart"** daily broadcast is now heard in British Guiana, a country located on the north coast of South America. The program, released every day, Monday through Friday, carries a local tie-in announcement to undergird the work of a summer VS colportage unit of four men sponsored by the general mission board. "The Way to Life" is also heard on Sunday morning at 6:45 in British Guiana.

**Harrisonburg, Va.—**Paul Wyse, technician for the Spanish broadcast, and his wife and daughter are spending a few weeks, furlough at the home of his parents in Harrisonburg. They plan to return to Puerto Rico after general mission board meeting.

## I-W Services

**Elkhart, Ind.—**On May 28, 1962, the Elkhart and Goshen I-W men met in the conference center at the Mennonite Board of Missions and Charities offices. The film, "Time Pulls the Trigger," which shows the relationship between smoking and lung cancer, was shown and discussed.

The I-W men elected a committee to plan for future meetings and activities. Dewayne Brubaker, South Whitley, Ind., was elected president; Darrel Newhouser, Eureka, Ill., vice-president; and Wayne Mumaw, Smithville, Ohio, secretary-treasurer.

**Portland, Maine—**A young lady found the Lord through the friendship and fel-

lowship of the I-W witness in Portland, Maine. She was baptized May 20, 1962. This is the first-known Mennonite baptism in the state of Maine. Bishop Clair Eby was in charge of the service.

## Relief Service

**Congo—**Moving of thousands of Baluba refugees from the Elisabethville refugee camp in Katanga, Congo, to South Kasai is now in process. The first trainload of 1,028 refugees left the camp on May 8. Archie Graber, relief worker and Congo Protestant Relief Agency field director, is directing the movement of the refugees upon request from the United Nations.

The refugee camp near Elisabethville was formed last September during the fighting in Katanga. About 55,000 refugees from persecuted tribal groups are in the camp. More than 30,000 of these are Balubas who had been living in Katanga but who now want to return to their former tribal homeland in the Bakwanga region of South Kasai.

**Laos—**Ten tons of meat and seven tons of bedding are being prepared by Mennonite Central Committee for shipment to refugees fleeing from communists in war-torn Laos. The material will be distributed by the Laos Mission of the Christian and Missionary Alliance since no Mennonite relief workers are located in this southeast Asia country. The Laotian government recently approved the importation of relief goods duty-free.

## Your Treasurer Reports

As reported previously, contributions to the general mission board for all programs increased about five per cent the past year. This increase has helped very much to meet inflating costs. The year-end deficit in the general mission fund of \$27,637.62 is of real concern. However, this can be met if giving continues to rise as in the past several months.

During the past year the per member giving for missions was \$16.05. This is an increase over the previous year. When a larger number of congregations can reach the requested amount of \$20.00 per member, the difference between income and cost can be met.

Contributions for relief and service reached a total of \$3.71 per member. This represents a slight increase, also. The Relief and Service program has been limited to funds available, but it is planned to increase foreign relief support as contributions make this possible.

We are most grateful for the continued and steady advance being made in the systematic support of the witness program of the church.

—H. Ernest Bennett.





## FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Aaron Martin, who with his wife, Ruth Parsons Martin, is under appointment for foreign service in Africa, will lead the young people's program of the Pennsylvania congregation, Hesston, Kans., this summer.

Young people from the Salem congregation, Foraker, Ind., and from the Indianapolis congregation distributed 30,000 pieces of Gospel literature among those attending the 500 Automobile Race at Indianapolis on Memorial Day.

A home-coming service at Locust Grove, Belleville, Pa., June 9, 10, gave special recognition to the thirty years in the ministry of John B. Zook.

The Nurses' Glee Club of Riverside Hospital, Newport News, Va., gave a program at Warwick River on May 27.

Mark Peachey, Plain City, Ohio, preached the baccalaureate sermon at Eastern Mennonite College on June 3.

The staff of Philhaven Hospital conducted a panel on mental health at Hershey's, Kinzers, Pa., on June 3.

Myron Augsburgers preached his farewell sermon at Richmond, Va., on May 20.

V. Magal reports an Easter Monday service in Liège, Belgium, in which 250 persons representing fifteen nationalities participated. Five languages — Russian, Ukraine, Polish, English, and French—were used. A wave of Russian refugees is arriving in Belgium via Hong Kong.

The Executive Committee of the Publication Board met at Scottdale on June 2.

A retirement plan for church workers was the business of a committee meeting at Lake Bluff, Ill., on June 8.

Elizabeth Showalter, at the completion of her year's teaching at Goshen College, is spending several weeks at Scottdale developing a new souvenir book. After this she will study at Syracuse University School of Journalism.

Light from Heaven, by Christmas Carol Kauffman, is the main selection of the Pathway Book Club for June.

Mary Wengerd concluded over six years of service at the Publishing House on June 1. She plans to take up employment in Denver, Colo.

An innovation in summer Bible school was carried out at Lebanon and Albany, Oreg., this year. School for preschool children was held May 7-18, before the close of school. The Bible school for the other children is being held later.

Myra Vogt, daughter of Milton and Esther Vogt, flew to India on May 29, to begin her new school year there. Her parents will return to India in July.

Carl Beck, on furlough from Japan, received his M.A. degree in theology from Eastern Baptist Seminary in Philadelphia on May 22.

Paul N. Kraybill spoke at the annual meeting of Mennonite Disaster Service at Lancaster Mennonite School on June 11. Four brethren who served in British Honduras gave testimonies.

Commencement exercises for the three Christian day schools in the Franconia Conference were held at the Christopher Dock School on May 28, with Carl Beck giving the address.

A new cemetery is being established on a portion of the church property at Frazer, Pa.

Warren Good, and a youth chorus from Hinkletown Church, Ephrata, Pa., gave a program at Zion, Birdsboro, Pa., on May 27.

Joseph M. Kennel, Chester Springs, Pa., spoke in a weekend conference at Bath, N.Y., May 27.

The second printing of J. B. Smith's *A Revelation of Jesus Christ* has come from the press.

Wilmer J. Hartman, Creston, Ohio, spoke in graduation exercises of the Sonnenberg School, Apple Creek, Ohio. There were eleven graduates.

Earl Eberly was ordained to the ministry at Hannibal, Mo., on June 3. Clayton Beyler, Hesston, Kans., assisted in the service and gave his *Call to Preach* lectures.

The Model Church was the subject of Don Blosser, Freeport, Ill., and J. Frederick Erb, Sterling, Ill., as they exchanged pulpits on May 27.

Dedication services of the new North Side Church, Hagerstown, Md., were held June 8-10. The dedication sermon was by Richard E. Martin, Elida, Ohio. This congregation began with a Sunday school in 1935, sponsored by Cedar Grove. It was organized as a congregation in 1954 under the Ohio and Eastern Conference. There are now fifty members. Harold A. Lehman serves as pastor.

A Christian Life Conference was held at Haycock, Quakertown, Pa., June 9, 10, with Clayton L. Keener, Refton, Pa., and Omar Kurtz, Oley, Pa., as speakers.

Oscar Schrock, pastor of the Oak Terrace Church of the Indiana-Michigan Conference, at Blountstown, Fla., was ordained to the office of bishop on May 20. Tobe Schrock, Bro. Oscar's father, and Simon Gingerich, Wakarusa, Ind., participated in this service.

Loren King, president of the Ohio Mission Board, suffered the loss of his supply mill at West Liberty, Ohio, when it was struck by lightning and burned to the ground on May 19.

J. Paul Shenk, son of the late Jacob Shenk, at Harrisonburg, Va., received his master's degree at Boston University on June 3.

Milo Stahl, of the E.M.C. faculty, is scheduled to receive his Master of Arts degree in Library Science from Western Reserve University on June 13.

Joni Miller, Macon, Miss., was ordained to the office of minister on May 6 to serve at the Magnolia Conservative Church at Macon. Bishop Clarence A. Yoder was in charge of the service.

Henry M. Yoder was ordained to the office of minister at Pleasant Grove, Goshen, Ind., on May 13. Jonas Yoder, Hutchinson, Kans., and Eli D. Miller, Middlebury, Ind., were in charge of the service. The charge was given by Clarence A. Yoder.

Norman Moyer, veteran deacon at Blooming Glen, Pa., has been retired, by his request, from major responsibilities.

Edward Stoltzfus, Hightstown, N.J., spoke to Christopher Dock graduates in vesper services at Plains, Lansdale, Pa., on June 3.

Ascension Day speakers at Indiantown, Ephrata, Pa., were Harold Forwood, Ellis Leaman, and Noah Hershey.

Dedication services for the new Weaver-town Mennonite Church near Cains, Pa., were held on May 20.

Ivan Miller was ordained to the office of minister on April 29 to serve the Plainview congregation, Hutchinson, Kans. Officiating were Morris Swartzendruber and Jonas Yoder, with preordination messages by M. S. Stoltzfus, Gap, Pa.

Ground was broken on May 30 for an addition to the church building at Leetonia, Ohio.

Communion service was observed by the Charlottesville, Va., congregation on May 27, at the home of James R. Brunk. Twenty-four members participated. Ford Haviland was baptized and received into fellowship. Mahlon Blosser, J. Mark Stauffer, and Kenneth Heatwole officiated. On May 30 a farewell service was held for Paul T. Yoder and wife, who have fellowshiped at Charlottesville during their furlough from Ethiopia.

Daniel Kauffman and the King's Men Quartet from Leonard, Mo., gave their testimony in message and song at the State Prison, Jefferson City, Mo., on May 27.

## Calendar

Annual Ontario Amish Mennonite Conference at Steinman's, Baden, Ont., June 13-14.  
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
Ohio MYF Convention at Beaverdam, Corry, Pa., June 29 to July 1.  
Alberta-Saskatchewan Conference at Guernsey, Sask., July 5-8.  
Allegheny Mission Board Meeting, place undecided, July 13, 14.  
Virginia Conference, E.M.C., July 24-27.  
Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
Alberta-Saskatchewan Youth Retreat at Didsbury, Alta., Aug. 6-12.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Conservative Mennonite Conference, with Lowville-Croghan congregations, Lowville, N.Y., Aug. 14-16.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 21-23.  
Back to School Day, Aug. 26.  
Rocky Mountain Mennonite Conference, La Junta, Colo., Aug. 31 to Sept. 2.  
Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.



**D. Richard Miller**, who has served as pastor at Sunnyside, Elkhart, Ind., will be the new pastor at Fort Dodge, Iowa, beginning in July.

**Simon Gingerich**, Wayland, Iowa, spoke to the Mennonite Historical Society at Hillcrest Union, Kalona, Iowa, on June 4.

**Naomi Brenneman**, professor emeritus of Bluffton College, will teach English courses at Goshen College next year.

**John W. Snyder** has resigned as pastor at Bloomingdale, Ont., effective Sept. 1. He will be studying next year at Yale Divinity School.

The Ontario A.M. Mission Board is developing a farm site northeast of Shakespear for camping purposes.

**James Fairfield** is the new pastor at Calvary, Ayr, Ont.

**John H. Hess**, Scarborough, Ont., conducted an MYF workshop at Rockway School, Kitchener, on May 10.

**Clare Wideman**, of the Hawkesville, Ont., congregation, is serving as summer pastor at Preston, Ont.

**Eugene C. Garber**, assisted by Darrel Hostetler, held services at the Amamosa Reformatory in Iowa on May 27.

**Melvin Nussbaum**, Johnstown, Pa., has been asked to serve as associate pastor of the Stahl congregation, of which he is a deacon.

**John M. Steiner**, Goshen, Ind., gave the commencement address at the Central Christian High School, Kidron, Ohio, on May 29.

International students from Wooster College gave the program at Smithville, Ohio, on the evening of May 13.

**Chester K. Lehman**, Harrisonburg, Va., spoke to the Goshen Seminary students at the College Church cabin on May 26.

**Paul M. Miller**, Goshen, Ind., gave the commencement address at Lancaster Mennonite School, on June 1, and conducted a worship conference at Frazer, Pa., on June 2 and 3.

**New members:** two by baptism at Glenwood Springs, Colo., May 27; eight by baptism and two on confession of faith at Glad Tidings, New York City, Easter weekend; four by baptism at Homestead, Fla., April 15; two by baptism at Mennonite Messianic Fellowship, Washington, D.C., April 8; fifteen by baptism at Franconia, Pa., May 20; fourteen by baptism at Oak Grove, West Liberty, Ohio, March 11; thirteen by baptism at Smithville, Ohio, April 29; one by baptism at East Holbrook, Cheraw, Colo., June 3.

**No Every-Home-Plan churches** can be reported as additions this week. It is to be hoped that summer activity will result in many additions. But we have already passed the 21,000 goal which we had set for Dec. 31, 1962. Churches which have been on the plan for a year are sending in very satisfactory renewals. Only one congregation of any considerable size has dropped the plan, and out of 3,600 new subscribers, only 6 or 8 have written that they do not want the paper.

**Visiting speakers:** C. Franklin Bishop, Goshen College, at quarterly mission meeting at South Union, West Liberty, Ohio, May 27. S. M. King, Goshen, Ind., at Sandy

Hill, Sadsburyville, Pa., May 20. Edward Stoltzfus, Hightstown, N.J., at Plains, Lansdale, Pa., June 3.

**Ray Keim**, Maugansville, Md., at Blooming Glen, Pa., May 20. **Jacob Rittenhouse**, Lansdale, Pa., at Warwick River, Denbigh, Va. May 27. **Urie A. Bender**, Secretary of Literature Evangelism, at Kern Road Chapel, South Bend, Ind., where Tobe Schmucker is serving as chairman of the Pastoral Committee.

**Alice Snyder**, MCC worker in Jordan, at Baden, Ont., May 27. **Joe Holloway**, Fort Wayne, Ind., at Grace Chapel, Saginaw, Mich., May 27. **Kenneth G. Good**, Hyattsville, Md., at Lambertville, N.J., May 27. **Jim Schertz**, Pax worker from Metamora, Ill., at Flanagan, Ill., May 27.

**Edgerton Nix**, American Sunday School Union, at Kalona, Iowa, May 27. **Norman Kauffman**, Illinois MYF president, at Bloomington, Ill., May 27. **C. F. Yake**, Scottsdale, Pa., at Men's Fellowship, Lebanon, Oreg., May 29. **Naomi Smoker**, Tanganyika, at Los Angeles, Calif., May 27.

### Announcements

**Stewardship Conference** with Daniel Kauffman, Scottsdale, Pa., as speaker, at Beech, Louisville, Ohio, July 15-17.

**Leroy Umble**, Oxford, Pa., in twenty-fifth anniversary program at Seanor, Pa., June 24.

**Max Kershaw**, director of International Students, Inc., at Los Angeles, Calif., June 17.

**D. W. Lehman**, Harrisonburg, Va., and **Clarence Fretz**, Hagerstown, Md., at Twelfth and Windsor, Reading, Pa., June 23, 24.

**Irvin Shank**, Hagerstown, Md., in Home Conference at Cambridge, Honey Brook, Pa., June 23.

**Correction:** In the poem entitled "Repeat Journey," page 492, May 29 issue, the word "go" was omitted from the end of the next to last line.

**Robert Finley**, president of International Students, Inc., speaking to World-Wide Gospel Fellowship at Black Rock, Quarryville, Pa., 7:30 p.m., June 16. All invited.

**Congregations** to the number of 245 send their bulletins regularly to the Gospel Herald. We are grateful for these, as they constitute the chief source for these field notes. Metzler's, Ephrata, Pa., is the latest addition to the list. We would appreciate receiving all church bulletins. Other offices at Scottsdale also use them. Please send them at least twice a month. If they are held longer, they get too old. And those who address them to Paul Erb, please change this to Gospel Herald, Mennonite Publishing House, Scottsdale, Pa.

The St. Davids Christian Writers' Conference, popular with Mennonite writers (see picture), will meet June 24-29 on the campus of Eastern Baptist College, St. Davids, Pa. John Wesley Ingles, professor of English at Eastern Baptist, will lecture on Hawthorne, Cather, and Frost, and will lead a workshop on the religious novel. Other conference leaders are Ralph Seager, Agnes S. Turnbull, and Anna Rose Wright. The conference gives guided instructions to both beginners and experienced writers



St. Davids Christian Writer's Conference

in the fields of fiction, nonfiction, short stories, poetry, and writing for children. Address **Charles A. Waugaman**, 522 Valley View Road, Merion Station, Pa., for a free descriptive brochure.

**Frank Bishop**, Goshen, Ind., at First Mennonite, Fort Wayne, Ind., June 17.

**Russell Myers**, Light of Life Rescue Mission, Pittsburgh, Pa., at Kingview, Scottsdale, Pa., June 24.

**Annual meeting**, Elizabethtown Mennonite Church, June 17; speakers: **Isaac K. Sensenig**, Ephrata, Pa., and **J. Clair Hollinger**, Lancaster, Pa.

### Evangelistic Meetings

**Maurice Lehman**, Lancaster, Pa., at Lyndon, Lancaster, June 23 to July 1. **Leroy Umble**, Oxford, Pa., at Seanor, Pa., June 17-24. **Kenneth G. Good**, Hyattsville, Md., at Congo, Ohio, May 31 to June 7. **B. Charles Hostetter**, Harrisonburg, Va., in tent meetings at Altona, Man., sponsored by Southern Manitoba Crusade for Christ, July 12-22.

Attendance exceeded 4,000 in the first three nights of the Myron Augsburgers Crusade at Kingston, Jamaica, with over one hundred recorded decisions. The two-week Crusade opened May 27.

The Myron Augsburgers team will begin the Susquehanna Valley Crusade on June 17 in a large tent on the Selinsgrove, Pa., Fairgrounds, on U.S. Highway 15. Churches of three counties are co-operating with the Christian Businessmen in sponsoring the Crusade. Old Mennonites and General Conference Mennonite churches within a radius of thirty miles are lending whole-hearted support.

### HOME VISITS

(Continued from page 537)

to register the children. Actually, the more careful he is to record accurately the details asked on the registration card, the more the parents will become convinced that (1) the school must be carefully planned, and (2) their children, also, will receive good care. At the Summer Bible School Conference at Archbold on April 1 it was emphasized that parents in urban areas are



often grateful to have canvassers call, particularly when they show an interest in their children; and in some larger urban areas they are even thankful that someone is interested in them at all.

When the same canvassers register the pupils year after year, the parents are more free to talk and like to report how much their children have learned in summer Bible school. It is good to receive these testimonies. Once a proud parent reported that one of her children had learned so much that when a certain minister made a call her boy "stumped" him.

The parents are usually ready to come to the summer Bible school on visiting day and to the final program. But their homes are also open to visitors representing the Bible school. The teacher, of course, is especially welcome, but visitors with an interest in children are also well received. This is the time to invite those who have no church home to attend your Sunday school and church services. The registration cards will show who the nonchurch pupils are. These can be segregated according to age, and their age will determine the Sunday-school class they should attend. The Sunday-school teacher for that age group should go to the home during summer Bible school time and give a special invitation to the pupils to attend. If the prospective Sunday-school teacher and the summer Bible school teacher are the same person, so much the better. During summer Bible school time the teachers of the married men's and married women's classes should likewise contact the parents telling them about their class functions, fellowship activities, etc. During this time the pastor will also find a welcome reception—but he cannot likely accomplish as much as the "lay" person. It is as one superintendent said, "They think of the pastor as a 'paid, high-pressure salesman,' but they look at 'laymen' as 'satisfied customers.'"

After summer Bible school is over, these nonchurch homes dare not be forgotten. Love that is once cooled off is hard to revive. Visits need to be continued to keep the love fires burning. Perhaps the teacher can keep up an interest in his pupil. The congregation can also do something; the pastor can present to his congregation a list of nonchurch families discovered through the summer Bible school and ask for volunteers to "love them into the kingdom." Each church family should select at least one nonchurch home on which to center their prayers and affections until all in that home have learned to know the Lord.

A loving concern and interest for nonchurch families, for their children's welfare, and for their own soul's welfare, will bring a joyful harvest.

Paul R. Clemens,  
Secretary of Summer Bible Schools.

## MENTAL HEALTH PROGRAM

(Continued from page 542)

churches—a lesson which would make for better home relations and perhaps less mental illness? The hospital's experience may have something to contribute on the conditions necessary for the cultivation of such open and honest sharing.

### Group Clarity of Expectation

For the hospital to help someone it must seek to arrive at clarity of expectation and a consensus of approach in the helping group. Such inner clarity of doctor and staff provides a necessary structure within which the helping process can hope to operate effectively. The process of arriving at this within a hospital group is as important as the clarified answer. The process itself is part of the answer, for in this the essential relationships are being developed.

For growth toward a given church goal, such clarity and consistency of expectation would seem equally important. A hospital needs to clarify under what conditions it can help a person. Does this not apply to the church as well? For a church to be redemptive with an erring brother, must there not be consistency of expectation and hope? Can the church be any more redemptive than its consistent expectation? (The power of the Holy Spirit is not bound but certainly limited by the church.) How can the church under a much less controlled situation attain a community of consistency to accomplish its goals?

A study on the "dynamics of forgiveness" by Dr. William Klassen of Mennonite Biblical Seminary now being done at Menninger Foundation will wrestle with some of these questions. What kind of group process does it take for clarity regarding guilt and forgiveness?

### Nature of Helping

In the hospital the psychiatric aide needs to ask for help in order to be a part of the helping process for others. Only then can one fully appreciate the pain and slowness of change one expects in others.

Psychiatry, together with the church, says one cannot really force another person to change. Change must come from the inside. The people who help can plant the seed, foster conditions for receptivity and growth, but change and growth itself must come from within the person. Thus the process of helping is one of self-awareness on the part of the helper, including his own hopes and expectations for the one to be helped, and a cultivation of the conditions in the one who needs help. Since helping another person is a delicate process, the hospital keeps close clinical observation on all developments and thus sharpens its total effectiveness in helping.

Does it also hold true in our churches that we cannot really help others unless we

ourselves experience asking for and receiving help? This question might be applied first of all to our process of seminary training, our church leadership, and then other members.

For example, in seminary would it not be good for each student to have an hour a week alone with a faculty member—an hour in which the student would take full responsibility for clarifying his problems and asking for help? Would this be one way to learn something about helping from the receiving end?

### Growing in Our Helping

Is it such a simple task to help others in the church to change? Have we been sufficiently alert, clinically, in the church to accumulate wisdom on how our brotherhoods fare in various approaches to help people change?

As a church we are deeply concerned with the doing as well as the hearing. Actually, however, we do a much better job, I believe, evaluating and correcting the effectiveness of our efforts in the "hearing" realm. Are we not much better equipped to check the academic effectiveness of our teaching than the clinical effectiveness of our helping others?

In a sense, all that clinical psychiatry, psychology, and social work represent is a careful learning from the past experience of helping people with problems. It takes years of education to master the experience of the past and to develop one's self, clinically.

Do we have any comparable process to learn from our experience of helping within the church? Pastoral psychology is one such discipline. Perhaps some groups clinically check their evangelistic efforts for results. But what about the whole area of lay helping and loving—the poor, the pregnant unmarried church member, the quarreling neighbors, and the like? Can we develop ways for local groups to develop more effectiveness in helping others?

In effect we sometimes bemoan the fact that psychotherapist and social worker disciplines have developed and are replacing the church workers with a "new clergy" or "secular deacons." Why not rather be challenged as a church to learn clinically from our church experience of helping—in areas the professionals cannot possibly cover time- or cost-wise?

One Canadian Mennonite group is giving consideration to developing the deacon to be the link with all the helping agencies in the community. There seems to be a vision of helping the deacon to accumulate the wisdom of a lay social worker.

I believe we as a church are already learning lessons from our church psychiatric hospital experience. The program was initiated by the churches and is theirs to serve others and to learn.



## WEAPONS FOR PEACE

(Continued from page 536)

countries threaten one another's supremacy. Communism claims that in the past economic power determined the shift of political power from the nobility to the middle class, and that now the economic strength will cause a shift to the lower class of people. The communist people believe that since this must happen, it is the duty of each person to hasten the progress—to use violence to overthrow the governments of capitalistic nations. Their justification to violence is that their new system will insure advantages to the majority of the people—those who work with their hands, the lower class.

Therefore, we must take measures to try to avoid war. Many people do not fully realize what harm is done by war. What actually is war? Herbert Hoover said, "I was one of the few civilians who saw something of the battle of Somme. The picture was one of millions of men crawling in and out of trenches behind belching volcanoes from guns. Lives were thrown away until half a million had died. Wounded men were staggering all over the place. Do you think one can forget that? And yet that was only one battle in a hundred.

"In war both sides admit they do not try to starve the women and children. But it is an idiot who thinks soldiers starve. In war it was the women and children who starved by the thousands.

"After the Armistice came famine and pestilence, in which millions perished and other millions grew up stunted in growth of mind and body. That is war. Let us not forget."

War is wicked. Think for a minute what people would do if they saw a ship sinking with passengers on board. Would they not surely rescue them? The modern age spends incredible sums of money to reclaim the reclaimable and to keep alive the irreclaimable. Why then do they try to save people by the hundreds from a sinking ship but will turn around and kill people by the thousands in war? And today with nuclear warfare the murder is more massive than ever. Just think of the effects of the atom and hydrogen bombs. In addition to the incineration caused by the bomb, the radiation has effects on everything for miles around the location of the blast. If warfare continues with bombing and destruction, the victors (if any can be called that) may soon learn they too have been poisoned.

Why then, seeing the effects, does man continue this brutal warfare? The picture is mixed. When man ate of the tree of knowledge of good and evil, he became capable of rising above the angels or sinking lower than the brutes. He has been guilty of all kinds of cruelty, sadism, and

bestiality. Man in the aggregate has been continuously engaged in wars large and small. In spite of this, notable achievements by way of peace have been made.

With war continually around us, what position can a Christian take toward war? Is it godly for him to participate in war? If not, what should he do? The basic assumption we should make is the goodness of life, the excellence and virtue by which man is created. This was implied in the creation in the wonderful plan God made for us. Does it not seem right that we should regard life with high esteem? Thus it seems that aside from the lower orders of life it is unlawful for us to do anything which will kill or help to kill. Only God can take life because He has given it. The creature is not to usurp the office of the Creator. As Christians we should then turn from war. Our task is to help gain world peace.

Thus it appears that our answer to warfare is summed up in one word, *peace*. But actually where are we? There are those who think we should not engage in nuclear testing even if our enemies do. The feeling has been created that nothing can be done to avoid a catastrophe. Our own people have been scared by the talk of fallout shelters. Strangely enough, European nations do not regard a national program of construction of fallout shelters necessary at this time.

Another solution is total disarmament of all military weapons. Little progress has been made in this phase of peace. Why? Each nation has the fear of disarming first. Each fears if they are left unprotected the other nations will not follow suit, but will take that opportunity to gain control of the nation which is unguarded. The communist countries would appear to be most hesitant about giving up arms, because their goal is to control the whole world. To gain control of the whole world may be good, but we cannot let this happen. Under communism the people lose many of their individual freedoms and do not have the chance to develop their resources. Each person must think of the state first and then himself. President Kennedy said recently that we cannot afford to stop talking disarmament while there is the faintest hope of making progress toward that objective.

It is also our duty to impress the people of other countries with more than our achievements in orbiting around the moon. This may be all right in its place, but the money spent in space does not improve the country's economic conditions. We must demonstrate that we have freedom of worship at a time when it is denied by many communistic countries.

There are many means of communication for building world opinion. These crusades will eventually bring to our side all the peoples behind the Iron Curtain as

we create a fraternity for peace. We mean only to reach the hearts and minds of our fellow men. We must lift up our voices to the peoples of other countries, who with our help can save mankind.

Another means to help bring peace may be foreign aid. This has frequently been regarded as a device for winning friends and averting war. This can also make enemies, because we cannot extend aid to all countries. They will become suspicious if we dispose of our surplus only to help our economy. The real function of foreign aid is to assist global economic stability, which is conducive to peace.

An idea given for peace is that of Max Lerner in the New York *Post*, where he compares the pursuit of peace to a miler in a race: "But when it comes to world peace there is no enemy to beat, no other runner to pace you, until one of you breaks the tape first—we have a hard enough task to invent a new world without allowing the old one to be leveled to ash. I risk shocking my readers when I say this will not be done by men who march, sit, squat, or demonstrate in the streets for peace. It is more likely to be done only if we get our best young people to specialize in social creativeness and then try to apply that in the seats of power." This can be done if the young people start with the inner assurance that it can be done, and then arouse in themselves and the people the will to do it.

I have reason to believe that some time our pleading will be heard. Men love peace. There are enough soldiers who do not fire in combat to constitute a military problem. It has been reported that in the second World War only 12-25 per cent of all combatant soldiers actually pulled the trigger. One sergeant testified that he had to go from fox hole to fox hole and at times practically aim and fire the gun for the soldier. Why this behavior? Regardless of religion, most boys have been taught that it is wrong to kill. Unconsciously their minds have suppressed any desire to kill. They know that killing brings punishment from authorities. Then all of a sudden when they are in the prime of life, they are snatched into another world; they are taught to go out and shoot human beings. Here many of the boys lose the resulting struggle to break down this lifelong inhibition.

If aversion to killing is actually the normal response of our young men, to build out from that base toward peace should be easier than to reverse all of their previous training in favor of war.

Perhaps the greatest weapon yet which we have for peace is prayer. Prayer has brought about many miracles. Recently when John Glenn made his orbital flight, millions were joined in silent prayer for his safety as they went about their work.



David Lawrence said (March 5, *U.S. News and World Report*.) "Will another miracle happen? Could the spiritual emotion that swept the world in the form of prayers as Colonel Glenn was descending to the earth be extended to reach the hearts and minds of millions of persons behind the Iron Curtain? For by their concerted will they can transform a world beset with fears of self-destruction into a brotherhood of peace."

Miracles do happen when the world shows its humility in prayer. The voices that besought the Almighty God to save the life of Colonel Glenn can speak again, as even more of us petition Him to save humanity from nuclear war. For those prolonged minutes of prayer on Feb. 20 constituted man's "finest hour."

Iowa Mennonite School.

## LIVING FAMILY WORSHIP

(Continued from page 539)

my Bible book and read, 'God loves peanut butter.'" What a sincere expression of awareness of the reality of God! God was so real to Lydell that he was sure God likes the things he enjoyed.

The appearance of the first spring butterfly brought this question from Hillary: "Who let him out?" Before anyone could answer, she replied, "God did." Such confidence in God's activity in today's world is to be coveted.

The children also recognize Jesus as their Friend and express their love for Him in various ways. One Christmas season the three-year-olds were playing the role of the Wise Men. The teacher asked, "What gifts did you bring to Baby Jesus?" Their enthusiastic replies were "Bubble gum!" "Candy!" The very things they desired most were the gifts they would give their Friend, Jesus.

During the nursery school days the children have opportunities to use the Bible. Certain verses are marked with pictures from the Nursery Take-Home Pictures. The children are thrilled to find verses they know by locating the picture which illustrates the verse. On their birthdays the children are given New Testaments with Psalms. Brian couldn't find words to express his joy when he unwrapped his New Testament. But the tone of his voice in his three successive "Oh's" revealed his great pleasure in receiving this book for his own.

A solemn desire of all the children is voiced in the verse familiar to them, "Let us go into the house of the Lord." Narcida often arranged the chairs in church formation and passed out the Bibles and Nursery Songbooks to those who came to the service. Some children used the dress-up

clothes and came to church in family groups. Such serious church play demonstrates interest in church attendance. But if this interest is not fulfilled through opportunities to attend Sunday school and church, the interest will wane. Parents are the key.

As the children find love and acceptance, they develop a sense of their own worth. Reenea quietly put away toys, stacked up blocks, or tidied the housekeeping corner at Cleanup Time. She had the self-confidence and self-discipline to continue in the role of "helper." She sensed her ability to accomplish these tasks, although she was hesitant in participating in activities making her the center of attention. Given recognition for the things she did faithfully and well, she began to overcome her shyness in the group.

Along with learning their own worth, the children also learn the worth of others. The children learn to respect one another and the rights of one another. Lindon was galloping away on the bouncing horse. He was not finished riding, but he sensed Larry wanted a turn. When Larry stopped riding, Lindon grasped the saddle to make sure Danny, who also wanted a ride, could have his turn.

The children have contacts with adults too, whom they learn to appreciate. On the nursery staff Mrs. McGee, the cook, and Verl, the handy man, are highly revered by the children. Charlie, the milkman, and the telephone repairman, the garbage collector, tree planters, park attendants, and others gain the respect of the children as they see them work.

Interest in other people reaches beyond the immediate community. Blind Mr. and Mrs. Holder received a pumpkin pie the children made. Their visit to the nursery made the PTF project of Yarn for the Blind School in Formosa more meaningful. Another year the children shared Christmas gifts with boys and girls in Japan.

There are other evidences that the worths that are shaped at Bethel Day Nursery are in accordance with the Christian values related to God, Jesus, the Bible, the church, self, and others. But the nursery cannot assume the responsibility of the home for the Christian nurture of the children. Without a Christian home environment, fertile soil necessary for the strengthening of values is missing.

The best missionaries to these parents are the children themselves. One mother was so convicted by her son's faith that she accepted Christ by faith and joined a church in the community.

Teachers have daily contacts with parents or some member of the family who brings the child in the morning or receives him at night. Thus families have

daily contact with Christians and the environment they create.

One mother said, "There's something different about this place. I can't put my finger on it. But I can feel it." She and other mothers relating similar feelings are pointed to Christ as the One who makes the difference.

Conferences with parents are held twice a year. Along with progress in other areas, the spiritual development of the children is discussed with the parents. The God-given responsibility for spiritual training by parents is discussed. Many confess negligence in this area, but like the rich man, feel the cost is too great.

The Parent-Teacher Fellowship meets monthly. During one meeting, "Easter in the Family" was shown. Discussion followed, focusing attention on the ways families can make Easter meaningful. One mother testified that God and Jesus seem so real to her nursery daughters. They challenged their parents as they talked about God in their everyday conversation. Yet how difficult for these parents to greet the risen Lord with the childlike faith and joy of their daughters.

The families are invited to the teacher's apartment for a simple birthday party for the nursery child. The climax comes as the teacher prays for the child and his family before refreshments are eaten.

Relationships with other Christian families are made through the nursery farm vacation program. Farm families invite a nursery child to live with them for two weeks during the summer. The Chicago parents can hardly believe that there are people who will take children they have never seen before and care for them as their own—free of charge. One of the priceless experiences the children have is simply living with a Christian family! One nursery family started coming to church after their daughters came home from their farm vacations.

Yet many of these parents reject Christ as Saviour of their souls and as Lord of their lives. At the same time they are shaping the worths of their children. They are transmitting values. They are leading their families in worship—but not in the worship of God.

The challenge lies with Christian families to so live their family worship that God may receive glory even in non-Christian homes.

1. Gerhard, Edward W. and Anna Laura, "You Can't Help Teaching Religion," *International Journal of Religious Education*, May, 1961, Vol. 37, No. 9, p. 15.

2. Scholefield, Harry B., and Fahs, Sophia L., "The Taproots of Faith," *Parents' Magazine*, December, 1958, p. 82.

3. Clausell, Lena, "Worship and Today's Child," *International Journal of Religious Education*, April, 1960, Vol. 36, No. 8, p. 16.

4. Scholefield and Fahs, *op. cit.*, p. 84.

5. Gerhard, *op. cit.*, p. 15.

Chicago, Ill.



# Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Beachy—Yoder.**—Marvin James Beachy, Meyersdale, Pa., and Dorothy Fern Yoder, Grantsville, Md., both of Mountain View A.M. cong., by Eli D. Tice at the church, April 15, 1962.

**Bontrager—Swartz.**—Marvin W. Bontrager, Clare, Mich., and Karen Swartz, Sebawaing, Mich., by Floyd F. Bontrager at Davison, Mich., May 12, 1962.

**Freed—Martin.**—Henry Freed, Earlington, Pa., Franconia cong., and Rachel Martin, Quakertown, Pa., Haycock cong., by Stanley Beidler at Haycock, Feb. 24, 1962.

**Groff—Horst.**—J. Melvin Groff, Denver, Pa., Old Road cong., and Thelma M. Horst, Atglen, Pa., Weaverland cong., by J. Paul Graybill at Lancaster Mennonite School, May 19, 1962.

**Harman—Rhodes.**—Orden Harman, Harrisonburg, Va., Weavers cong., and Reba Rhodes, Bridgewater, Va., Chicago Avenue cong., by Harold G. Eshleman at Chicago Avenue, Dec. 2, 1961.

**Hostetler—Horst.**—Arthur L. Hostetler, Roanoke, Ill., Linn A.M. cong., and Lorraine Horst, Ephrata, Pa., Neffsville cong., by John R. Martin at Neffsville, April 21, 1962.

**Kanagy—Kempf.**—Urie Y. Kanagy, Hartville, Ohio, Allensville, Pa., cong., and Mattie Kempf, Middlefield, Ohio, Middlefield A.M. cong., by John F. Garber at Burton Mennonite Church, May 12, 1962.

**Litwiller—Beachy.**—Wilbur Litwiller, Parnell, Iowa, West Union cong., and Mary Ellen Beachy, Kalona, Iowa, East Union cong., by A. Lloyd Swartzendruber at East Union, May 19, 1962.

**Maust—Bender.**—Harold James Maust, Accident, Md., and Eva Jean Bender, Grantsville, Md., both of the Casselman River C.M. cong., by Ivan J. Miller at the Maple Glen meeting-house, May 12, 1962.

**Risser—Christner.**—Donald Eugene Risser, Kidron, Ohio, Reiff's cong., Hagerstown, Md., and Vera June Christner, Alden, N.Y., Williamsville cong., by Bill Detweiler at the Alden Mennonite Church, April 14, 1962.

**Yoder—Yoder.**—John Junior Yoder and Lois Marie Yoder, both of Grantsville, Md., Mountain View A.M. cong., by Eli D. Tice at the church, April 22, 1962.

# Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Bender, Verle and Mae Ann (Roth),** New Hamburg, Ont., a daughter, Darlene Fayce, May 24, 1962.

**Brenneman, Henry and Mary Enima (Zook),** Grantsville, Md., seventh child, sixth son, David Ray, May 17, 1962.

**Ebersole, Herbert S. and Edna (Stoltzfus),** Pensacola, Fla., sixth living child, third son, Philip Ray, May 20, 1962.

**Good, Ernest R. and Ellen (Weaver),** Fleetwood, Pa., second child, first daughter, Marjorie Elaine, May 26, 1962.

**High, Jay Clair and Shirley Ann (Weaver),** Stevens, Pa., fourth living son, Kevin Levi, May 1, 1962.

**Kinsinger, Philip and Dottie (Hjelmstad),**

**Parnell, Iowa, second child, first daughter,** Rhonda Joan, May 25, 1962.

**Landes, Clayton and Alverda (Freed),** Doyles-town, Pa., fourth child, second daughter, Joyce Eileen, May 29, 1962.

**Lichti, David and Mary Ann (Schultz),** Shakespeare, Ont., first child, Gregory Dean, May 23, 1962.

**Miller, Leo J. and Dorothy (Gingerich),** Wichita, Kans., fourth daughter, Renee Elaine, March 25, 1962.

**Miller, Melvin and Iva (Schmucker),** Go-shen, Ind., second daughter, Kathy Lou, April 25, 1962.

**Miller, Ora and Ruth (Hostetler),** White Pigeon, Mich., second child, first daughter, Lynette Rae, April 7, 1962.

**Mishler, Gerald and Esther (Yoder),** Howe, Ind., third child, first daughter, Jennifer Rose, May 16, 1962.

**Ramer, John and June (Horst),** North Law-rence, Ohio, seventh child, fifth son, Lyndon LaRue, May 4, 1962. (One daughter deceased.)

**Ropp, Roy and Norma (Ropp),** Tavistock, Ont., third daughter, Sandra Diane, May 14, 1962.

**Roth, Lyle and Annie (Friesen),** Ryley, Alta., third son, Victor Lee, May 16, 1962.

**Schmidt, Leo G. and Roma (Garber),** Iowa City Iowa, third child, first son, Lyndon Frank, May 11, 1962.

**Schweitzer, Loren and Shirley (Berry),** Jules-burg, Colo., second child, first son, Ivan James, March 8, 1962.

**Shenk, Ray D. and Miriam (Moyer),** Lititz, Pa., first child, Gerald Lamar, May 1, 1962.

**Stoltzfus, Mast and Mabel (Petersheim),** New Columbia, Pa., sixteenth child, eighth daugh-ter, Miriam Elaine, May 4, 1962.

**Stutzman, Homer and Ermgard (Winters),** Julesburg, Colo., third son, Thomas Homer, May 21, 1962.

**Vincent, Wayne and Miriam (Lederman),** Middlebury, Ind., third child, second daughter, Debra Miriam, May 9, 1962.

**Weaver, George and Marian (Zimmerman),** Narvon, Pa., fifth child, fourth daughter, Phyllis, May 22, 1962.

**Yoder, Donald E. and Bonnie Lou (Miller),** Middlebury, Ind., second child, first son, Ross Arlin, May 21, 1962.

**Yoder, Mark B. and Aline (Wert),** Green-wood, Del., sixth child, third daughter, Alma Jean, May 22, 1962.

**Zimmerman, Norman B. and Emma (Bru-bacher),** Elkhart, Ind., first child, Richard Alan, April 19, 1962.

**Zook, Henry and Marie (Beiler),** Milford, Ind., third child, first son, Duane Allen, May 13, 1962.

# Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Birkey, John J.,** son of Christian and Eliza-beth (Good) Birkey, was born near Hopedale, Ill., July 23, 1884; died after an extended ill-ness at the home of Mr. and Mrs. Glenn Kauff-man, Alto, Mich., April 5, 1962; aged 77 y. 8 m. 13 d. On March 1, 1906, he was married to Lydia Wittrig, who survives. Also surviving are 3 daughters (Mrs. Norman Kauffman, Clarksville; and Mrs. Glenn Kauffman), 12 grandchildren, 21 great-grandchildren, 2 broth-ers (Levi, Hopedale; and Simon, Amboy, Ind.), and 2 sisters (Sarah Sutter, Sarasota, Fla.; and Phoebe Slabaugh, Alto). Three sisters pre-ceded him in death. He was a member of the Bowne Mennonite Church, where funeral serv-ices were held April 8, in charge of T. E. Schrock and Daniel Zook.

**Christner, Mary,** daughter of John and Pau-line (Kandel) Schrock, was born in Lagrange Co., Ind., Sept. 8, 1894; died at Orrville, Ohio, May 11, 1962; aged 67 y. 8 m. 3 d. On Feb. 19, 1914, she was married to Samuel S. Christ-ner, who died in 1951. Surviving are one son and one daughter (Mae—Mrs. George Herald, Orrville, Ohio; and Harley, Massillon, Ohio), 2 sisters (Lydia—Mrs. Elvin Bender and Katie—Mrs. Dan R. Miller), and 5 brothers (Noah, Daniel, Levi, John, and Henry). She was a member of the Orrville Church, where funeral services were held May 14, in charge of J. Lester Graybill and O. N. Johns; interment in Martins Church Cemetery.

**Culp, Clayton W.,** son of Isaac G. and Ma-tilda (Wismer) Culp, was born at Vineland,

What is the price of church unity? The historical picture of the church is not a pleasant one when it comes to unity. What would the price have been to have avoided the unpleasant di-visions? What price should be paid for unity? In the letter to the Ephesians, Paul sets forth the unity achieved by Jesus Christ. The author draws from Ephesians five applications or obligations which make up the price of unity. This is a book to be read and reread.

35¢



## THE PRICE OF CHURCH UNITY

BY HAROLD E. BAUMAN

FOCAL PAMPHLET NO. 7 35 cents

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Herald Press, Scottdale, Pa.



Ont., Nov. 12, 1876; died at Hotel Dieu Hospital, St. Catharines, Ont., May 1, 1962; aged 85 y. 5 m. 19 d. On March 3, 1909, he was married to Cora Belle High, who died Oct. 10, 1942. Surviving are 2 daughters and one son (Della and Clara—Mrs. Dan High, both of Vineland Station; and George, Vineland), 3 brothers (John, Vineland Station; Alvin, Vineland; and Curtis, Camden), 3 sisters (Mrs. Alfred High, Vineland Station; Mrs. Norman Fretz, Prestou; and Mrs. Harry Tullford, Beamsville), and 4 grandchildren. He received Christ as Saviour nine days before his death. Funeral services were held at Tallman Funeral Chapel, May 3, in charge of Wayne North.

**Gelman, William S.**, son of Solomon B. and Angeline (Shantz) Gelman, was born in Waterloo Co., Ont., July 1, 1880; died at the Elkhart (Ind.) General Hospital, May 22, 1962; aged 81 y. 10 m. 21 d. He was married to Ella Kulp, who died in 1937. On March 18, 1940, he was married to Dora Shantz, who survives. Also surviving is one brother (S. S. Gelman, Preston, Ont.). He was a member of the Prairie Street Church, where funeral services were held May 24, in charge of Howard J. Zehr and John E. Gingrich.

**Ebersole, Mervin Paul**, son of Paul S. and Arlene (Hertzler) Ebersole, Elizabethtown, Pa., was born at Lancaster, Pa., May 13, 1962; died May 16, 1962; aged 4 d. Surviving are his parents, 2 foster brothers and one foster sister, the grandparents (Mrs. Anna K. Ebersole, Bainbridge, Pa.; and Mr. and Mrs. Elmer H. Hertzler, Mechanicsburg, Pa.), and great-grandparents (Amos R. Ebersole, Elizabethtown; and Mrs. Orpah L. Benner, Mechanicsburg). Services were held at the Boyer Funeral Home, with interment in Good's Church Cemetery, in charge of Ira Z. Miller and Jay M. Bechtold.

All the buildings and property owned by the American Friends Board of Missions in Kenya will be turned over to the native Quaker leadership. Involved in the transfer are about 1,000 acres of land, a hospital, a teacher-training institution, a Bible institute, several residences, a girls' high school, an industrial plant, water and power facilities, and a proposed new hospital for which funds are now being raised. Mission officials have said that the Africans "have definitely asked that we do not desert them and that we do not simply turn over our problems to them, but rather that we remain, even that we increase our help."

The Italian Parliament has given final approval to a bill outlawing tobacco advertising. The bill forbids advertising any form of tobacco for smoking; a heavy fine can be levied.

As a result of recent disclosures in England of close relation of lung cancer and cigarette smoking, five large tobacco companies have agreed not to advertise cigarettes on television in the early evening while children are likely to be viewing. The British public spends annually on liquor and tobacco more than it spends on housing.

On a Sunday morning in 1921 a pastor of Calvary Baptist Church in Washington, D.C., asked newcomers to the city to come forward at the end of the service to be



## ITEMS AND COMMENTS

BY THE EDITOR

greeted by the members. Among those new to the city was a Chinese laundryman who had been converted by a Baptist missionary. As he started to come down the aisle he realized that just behind him was Charles Evans Hughes, just appointed Chief Justice of the United States. He bowed deferentially to Mr. Hughes and motioned him to precede him. Instead Mr. Hughes put his hand on the shoulder of the Chinese worshiper, and as they walked down the aisle together, side by side he said "At the foot of the cross we are all equal."

The Secretary of Public Affairs for the National Association of Evangelicals predicted that church-state separation will be a key issue in the 1964 presidential campaign.

Elmer Martens, pastor of a Mennonite Brethren church in Fresno, Calif., won an expense-paid trip to the Holy Land in a sermon competition sponsored by the National Association of Evangelicals. Entered in the competition were pastors in 32 denominations and 35 states.

Jim Vaus, converted gambler and ex-convict, said at the National Association of Evangelicals convention, "We have been so afraid of the social gospel that we have neglected social responsibility."

Robert A. Cook, one of the founders of Youth for Christ International and now president of King's College in New York, is the newly elected president of the National Association of Evangelicals. Jared F. Gerig, president of Fort Wayne Bible College, is the vice-president.

The most rapid growth of Protestant churches is to be found in those parts of the world where there is the greatest amount of opposition. This observation on church expansion was made by several missionary leaders attending the annual convention of

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the National Association of Evangelicals at Denver. Howard O. Jones, an American Negro minister who served in Africa as a member of the Billy Graham evangelistic team, said that opposition to the Christian Church in various parts of Africa is producing stronger and more effective Christians.

The National Association of Evangelicals in its annual session took a moderate position with reference to the fight against communism. One resolution said, "Since communism and Christianity are both life-related movements, the National Association of Evangelicals believes that the church must speak to the subject directly. However, it must be recognized that communism is only one of many avenues through which Satan employs his powers of spiritual wickedness. We must therefore seek to maintain a proper balance in our efforts to meet this threat along with many others that imperil the life of the church. . . . Our objective in this field should be to establish a new spiritual dynamic based on the Word of God. The dangers of extreme positions are recognized and should be avoided." The resolutions went on to say that "a spiritual awakening in the church and in the nation is the most effective way to combat communism."

The Association also adopted the following resolution: "NAE believes firmly in the separation of church and state, but holds that this by no means implies a surrender to secularism and atheism through the exclusion from our public schools of all references to God, the supreme object of all learning and wisdom, and of all reference to His laws, which must be the basis of true prosperity for men and for nations."

An alarming increase of traffic accidents is reported from West Germany. Newspapers claim that a large percentage of these accidents are caused by motorists driving under the influence of alcohol.



# Gospel Herald



*Evangelize Mars? We have  
prior uncompleted assignment here  
on the Earth*

TUESDAY, JUNE 19, 1962  
VOLUME LV, NUMBER 25

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## Our Church in the Space Age!

By Norman Derstine

Mention the space age—and we immediately think of orbiting the earth. The recent achievements in this field are staggering. Our church is affected by this development too. We will continue to read, hear, and see many new and startling things. It is conceivable that in the future we may have young Mennonite astronauts who will not seem any different from our Mennonite pilots.

In the short span of my life I have seen the dawn of the atomic age, the nuclear age, and now the space age. The next age in scientific exploration is yet unnamed. These developments in the field of science inevitably will have some bearing on our church. My purpose is not to discuss the exploration of space, but rather to look at some aspects of our church life in this phenomenal age to see how well we are prepared to make a significant contribution.

### "If We Reach Mars . . ."

A theologian asks, "If we reach Mars, are we under obligation to evangelize it? Does the Great Commission of Matt. 28 extend beyond our planet earth?" None of us want to give a foolish answer to these questions. Before the discovery of America in 1492 it is possible that people thought they had traveled to the borders of the inhabited world. But the historic trip by Columbus changed their mind. The best answer at this time to the above questions is that we are responsible to help evangelize all the people for whom Christ died.

We have a great unfinished task here without including other planets. The population explosion emphasizes the urgency of the task. Scientific developments have brought new fears to many people. Rapid urbanization has changed the complexion of our opportunities to a great degree. Another example of change is thousands of international students who are in our country for special training from almost every country around the world. These students need our friendship and witness. Our commission is the same, but the circumstances and pattern of our age obviously are vastly different. We must be alert and alive to the new factors that mold men's minds and the new frontiers that are before us.

### Our Launching Pad

As one church leader put it, our emphasis "on a simple, God-fearing, Bible-believing way of life is a significant, and often unique, contribution we as Mennonites make to the church universal." We have a historic strength that has characterized us as Biblicists. The Bible plays an important part in our home and church life. Exposition of the Word of God with positive preaching on discipleship is a strength we must maintain. It must be the "launching pad" for all that we do. When many things seem to be crumbling and when men's hearts are "failing them for fear," we need the



# My Best

BY LORIE C. GOODING

Had I the gift of eagles' flight  
to ride the windy roads of air  
and soar above the mountain height,  
you would have seen me flying there.

Had I the gift of nightingales  
to pour sweet music all night long  
across the misty, moonlit vales,  
you would have heard me sing that song.

Had I the gift to angels given,  
eternal melody a-wing,  
within the very gates of heaven  
I would have joyed to soar and sing.

But being held by space and time,  
and lacking either voice or wing,  
I'll climb as high as I can climb,  
and sing as well as I can sing.

Killbuck, Ohio.

poise and composure that can only come from a simple faith in the Christ revealed in the Word. Our neighbors, who may be laying plans for fallout shelters, need to rub elbows with this kind of faith and serenity.

## Rigorous Training Period

Our youth comprise a large part of the church. This group of keen and talented youth can and must be a tremendous asset to the cause of righteousness. Our colleges are awake to the opportunities and challenges that youth face. They are expanding their facilities to accommodate and train them in a spiritual environment. Academic achievement must be seen as a means of serving Christ—reaching people who are fearful of the unrest in the world and of their own inner lack of personal peace. Every vocation must be seen as a vehicle for transporting the Gospel.

As one missionary said recently, "The great need today is for farmers, bankers, technicians, government employees, businessmen . . . who are at grips with life and at the same time live and testify for Christ. . . . We must explore the possibilities and recruit a completely new corps of workers—nonprofessional, nonofficial missionaries—men and women who are on fire for God, who have trained minds and hands and because of their dedicated lives and occupations will filter into every corner of

the world and thus prove and demonstrate the Christian way of life."

## Failure to Orbit

Our assets for the space age far outweigh our liabilities. But nevertheless we must face them. Our isolationist mentality has been weighed in the scales of missionary progress and found wanting. We cannot maintain cultural walls that buttress us from our space-age society nor dare we seek to build them. The strengths of our rural life are being brushed away by the sweep of urbanization and developing suburbs. In our history we have not normally chosen city life, but today it has come to us anyway. The very thing we have felt we "needed" to maintain a pattern of life is fast being taken away from us through social change. This change is so rapid in some areas that we almost become "refugees" in another culture. Only where we have been building solidly on a firm foundation of those "things that cannot be taken away" will we survive and become strengthened in the process. Our I-W men are thrust into their jobs much like newly planted trees trying to stand erect through a hurricane. For them to succeed, all of life must be an orientation experience so that when they face the two-year period of "on-the-job-service" they will be prepared to stand firm, leaving a witness for Christ.

The flow of cultural change in our society, moving at various speeds, has brought some stress to the unity of the brotherhood. We are learning that there is no "easy answer" to the complex problems of being a Christian in our age and reaching others with the Gospel. The "pre-packaged answers" that we inherited from our "rural background" are many times not relevant to the problems and concerns being faced today. With the Word of God as our guide and the Holy Spirit to interpret, we must be willing to see new "break-throughs of divine illumination" to cope with the world and its need. But unless we can look afresh at the application of the Gospel for this day, we cannot and will not be very prophetic in an age that wants to hear and follow the prophetic voice—a message that is relevant and will meet the needs of a person, no matter where he is found.

## The Countdown Started

Recently there have been some healthy signs that we are willing to look at ourselves and to assess our strengths and  
(Continued on page 573)

# Our Readers Say—

It has been said that every heresy has its root in defective views of sin. What we think of the atonement (see p. 292, March 27 issue and letters in this column) depends greatly on what we think of the evil which made the atonement necessary.

When we consider the nature of sin as revealed in the Bible, that it is such an offense against the justice and holiness of God that it is culpable, that is, deserving of punishment, and the punishment or retribution extends beyond the death of the body, we must conclude that the "full penalty for our sins" was not paid by Christ. Whatever was done in the atonement made it possible for God to "be just" and "pass over" (remit or forgive) all those who believe in Jesus. Rom. 3:26.

The Bible teaches that the penalty for sin is "death," which is to be cast into the "lake of fire," which is equivalent to "hell" or Gehenna.

The Bible teaches that Christ died the physical death on the cross and His body was put into the tomb and His soul and spirit "descended into hell," according to the Apostles' Creed. This clause has been taken out of the Creed in some quarters of the religious world, but it belongs there, according to Psalm 16:10 and Acts 2:27. But the "hell" that He descended into was not "Gehenna," the lake of fire, but "hades," where all the dead, both righteous and unrighteous, went before the resurrection of Christ, where the rich man and Lazarus were, and where the rich man still is. After three days Christ's soul and spirit ascended up out of "hell" and re-entered His body, which arose from the tomb and is alive forevermore and will indwell every true believer and make him "good." Gal. 2:20.

According to the Christian Ministry, Christ did not die the spiritual death and did not therefore pay this "penalty." Spiritual death is the state of the natural man still in his sins and unregenerate (Eph. 2:1), alienated from the life of God (Eph. 4:18, 19), and having not the Spirit. Spiritual death prolonged beyond the death of the body is a state of eternal separation from God in conscious suffering in a lake of fire, which is called the "second death" in Rev. 21:8. Christ did not die the second death.

The "penal" theory of the atonement is a sweet morsel to those who have little sense of sin and hold that salvation is all wrought out and put up in a "package" and reckoned to all those who "believe." This relieves them of the obligation of meeting the divine condition for receiving salvation which God Himself laid down in that He has commanded all men everywhere to repent, the only command that is given to the natural man since the advent of Christ. Acts 2:38 and 17:30.

Since Christ paid the penalty of physical death, this is not now inevitable to those "in Christ," for according to I Cor. 15:51, 52 and I Thess. 4:17 a whole generation of those who are in Christ will go to be with Him without dying.—John Y. King, West Liberty, Ohio.

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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## *An Economic Conscience*

Church membership and Christian profession have come in for some unfavorable publicity during recent weeks in connection with charges of fraud against Billy Sol Estes of West Texas. Whether Estes is guilty of these charges the courts have not yet determined. But the newsmen have not missed the opportunity to point out the incongruity of his church activity and his apparent lack of conscience on economic matters.

Here is a man who has served as a lay preacher in a Protestant church, where he was apparently a member in good reputation and standing. He shared the conscience of that church against such sins as drinking, smoking, and dancing. He wanted to be elected to the school board so he could stop the practice of boys and girls swimming in the pool together.

But, if the charges against him are true, he does not seem to have had a conscience against sharp financial dealing, cutthroat competitive methods, and the buying of government favors in grain storage. This son of a poor farmer in a few years, by these methods, built up a financial empire which made him a multimillionaire until discovery brought his empire crashing down about his ears.

One reason for his fantastic temporary success was the supposition that he was "such a Christian gentleman." A public accountant, instead of really going into Estes' financial worth, took his word for it because he was reputed to be a "Christian businessman."

What kind of Christianity is it which is so lacking of conscience in economic matters? How can a professing Christian stand against what many people would call lesser sins, and then think nothing about a vast dishonesty in money matters? Is Estes the only church member of this type, or is he an illustration of a tragic blindness in the churches of our day? What a travesty of the religion of the Ten Commandments, of Isaiah and Amos, of the Golden Rule, of the self-crucifying discipleship which Jesus taught, of the love which Paul enjoyed, of the strictures of James against the rich!

It is right that the church of this Pecos Valley financial wizard should share in his disgrace. Did no one tell that twelve-year-old boy who was ambitious to be a millionaire that "they that will be rich fall into temptation and a snare" (1 Tim. 6:9)? Did he never hear from some prophet of the Lord that the covetous err from the faith

and pierce "themselves through with many sorrows"? Where was the Sunday-school teacher who should have taught him that a "man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15)? Where was the kindly Christian brother who could discern what was happening to this likable young man and who should have helped him to relate the teaching of the Bible to his business dealing? What an indictment of the church, that it had neither the disposition nor the competency to prevent this tragedy in the life of a leading member!

This is not the church of Christ, which neither teaches nor secures by brotherly discipline the high Christian ethics of honesty and altruism. Here the moral irrelevance of the church in the American scene is glaringly portrayed.

And lest we seem to be pointing a finger of judgment against another denomination, let us ask what this affair has to say to the Mennonite Church.

Our members too are a part of the prosperous economy of the richest nation in the world. Our varied means of making a living involve us in our total commercial structure. We have our share of business, professional, and industrial skills. And the financial rewards of our talents have come our way. We are investors and coupon-clippers too. We buy and sell on the stock exchange. We have our share of people that most of the world would call rich. We build homes that are more than comfortable. We reach out to secure practically anything we want to enhance our standard of living. We accept the American way of life, often without question. Our ethics of money-making and money-spending are often derived as much from the market place as from the church, if not more so.

We are not saying that the Mennonite Church is producing conscienceless crooks. We are saying that we had better be constantly aware of the danger to which our members are exposed. The laws of God, not merely the laws of the state, must set our standards and direct our conduct, and our church must devise effective ways for seeing that this happens.

Do we have members who feel that the church should "stick to the Gospel" and stay out of money matters? Do we have members who resent any intrusion of the church into what they insist are their own private affairs? Are we willing to submit our economics to the judgment of God's

Word and the scrutiny of our brethren? Our world is so complex today that we need help in finding our way through the maze.

If it is argued that one cannot succeed in business except by the rules of the world, then we can only reply that the Christian must separate himself from the part of business that requires selfish, dishonest dealings. "Having food and raiment let us be therewith content" (1 Tim. 6:8)

Some of our people, facing these matters, are impelled to preach and practice economic standards that seem radical to others. They may go too far, for it is very difficult in this area to draw lines. But since the danger is so great, and there are so many who need to face the radical ethics of our Lord and of our Anabaptist precedents, we do well to listen to those who remind us of what our faith requires. Their more radical positions may be needed to keep us in balance.

The testimony of the Mennonite Church must be clear against all deceit and misrepresentation. It must put human welfare above individual advantage. It must always keep earth in the perspective of heaven, time in the perspective of eternity. It must dare to condemn the attitude and practices condemned by the Bible. It should give our members guidance in keeping their standard of living within Christian bounds, even though it is difficult to give such guidance. It must not court the favor of anyone just because he is wealthy, or discriminate against anyone just because he is poor.

No one is truly Christian whose faith does not determine his relation to wealth. You cannot serve God and Mammon.—E.

## **Adventurous Faith**

BY MARY ALICE HOLDEN

Many of our fathers came to this country for religious freedom. Their faith was precious to them because it cost a great deal. Not so with some of their descendants. They kept the faith of their fathers (at least some of them did)—oh, how they kept it. It was their peculiar possession, a legacy for their very own—to be criticized, loved, cared for, cherished, or discarded.

To others their Christian faith was something that God had given them through the preaching of His Word. Often these people came from non-Christian homes. To them Christianity was an adventure in better living.

Should we let first-generation Christians have more of the riches of grace than some of us who have ancestors for at least several generations who lived right? No, because faith and salvation is a personal affair. We cannot be saved because our fathers had great faith, neither can we have



the power of God in our lives no matter what others did for God.

However, neither do we have to do without the marvels of adventurous faith. Through the blood of Christ we can become partakers of the riches of His grace, whatever our ancestors did or did not do.

Yea, though a man would be a son of Abraham, the faithful, and have not Abraham's faith, would that faith save him? No, rather let him go to God who giveth faith to him that asketh. Lord, evermore give us this. John 6:34.

Denver, Colo.

## Faithful Unto Death

BY STANLEY C. SHENK

*Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.*

Stephen was faithful unto death. He became the first martyr of the Christian Church—the first of that vibrant martyr host (of Rev. 7) that someday shall stand before the throne with palms in their hands. And what a host it will be! Peter will be there, and James, and all the apostles save John, who alone of all the apostles (according to early tradition) died a natural death. Paul will be there, and Polycarp, the aged bishop, who died in the flames at the age of eighty-six, and all of the other thousands who were slain by the Roman Empire. John Huss will be there, and Latimer and Ridley, and our own George Blaurock and Felix Manz. Waldenses will be there, and Huguenots, and Methodists, and Mennonites—by the thousands and tens of thousands. And the time would fail us to recount all the churches from which they will come.

Among those present will be Hans van Munstorp and his wife Janneken, a young Mennonite couple who were seized at Antwerp in 1573, and imprisoned separately. They had been married less than a year, and were deeply in love. From his prison cell John wrote a letter to his wife. Part of it is as follows:

"An affectionate greeting to you, my beloved wife, whom I love from the heart and greatly cherish above every other creature, and must now forsake for the truth, for the sake of which we must count all things loss and love Him above all. I hope, though men separate us here, that the Lord will again join us together in His eternal kingdom, where no one will be able to part us, and we shall reign forever in the heavenly abode. . . .

". . . Farewell, my lamb, my love; . . . farewell until the marriage of the Lamb in the New Jerusalem. Be valiant and of good cheer . . ." (*Martyrs' Mirror*, page 984).

John was executed first. He was burned at the stake. Shortly afterward, Janneken gave birth to a little daughter. Before her own death at the stake, Janneken wrote a long letter to her child, hoping that when her little girl had come to young womanhood, the letter would be given her to read. After reporting to the child how her parents had died, and entreating her not to be ashamed of them, Janneken continued as follows:

"Hence, my young lamb, for whose sake I still have, and have had, great sorrow, seek, when you have attained your understanding, this narrow way, though there is sometimes much danger in it according to the flesh, as we may see and read, if we diligently examine and read the Scriptures, that much is said concerning the cross of Christ. And there are many in this world who are enemies of the cross, who seek to be free from it among the world, and to escape it. But, my dear child, if we would with Christ seek and inherit salvation, we must also help bear His cross; and this is the cross which He would have us bear: to follow His footsteps, and to help bear His reproach; for Christ Himself says: 'Ye shall be persecuted, killed, and dispersed for my name's sake.' Yea, He Himself went before us in this way of reproach, and left us an example, that we should follow His steps; for, for His sake all must be forsaken, father, mother, sister, brother, husband, child, yea, one's own life. . . .

"I leave you here; Oh, that it had pleased the Lord, that I might have brought you up; I should so gladly have done my best with respect to it; but it seems that it is not the Lord's will. And

though it had not come thus, and I had remained with you for a time, the Lord could still take me from you, and then, too, you should have to be without me, even as it has now gone with your father and myself, that we could live together but so short a time, when we were so well joined since the Lord had so well mated us, that we would not have forsaken each other for the whole world, and yet we had to leave each other for the Lord's sake. So I must also leave you here, my dearest lamb; the Lord that created and made you now takes me from you; it is His holy will. I must now pass through this narrow way which the prophets and martyrs of Christ passed through, and many thousands who put off the mortal clothing, who died here for Christ, and now they wait under the altar till their number shall be fulfilled, of which number your dear father is one. And I am now on the point of following him. . . .

"I herewith commend you to the Lord, and to the comforting Word of His grace, and bid you adieu once more. I hope to wait for you; follow me, my dearest child.

"Once more, adieu, my dearest upon earth; . . . adieu and farewell . . ." (*Martyrs' Mirror*, pages 984-87).



Publication of "The New Testament with Pictures," a new profusely illustrated large-size paperback edition in the King James Version to sell for one dollar, has been announced by the American Bible Society. A similar edition in Spanish has been published simultaneously.

## Our Mennonite Churches: Birch Grove



Birch Grove is a new (1954) congregation of the Ohio and Eastern Conference, located in northern Pennsylvania. The membership is 19. Alvin Miller serves as pastor.



# The Servant and His Service

## World Conference Bible Studies III

By William Klassen

*Before reading this article, read Col. 1:24-2:5, the portion of Scripture on which these comments are based.*

Paul's joy in proclaiming the Gospel to every creature under heaven is matched by his joy of suffering for the Colossian Christians. He knows that as he suffers he fills up that which is lacking in the afflictions of Christ. Paul's fleshly body is being laid down in behalf of Christ's body.

This body of Christ is actually the church, and according to the economy of God, Paul has become a servant because of the task which has been committed to him—to fully proclaim the Word of God, to declare a secret which has been hidden for a very long time but has now been disclosed to God's saints. It was God's good pleasure to make known to these saints the richness of His glory. The mystery, Christ, is now being revealed among the Gentiles.

The mystery is Christ dwelling in them. Verse 27. This mystery Paul announces continually, using the method of personal admonition. He teaches every man individually in all wisdom in order that he may present every man perfect before Christ. Paul is not interested in any mass program of evangelism or education. He is concerned about every individual in the church.

He works with tremendous energy, but this energy is evidence, not of his own strength, but of the One who is energizing him in power. Verse 29.

With Col. 2:1 Paul directs his concerns specifically to the Christians in Colossae and in Laodicea. He is working with strenuous exertions on their behalf also, even though they have never seen his face. It is his goal that their hearts may be strengthened after they have been knit together in love, that they may have all the wealth of sure understanding and a full knowledge of the secret of God, which is Christ Himself. All the treasures of wisdom and knowledge are hidden in Christ.

Even more directly Paul says the reason for his speaking in this way is that they may not be talked aside by tricky speech. 2:4. For even though he has never been present with them, he is now present with them in the spirit, rejoicing as he sees their good order and the firm front of their faith in Christ. 2:5.

### Service in the Church Today

In this section Paul refers to himself as servant both of the Gospel and of the

church. Verses 23, 25. This ministry has been given to him by God and has one purpose—to uncover the secret which has been hid, namely, Jesus Christ. This ministry includes suffering, and the methods of proclamation are admonition and instruction. The energy for its discharge comes from God.

Several aspects of Paul's service in the church strike us as relevant for today. The first is that joy and suffering go together. It was interesting to read recently some reports of the prisoners held captive in Cuba. In most cases it was unmistakable that the prisoners were joyful in their suffering. How was this possible? It was evident that they believed passionately in the cause for which they were suffering. This is certainly true also of Paul. Beyond this, however, Paul felt that his own suffering was in some direct way related to the sufferings of Christ. The church must continue to suffer because Christ, her Lord, also suffered. In the modern day it is hard for us to see the relevance of suffering. We have become so efficient in removing suffering that it is hard to see any redemptive purpose in suffering. Much less do we teach people to find joy in suffering. To the widow of the missionary in South America who knows that her husband died for Christ, suffering takes on a deeper meaning. Perhaps it is impossible to teach something like this. One can only testify that it is a great honor to be counted worthy to suffer for the Lord.

### The Servant's Methods and Energy

We are also struck by Paul's emphasis here on the individual person. The modern church has a great interest in statistics. Often the individual is lost within its walls. But those who serve in the church (and that includes every member) must learn the importance of dealing with each person individually. Each one is capable of teaching and of being taught, and each one is capable of moving toward maturity in Christ. One of the greatest dangers of the modern world is that people get lost in the masses.

In connection with his teaching Paul talks about warning or admonishing people. Has this practice been abandoned by the modern church? A farmer will not hesitate to warn a neighbor of the dangers of putting the wrong fertilizer on a field. If a businessman sees a colleague using means which will eventually ruin him, he

will certainly warn him also. Why is it that in the Christian faith the practice of warning and admonishing is neglected so much? Is it because we lack love? Do we have a secret satisfaction in seeing the ruin of a brother in Christ? Too often we hide behind a false humility, which says, "I am not good enough to warn my brother." Some of the Jewish rabbis said that if you did not warn someone when he was sinning, then you were not really his friend. Perhaps this is the reason that the practice of admonition was so common among the early Christians. Their love for each other expressed itself in admonition, warning, and rebuke.

It is clear that Paul was one of the most energetic church workers that ever lived. When he describes his strenuous labors, he is not exaggerating. What is remarkable is that he attributes this energy to God. He is aware that energy is something that no one ever can produce on his own. Yet he also knows that the energy which God mightily inspires within him would go to waste if Paul himself did not toil and strive with this energy. I Cor. 15:10.

Through modern medicine we have discovered that people who do not have energy perhaps have a glandular deficiency. We can give them so-called energizers and thus permit them to live a normal life. Paul refers here to an energizer which is constantly with him and which never disappoints him. It is God's power working in him that makes it possible for him to devote himself to the cause of the church.

### The Servant's Goal for the Church

In his prayer for the church, Paul refers to its members' hearts having been knit together by love. This is a very apt way of describing real Christian union. In a church the hearts are intertwined with love. This love binds them together and gives them the oneness which the Gospel alone can create. But this union also gives them strength. We noticed in the first chapter Paul's emphasis on the spread of the Gospel. Here he indicates that the church is not only scattered all over the world, but the hearts of believers are knit together in love. This "knitting together" is not only at the local church, but throughout the world.

He also refers to the order and firmness which they have. Is this flattery? Probably one should rather see it as a genuine and accurate description of the actual situation in Colossae. This was not a church that was falling to pieces, but there was danger that some smooth talker would infiltrate the ranks and weaken the church. Even though the immediate situation is good, one can never act too soon in preventing something like this. Paul sees the church there as a well-ordered army, but its security is not invincible.



## The Mystery of God

One theme that runs throughout this passage is the mystery of God, which is Christ Jesus. Even though Paul begins now to deal with the problems of the Colossian church, he does not leave his central theme, Jesus Christ. He does not lecture them about the values of unity. Rather, he seeks to unveil for them the real nature of Jesus Christ and His continued relevance for their particular problems.

Perhaps the infiltrators were also talking about mysteries. At any rate, Paul says the mystery is open and revealed; the greatest mystery in fact is the presence of Jesus Christ within the church itself. All the treasures of wisdom and knowledge lie hidden in Him. As long as they maintain their faith in Him, their front will remain firm. But there must continue to be a desire on their part to participate in the unveiling and revealing of the mystery. The treasures are there. Paul is convinced of that. But just as the treasures of mines and natural resources do no one any good unless they are opened up to the public, so also the mystery of God in Christ is of no benefit to people unless it is explored, appropriated, and used.

When we think of Paul as a servant of Christ, let us not think immediately of someone we cannot imitate. Do not assume that only preachers can learn from Paul! All are servants of Christ. When it comes to the marvelous opportunity of opening up the mysteries of Christ to a world which is desperately in need of this message, no one who has seen the glory of this mystery can excuse himself from the great privilege of sharing this joy with others. The task of the church is to share the joy of Christ with others. To do this we need the dedicated efforts of every believer. Christ has provided the message. The means are available to us as never before in history. God will supply us with the energy. The only question remaining is: "Are you ready to enlist in that noble and exciting service?"

Elkhart, Ind.

## "Blacksmith" Saints—or Professors

BY ORRIE D. YODER

A blacksmith whose daily prayer was, "O Lord, put me into the fire, and into the water, as often as you will, to make me useful to you, but above everything else, don't throw me into the scrap heap," gave this explanation as a reply to an inquisitive boy who watched him heat, bend, and temper various pieces of iron.

This illustrates God's great plan for tak-

ing sinful creatures of His and shaping them to fit into His great program.

Abraham was one such saint, who was willing to obey the call of God, and thus from a pagan and idolatrous background and heritage be shaped and tempered into God's divine ways, to the end that he was called the founder and father of God's chosen people.

Likewise, Moses, reared and trained in the courts and culture of Egyptian idolatry, became a great saint of God, as he was willing to be shaped and tempered to fit into God's divine program. Humbled to suffer affliction with God's people, God shaped Moses into a great intercessor, leader, and legislator. Through him He could commit from heaven divine laws of truth and righteousness to sinful, but chosen people, for His name.

While many, many failed, refused to be shaped and tempered, and were thus thrown "into the scrap heap," many others like David, Nehemiah, Daniel, Isaiah, and Jeremiah were shaped and tempered into great saints who represented God's great kingdom on earth.

Coming to the New Testament, there were Zacharias and Elisabeth, Mary and Joseph, the apostles, and Saul of Tarsus, who by humility, self-denial, affliction, and persecution, were molded and tempered into great saintly pillars of this present age of redemption and salvation.

Even our Lord Himself was tested and tried to learn by obedience to fit into the great plan of God His Father. Thank God that these all "took the heat" and "the temper" to fit into God's design and plan! As His professed saints today, are we willing to be shaped and tempered to fit His wise design?

Or are we "blacksmith" professors assuming the role of the divine blacksmith, decreeing that the word and will of God and man be molded, shaped, and tempered to our own selfish and prejudiced designs?

Would we advertise our life plans as did the blacksmith who placed above his door, "All kinds of bending and twisting done here"? Should we be such professors, then we will not allow God's divine truth to "heat" and "shape" us, but contrariwise, our profession of faith and allegiance to God is all conditioned on how much we can bend and twist divine truth and religious ordinances, and the rights of others to fit our own inherited traditions and religious prejudices.

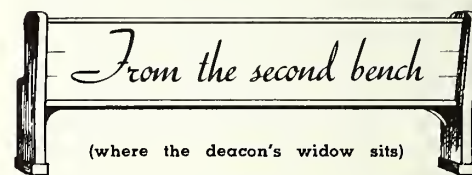
How many multiplied religious sects, professing allegiance to the God of heaven, own and possess a religious creed, made up of parts, or all, of the Word of God but "twisted" and "bent" to fit their own fancies and hopes!

More than this, are there not masses of religious people in so-called Protestant,

Catholic, or Jewish faiths, professing allegiance to the Book of God, the Bible, but because of human "blacksmiths," this Book, the eternal Word of God, must be bent and twisted to fit their established creed! What a religious "scrap heap" there will surely be at the Judgment Day!

Dear reader, are you, am I, one of these human "blacksmiths"? Or, will we say to the great divine Blacksmith, "put me into the fire . . . water, as often as you will . . . make me useful to you, but . . . don't throw me into the scrap heap!"

Belleville, Pa.



## Keeping Secrets

Some years ago my deacon husband went to be with the Lord. Pleasant memories of our years of service still remain. The deacon's work often deals with thorny problems; but roses grow on thorny bushes also.

I remember the "Smiths" (not their real name.) Their upbringing and background was not as good as it could have been; certainly not as good as average. People didn't like them too well, and with some reason. But they were God's children. People criticized her housekeeping, and so we went to help her do some of it and lessen pressures a little. And it helped; they were held for the church; they weathered their discouragement, and have gone to be with the Lord also.

And then there was the "poor fund." Naturally Papa knew who received from it and how much. The auditors audited the accounts, as far as the dollars were concerned, and let Papa and me keep the secrets as to who the recipients were. What blessings there were in that area too!

And of course there were troubles between individuals and the church or merely between individuals. It took meetings and prayers and closed mouths toward men but open "in the closet." Then when peace was restored, the result was worth all it cost. And it was so nice to see the restored sheep all at the Lord's table again.

Yes, I possess a great deal of information about the people of our congregation. Believe me, I possess it in love, even as Papa did. It was a pleasure to work by his side during those pleasant, yet sometimes difficult times. It was worth ever so much more than it cost. The memory of it brightens life's evening.



James Murdock's Translation

By GERALD STUDER

This translation is another made from the Syriac Peshito Version. Nothing was said about it in the former discussion of the theory of Aramaic originals, since this one was made with such an utterly different purpose. James Murdock assumes that the Syriac Peshito is a version, and not the original New Testament, and he translated it into English simply because he found this version so delightful to read in the Syriac. His version was published in New York in 1851 and was the first such translation to appear in America.

When he had finished his work, Murdock reports in his Preface that "he supposed he had produced the only English translation of the New Testament ever made from the Peshito; but after about three months, the London press issued a book entitled, 'A Literal Translation of the Four Gospels from the Peshito, by J. W. Etheridge,' and announced as in preparation by the same author" the Acts and epistles. He immediately procured a copy of Etheridge's translation but on comparing them with his own translation found that the plan and aims of Mr. Etheridge were so diverse from his own that he had no hesitation in going forward with his work. He does not say what the diversity of Etheridge's plan and aims consisted of.

Murdock was a Congregational minister, who graduated from Yale in 1797. For a time he was professor of Ancient Languages in the University of Vermont, and later filled the chair of Sacred Rhetoric and Ecclesiastical History in the Andover Theological Seminary, being a well-known linguist.

Murdock has written that he commenced reading the Peshito Syriac New Testament in January, 1845, "to extend his own long cherished but scanty knowledge of the Syriac language." Of this pursuit, he says: "The artless simplicity, directness, and transparency of style—the propriety and beauty of the conceptions of Christ and His followers, as expressed in a Shemitish dialect very nearly identical with their vernacular tongue—the pleasing thought that the words were, probably, in great part, the very terms which the Saviour and His apostles actually uttered in their discourses and conversations—and especially the full comprehension which the Syriac translator seemed to have of the force and meaning of the inspired original, served to chain attention and hold the mind spell-bound to the book. Such exquisite pleasure

the writer longed to have others share with him. . . ." So he commenced his translation in August of 1845 and completed it in June, 1846.

The majority of Biblical scholars think that the Bible was translated first, in Christian times, into the Syriac, and that the translation was made during the latter half of the second century, A.D. What is known as the Peshito (spelled with either one or two t's) has long been thought to be the first Syriac version, but this is controverted by others. It is, however, very ancient and it early

(Continued on page 574)

Love Everyone? But How?

By GRACE V. WATKINS

"I have no use whatever for that woman," a neighbor said to me. "I know too much about her."

When I asked if she didn't feel that a Christian should love everyone, she shrugged. "Well, theoretically. But a person simply can't do it."

Afterward, remembering her remarks, with a feeling of sadness, I thought about the story our Lord told of the Good Samaritan.

How was the story prefaced? With the admonition to love God with all our hearts and our neighbors as ourselves.

"And who is my neighbour?" the lawyer asked Christ.

Reading on, I noticed an amazing thing. The man whom the Good Samaritan befriended, whom he loved, was a complete stranger! All the merciful traveler knew about the one he loved and helped was that he was another traveler, that he had been robbed and beaten, and that he needed help.

I couldn't help wondering if my neighbor would love *that* sort of person only—the one about whom she knew nothing!

Well, the wonderful thing I noticed in the Good Samaritan story is that our loving others has no relation to how much or how little we know about them.

On what does it depend? Why, on how great and shining a measure of God's grace we have in our hearts. On whether we are fully dedicated to Christ, filled with a desire to give love, inspiration, help to anyone who needs it.

How humbly we should thank God that how much or how little we know is NOT a factor! If love could not be given by one who "knew too much" about you or me, we'd never have the infinitely precious love of God, who knows everything about everyone.

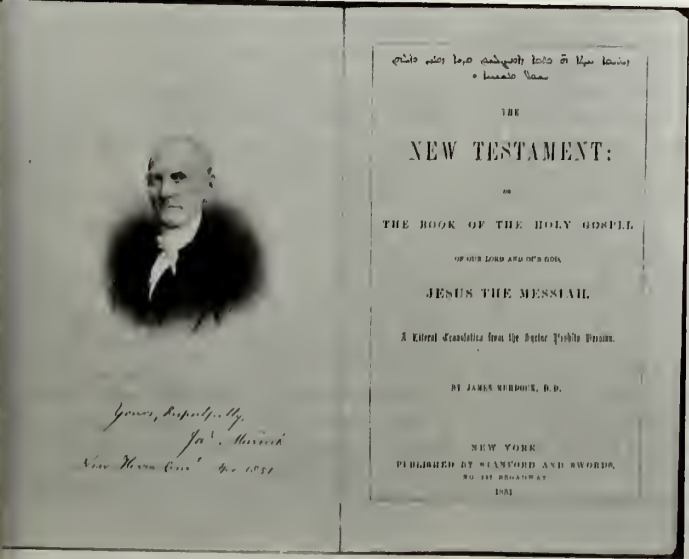
Let us pray that He will so fill us with grace that we shall overflow with love and compassion for every human being.

Query at Twilight

By GRACE V. WATKINS

"Love everyone, Lord?" I shook my head.  
"But that is too much, dear Lord," I said.  
"Not the man whose life is a jungle of greed,  
With sinful purpose and sinful deed."  
Then I heard my Lord's deep-sorrowing sighs.  
I saw the pain in His timeless eyes.  
And, waiting, I heard His sweet voice through  
The twilight, "Remember, I have loved you."  
Then my heart was a temple more fair than the sun,  
Illumined by love for everyone.

Fargo, N. Dak.







### Central Christian High School

The commencement activities climaxed Central's first year were observed May 27-29.

Activities began with the baccalaureate service Sunday evening at the Kidron Mennonite Church. The building was filled to capacity with friends seated in the annex and balcony in addition to the main auditorium.

Undergraduate members of the Varsity Chorale sang for the processional, "Joyful, Joyful, We Adore Thee," led by Donald Risser.

John King, Bible instructor, led in the invocation, after which the superintendent, C. L. Swartzentruber, gave a cordial welcome to the audience. Donald Sommer, also of the music faculty at Central, led in a congregational song.

John R. Mumaw, President of Eastern Mennonite College, Harrisonburg, Va., formerly of Wayne County and teacher of Plain Township, brought the first baccalaureate sermon to Central's graduates.

A most impressive part of the service came following the sermon when the class as a whole moved to the altar while a mixed ensemble of undergraduates sang "Take My Life, and Let It Be Consecrated, Lord, to Thee." The superintendent then led in a dedicatory prayer for the class after which the entire group turned to the audience and sang their song, "My Desire to Be Like Jesus."

On Monday evening, May 28, the Crusaders presented a sacred concert at the Kidron Church. Numbers were sung by both the A Cappella Chorus, under the direction of Donald Sommer, and the Varsity Chorale, under the direction of Donald Risser.

History will highlight the first graduation exercise held Tuesday evening, May 29. The commodious Kidron Church, which was used for the occasion since thunder showers were predicted in the area for the evening, was unable to hold the vast numbers of friends who desired to share in the service.

Academic honors went to Ruth Ressler, daughter of Mrs. John Ressler, of Dalton, valedictorian, and to Eleanor Steiner, daughter of Mr. and Mrs. James Steiner, of Wadsworth, as salutatorian. A senior girls' triple trio sang two numbers.

The commencement address was given by Superintendent John M. S. Steiner of Bethany Christian High School, Goshen, Ind. He emphasized service in Christian vocations, stating that, "This is not only a commencement service but a commitment service as well." Bro. Steiner was formerly from Ohio and taught and was principal a number of years in the Youngstown area.

The seniors marched in quiet but dignified procession to an improvised platform in the front of the main sanctuary, singing

their class song just prior to the invocation led by James Steiner of Wadsworth.

Representing the faculty Supt. Swartzentruber recommended the class of '62 for graduation and presented Stanford Mumaw, President of the Board of Trustees, who granted the diplomas.

Friends of the class as well as the casual observer could not help being impressed with the climaxed ceremonies of the community's Christian high school.

### Sight by Faith

By EVAN RIEHL

The blind man moved forward slowly. "Who are you and where are you?" he cried. "You must prove yourself else I won't believe you."

For years he had groped in darkness seeking the "final answer" and refusing to believe that which could not be proved. He had refused to accept that which could not be reduced to physical terms. At times he had gone so far as to doubt his own existence.

Eventually he arrived at a point where the earth seemed to end. And, not only that, but the ground he had traveled over caved in and in and in, and he felt himself sinking in a quicksand. He struggled and gasped for breath. But just as the sands were about to cover his head he heard a voice whisper:

"My son, without faith it is impossible to please God."

For a moment the blind man was startled. They were words he had heard long ago. He listened. There they were again, clearer this time and close to his ear:

"My son, without faith it is impossible to please God."

Tears filled the blind man's eyes and he held out his hand. At that moment the Master touched his eyes and immediately there was sight. He saw a brand-new world unroll before him. It was a world visible only to those who believe in it. It was a world where weaklings became men, where despair was replaced by joy and hope, where calloused knees replaced calloused hearts. It was a world where the ego was replaced by Christ, where mutual trust and confidence radiated from heart to heart, where human beings by sheer love compelled their fellow men to look out and up, and where faith and reason blended together to form one grand philosophy of life. It was a world inhabited by men who believe that those who come to God must believe that He is and that He is a rewarder of them that diligently seek Him.

To dance a dance and drink a drink  
And roar a carousing tune,  
To stagger to bed at break of dawn  
And sleep the day past noon,  
This was the prodigal son.

To squander time and hard-earned wealth  
And laugh at a silly joke;  
To love the girls with empty heads,  
And spend until he's broke,  
See him, the prodigal son.

And now one third of home's wealth is gone;  
The money gone down the drain,  
And hunger's felt with a tightened belt,  
And bitter, remorseful pain  
Has he, has the prodigal son.

A pig has it better in his sty  
Than the man, starving outside.  
So he lights out for home, a hired man,  
For he's swallowed all his pride,  
Has he, the prodigal son.

At home the fatted calf in the stall  
Awaited some unknown guest  
Who would come to cheer the gray-haired man  
With his weighted heart in his breast,  
A-mourning his faraway son.

The older son, no sluggard was he,  
He labored from dawn till dark.  
He kept the place a-going, you see,  
And he left a farmer's mark  
On the old home place, did he.

Oh, I praise him much for his industry  
But not his concern for self.  
No kid cooked he for his friends, you see;  
What good was his piled-up pelf  
To this father's older son?

I'd be ashamed to beg a kid  
From out of old father's fold,  
If wealth I had won as the older son  
Had merely made my heart cold  
Toward the missing faraway one.

A hundred praises to elder sons  
Who work, as all ought to do.  
My thanks I'll give as long as I live  
To those who make dreams come true,  
Welcoming prodigal sons.

I don't approve of a prodigal son  
Nor a greedy older brother.  
Let the elder work nor the younger shirk  
With love for one another  
To gladden their father's heart.

But if a self-willed lamb should stray  
And become a wayward boy,  
If he ever comes back, let there be no lack  
Of a brother's welcoming joy.  
Roast the yearling steer for joy that here  
Is a long-lost runaway son.

At journey's end let there be a friend  
For a brother lost, now gone.  
And keep in mind, if you would be kind,  
That the prodigal had it rough;  
But praises heap and kind thoughts keep  
For him who stayed by the stuff.  
Tampa, Fla.





# PEACE AND WAR

## Civil Defense—"Our Sure Defense"?

BY MILTON LEHMAN

Dozens of persons were arrested and some jailed in New York City on April 28, 1961, for refusal to co-operate with "Operation Alert," a practice experiment in Civil Defense (CD). This refusal, or civil disobedience, was not due simply to a desire for publicity on the part of those who refused to take shelter. Certainly those arrested were not ignorant of their obligations; those persons who were "demonstrating" by nonviolent resistance to official orders were fully aware of the possible consequences of their action.

Many of these nonconformists were, in fact, conscientious objectors. They were actively opposing or objecting to the government's concerted efforts to regiment the civilian population for the national defense. Many of these objectors proclaimed the futility of the Civil Defense program. If it is true, as many objectors to Civil Defense insist, that the present Civil Defense program is very directly related to the military system, then we may need to pay close attention to it.

In order to think constructively about this large problem of Civil Defense planning and our relationship to it, we need to know something about the development of the Civil Defense movement. We ought to learn as much as possible about its present objectives, functions, and organization. Only as we understand the nature and meaning of the pressures that bear upon us can we react wisely to these pressures. Reaction to the forces that are brought to us is inevitable; what is needed in this hour is a Christian response which reflects a spirit of honesty and godly motivation.

The Civil Defense program, as it is popularly understood today, began in 1950 when Congress approved the Federal Civil Defense Act. This early attempt at Civil Defense legislation remained rather inoperative for several years. In fact, until some important changes were made in the program in 1958, little was actually accomplished by the Act of 1950. However, public apathy and indifference was rapidly essenced and even dispelled when, on May 25, 1961, President Kennedy presented personally to the Congress a "Special Message on Urgent National Needs." One part of that speech was devoted to Civil Defense matters. The President was not entirely one-sided in his approach to this problem, or he clearly indicated the negative considerations:

It cannot be obtained cheaply. It cannot give an assurance of blast protection that will be proof against surprise attack or guaranteed against obsolescence or destruction. And it cannot deter a nuclear attack.

The President went on to say that he believed Civil Defense should serve as a type of national insurance policy against the miscalculation of the enemy. He felt that Civil Defense preparations could not deter an enemy attack; that deterrence could only be assured by our retaliatory striking power. However, the "Ninth Report by the Committee on Government

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**Morality must accompany Christianity, but Christianity is much more than morality.**

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Operations" on the new Civil Defense program states: "But many informed persons have contended, and our reports repeatedly have said, that Civil Defense is an integral part of the national defense *and is an essential part of the deterrent strength and posture of the nation.*" (Italics ours.) This Committee Report goes on to say that Civil Defense is more than an insurance against catastrophe. It is also a means of adding power to our capacity to deter the enemy; it is an added assurance that we will be prepared to retaliate in full force should the enemy strike us by plan or accident.

Then during July of last year the President transferred the responsibility for the Civil Defense system from civilian hands to the Department of Defense. One reason for making this change was undoubtedly due to the fact that much added prestige and authority would be vested in the Civil Defense program by placing it in the Defense Department. Congress would be encouraged also to appropriate increased funds for its operation.

The intensity and scope of this organization floods its influence on our lives (who has not seen a copy of the booklet on "Fall-out Protection" released by the Office of Civil Defense?) and on the life of the church (ministers in some areas are being asked to serve in local Civil Defense planning.) A many-faceted problem is posed for the Christian disciple who recognizes the implications of military defense and "security." The problem before us is

complicated and consequently not so readily resolved due to the fact that Civil Defense serves at least two distinct purposes. One of the goals of Civil Defense is a worthy one and deserves recognition as such. This goal is that of saving human life from death as a result of nuclear warfare. On the other hand, one of the primary purposes of the Civil Defense planners is to prepare the people of the nation psychologically for the acceptance of the war mentality. It is because Civil Defense is so subtly committed to this end that we need to examine carefully what our response should be to this program.

Another fact contributing to the difficulty which the Christian faces as he seeks a proper relationship to the Civil Defense effort is the fact that it is often not clear at what point one becomes involved in the evil aspects of this system. One may easily become a part of the whole Civil Defense effort with all its nationalistic and militaristic implications without actually manifesting a directly objectionable attitude or action. Civil Defense workers do not wear military uniforms, are not required to carry guns, and do not train in the art of warfare.

We must not forget, however, that God has called us to a life in which all activity and planning should be brought under His lordship. It is probably very clear to us that the military and civilian strategists of this nation are not consciously seeking to program Civil Defense according to the will of God. In fact, it becomes apparent that a very sinister and ungodly spirit may have its influence on the minds behind the scenes. This spirit would seek to convince the people of this country that war, after all, will not be so bad if we prepare ourselves.

At this point a very practical question comes to our attention. Will our frenzied planning for civilian defense actually mean the saving of life in the event of a nuclear war? Many scientists believe that there can be no effective defense against the killing effects of a nuclear holocaust. The only defense for mankind at this point in history, they assert, is the total abolition of war itself. Irvin Michelson of the Scientists Committee on Radiation Information was reported by *Newsweek* as saying, "Shelters, either individual or mass, are of very limited value because of the fire-storm effect. Everything under the fire-storm is usually killed. Shelters are a very poor idea."

What, then, should be the Christian's response to the Civil Defense propaganda drive? One commendable response, I believe, is that which is manifested in the statement of position on Civil Defense and disaster services adopted by the Mennonite Central Committee Peace Section in Janu-

(Continued on page 573)





# STEWARDSHIP

## How We Do It

### Sycamore Grove Congregation Garden City, Mo.

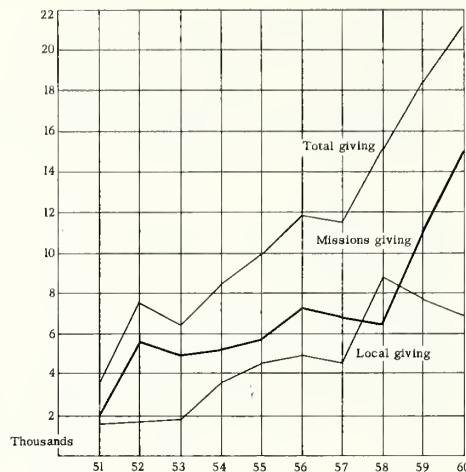
The total church in mission demands an every-member participation. It requires the individual to plan his giving. It also requires the local church, a corporate body of stewards, to plan their giving.

Our congregation has experienced a phenomenal growth in giving. In 1960, we gave \$94.00 per member as compared with \$17.00 per member in 1951. This growth can be attributed to growing local needs, an increasing awareness by the congregation of world-wide needs, and a growing consciousness of our responsibility as stewards of God. Until 1956, when partial support for the pastor began, the local needs were met by taxation (church dues). A parsonage and full-supported pastor in 1958 increased the local needs substantially and special offerings were taken to meet these needs. In 1959, we accepted the "planned giving" system. Our giving has continued to grow—\$66.00 per member in 1958, and \$94.00 per member in 1960.

We prepared the budget by adding together the needs as called for by the general church, the district conference, the congregation's local mission interests, and our local needs such as maintenance, pastoral support, and supplies. The budget was based more on the evident needs, and what we *ought* to give, rather than on what we had given in the past. A goal, made real by actual needs, provided one of the needed stimuli for giving.

We have found it important to emphasize giving to the total program of the church, rather than giving to the budget, which seems to some to be impersonal and cold. We have tried to keep our planned giving approach fresh by inviting returned missionaries to speak, by having mission news on Sunday morning once each month, by having a missions program on Sunday evening once each month sponsored by our missions committee, and by inserting into the bulletin regularly the various church and world-wide projects that we are supporting through our budget.

We believe that "planned giving" is a spiritual and Scriptural approach to giving. Motives for giving must be more than to meet the budget, or that the "windows of heaven" might open, or even that the Mission Board is calling for money. It must be an inner motivation, not dependent on out-



ward stimulation which leads to spasmodic, undisciplined, and unplanned giving. We must be spiritual enough to allow the urgency of God's Word, and the constraint of Christ's love within, to motivate us.

We believe "planned giving" is simplified giving. Unplanned giving demands too many Sundays and too many offerings to meet all the needs. It is not necessary to carry several separate offerings in the purse at one time. It is now possible to give *all* that we have *planned* (before coming to church) in *one* offering and yet know that we are giving to the total mission of the church.

We are not giving all that we would like to give, but by the grace of God, we want to continue to "[grow] in this grace also."

—Leonard Garber, Pastor.

### First Mennonite Church Denver, Colo.

In ten years our church's budget more than doubled, while the resident membership increased at a similar rate. Increasingly, a larger percentage of each dollar received was given to missions. At the same time there were debts on the church building and the Youth Center on which payment had to be made. Our present resident membership is 185 and our present budget is \$31,000.00. Average giving is \$168.00 per member per year. This is the financial story of the First Mennonite Church, Denver, Colo.

Prior to 1952 each Sunday's offering was designated for a special purpose: pastor's support, missions, building fund, plant

operation, and the fifth Sunday as a "catch-all." Some projects suffered because people were not interested. Others gave to specific causes in response to some specific challenge. This meant our needs as a congregation were not met and "earmarked" gifts were the rule rather than the exception.

A church budget was undertaken. Four funds were established, namely, the General Fund including all local ministerial and Christian educational needs, the Mission Fund for all local, district, and general board programs, the Building Fund for debt retirement and plant improvements, and the Plant Operating Fund for the housekeeping items, such as heat, lights, water, and janitorial services.

The principal budget consideration is to include all concerns of the local congregation in its relationship to the total local and church-wide program. The gift is for the church and dedicated to God and His cause. Today of every dollar received, 31 per cent goes to the congregation's local ministerial and Christian educational effort, 35 per cent to district and general church programs, 23 per cent to building debt improvements and capital funds for expansion, and 11 per cent for plant operating overhead.

What has this done for us? It has developed a sense of Christian stewardship. At least 85 per cent of our members give regularly. The per cent of members participating with regard to the total budget has increased each year.

A second benefit has been the ever-widening circle of areas of need covered by the budget. For example, when the need arose to purchase materials for the Sewing Circle and the Willing Workers or the church-wide concern in its radio ministry, these were included in our budget program. As a result of this widening interest and including such items in the budget, today designated giving is almost nonexistent.

Finally, in preparing the budget the congregation is completely involved in its development. All groups, including the Board of Elders, Board of Trustees, Christian Education Cabinet, and others, are asked to make their wishes known to the Finance Committee. Informal meetings of all these groups are held to go over the ideas presented. To this meeting any member of the congregation who has a concern is invited to come and present his ideas. Following such a meeting, the Finance Committee drafts a tentative budget taking into account the concerns of the members, the requests of the various boards, the results of the informal discussion, and last year's actual spending experience. This tentative budget is then reviewed a second time by the above informal group for final drafting by the Finance Committee for presentation at the annual business meet-

(Continued on page 573)





# TO BE NEAR TO GOD

BY LORIE C. GOODING

Sunday, June 24

"We ourselves groan within ourselves, waiting for . . . the redemption of our body" (Rom. 8:23).

The earth-bound beast that walks with me,  
That slows my spirit to its pace,  
That sleeps and wakes and feeds and sleeps,  
And grips me with a steel embrace—  
This dilatory animal,  
A thing of appetite and sloth,  
Presently inescapable,  
That sets the limits for us both—  
This heavy beast shall someday fly!  
Who could believe a thing so strange  
That in the twinkling of an eye  
This brooding bear shall somehow change,  
Will grow all bright and glorified,  
Will stand erect, will rise and soar,  
Redeemed, renewed, and purified,  
And be a beast no more!

Monday, June 25

"In the morning it flourisheth, and groweth up;  
in the evening it is cut down, and withereth"  
(Psalm 90:6).

Yesterday we clasped his hand.  
Today his soul goes free.  
We never know how near we stand  
to Immortality!

Tuesday, June 26

"If the Son therefore shall make you free, ye shall  
be free indeed" (John 8:36).

If Thou set me free, Lord,  
I shall be truly free.  
Teach me Thy law  
of perfect liberty.  
Set me free from sin—  
its penalties and pains.  
Set me free from self—  
its subtle, silken chains.  
May no earthly bond  
restrain my heart from Thee.  
When I bear no yoke but Thine—  
then I shall be free.  
Strike off the chains that bind me,  
let the fetters fall;  
So I shall be truly free—  
free to give Thee all.

Wednesday, June 27

"There is no fear in love; but perfect love casteth  
out fear: because fear hath torment. He that fear-  
eth is not made perfect in love" (1 John 4:18).

Come tell your fearful sagas,  
Your terrible tales relate  
Of crags and cliffs and caverns,  
of wolves that lie in wait.  
And we will smile who listen,  
For terror has no part  
In any who are bearing love  
Like a candle in the heart.

Thursday, June 28

"Cast thy burden upon the Lord, and he shall  
sustain thee; he shall never suffer the righteous to  
be moved" (Psalm 55:22).

The night is long, the road is rough,  
And heavy is the load;  
But my Lord is walking with me  
As I walk the valley road.

Some may wonder how I bear it,  
For they only have the sight  
Of the load upon my shoulder  
And the darkness of my night.

But I have His blessed presence,  
And His promises sublime;  
So the cup that runneth over  
Is my portion all the time!

Friday, June 29

"Ye denied the Holy One and the Just . . . and  
killed the Prince of life . . ." (Acts 3:14, 15).

He came to them in kindness,  
Because their sight was dim,  
To heal them of their blindness.  
But they would none of Him—

They never really knew Him  
Because they could not see;  
And so they took and slew Him  
On a hill called Calvary.

How tragic that His pilgrimage  
Should have this cruel end!  
But poor, blind people in their rage  
Will kill their only friend.

Saturday, June 30

"And we know that all things work together for  
good to them that love God, to them who are the  
called according to his purpose" (Rom. 8:28).

All things together for good are made,  
Though it may be hard to see  
How the trials and troubles and toil and  
strife,  
And the conflict and tumult of thy life  
Can be for good to thee.

For there are sorrows too deep for words,  
And anguish, and hidden fears;  
But the Spirit of God taketh all of these  
And worketh them into the tapestries  
That make up the sum of thy years.

And He sendeth thee only such things as  
are good  
To fill up thy number of days;  
Because He is wise and He knoweth the  
measure  
Of sorrow and joy and of pain and of  
pleasure  
That weaveth the garment of praise.  
Killbuck, Ohio.

Spirit-directed witnessing means that you  
and I are not at the controls.

—Myron Augsburger.

## A Prayer

FOR THIS WEEK

Now out upon the highway  
We go, nor fear we ill.  
The Lord of all the churches  
Is Lord of highways still.

Now scatters God's assembly  
With mutual, godly love.  
Lord, help us that our conduct  
May not this love disprove.

Lord, keep us from temptations,  
From selfishness displayed,  
And on the crowded highways,  
Lord, watch and give Thine aid.

Thy kindness is apparent  
To all who would it view.  
Now as we venture homeward  
We would be kindly too.

We would reflect Thy goodness  
While every mile rolls past  
Until we heaven-bound pilgrims  
Shall come, safe Home at last.

—J. Paul Sauder.

## Prayer Requests

(Requests for this column must be signed)

Pray for the teachers in our church colleges,  
that they may hold high academic stand-  
ards but that they may be considerate and  
Christian so that worthy students may not  
lose their spiritual values because of the  
severity of the program.

Pray for a young man with a bright testi-  
mony who is a real spiritual witness, but  
who has experienced so many difficulties,  
frustrations from companions who are  
jealous and inconsiderate, and misunder-  
standings from family and friends, that  
he is finding it difficult to remain faithful.

In Nemuro-Shibetsu, Japan, Mrs. Uematsu,  
an invalid, a baptized believer, has made  
arrangements for her funeral and burial.  
On May 24 she said that she is ready to  
die and go to be with Jesus. She is con-  
cerned about her husband, still a nonbe-  
liever. Pray that her life and death, when  
it comes, will bring great glory and vic-  
tory to Christ and the witness in her  
town.

Christian businessmen in the Philippines  
are being challenged by the Philippine Bi-  
ble House to discover imaginative ways to  
distribute Scriptures. Two results to date  
are a handbag manufacturer who inserts a  
copy of the Gospel of John in each purse,  
and a plastics manufacturer who places a  
Scripture portion in each package.—Bible  
Society Record.



## Simon Patras Village Minstrel of Chattisgarh

By John A. Friesen

It was a hot dry evening in April—the time of year when villagers in central India are naturally awake late into the night, huddled in gossiping groups discussing the problems of village life or perhaps embroiled in the lively give-and-take of a prospective marriage contract. This night I found myself with four to five hundred villagers, listening in rapt silence to the Gospel message in the open courtyard of the village tea stall which served in the out-of-the-way village of Dondi as the local bus depot.

The pressure lamp seemed bright enough in the confines of our bungalow, but in the open air it illuminated only nearby faces. Nonetheless, one could see faintly into the dimming distance people sitting everywhere—on porches of nearby houses, along the roadside, and packed into and on top of the parked buses. Though the evening grew late, no one except the proverbial village dogs seemed ready to sleep—Blind Simon had come to town!

God has honored the testimony of His Word in raising up many Spirit-filled men and women in India during the past 60 years, but few have been able to minister to the needs of the simple country folk as has Pastor Simon, the blind minstrel and evangelist of Chattisgarh. What Edgar Guest was to the American people, in helping them understand the beauty of daily living, Blind Simon has become to the people of his native Chattisgarh, in helping them see the beauty of the Gospel story in the language of the village and illiterate man on the street. While many have resorted to expensive modern equipment in order to hold an Indian audience, Blind Simon has inspired his listeners night after night with his musical recitations of such Bible passages as the story of the Good Samaritan, the Prodigal Son, the Ten Virgins, the Christmas story, or the story of the cross.

Blind Simon does not know certainly when time started for him. It was long enough ago that his parents, like many other parents of India, did not feel the need of remembering birthdays. He does not remember the "Great Famine" of 1898 except by hearsay; so he was probably born since

1900. One would judge him to be not far from 60.

He considers himself a pile of "redeemed trash" from start to finish. He was born into a Chamar home—a scavenger caste in India known for their carrion-eating habits—and lived not far from the Christian mission at Bishrampur, M.P. He was born a healthy, normal child, but at 15 days developed severe conjunctivitis. His mother, not knowing what to do, went shopping for advice. Someone informed her that copper sulphate would be just the thing, and she administered this treatment. In a matter of days she realized that she had deprived her child of his sight.

### From Blindness to Light

But to Simon the tragic experience of blindness was the first step in the dawning of a great day which eventually led to greater brilliance than the physical eye is able to retain. As a young child he was admitted to the orphanage at Bishrampur. This was his first contact with the Gospel. He was a voracious student, picking up a great deal more than he was able to read for himself out of his Braille Hindi Gospel of Luke and Matthew.

While his life was lived in visual darkness, he soon began to revel in the mysterious world of sounds and friendships. He seemed to fall natural heir to the throbbing beat of village drums, the pagan village folk songs, and the hypnotic hum and twang of the Indian lute. Though he was brought up in a sheltered "Christian boarding" atmosphere, the tantalizing world of poetry and music of rural India would not let him alone. Besides committing to memory the folklore of Chattisgarh, he found he also had the gift of creating his own interpretation in word and melody.

In his spiritual sojourn he looks back to these days with much remorse. While he had the praises of people whom he was able to thrill and entertain, the inspiration came from the sensuous and idolatrous themes of village life. Even though he was a "Christian" he was frequently called as the minstrel of honor to such pagan rites as weddings and other festive singsongs.

At the same time he was growing up to be a "respectable" member of the church.

His musical talents were sensed by missionaries and others who had the young man's well-being at heart and every attempt was made to keep him from wandering away. He showed sufficient interest in spiritual things that he was given some Bible school training and hired as an evangelist to preach in the surrounding villages. He enjoyed this type of work a great deal since it gave him opportunity to meet people with song.

Blind Simon says his real day dawned however, in 1938 when through the ministry of Sadhu Bhakt Singh at the Madgugat Mela he was brought face to face with the living Lord, and in complete dedication placed himself into His service and pledged to use his talents only for His glory. It must have been a genuine experience. I never personally knew Bro. Simon until he was a mature child of God. But bearing in mind that others of his colleagues even in the ministry do not have serious objections to smoking, or cinema attendance, one cannot help feeling that his personal convictions and separation from these indulgences grow out of a deep desire to walk as his Lord would have him walk, and that a very real separation unto the Master has taken place in his life.

From nominal Christianity this heart-searching experience now led him into a rich prayer life and deep desire to know the Lord as revealed in the Scriptures. He has a prodigious memory and has committed to memory large portions of the Bible together with the references. If during the course of a service he should request a verse to be read and the reader should read an incorrect reference, it is not unusual for Bro. Simon to correct him, telling which verse he did read and quoting the correct verse himself. It is this unusual gift, together with an extremely tender understanding of human nature, and the gift of poetry and song that have made him in the hands of the Holy Spirit such a powerful voice for the Lord.

### An Ordained Minister

Blind Simon is an ordained minister in the Chattisgarh and Orissa Church Council (Evangelical Reformed Church) and has served several congregations in that conference. Because of his unusual gift to meet the non-Christian rural communities in Chattisgarh, he has been given special liberties to accept invitations to hold meetings throughout not only his own conference but elsewhere in the Christian church in this area. He has had considerable seminary training, being limited in much of his work because of his physical handicap, but his listening ear lets nothing slip. With the aid of his "seeing eye," a young Christian man named Reuben, he has been introduced to a wide range of Christian thought.

He is an able administrator, and his hu-





The cover of *Christian Chattisgarhi Bhajans* shows a drawing of Pastor Simon with his Indian violin, singing for a group of small boys.

mility and sincerity have given him entrance to the doors of all classes of people. When snobby upper-caste hecklers tried to shame him into silence on one occasion by asking what his pedigree was, he said, "I am a scion of that community of people you have called 'trash of Chattisgarh,' but by the redeeming Son of God, Jesus Christ, I now stand as a child of God and have this courage to sit down as a fellow countryman with you and to call you brother!" The man was completely taken aback and shook his hand.

While this saint of God is completely at home in a Christian pulpit, his most natural pulpit is still in a village crowd, where he will address them by the traditional *kirtan*. For these unsophisticated audiences his choice musical instrument is a simple one-stringed *tamura* made from a gourd and a small piece of bamboo and played by one hand. In his other hand he plays a pair of castanets known in Chattisgarh as *kartals*.

Though these two instruments lend themselves only to certain types of melodies, one is always amazed at the variety of emotional content they suggest. Even when speaking, the music does not cease, as it is frequently brought into play in order to fill in a comma or a point of emphasis. The *kirtan* has no fixed pattern. Blind Simon generally gives a brief greeting to his audience and then recites a text set to music. The text, sung in poetic sentences, will need an exegesis. This in turn brings up illustrations, and songs, and more exegesis; and so a program can go on as long as there is anyone to listen and the voice can hold out in the open evening air.

Blind Simon's rare gift is his ability to preach to people as one of them—not as Christian to Hindu or someone from outside speaking to those inside. Rather, he is able to see people as people and preach to the human dilemma of sin as something to which he himself is deeply related. This ability makes it possible for him to be very forthright in his presentations against evils of men and women living in a non-Christian culture and committed to its traditions. And yet people somehow do not resent being told by him; they will sit and nod their heads and smile at one another, saying, "It is so—it is so!"

On one occasion I heard him give a subtle slash at the blind traditionalism one sees so much in village life and the lack of daring to test life and make faith one's own. He told the story of a merchant who was visited by the family priest, a man who ministered to the needs of a large circle of clients and who once a year went around to collect his priestly fees. It was in the heat of summer that the priest arrived, and the merchant went to the utmost limits to ensure that the man of God was well cared for and comfortable in the guest room. He arranged to install air conditioning, and the priest really felt set-up. He pronounced a most generous blessing on the home when he left. The son of the merchant, of course, took this all in.

When the priest returned to this home the following year, times had changed. The father had died, and furthermore the priest had now made his appearance in the dead of winter. Regardless of the time of year, however, the son thought that the only way to take care of a priest coming around to tend his *jajmani* was to put him up in the guest room with air conditioning. The priest pleaded for warmth, but the son would have none of it and locked him in

his room so that he would be sure to get the benefit of the lavish expenditures he had gone to. The next morning the son opened the door to check on the priest, only to discover that the cold was more than he could endure and he lay a corpse. The point of the story was very obvious, yet the villagers could hardly contain themselves.

Blind Simon has written many songs, most of them unpublished and learned only by association with him. One booklet of songs in the village dialect of Chattisgarh has been published. Known as *Christian Chattisgarhi Bhajans* by Pastor Simon Patras, the little booklet carries a cover picture of Pastor Simon with his Indian violin, singing for a group of small boys. It has moved into literally thousands of homes throughout Chattisgarh, and has enjoyed more than a dozen editions totaling over 100,000 copies. Apart from the Gospel portions I doubt that any other book has enjoyed such wide circulation in this area, even those written in high Hindi and for literate people. Somehow these simple songs speak to the hearts of village India in a tender and meaningful way, and only eternity will tell how many men and women have felt the inner needs of their soul spoken to as he poured out his soul to them in the song the Lord has put in his heart for his countrymen.

Pastor Simon currently serves as pastor and chaplain of the Chandkhuri Leprosy Home and Hospital not far from Raipur. On the last occasion I met him he was still busy carrying a full preaching and visitation ministry at this place. Even the shortest visit makes one deeply conscious that here is a man of God, one who spends much time with his Lord, and one who has come to know in a very personal way something of the "beauty of holiness." One comes away from his presence praying that the church in India might have many more sons and daughters committed to the Lord even as he.

## The Parable of the Orange Tree

BY DR. JOHN WHITE, BOLIVIA

I dreamed I drove on a Florida road, still and straight and empty. On either side were groves of orange trees, so that, as I turned sideways to look at them from time to time, I saw line after line of trees stretching back endlessly from the road—their boughs heavy with round yellow fruit. This was harvesttime. My wonder grew as the miles slipped by. How could the harvest be gathered?

Suddenly I realized that for all the hours I had driven (and this was how I knew I must be dreaming) I had seen no other person. The groves were empty of people. No other car had passed me. No houses

were to be seen beside the highway. I was alone in a forest of orange trees.

But at last I saw some orange pickers. Far from the highway, almost on the horizon, lost in the vast wilderness of unpicked fruit, I could discern a tiny group of them working steadily. And many miles later I saw another group. I could not be sure, but I suspected that the earth beneath me was shaking with silent laughter at the hopelessness of their task. Yet the pickers went on picking.

The sun had long passed its zenith, and the shadows were lengthening when, without any warning, I turned a corner of the



road to see a notice, "Leaving NEGLECTED COUNTY — Entering HOME COUNTY." The contrast was so startling that I scarcely had time to take in the notice. I had to slow down, for all at once the traffic was heavy. People by the thousands swarmed the road and crowded the sidewalks.

Even more startling was the transformation in the orange groves. Orange groves were still there, and orange trees in abundance, but now, far from being silent and empty, they were filled with the laughter and singing of multitudes of people. Indeed, it was the people I noticed rather than the trees. People—and houses.

I parked the car at the roadside and mingled with the crowd. Smart gowns, neat shoes, showy hats, expensive suits, and starched shirts made me a little conscious of my work clothes. Everyone seemed so fresh and poised and gay.

"Is it a holiday?" I asked a well-dressed woman with whom I fell in step.

She looked a little startled for a moment, and then her face relaxed with a smile of gracious condescension.

"You're a stranger, aren't you?" she said and, before I could reply, "This is Orange Day."

She must have seen a puzzled look on my face, for she went on, "It is so good to turn aside from one's labors and pick oranges one day of the week."

"But don't you pick oranges every day?" I asked her.

"One may pick oranges at any time," she said. "We should always be ready to pick oranges, but Orange Day is the day that we devote especially to orange picking."

I left her and made my way farther into the trees. Nearly everyone was carrying a book. Bound beautifully in leather, and edged and lettered in gold, I was able to discern on one of them the words, *Orange Picker's Manual*.

By and by I noticed that around one of the orange trees seats had been arranged, rising upward in tiers from the ground. The seats were almost full—but, as I approached the group, a smiling well-dressed gentleman shook my hand and conducted me to a seat.

There, around the foot of the orange tree, I could see a number of people. One of them was addressing the people on the seats and, just as I got to my seat, all rose to their feet and began to sing. The man next to me shared with me his songbook. It was called, *Songs of the Orange Groves*.

They sang for some time, and the song leader waved his arms with a strange and frenzied abandon, exhorting the people in the intervals between the songs to sing more loudly.

I grew steadily more puzzled.

"When do we start to pick oranges?" I

asked the man who had loaned me his book.

"It's not long now," he told me. "We like to get everyone warmed up first. Besides, we want to make the oranges feel at home." I thought he was joking—but his face was serious.

After a while a rather fat man took over from the song leader and, after reading two sentences from his well-thumbed copy of the *Orange Picker's Manual*, he began to make a speech. I wasn't clear whether he was addressing the people or the oranges.

I glanced behind me and saw a number of groups of people similar to our own group, each group gathered around an occasional tree and being addressed by a fat man. Many of the trees had no groups around them.

"Which trees do we pick from?" I asked the man beside me. He did not seem to understand; so I pointed to the trees round about.

"This is our tree," he said, pointing to the one we were gathered around.

"But there are too many of us to pick from just one tree," I protested. "Why, there are more people than oranges!"

"But we don't pick oranges," the man explained. "We haven't been called. That's the Pastor Orange Picker's job. We're here to support him. Besides, we haven't been to college. You need to know how an orange thinks before you can pick it successfully—orange psychology, you know. Most of these folk here," he went on, pointing to the congregation, "have never been to Manual School."

"Manual School," I whispered. "What's that?"

"It's where they go to study the *Orange Picker's Manual*," my informant went on. "It's very hard to understand. You need years of study before it makes sense."

"I see," I murmured. "I had no idea that picking oranges was so difficult."

The fat man at the front was still making his speech. His face was red, and he appeared to be indignant about something. So far as I could see, there was rivalry with some of the other orange-picking groups. But a moment later a glow came on his face.

"But we are not forsaken," he said. "We have much to be thankful for. Last week we saw THREE ORANGES BROUGHT INTO OUR BASKETS, and we are now completely debt free from the money we owed on the new cushion covers that grace the seats you now sit on."

"Isn't it wonderful?" the man next to me murmured. I made no reply. I felt that something must be profoundly wrong somewhere. All this seemed to be a very round-about way of picking oranges.

The fat man was reaching a climax in his speech. The atmosphere seemed tense.

(Continued on page 573)

# Missions Today

## Christ, Not Crisis

By J. D. GRABER

The church has lost her missionary initiative, say some. By and large this is true. Has our church, has my congregation, lost her missionary initiative? This question should face every church member and we should answer it honestly. If my church is not actively and devotedly involved in carrying out her mission, I should be concerned.

Has world crisis paralyzed us? Have we become crisis conscious instead of Christ conscious? Perhaps we have looked at the waves and at "the wind boisterous" instead of keeping our eyes fixed on the Master, and, like Peter, have begun to sink.

The present-day crisis is serious. In the nineteenth century non-Christian nations admitted the superiority of the Christian religion even when they were not willing to accept it. For had Christianity not produced the great and powerful West? Had it not lifted western nations to their high pinnacle of prosperity and influence? At least so they thought.

Now the Christian religion is under severe fire. It produced colonialism, imperialism, war, and oppression, they say. It condones class distinctions and promotes racial conflict. It produces the present-day Hollywood morality and the shady ethics of Wall Street.

There is a strong anti-western feeling abroad. It is a fact that we are not popular among the newer nations of the world. They need our money and our techniques and so they tolerate us, but they do not love us. We are, far and wide, "The Ugly American." We feel like hiding our faces and keeping very quiet.

But Christ is still Lord. His Great Commission still stands. His redemptive purposes are still being worked out in spite of all that wicked and godless men can do. It is when we look at His face and listen to His voice that our missionary passion returns. When we see Christ and not crisis, our missionary zeal is rekindled.

Biblical, not sociological, should be our approach to mission. Adaptations and radical changes in method we must make. But we need not be so much preoccupied with all the political and social factors of our contemporary world. We need to be obedient to our Lord. His mandate to His church is clear. Let us begin with Christ and His purposes and our graveclothes of fear, frustration, and failure will drop off. With new life in the Spirit we shall then go forward confidently.

Elkhart, Ind.





# MISSION NEWS

## Overseas Missions

**Algeria—**The Mennonite Church may soon have opportunity to expand its relief and rehabilitation program in Algeria. At the present time there is great need for relief and rehabilitation in Algeria and it is evident that the need will continue to become even greater. The Mennonite Church through the overseas missions program and the Mennonite Relief and Service Committee service project has been carrying on a witness and service program in co-operation with French Mennonite Brethren through an organization known as Mission Mennonite Francaise. At the invitation of the Mennonite Relief and Service Committee, the Mennonite Central Committee began material aid distribution in Algeria through the French Protestant Relief Agency, CIMADE.

Since no additional service agencies are being admitted to Algeria at the present time, many expanded services would need to be done through existing organizations. An organization known as the Christian Committee for Service in Algeria has been formed by many Protestant groups who do not now have projects in Algeria. Funds and material aid from this organization may become available for an expanded Mennonite program in the country.

The Mennonite Relief and Service Committee is negotiating with the Mennonite Central Committee on possible expansion plans and the consolidation of the service program in Algeria during the emergency. The overseas mission interests of the Mennonite Church would continue. The mission and service program would be planned and operated on a co-operative basis.

**Japan—**Adella Kanagy sponsored the Budo-no-kai (grape) meeting the week of May 13 for kindergarten mothers. The name is taken from John 15, where Jesus said, "I am the vine, ye are the branches." Attendants showed good interest in the Bible.

In other news, the biannual business meeting of the Japan Mennonite Fellowship was held in Tokyo, April 30 to May 2. Officers elected for the coming year are: Joe Richards, chairman; Adella Kanagy, secretary; and Gene Blosser.

At recent meetings of the Japan Mennonite Conference and Japan Mennonite Fellowship the "Mennonite Hour" directors

were appointed for the coming year. Serving on the committee are: Rhoda Ressler and Mr. Kaneko, codirectors; Don Reber, Gene Blosser, and Takahashi-san.

On May 20 Takio Tanase was ordained to the ministry at Kushiro to serve the Kushiro congregation. He has served as a licensed minister the past three years. Bro. Hatano and Ralph Buckwalter were in charge of the service.

During the month of June two missionary families left for furloughs. Don and Barbara Reber and family left on June 5 for a short three-month furlough. Ralph and Genevieve Buckwalter and family left on June 11 for a one-year furlough.

**Somalia—**Permission has been granted to reopen the clinic at Mahaddei.

**Salunga, Pa.—**The following missionaries have returned home for furlough: Eldon Hamiltons from Honduras on May 19—address, R. 3, McMinnville, Ore.; Fae Miller from Somalia on May 19—address, R. 2, Orrville, Ohio; Wilbert Linds from Somalia on May 22—address, Sweet Home, Ore.

Overseas missionary orientation is planned to be held at Salunga, July 9-14.

The Eastern mission board approved a plan for reorganization of the Lancaster Conference Voluntary Service Committee. The present VS Committee, consisting of the peace committee and the mission board executive committee, is to be replaced by a small VS committee composed of two appointments each from the bishop board, peace committee, and the mission board executive committee. The VS director will be appointed by the mission board executive committee on the recommendation of the VS committee.

**Ethiopia—**Seven hundred persons attended the Easter weekend meetings at Dire Dawa. Extension work in areas of the city is being planned with the help of Christian students home during vacation months.

Nearly one thousand Gospels were sold in Dire Dawa within a period of six weeks by little boy vendors. They bought the Gospels at the mission bookstore for the regular price of four cents and sold them across town for ten cents.

**New York, N.Y.—**Mark Kniss, M.D., and his family, missionaries to Bihar, India, arrived in New York on May 30 for a three-month furlough.

**Elkhart, Ind.—**Word was received May 29 that Blanche Sell and Marie Moyer, missionaries to Madhya Pradesh, India, left Bombay on May 29 by air for a one-year furlough. They visited the Holy Land and Europe on their way to the United States, and arrived in New York on June 12.

**Japan—**Missionary Lee Kanagy reports that if Japanese rural people are to be reached, the church must start small Bible study groups where two, three, five, or more

people can get together bimonthly for nurture, witnessing, and Bible teaching. The church at home has opportunity to pray for these scattered witnessing groups, some of which are already meeting in the pilot farm area and the Matauchi area for interested farm people.

**Puerto Rico—**Esteban Rivera, receptionist at Mennonite General Hospital, Aibonito, graduated with second highest honors in Aibonito the last week of May. Bro. Rivera is also a lay preacher in the Puerto Rican church.

At Betania Mennonite School 24 students graduated from sixth grade and 10 from ninth grade in May. Commencement speaker was Elvin V. Snyder, whose subject was, "Can You Tell What Time It Is?"

Lester Hershey returned from Spain after an investigation trip there in the interests of Luz y Verdad during the month of May. He will evaluate the evangelical work in Spain and present opportunities for the church at the pastors' meeting to be held July 12.

Elvin V. Synder, secretary of the advisory committee of "La Reforma Bookstore," was invited to represent that committee at a banquet in honor of the graduates of the Evangelical Seminary of Puerto Rico.

**Elkhart, Ind.—**A bequest of over \$500 from the estate of Sister Gusta Beachy, a member of the Smithville Mennonite Church, Smithville, Ohio, has been received at the general mission board.

**Elkhart, Ind.—**The Herbert Minnick family, missionaries from Brazil, arrived in Lancaster, Pa., June 7, to begin a one-year furlough.

## Home Missions

**Chicago, Ill.—**Paul King, pastor at Bethel Mennonite Church, Chicago, resigned recently. He has accepted a call to serve at Pleasant Hill Mennonite Church, East Peoria, Ill.

**Corpus Christi, Texas—**On May 6 four students from the winter Bible institute, held at Calvary Mennonite Church, Mathis, Texas, gave a program at Corpus Christi Mennonite Church. Following the service, groundbreaking services were held at the site of the new church building.



Groundbreaking services were held May 6 at the site of the new church building in Corpus Christi, Texas.

## Sunday Evening Resources

Persons preparing for the June 24 Sunday evening program, "Soul Winners of the Past," will find helpful information in the area of their assignment in the article, "Simon Patras, Village Minstrel of Chattisgarh."



Members of the Mennonite church in Corpus Christi have chosen the name, "Prince of Peace Mennonite Church."

## District Mission Boards

**Indiana**—Urie Bender, secretary for literature evangelism of the general mission board, spoke at the Indiana-Michigan conference program, held June 5-7, 1962, at the Shore church. Bro. Bender spoke on "The Word of God Abideth in You." Theme of the conference was "Divine Guidance for Christ's Church." Other speakers included Addona Nissley, missionary on furlough from Puerto Rico.

**Franconia**—Theme for the Franconia Mennonite Board of Missions and Charities annual meeting was "My Neighbor—My Mission." The annual meeting was held at Plains Mennonite Church, April 30 and May 1.

In the business sessions of the meeting, Herbert Derstine, treasurer, reported that total giving for the fiscal year was at an all-time high, \$224,712.32.

The new executive committee of the Franconia mission board is Isaiah L. Alderfer, president; Harold K. Weaver, vice-president; Jacob R. Clemens, secretary; Herbert A. Derstine, treasurer; and Henry Good, fifth member.

## Health and Welfare

**Lebanon, Oreg.**—Lebanon Community Hospital was front-page focus for the May 7 issue of *The Lebanon Express*, in celebration of National Hospital Week. Among other items the nearing completion of the recovery room construction was highlighted.

William L. Bayne, Halsey, Oreg., joined the hospital staff as physical therapist. His certificate in physical therapy was earned at the University of Southern California.

**Greensburg, Kans.**—John Rupp, Bloomington, Ill., will join Kiowa County Memorial Hospital staff as laboratory technician.

**Hesston, Kans.**—Six new residents have joined the Schowalter Villa family. The first death occurred April 27 when Owen Hershberger, former minister of the Pennsylvania church near Hesston, passed away.

**La Junta, Colo.**—Orientation week for the 1962 spring class of practical nursing students at Mennonite Hospital began March 19, and formal classes on March 26.

An isolette for use in caring for premature babies was donated by the women's auxiliary as their major 1962 project. This piece of equipment allows the premature to receive complete care with a minimum of handling.

Clarence Ebersole recently joined the hospital staff as personnel manager. Pauline Good, R.N., joined the nursing school faculty as clinical instructor.

**Aibonito, P.R.**—The Women's Prayer Group of the Franconia Mennonite Church gave a much-needed suction machine to Mennonite General Hospital.

R. J. Hower and family will return to Mennonite General Hospital following a

period of study in the states. He will fill a need in surgery as an anesthetist. Another pressing personnel need is a dietitian.

Dr. Paul Roth and family are leaving for their home in the United States. Until the arrival of two doctors later in the summer the hospital will be staffed by one doctor.

**Rocky Ford, Colo.**—A Colorado University medical student recently completed five weeks of research in Pioneers Memorial Hospital in co-operation with the Tri-State

Congenital Malformation Study conducted by the Colorado Department of Public Health.

Nora Stalter, Medical Records Librarian at Valley View Hospital, Glenwood Springs, and Pitkin County Hospital, Aspen, Colo., and Mary Oswald, M.R.L., at Mennonite Hospital, La Junta, Colo., went to Jordan by air, May 3, to give six weeks of service with the Orthopedic Lettermen's Club Overseas Project, similar to MEDICO, under which doctors assist in needy areas.

## Refugees Flood Hong Kong

Little can be done presently by relief agencies for the new flood of refugees entering Hong Kong from the Chinese mainland, according to relief workers in Hong Kong. The real need seems to be for food relief in parts of the mainland from which the refugees come. Attempts by Mennonite Central Committee, the church's overseas relief agency, to initiate food shipments to the Chinese mainland have been unsuccessful thus far.

The rate of refugees trying to cross the border has increased daily since communist Chinese border guards relaxed crossing restrictions. The Hong Kong government continues to return to China all illegal immigrants captured. If Hong Kong kept its doors open, it is quite possible there would

be another influx of a million refugees, which would endanger living standards in the overcrowded colony, now the most densely populated spot on earth.

Every third dollar in Hong Kong's budget is spent for refugees. It is impossible for the Hong Kong government to provide adequate living quarters for refugees already there. The government has housed many homeless in its "H-block" resettlement houses. Many more live in hillside shacks, caves, tenement house bed spaces, hallways, and rooftops.

The Mennonite church's main relief effort in material aid distribution is the school feeding program. Four thousand children a day in twelve schools receive hot meals consisting of rice, tinned meat, vegetables, and other available foods. Most of the children receiving the meals come from families whose per capita income is equal to \$6.00 per month or less.

Mennonite Central Committee plans to increase assistance to children and families through child sponsorship programs. The program enables persons in the United States and Canada to sponsor children in Hong Kong primary schools. Approximately 60,000 children in Hong Kong cannot go to school because their parents are too poor.

A project discontinued for a time but now being resumed is that of giving layettes to mothers leaving the Kwong Wah Hospital. A parcel of clothing and sometimes also of food for mother and newborn baby is given to the mother.

Food, clothing, and other items such as soap and school supplies are distributed through case-work agencies, churches, and missions. About 10,000 Christmas bundles were given to children of Hong Kong last Christmas.

Millard Moser, relief director in Hong Kong, writes that after talking to two refugee boys between the ages of 20 and 30 it was obvious that food was in very short supply and work in Communist China is long and arduous. Their wrists, hands, and arms looked very thin. They were dressed in old patched clothes.

British troops, police, and gorkha troops round up refugees and deport to China all those they can capture. In most cases, if people escape the initial police net, they are safe. Relief agencies recognize the necessity of the government's action but encourage it to be humane and to compromise where possible.



Fires frequently ravage this area of Hong Kong because the refugees' flimsy structures made of wood burn quickly. School tuition aid is given to children of this area through Mennonite Central Committee. Pax Man John Epp, Whitewater, Kans., sitting on the right, writes a report of the area.



Sisters Stalter and Oswald are helping establish a basic medical records program for relief agencies. Returning, they will enjoy some travel on the Mediterranean and in Europe, arriving home about July 1.

—The Echo.

## Voluntary Services

**Hannibal, Mo.—Unit Leader Lee Miller, Shipshewana, Ind.,** arranged for a meeting to acquaint the community with the voluntary service unit. A special meal was planned to which he invited the personnel director of the Levering Hospital and the administrator of the Beth-Haven Nursing Home. VS-ers serve in both institutions. Also present was the religious life editor of the local paper, who wrote an account of the meeting.

**Aibonito, Puerto Rico—Katie Yoder, Goshen, Ind.,** transferred May 21 from serving in the home of Allen Martin in San Juan to working in the kitchen of the Aibonito hospital. Katie began her term in Puerto Rico on Sept. 6, 1961.

**Salunga, Pa.—A child care center in Potter County, Pa.,** will again be operated by Lancaster Conference VS-ers this summer, beginning around July 10. The unit leader couple will be Daniel and Hanna Lapp, who have transferred from Homestead, Fla. The head teacher of the child care center will be Ramona Horst, Rittman, Ohio. Jean Geyer, Elizabethtown, Pa., will serve as social worker.

Additional staff members will be Mervin and Anna Mae (Shirk) Miller, Manheim, Pa.; Betty Ann Miller, Honey Brook, Pa.; Norlene Horst, Gap, Pa.; Lois Chubb, Lancaster, Pa.; and Lillian Musser, Denver, Pa.

**Kansas City, Mo.—Nearly the entire unit** worshiped with the Oak Grove and Zion Mennonite churches in Oklahoma in May. The unit took charge of the services, led in singing, testimonies, and topics.

**La Junta, Colo.—With the closing of the Spanish Club program for the summer,** the unit is presenting programs at various migrant camps in the vicinity. The unit hopes to develop more follow-up with braceros (laborers), who return to their homes in Mexico after the harvest season.

**South Texas—The kindergartens at Robstown, Mathis, and Corpus Christi** closed their school year with graduation exercises. A total of 120 pupils were graduated from the three schools.

This year was the first graduating class in Robstown. Approximately 100 friends and parents were present for the program. The children wore gowns made by the Nelfsville, Pa., WMSA. Burton Riddle, pastor of the First Presbyterian Church in Robstown, spoke on the class motto, "Learning Is Fun."

**Elkhart, Ind.—Twenty-two senior high students** are participating in the second senior high work camp season administered by the Mennonite Relief and Service Committee. The campers work in two separate groups in pre-camp preparations. Structured off-hour activities are planned for the campers. From June 4 to 18 a group of nine worked at Rocky Mountain Mennon-

ite Camp, Divide, Colo. The other group of 13 worked at Camp Amigo one week beginning June 11 and the following week is working at Little Eden, both in Michigan. Persons participating are as follows:

Rocky Mountain Mennonite Camp, Divide, Colo.—Gwendolyn Brenneman, Belleville, Pa.; David Bontrager, Goshen, Ind.; Susanne King, Goshen, Ind.; Titus King, Goshen, Ind.; Ann Lengacher, Grabill, Ind.; Glen Stutzman, Millersburg, Ind.; Karen Troyer, Delavan, Ill.; Rosemary Yoder, Elkhart, Ind.; Sandra Zehr, Topeka, Ind.

Camp Amigo, Little Eden, Mich.—Patricia Emmert, Rome City, Ind., and Willard Helmuth, Streetsboro, Ohio, leaders; Diane Alderfer, Harleysville, Pa.; Shirley Brenne- man, Kalona, Iowa; Lawrence Brenne- man, Souderton, Pa.; Jane Gross, Perkasia, Pa.; Carolyn Hershberger, Goshen, Ind.; Marolyn Hershberger, Goshen, Ind.; Elaine King, Elida, Ohio (second week only); Alice Kauffman, Tiskilwa, Ill.; Ron Mininger, Elkhart, Ind.; Henry Rosenberger, Hatfield, Pa.; Grace Marie Souder, Sellersville, Pa.; Donald Troyer, Hutchinson, Kans.; Linda Zook, Iowa City, Iowa.

## Broadcasting

**Roanoke, Va.—At the meeting of the medical convention of the Virginia Academy of General Practice, May 10-13, Dr. Ivan Magal** exhibited a large 10-foot display telling about the Russian broadcast. Dr. Magal, a board member of V.A.G.P., indicated considerable interest was shown in this display; in fact, he was asked to keep it up after other displays were dismantled.

**Stuart, Va.—Dr. Ivan Magal** reports hearing from a Russian listener in the Ukraine who says, "Greetings from the Ukraine. I wish you the best in your wonderful work." He then continued by asking for some medicine. Another listener from Paraguay writes, "I want to say that to me it is wonderful to listen to your talks because you speak about the physical problems first and then go into the spiritual problems. I remember that you talked one time about the gall bladder and the diseases and its symptoms. These described my situation exactly.

Also, I want to thank you for the spiritual help which I get from your talks. May God bless this open door for the salvation of many."

HCJB, one of the two short-wave stations over which the Russian broadcast is heard, reports hearing recently from listeners to Dr. Magal's broadcast. Countries heard from included Australia, Russia, Iran, and Paraguay.

**Sunbury, Pa.—The Sunbury Daily Item,** a daily newspaper covering four counties in central Pennsylvania, is carrying B. Charles Hostetter's four sermons on "Drinking—Distinction or Delusion." One sermon is carried each Friday and is being sponsored by "an interested local citizen."

**Minnesota—An interesting request for peace literature** came from a Minnesota listener: "Please send me free pamphlets by John Howard Yoder. I have a friend who is, like myself, a pacifist, but an atheist. He says, 'Christians are the biggest warmongers. They turn their religion on and off to suit themselves.' Unfortunately he does have a strong point there, where a lot of people who call themselves Christians are concerned. But I am confident these tracts by Yoder will 'get through' to him."

**Harrisonburg, Va.—Merrill Hinstead, Hatfield, Pa.,** formerly a printer at Mennonite Central Committee, Akron, Pa., joined the radio staff on June 4.

## Your Treasurer Reports

Each year the general mission board office brings together a report on contributions and disbursements by all of our church mission boards. This report includes funds and material aid used for all relief and service activities. It does not include mission expenditures made by local congregations.

During the past year this report shows that total contributions received through our church agencies, general and district, amounted to \$3,413,244.95. For the previous year the total was \$3,121,553.86. This increase represented additional giving primarily to district programs, but also included increased gifts to the general mission board.

Total disbursements this past year reached a total of \$3,446,466.91. During the previous year total expenditures were \$3,211,070.37, representing an increase about equal to additional contributions. Overall this represents an increase of about seven per cent in mission and outreach activities and services.

—H. Ernest Bennett.

## Relief Service

**Paraguay—Food from the stocks of Catholic Relief Services in Paraguay** has been made available to Mennonite Central Committee for immediate relief to Indians in and near the Chaco Mennonite settlements. The food is needed by the Indians because of severe drought conditions in the Chaco.

**OBEYING CHRIST**  
**IN CRISIS**

56<sup>th</sup> Annual Meeting  
of the General Mission Board

Pray for this meeting,  
now in session.

Come and enjoy the blessings

June 21-24, 1962  
Eastern Mennonite College  
Harrisonburg, Virginia





## FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

The Myron Augsburgers Crusade at Kingston, Jamaica, closed Sunday evening, June 10, in a climactic service, attended by more than 5,000 persons. Total attendance during the two weeks reached 25,000, with 510 decisions of which 361 were first-time decisions for Christ. Co-operating pastors immediately launched into an intensified program of follow-up. Although it rained many of the days during the Crusade, there was no rain during the evening services, which were held in the open. Bro. Augsburgers says he never sensed the Lord's presence and blessing more keenly. It was a real answer to prayer.

First services were held at the new Ridge View Church, near Gap, Pa., on June 10.

The John Friesen family flew from Detroit on June 8 and arrived in India on June 10. The three older boys stayed in America to go to school.

Mrs. J. D. Mininger is spending the summer with her son Edward at 1118 East Jackson Blvd., Elkhart, Ind.

The Claiborne Brothers, well-known quartet, gave a program at Fairview, Mich., on June 11.

Daniel B. Nice, Denbigh, Va., was one of those invited to the annual President's Prayer Breakfast in Washington on March 1. William C. Jones, who was converted in a Billy Graham Crusade, told President Kennedy at this breakfast how angry he was when "you, Mr. President, were to become the president of the United States. I, a Protestant, thought this could not be. But I am thankful to say that the Lord has removed this hatred from my heart, and I can stand up before you and this audience and testify of my Lord."

Many bus loads of Mennonites from Indiana and Illinois attended the Billy Graham Crusade meetings in Chicago.

The A Cappella Choraliers of Lancaster, Pa., directed by Arnold Moshier, gave a program at New Carlisle, Ohio, on June 3.

The Merle Sommers family, who were supported in Puerto Rico by the Crusader's Sunday-school class of South Union, West Liberty, Ohio, were entertained by that class on June 5. The Sommers, who will soon be going to Uruguay, for service in the Mennonite Seminary there, spoke in a vesper service at Naubinway, Mich., on June 10.

Aden J. Yoder was installed as pastor at Bethel, Wadsworth, Ohio, on June 10, with John Drescher officiating.

Marvin Miller was ordained to the ministry on June 10 at Walnut Hill, an outpost of the North Goshen, Ind., congregation.

Samuel E. Miller is spending the summer in Colombia, S.A. He will return in September and will study in New York City next year.

David Alderfer was licensed to the min-

istry the morning of June 10 at Glenwood Springs, Colo., to serve at Aspen, where the Aspen Hospitality Center was dedicated that same afternoon.

The Don Reber family arrived in Los Angeles from Japan on June 6, for a short furlough. They spoke at Upland on June 7, before leaving for their home in Nebraska.

Norman Teague, Grantsville, Md., is assisting in the summer Bible school at Bloomfield, Mont.

Carl Rudy, who has served as pastor of the South Bend Mennonite Fellowship, will serve as assistant pastor at Yellow Creek, Goshen, Ind., during the next year.

Floyd Weaver, surgical resident at Hines Hospital in Chicago, assisted LeRoy Kennel in a dialogue sermon at Lombard, Ill., on May 27, on the subject of "The Christian View of Death."

Leland Bachman, business manager of Hesston College, attended the sessions of the Pacific Coast Conference, June 5, 6.

Hesston College faculty members Kenneth Steider and Myrtle Hamilton are participating in the Student-Teacher Tour of Europe this summer. Directing the group of seventeen is D. Ralph Hostetter of Eastern Mennonite College.

Wilbert Nafziger, pastor at Salem, Oreg., will serve part time as business manager at Western Mennonite School next year.

Paul M. Miller, Goshen, Ind., was guest speaker at the annual Ontario Amish Conference held at Steinman's, Baden, Ont., June 13, 14.

Gerald C. Studer, Scottdale, Pa., spoke at Souderton, Pa., on June 10, in connection with a musical program featuring five new arrangements for chorus of five Christopher Dock hymns.

David Hostetter, who will soon return to Brazil, spoke at Scottdale Mennonite Church on June 10. He and Sister Hostetter spent the following week at the Publishing House in preparation for further literature work in Brazil.

Kermit Roth, Goshen, Ind., is a new employee at Weaver's Book Store in Lancaster. He is in charge of the General Book Department.

New members: one by baptism at New Carlisle, Ohio, June 10; eleven by baptism and two from other denominations at Oak Grove, Smithville, Ohio, May 27; one by baptism at West Chester, Pa., June 13; two by baptism, one on confession of faith, at Anderson, Fort Wayne, Ind.; one by vote of congregation at Burton, Ohio, May 20.

A farewell service was held for Rebecca R. Herr at Millersville, Pa., on June 13, with Clair B. Eby preaching the sermon. Sister Herr has returned to Honduras for a second term of missionary nurse service.

Cleason Bender, Publishing House worker, has gone with his family to serve for three weeks on the Indian Reservation of Pikangikum, in Northern Ontario.

Publishing House employees receiving certificates of craftsmanship from the Master Printers Section of the Printing Industry of America on June 14 were Beulah Loucks, proofreader; Rheda Sala, bindery hand worker; Fred Berg, offset pressman; Anis Haddad, proofreader; and Everett Millslagle, letter pressman.

New workers at the Publishing House are Sandra Beverlin, Monroeville, Pa.; Anna Lois Graybill, East Earl, Pa.; Betty Krady, Philadelphia, Pa.; and Penny Yoder, Scottdale.

Ground was broken for the new church on Kern Road, South Bend, Ind., on June 10.

Amsa Kauffman has moved from Goshen, Ind., to Portland, Oreg., where he will serve as pastor of the congregation there.

Oscar Hostetter, who has served in the ministry in Northern Indiana for almost sixty years, attended sessions of the Indiana-Michigan Conference, June 5-7, and led in prayer in one of the sessions.

Orvin H. Hooley, Sturgis, Mich., was elected to the executive committee of the Indiana-Michigan Conference, succeeding T. E. Schrock, who has served on this committee for twenty-two years.

Baccalaureate speakers: Linford Hackman at Western Mennonite School; Victor Stoltzfus at North Lima, Ohio, High School; and Paul H. Martin at La Junta, Colo., High School.

A new church building to be erected just back of the present building is being planned by the Clinton Frame congregation, Goshen, Ind.

New Every-Home-Plan congregations: Frazer, Malvern, Pa.; Big Spring, Luray, Va.

Mrs. Henry Becker, Salem, Oreg., former missionary in India, recently underwent major surgery at Nampa, Idaho. She seems to be recovering satisfactorily.

Kansas MDS workers put in over 700 man-days in cleaning up following the recent storm in Central Kansas.

Lancaster Mennonite School graduated 127 persons on June 1.

## Calendar

Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.  
Ohio MYF Convention at Beaverdam, Corry, Pa., June 29 to July 1.  
Alberta-Saskatchewan Conference at Guernsey, Sask., July 5-8.  
Allegheny Mission Board meeting, Maple Grove, Belleville, Pa., July 13, 14.  
Virginia Conference, E.M.C., July 24-27.  
Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
Alberta-Saskatchewan Youth Retreat at Didsbury, Alta., Aug. 6-12.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Conservative Mennonite Conference, with Lowville-Croghan congregations, Lowville, N.Y., Aug. 14-16.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 21-23.  
Indiana-Michigan Christian Workers' Conference, East Goshen, Ind., Aug. 21-23.  
Back to School Day, Aug. 26.  
Rocky Mountain Mennonite Conference, La Junta, Colo., Aug. 31 to Sept. 2.  
Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.



Visiting speakers: **Gordan Jaack**, Wheaton College faculty, to Chicago Area Inter-Mennonite Ministers, June 9, at Lombard, Ill. **Leland Bachman**, Hesston, Kans., at Upland, Calif. **Evon Hedley**, vice-president of Youth for Christ, at South Union, West Liberty, Ohio, June 9. **Abner Stoltzfus**, with pictures of the Holy Land, at Glad Tidings, Bronx, N.Y., June 3. **H. Ralph Hernley**, Scottsdale, Pa., on "Mutual Aid for the Church Today," at Maple Grove, Belleville, Pa., June 3.

**Ben Saint**, Greenville, Pa., at Conneaut Lake, Pa., June 10. **Robert V. Finley**, president of International Students, Inc., at Neffsville, Pa., June 17. **Herbert Minnich**, just returned from Brazil, at Neffsville, Pa., June 10. **James Lark**, Fresno, Calif., at Rocky Ridge, Quakertown, Pa., June 3. **Milton Vogt**, Bihar, India, at Hopedale, Ill., June 10. **Floyd Hackman**, Souderton, Pa., at West Chester, Pa., June 3.

**Paul and Margaret Wyse**, on furlough from Puerto Rico, at Lindale, Linville, Va., June 13. **Maynard and Awilda Rohrer**, Araguacema, Brazil, at Arthur, Ill., June 6. **J. C. Wenger**, Goshen, Ind., at Crystal Springs, Kans., June 10. **Fritz Kuiper**, Amsterdam, Holland, at East Chestnut Street, Lancaster, Pa., June 17. **James Harris**, Anderson, S.C., at South Christian Street, Lancaster, Pa., June 10.

**Lester Graybill**, Orrville, Ohio, at Holde-man, Wakarusa, Ind., June 3. **Don Augsburg**, Harrisonburg, Va., to Mennonite Youth Fellowship, East Chestnut Street, Lancaster, Pa., June 16. **Carl Gussler**, Boys' Farm, Ailsa Craig, Ont., at Zurich, Ont., May 13. **Owen Haifley**, Bible Meditation League, at Protection, Kans., June 3. **Mahlon Stoltzfus** family, Alaska, at Orrville, Ohio, June 17.

**Nelson and Carol Kauffman**, Elkhart, Ind., at Imlay City, Mich., June 16, 17. **Victor Stoltzfus**, North Lima, Ohio, at Mennonite Students' Fellowship, Columbus, Ohio, May 20. **C. F. Yake**, Scottsdale, Pa., at Portland, Ore., June 3. **Titus Frazee**, Oregon Council on Alcohol Problems, at Albany, Ore., June 3. **Carl Beck**, Japan, at Hersteins, Neiffers, Pa., May 29. **Robert Stetter**, Algeria, at Thomas, Hollsopple, Pa., June 17. **Robert Johnson**, Pueblo, Colo., at First Mennonite, Kitchener, Ont., June 10.

**Irene Bishop**, former MCC worker in Europe, at Metamora, Ill., June 10. **Roy Hartzler**, of Go Ye Mission in Oklahoma, at Garden City, Mo., June 3. **Willard Roth**, editor of *Youth's Christian Companion*, at Mellinger's, Lancaster, Pa., May 27. **Allen I. Erb**, Hesston, Kans., at Men's Fellowship, Albany, Ore., May 22.

**Henry Swartley**, Harmony, N.J., at Al-entown, Pa., May 20. **James Harris**, Anderson, S.C., at Hernley's, Manheim, Pa., May 17. **Daniel Kauffman**, Secretary of Stewardship, at Morton, Ill., May 20. **Curt Burrell**, Hesston student from St. Louis, Mo., at Pershing St., Hutchinson, Kans., May 27. **Norman Teague**, Grantsville, Md., at Argentine, Kansas City, Kans., June 10.

**The Crusade for Christ Hour Quartet** gave a program at Maple Grove, Belleville, Pa., on June 10.

## Announcements

**East Chestnut Street MYF group**, Lancaster, Pa., at Pond Bank, Chambersburg, Pa., July 1.

**Paul M. Miller**, Goshen, Ind., in weekend meeting on "Worship" at Hopedale, Ill., July 13-15.

**Paul and Alta Erb**, in Home Conferences at Martinsburg, Pa., July 1 and at Sonnenberg, Apple Creek, Ohio, July 20-22.

**Virgil Brenneman** will be terminating his services at Waterford, Goshen, Ind., at the end of August, and will be enrolled at Goshen College Biblical Seminary this fall. He will continue to act as administrative secretary to the Student Services Committee.

**Don McCammon**, Goshen, Ind., in MYF meeting at Riverdale, Millbank, Ont., June 24.

**John I. Smucker**, Bronx, N.Y., visiting speaker in annual Allegheny Mission Board Meeting at Maple Grove, Belleville, Pa., July 13, 14.

**Harold and Miriam Housman**, Tanganyika, at Norris Square, Philadelphia, Pa., June 23.

**Annual Mennonite Teachers' Association**, Eastern Mennonite College Auditorium, 3:30 p.m., June 23, with Robert Kreider, representing MCC TAP program, speaking. All Mennonite teachers, from public or private schools, are invited.

A number of Christian day schools, from Delaware to Idaho, have reported urgent needs for teachers for '62-63. Anyone interested for placement in these schools, please write to Lester Brubaker, E.M.C., Harrisonburg, Va.

**Change of address:** **James Bucher** from Portland 1, Ore., to 1024 South East 16th, Portland 14, Ore. **John E. Gingerich** from Espelkamp, Germany, to Box 354, Hartsville, Ohio (after Sept. 1, E.M.C. Harrisonburg, Va.). **D. D. Miller** from Millersburg, Ohio, to Box 93, Berlin, Ohio. **John M. Drescher** from Marshallville, Ohio, to 831 Market Street, Scottsdale, Pa. Phone: TU 7-8869. **Paul Bender** from Hesston, Kans., to 1804 Mayflower Place, Goshen, Ind. **Aden J. Yoder** from 142 Beck Street, to Route 2, Wadsworth, Ohio. **Clifford Amstutz** from Hesston, Kans., to McGregor College, Afikpo, East Nigeria, West Africa.

## Evangelistic Meetings

**Herman Glick**, Atglen, Pa., (July 1, 2) and **Paul Erb**, Scottsdale, Pa., (July 3-8) at Perkiomenville, Pa. **Simon Martin**, Monettville, Ont., at Cassel, Ont., from May 27 to June 3.

**Edwin Wallace**, of the Augsburg Crusade Team, is conducting a Counselor Training Course at Souderton, Pa., June 12, 19, and 26, in preparation for the campaign in that area.

## Church Camps

**Bill Detweiler**, Kidron, Ohio, in a Negro youth conference at Clear Lake Camp, Battle Creek, Mich., May 27.

**Song Leaders' Clinic**, directed by John P. Duerksen and Wilmer Kolb, is included on the program for Church Music Con-

ference, Aug. 4-11, Laurelville Mennonite Camp, Mt. Pleasant, Pa.

**Lavera Sommers**, Louisville, Ohio, will serve as director of the girls' camp at Camp Luz, Ohio, July 7-14. **Delvin Nussbaum**, also of Louisville, will serve as pastor.

**Glenn Steffen**, camp manager at Laurelville Mennonite Camp, participated in a camping program at Kingview, Scottsdale, Pa., on May 27.

**Eighty MYF members** representing the five Mennonite centers in New York City arrived at midnight, May 25, at Camp Hebron, for an inspirational weekend. The high light most frequently mentioned by the campers was the campfire service at which Paul G. Landis spoke on "Building a Life on a Firm Foundation."

**Allen White and wife** will serve as directors of Lake Side Mennonite Camp at Pershing State Park, Laclede, Mo. Camp dates are as follows: Junior Camp (9-13), July 16-21; Senior Camp (14 and up), July 21-28; Family Camp (men, women, and small children), July 28 to Aug. 4.

**B. Charles Hostetter** will speak in a youth retreat at Camp Hebron, Halifax, Pa., June 30 to July 1.

**Four hundred people** attended the annual rally at Camp Menno Haven, Tiskilwa, Ill., on May 30. After a chicken barbecue at noon, Laurence Horst, Chicago told of his experience as a boys' counselor, and Roy Bucher, Metamora, Ill., of his experience as a camp pastor. After the dinner period, a large number took a tour of the campgrounds, which cover 232 acres. An unscheduled event was the "sinking" of a wooden rowboat. Since some were skeptical about the admonition, "If the boat fills with water, stick with it until help arrives," a special demonstration was arranged. Two men capsized a boat in deep water; then they righted it, climbed in, sat on the bottom of the water-filled boat, and rowed ashore. The boat contained no flotation devices, other than the inherent quality of wood to float. The Menno Haven camping program begins with a youth work camp on June 18. Family and church groups are encouraged to use the camp-ground facilities. A nominal fee is charged to nonchurch groups. All activities should be scheduled ahead of time. For reservations write to Vernon Schertz, Camp Menno Haven, Tiskilwa, Ill. Phone: Residence MI 6-3154; Camp MI 6-2610.

**Victor Stoltzfus**, North Lima, Ohio, spoke to the Indiana-Michigan MYF Convention at Camp Amigo, Sturgis, Mich., June 7-9. On a workday, June 8, the young people built a shelter for which they had donated material.

**Lloyd Burkholder** is serving this summer as camp director at Camp Tel-Hai, Honey Brook, Pa.

**Willis Breckbill**, Canton, Ohio, is serving as director of the younger junior high camp at Camp Luz, Orrville, Ohio, July 14-21. **Herman Myers**, Meadville, Pa., is pastor and **Harvey Schrock**, Conneaut Lake, Pa., is instructor.

**The Franconia MYF Retreat** will be held at Black Rock Camp, Quarryville, Pa., July 28, 29.



## Sixty-six Summer VS-ers Report for Work

Summer voluntary service personnel, 66 strong, have started or will soon start to serve in 16 different locations in the United States, Canada, Puerto Rico, and South America. Personnel serve in assignments ranging in length from two weeks to the full three summer months. Mennonite Relief and Service Committee, Elkhart, Ind., administers the program, now in its nineteenth summer of operation.

VS-ers started in some assignments on June 1; others will commence in assignments up until July 1. After that some VS-ers will finish their jobs and leave for home. The first ones leave around July 6; many will not return home until between Aug. 15 and Aug. 31; the latter date when the last unit closes.

Two men will serve in British Guiana working with Christian Literature Crusade. Warren Lambright, Middlebury, Ind., and Eugene Stoltzfus, Aurora, Ohio, will sell and distribute free literature; each one will work alongside a national worker in this South American country.

Six persons have accepted assignments in Canada. Donald and Vieta Nofziger, Archbold, Ohio; David and Vivian Coffman, Harrisonburg, Va.; and Glan West, Carstairs, Alta., will work in Alberta churches and assist with Bible schools, building, and other church programs. Rosita Maldonado, Bronx, N.Y., will assist the Harold Reesors, missionaries in Joliette, Quebec.

Leading a group of Puerto Rican youth in a voluntary service experience will be Earl and Jane Sears, Goshen, Ind. They will work at Aibonito, Puerto Rico.

Thirteen VS-ers will serve in migrant camps. Brydene Gerig Wayland, Iowa; Joan Schertz, Lowpoint, Ill.; Mildred Wenger, Mt. Pleasant, Iowa; and Alice Ann Yoder, Middlebury, Ind., will work in co-operation with the Michigan Migrant Ministry in Berrien County, Mich. VS-ers will conduct Bible school and recreation and craft periods for migrants' children as their parents pick strawberries and cherries near Coloma, Mich.

In another camp near Manistee, Mich., also in co-operation with the Michigan Migrant Ministry, four will conduct Bible schools in the afternoon. In the evening they will plan recreation for children and family activities. Joanne Yoder, Goshen, Ind.; Pat Emmert, Rome, Ind.; Carol Jean Roth, Morton, Ill.; and Vera Zook, Hesston, Kans., will work along with volunteers from local churches.

VS-ers will operate a child day care center and care for migrants' children during the day, teach Sunday school, and help with crafts and recreation periods, family and youth nights, at Springdale, Ark., in co-operation with the Arkansas Migrant Ministry. Gwendolyn Thut, Wooster, Ohio; Jennellie Allen, Hannibal, Mo.; Bette Clemmer, Souderton, Pa.; Anita Ruth Diller, Phoenix, Ariz.; and Carol D. Good, St. Jacobs, Ont., will work here.

Eleven will assist at the church's health and welfare institutions. Janice Hostetter, Ephrata, Pa., and Emma Katherine Stone-

sifer, Elizabethtown, Pa., will work at Maple Lawn Homes, Eureka, Ill., in regular staff workers' positions as they go on vacation.

At Mennonite Children's Home, Kansas City, Kans., four will help out as regular staff workers take vacation, and help supervise the children, out of school for the summer. Florence Gingerich, New Hamburg, Ont.; Arlene Stutzman, Millersburg, Ohio; Elsie Stutzman, Shreve, Ohio; and Margaret Rose Winborn, Iowa City, Iowa, will serve here.

The Mennonite Old People's Home, Rittman, Ohio, will use three persons, also to fill in during staff workers' vacations. Muriel Burkholder, Markham, Ont.; Pearl Fry, West Liberty, Ohio; and Pearl Hunsberger, Souderton, Pa., will serve here.

Doing a summer of maintenance at Adriel School will be William Hoke, Elkhart, Ind., and Daniel Lane, Peoria, Ill. Adriel School is at West Liberty, Ohio.

Other assignees will go to Colorado, South Texas, Illinois, Michigan, and Indiana. Eight will staff the Young Citizens' Camp at Rocky Mountain Mennonite Camp, Divide, Colo., which will serve three groups of campers for 18 days each. The campers are assigned by Denver juvenile courts and welfare agencies. Those serving will be Dorothy Atkinson, Quakertown, Pa.; Shirley Ann Diller, Orrville, Ohio; Clayton Gotwals, Souderton, Pa.; Adolf Loeffler, Indianapolis, Ind.; Audrey Martin, Elmira, Ont.; Helen Slaubaugh, Wellman, Iowa; Marion Steiner, Indianapolis, Ind.; and Norene Wengerd, Millersburg, Ohio. Janet Sue Yoder, Scottdale, Pa., will serve as a secretary at Frontier Boys Camp, also at Divide, Colo.

Four will serve in South Texas, rotate to three locations—Corpus Christi, Alice, and Premont—and teach Bible school and assist in camping programs and related activities. The four are Anita Castillo, La Junta, Colo.; Martha Harshberger, Hollsopple, Pa.; Suzanne King, Cochranville, Pa.; and Clarice Roth, Wisner, Nebr.

Jean Goshorn, Scottdale, Pa., will assist in Bible school and camping activities at Camp Rehoboth, St. Anne, Ill.

Seventeen will staff Mennonite Youth Village, White Pigeon, Mich., and serve as counselors, cooks, laundry workers, crafts and recreation directors. Campers served by Mennonite Youth Village come from mission churches in Indiana, Michigan, and Chicago. Those serving as staff are: Stanley Friesen, Goshen, Ind.; Eunice Beyeler, Wooster, Ohio; Ernst Bopp, Kalona, Iowa; Alice Earnest, Nampa, Idaho; Naomi and Kathy Helmuth, Aurora, Ohio; Genevieve Lind, Sweet Home, Oreg.; Lois Miller, Hammett, Idaho; Nettie Miller, Topeka, Ind.; Wesley and Mary Jo Oswald, Goshen, Ind.; Margaret Rensberger, Wayland, Iowa; Dale Snyder, Filer, Idaho; Donald Troyer, Hutchinson, Kans.; Joy Yoder, Goshen, Ind.; Farrel Zehr, Hesston, Kans.; and Rozella Zook, Hannibal, Mo.

Serving at Elkhart, Ind., in the general mission board's information services office

as a writer and editor will be J. Lorne Peachey, Belleville, Pa.

Other summer activities which are mission-related are the senior high work camps and other service programs, the latter under district mission boards, local churches, and Mennonite Central Committee.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

A Tribute to Menno Simons, by Franklin H. Littell; Herald Press, 1961; 72 pp.; \$1.25.

This is "a discussion of Menno Simons and its significance for today." This is a sympathetic treatment of the writings of Menno Simons on four doctrinal issues: the meaning of the Word of God, the nature of the church, the function of the laity, and the work of the Holy Spirit. The author very aptly says in his fourth lecture, "Nowhere among the figures of the sixteenth-century Reformation or Restitution do we find a richer doctrine of the third person of the Trinity, God the Holy Spirit, than in Menno Simons" (p. 57). But the lecture itself has given little space to Menno's "sayings" about the Spirit. The lecture becomes concerned with other, although related matters, such as the view of Menno on incarnation, the pattern of the true church, the use of the Word, the position of the church in relation to the state, and the method of communication within the church. The reader is prepared for a more comprehensive summary of Menno's reference to the work of the Holy Spirit than appears in this lecture. The series as a whole is a most refreshing exposure to basic Anabaptist-Mennonite principles and practice. The author is quite penetrating when he asks, "What will the next generation (of Mennonites) be like . . . if our principle of separation is lost?" This booklet may well serve to stimulate further discussions about the relevance of Menno Simons' teachings in our day.—John R. Mumaw.

Beginning and End of the World, by Martin J. Heimecken; Muhlenberg, 1960; 62 pp.; \$1.00.

In the Fortress Books series, *Beginning and End of the World* deals with the great questions of how the world came to be and what is its destiny. The author is aware of current scientific theories and seeks to harmonize Biblical revelation with modern thought. His line of argument follows the assumptions of theistic evolution but turns more seriously to the practical consideration of the meaning of life today. Students will find the distinction between the Christian view and other philosophies of history very helpful. The concluding chapter is an effective appeal to be ready for Christ at His second coming.—John R. Mumaw.



## OUR CHURCH IN THE SPACE AGE

(Continued from page 554)

weaknesses. This is wholesome and should keep us from more division. We need the team spirit of the fifteen thousand people who worked together to put Astronaut John Glenn into orbit! In this kind of age we cannot indulge in a faith that is of "private interpretation." Rather, it must be one that is born in souls who unitedly are seeking for the Holy Spirit's leading and direction for the church in this space age. To become more divided will mean retreat and regression, the inevitable and effective dissolution of a people and its message.

All over the world our witness is needed. We are seeing an expanding mission outreach. We have a broad base of service opportunities within the framework of the church. Other challenges face us too. As one of the "peace churches" our voice is needed in this confused and complex world. The nuclear and space age is forcing many people to seek anew the answer to war. We must not be silent but live and tell our witness. We are growing in our concept of stewardship. In a materialistic society we cannot afford the luxury of a life of ease—we must continue to find ways to share more of our material wealth for the eternal interests of the spiritual kingdom.

We are sensing a growing emphasis on the work of the Holy Spirit in the life of the believer and in the group experience in the life of our church. With these and other encouraging evidences of the Spirit's work in our brotherhood, we should be humbly grateful but never satisfied. The countdown has started. Unitedly our church can launch forward in the space age.

Elkhart, Ind.

## CIVIL DEFENSE

(Continued from page 561)

ary, 1962. This statement has appeared on this page in the Feb. 20, 1962, issue. Perhaps the dominant thrust of this call to trust in God is summed up in the final sentences: "In the midst of a community of fear and hate let us seek to be a community of faith and love. 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom' (Luke 12:32)."

Another worthy response—made especially in answer to the fallout shelter campaign—is embodied in the "Shelters for the Shelterless" program. A leaflet describing this program contains these disturbing questions: "Are we so obsessed with our own self-preservation that we will continue to neglect these people—the shelterless—who earn in a year of hard toil less than most Americans earn in a week? Are we gods that we can let our fellow men live like

animals while we pamper ourselves in this way?" "Shelters for the Shelterless" is sponsored by the Fellowship of Reconciliation, and urges citizens to contribute the dollars which they would otherwise spend for fallout shelters to a fund used to build shelters for those who now have no or inadequate housing.

Akron, Pa.

## HOW WE DO IT

(Continued from page 562)

ing. After acceptance by the congregation, the budget becomes the norm of the fiscal activity for the year.

Our experience is not reported to extol either our method or people. We share because this method has helped us in our group to see and respond to that which God has entrusted to us. May our experience be helpful is our sincere prayer.

—Paul Tschetter, Treas.

## Prairie Street Church

The Prairie Street congregation, Elkhart, Ind., numbering slightly over 200 in membership, has been on planned giving for more than four years. Planned giving is not considered a cure-all for every financial problem in the church program, but it certainly has provided an effective and efficient way of carrying out the church's task. As pastor at Prairie Street, it always gives me a sense of satisfaction when attending business sessions of our church-wide meetings where reports are given on congregational giving, to find Prairie Street among the number who have most nearly met their suggested quota. I am sure this is not because of greater interest in the program nor more spirituality than other congregations, but rather it is because of the method used to attain the goal.

When planned giving was adopted, it was not done with one hundred per cent acceptance. There were yet many unanswered questions, unsolved problems, and many sincere misgivings. Brethren who had vision and conviction for the Lord's work led the way, and others in the congregation were willing to trust their judgment and give co-operation.

In preparing a new budget each year every organization or department of the church is asked to review its program and submit its suggested budget based on the new program for the year. Then in turn the Finance Committee, Stewardship Department as it is now called, brings these suggestions together in a proposed budget. They may add some items and delete others before presenting it to the Church Council and then to the congregation in its annual business meeting.

The budget for the year 1960-61 was

\$34,287.90, an average of \$114.00 per member. Five years ago, when the budget system was in its early beginnings, the congregation's giving was around \$6,000.00 less than this amount. A building program undertaken in the past three years has been over and above the budget giving.

There is no longer a competing for services and Sundays to take offerings for special causes. Everything except the building fund and very special and minor items is now included in the over-all budget.

Our stewardship conscience is growing. We believe giving should be our response to the grace and work of God in our hearts. Emotional appeals for offerings to specific causes are not made.

Having used this system for several years, it would require quite an adjustment for me as a pastor to return to former methods used in church financing. Planned giving seems to me to be the most efficient and effective means of exercising genuine Christian stewardship. This provides opportunity for every member to be challenged to participate in the total church program.

—Harold J. Zehr, Pastor.

## THE ORANGE TREE

(Continued from page 566)

Then, with a very dramatic gesture, he reached two of the oranges, plucked them from the branch, and placed them in the basket at his feet. The applause was deafening.

"Do we start on the picking now?" I asked my informant.

"What in the world do you think we're doing?" he hissed. "What do you suppose this tremendous effort has been made for? There's more orange-picking talent in this group than in the rest of Home County. Thousands of dollars have been spent on the tree you're looking at."

I apologized quickly. "I wasn't being critical," I said. "And I'm sure the fat man must be a very good orange picker—but surely the rest of us could try. After all, there are so many oranges that need picking. We've all got a pair of hands, and we could read the *Manual*."

"When you've been in the business as long as I have, you'll realize that it's not as simple as that," he replied. "There isn't time, for one thing. We have our work to do, our families to care for, and our homes to look after. We. . ."

But I wasn't listening. Light was beginning to break on me. Whatever these people were, they were not orange pickers. Orange picking was just a form of entertainment for their weekends.

I tried one or two more of the groups around the trees. Not all of them had such high academic standards for orange pickers. Some held classes on orange picking. I tried



to tell them of the trees I had seen in Neglected County, but they seemed to have little interest.

"We haven't picked the oranges here yet," was their usual reply.

The sun was almost setting in my dream and, growing tired of the noise and activity all around me, I got into the car and began to drive back again along the road I had come. Soon all around me again were the vast and empty orange groves.

But there were changes. Something had happened in my absence. Everywhere the ground was littered with fallen fruit. And as I watched, it seemed that before my eyes the trees began to rain oranges. Many of them lay rotting on the ground.

I felt there was something so strange about it all, and my bewilderment grew as I thought of all the people in Home County.

Then, booming through the trees there

came a voice which said, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers" (Matt. 9:37, 38).

And I awakened—for it was only a dream!

—*The Prairie Overcomer*,

Brown Gold Publications,

Woodworth, Wis.

## FROM MY BIBLE COLLECTION

(Continued from page 559)

became the official Bible of the Syrian Church, as it remains to this day. It is this church that Lamsa refers to as the Church of the East.

The New Testament of this version omits five books found in all other New Testaments, namely, II Peter, II and III John, Jude, and Revelation. These books have never been accepted as inspired by the Syrian Church which means that the canon of the

Syrian New Testament was closed before these books were generally accepted. So far as we know, these were the last books to be added to the New Testament. Murdock's translation includes these books by supplying them from other Syriac manuscripts.

It may be said in closing that Murdock's renderings of the verses quoted from Lamsa and Torrey resemble most closely the Authorized Version. It may be of interest to all readers of this column to recall an earlier article entitled "A Double Exposure" about a Syriac Palimpsest translated by Agnes Smith Lewis. Until this and one other Syriac New Testament portion came to light, the Peshito was the only such Syriac version known.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Bauman**, Clayton M. and Velina, Elmira, Ont., second child, first son, Darrell, May 25, 1962.

**Benner**, Willard and Marjorie (Bechtel), Phoenixville, Pa., fourth child, second daughter, Wilma Jean, May 29, 1962.

**Detweiler**, Lowell and Ruth (Kauffman), West Liberty, Ohio, first child, Cheryl Lyn, May 21, 1962.

**Diller**, I. Lester and Ella E. (Hege), Waynesboro, Pa., fourth child, second daughter, Dorothy Ellen, May 23, 1962.

**Earnest**, Philip and Alice (Hooley), Nampa, Idaho, second son, Scott Arden, April 29, 1962.

**Eichelberger**, Harold and Marie (Oswald), West Point, Nebr., fourth son, Glenn Warren, April 4, 1962.

**Good**, James A. and Edna Mae (Mast), Kutztown, Pa., fifth child, third daughter, Christine Carol, May 17, 1962.

**Hadland**, Charles and Norrairie (Gingerich), Baden, Ont., a son, Richard Paul, May 22, 1962.

**Helmuth**, David and Naomi (Ketcham), San Juan, Puerto Rico, fourth son, Ray David, May 7, 1962.

**Horst**, Ernest and Beulah (Good), Wadsworth, Ohio, sixth child, fourth daughter, Ruth Irene, May 25, 1962.

**Kaufman**, Ralph K. and Arnetta (Detweiler), Fonda, Iowa, third child, second daughter, Christina Sue, May 28, 1962.

**Kennel**, Mahlon and Ruby (Saltzman), Shickley, Nebr., fourth child, second son, Conley Kenton, May 26, 1962.

**Kennel**, Robert and Sandra (Steider), Strang, Nebr., first child, Sara Ann, May 29, 1962.

**Kiesow**, H. Peter and Anna Rose (Nafziger), Calling Lake, Alta., first child, Amy Joy, May 21, 1962.

**Kingsley**, Clair and Dorothy (Erb), Amenia, N. Dak., second child, first son, Scott Avery, April 12, 1962.

**Layman**, Amos W. and Rebecca (Warfel),

Portsmouth, Va., sixth child, third son, Glenn Allen, June 2, 1962.

**Martin**, George L. and Clara Mae (Yoder), Terre Hill, Pa., fifth child, third son, Robert Keith, March 29, 1962.

**Martin**, Lawrence and Martha (Martin), Wallenstein, Ont., third son, Bruce Raymond, May 7, 1962.

**Miller**, Russell L. and Phyllis (Steckley), Kalona, Iowa, third child, first daughter, Bonnie Sue, Dec. 28, 1961.

**Ramer**, Glen Andrew and Frances May (Ebersole), Chambersburg, Pa., second son, Myron David, April 29, 1962.

**Schrock**, Dale D. and Florence E. (Stoltzfus), Pettisville, Ohio, third child, first daughter, Joy Eileen, May 28, 1962.

**Speigle**, Donald and Grace (Mishler), Boswell, Pa., third son, Dwight Lee, March 28, 1962.

**Stemen**, Dale and Huldah (Bear), Delphos, Ohio, fifth child, Marjorie Ellen, June 2, 1962.

**Stutzman**, Clarence and Matilda (Nisly), San Juan, Puerto Rico, first child, Wanda Jo, born March 24, 1962; received for adoption, April 16, 1962.

**Stutzman**, Merrill and Violet (Troyer), Milford, Nebr., first child, Brian Wynn, May 29, 1962.

**Wagler**, Irvin and Carol (Gerber), Shakespeare, Ont., a son, Perry Allan, May 21, 1962.

**Weber**, Monroe H. and Viola (Eberly), Fleetwood, Pa., eighth child, fifth son, Monroe Lee, June 2, 1962.

**Yoder**, Dean and Fannie (Plank), Colorado Springs, Colo., first child, Lori Lynn, Feb. 27, 1962.

**Yoder**, Delbert D. and Betty (Miller), Middlebury, Ind., second child, first daughter, Karen Lyn, May 19, 1962.

**Yoder**, Monroe and Rachel (Miller), Harrisonburg, Va., first child, Naomi Eileen, May 29, 1962.

**Yoder**, Weldon and Helen (Hochstedler), Macy, Ind., second son, Gordon Terrill, May 5, 1962.

**Zimmerman**, Ivan B. and Irene (Newswanger), Lititz, Pa., sixth child, fourth daughter, Fannie Kay, May 21, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Allen—Jones**.—Clarence Allen, Philadelphia, Pa., Diamond Street cong., and Anne Jones, Peach Bottom, Pa., Mt. Vernon cong., by Clayton L. Keener at Lancaster Mennonite School, June 2, 1962.

**Beachy—Rodes**.—Wendell E. Beachy and Iva Mary Rodes, both of the Pike cong., Harrisonburg, Va., by Daniel Brubaker, June 1, 1962.

**Bontrager—Miller**.—LaVern Bontrager, Goshen, Ind., and Ruby Fern Miller, Millersburg, Ind., both of Pleasant Grove C.A.M., by Clarence A. Yoder at the church, Feb. 19, 1962.

**Davis—Moose**.—Charles Davis, Volant, Pa., and Phyllis Moose, New Wilmington, Pa., both of the Maple Grove cong., by David C. Steiner at the church, June 1, 1962.

**Good—Gahman**.—La Verne L. Good, Goshen, Ind., Yellow Creek cong., and Margaret E. Gahman, Perkaspie, Pa., Doylestown cong., by Joseph L. Gross at Doylestown, June 2, 1962.

**Hartzler—Ressler**.—James Hartzler, Smithville, Ohio, and Lodema Ressler, Orrville, Ohio, both of the Smithville cong., by David Eshleman at the church, May 26, 1962.

**Johnson—Miller**.—R. J. Johnson, Deputy, Ind., and Eva Mae Miller, Austin, Ind., by Jesse P. Zook at the Austin Church, May 12, 1962.

**Mellinger—Wiker**.—William B. Mellinger, Willow Street (Pa.) cong., and Rhoda Jane Wiker, Quarryville, Pa., New Providence cong., by Jacob T. Harnish at Black Rock Retreat, June 2, 1962.

**Miller—Miller**.—Jerry Miller, Jr., and Sara Ann Miller, both of the Marlboro C.M. cong., Hartsville, Ohio, by Jerry S. Miller at the church, June 1, 1962.

**Miller—Stutzman**.—Levi S. Miller, Columbus,



Ohio, and Rachel Fern Stutzman, Middlebury, Ind., both of the Forks cong., by Donald E. Yoder at the church, June 2, 1962.

**Nyce—Nice.**—Ronald K. Nyce, Telford, Pa., Hersteins cong., and Blanche D. Nice, Souderton (Pa.) cong., by Stanley R. Freed at Souderton, May 26, 1962.

**Schrock—Kandel.**—Elmer Schrock, Amboy, Ind., and Martha Kandel, Berlin, Ohio, by D. D. Miller at the home of the bride, May 12, 1962.

**Schweitzer—Kitkowski.**—Larry Lee Schweitzer, Wellman (Iowa) cong., and Judith Marie Kitkowski, South Bend, Ind., by Layland G. Smith at the Wesleyan Methodist Church, Dec. 30, 1961.

**Stoltzfus — Stoltzfus.**—Harvey W. Stoltzfus, Morgantown, Pa., and Mary Jane Stoltzfus, Lancaster, Pa., both of the Conestoga cong., by Ira A. Kurtz at the church, June 2, 1962.

**Thomas — Peterson.**—Robert Thomas, Jenners, Pa., and Arbutus Peterson, Hollsopple, Pa., both of the Hyasota Mission, by Donald Speigle at the Blough Church, May 18, 1962.

**Weaver—Nolt.**—Lloyd W. Weaver, New Holland, Pa., Weaverland cong., and Paulene H. Nolt, New Holland, Pa., Groffdale cong., by Mahlon Witmer at Groffdale, June 2, 1962.

**Yoder—Miller.**—Perry Martin Yoder, Jr., Blountstown, Fla., Conservative Mennonite cong., and Fannie Miller, Hartville, Ohio, Maple Grove C.M. cong., by Jerry S. Miller at Marlboro Church, April 7, 1962.

## Anniversaries

**Graybill.** Clayton A. Graybill and Bertha M. Shelley were married at the bride's home, Thompsonstown, Pa., on May 24, 1906, by William Auker, bishop of the Juniata-Snyder County district. They began housekeeping at Scottdale on July 27. In April, 1914, they moved to Schellsburg, and on Oct. 5, 1914, Bro. Graybill was ordained as minister, with J. N. Durr and J. A. Ressler officiating. Four years later they moved to Martinsburg, where they recently observed their fifty-sixth wedding anniversary, with the following children present: Sara—Mrs. E. Grant Herr, Spring Grove, Pa.; Leo S., Bedford; Elta M., Miriam—Mrs. Luther Shaffer, Glen D., and Dorothy—Mrs. Harry Gwin, Martinsburg. One son, Carl A., Twin Falls, Idaho, was not present. They have 23 grandchildren and 8 great-grandchildren. They continue to have good health at the age of 78 and 75, respectively. Bro. Graybill and his family have been blessed with health so that it has been possible for him to be present at every session of the Allegheny Conference since he has been a delegate.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Alderfer, Rein A.**, son of Abram B. and Helena (Allebach) Alderfer, was born near Harleysville, Pa., Oct. 20, 1877; died at his birthplace April 21, 1962; aged 84 y. 6 m. 1 d. On March 15, 1902, he was married to Susan A. Alderfer, who survives. Also surviving are 6 sons (Jacob A., Ralph, Allen, Abram, Sanford, and Harold, all of near Harleysville), 2 daughters (Caroline, at home; and Naomi—Mrs. George S. Moyer, Blooming Glen, Pa.), 35 grandchildren, 24 great-grandchildren, one sister (Mrs. Lyman A. Kratz, Norristown, Pa.), and one brother (Allen A., Souderton, Pa.).

He was ordained to the ministry by the late Noah Mack at the Salford Church, near Harleysville, on May 27, 1915, and served here for 45 years. Funeral services were held at Salford, April 26, in charge of Henry L. Ruth, Willard Shisler, and Willis Miller.

**Butler, Miriam D.**, was born in Chester Co., Pa., Feb. 24, 1885; died at the home of her son, Arthur, Homeville, Pa., April 28, 1962; aged 77 y. 2 m. 4 d. She was married to Clem Butler, who died Aug. 4, 1951. Surviving are 6 sons (John and Clair, of Coatesville; Wilson and George, of Parkesburg; Arthur and Russel). Two sons and one daughter preceded her in death. She was a member of the Homeville Church. Funeral services were held at the Wentz Funeral Home, Atglen, Pa., May 2, in charge of Ephraim Nafziger and Irvin Engle.

**Campbell, Roy H.**, son of William F. and Louetta Campbell, was born Feb. 25, 1893; died at the Community Hospital, May 30, 1962; aged 69 y. 3 m. 5 d. He was a member of the Lynside Church. Funeral services were held at the Stuarts Draft Church, in charge of Silas W. Brydge.

**Eberly, Aletha Grace**, invalid daughter of Albert and Salina (Gnagey) Eberly, Bay Port, Mich., was born Feb. 7, 1959; died at her home May 6, 1962, of a chronic liver ailment; aged 3 y. 2 m. 29 d. Surviving are her parents, 3 sisters (Linda, Thelma, and Arlene), 2 brothers (Nelson and Willard), and her grandparents (Mr. and Mrs. Simon Gnagey, Bay Port; and Mr. and Mrs. Clayton Eberly, Orrville, Ohio). Funeral services were held at the Pigeon River C.M. Church, May 9, in charge of Willard Mayer.

**Erb, John M.**, son of John and Mary Ann (Miller) Erb, was born at Milford, Nebr., July 7, 1893; died at the Seward (Nebr.) Memorial Hospital, May 12, 1962; aged 68 y. 10 m. 5 d. On Dec. 14, 1916, he was married to Ida Hershberger, who survives. Also surviving are 2 sons (Ardel, Lincoln, Nebr.; and Burdette, Sioux Falls, S. Dak.), 2 daughters (Myrtle—Mrs. Gerald Kremer, Staples, Minn.; and Marilyn—Mrs. Gene Stauffer, Dorchester, Nebr.), 12 grandchildren, one great-grandchild, one brother (Louis, Milford), and 2 sisters (Sarah Hershberger, Milford; and Elizabeth Nance, Portland, Oreg.). One daughter, one grandchild, one brother, and one sister preceded him in death. He was a member of the East Fairview Church, where funeral services were held May 14, in charge of Ammon Miller, Oliver Roth, and Sterling U. Stauffer.

**Garges, Abram Z.**, son of Jacob H. and Lizzie (Zeigler) Garges, was born in Montgomery Co., Pa., July 4, 1890; died at the Grand View Hospital, Sellersville, Pa., May 30, 1962; aged 71 y. 10 m. 26 d. On May 17, 1913, he was married to Mamie T. Landes, who survives. Also surviving are 2 daughters and 3 sons (Mrs. Viola Detweiler, Souderton; Harold, Telford; Harry and Abram, Jr., both of Harleysville; and Marian, at home in Harleysville), 11 grandchildren, 2 great-grandchildren, one sister (Bessie, Telford), and one brother (Walter, Telford). He was a member of the Upper Skippack Church, where funeral services were held June 3, in charge of Daniel Reinford and Jesse Mack.

**Hershberger, Lydia**, daughter of Henry and Elizabeth (Bender) Hershberger, was born in Johnson Co., Iowa, Nov. 1, 1872; died at the Pleasantview Home, Kalona, Iowa, May 3, 1962; aged 89 y. 6 m. 2 d. She was of a family of 12 children, all but one sister—Mrs. Lucy Miller, Wellman, Iowa—having preceded her in death. She was a member of the Lower Deer Creek Church, where funeral services were held, in charge of John Y. Swartzendruber.

**Hershberger, Samuel S.**, son of Daniel D. and Fanny (Yoder) Hershberger, was born at Shipshewana, Ind., May 13, 1883; died near Harrisonville, Mo., May 18, 1962; aged 79 y. 5 d. On Jan. 17, 1907, he was married to Mabel Alice Hartzler, who died Jan. 26, 1959. On Oct. 13, 1913, he was ordained as minister at the Sycamore Grove Church, Garden City, Mo., where he served for many years. He was also field evangelist for the South Central Conference in 1941 and 1942. Surviving are 8 children (Alma—Mrs. J. M. Mast, Hesston, Kans.; Irvin, Harrisonville; Ruth, Marshall, Mo.; Elba, Laura, and Ralph, Harrisonville; Herman, Hesston; and Lela—Mrs. Harold Stutzman, Kinross, Iowa), 17 grandchildren, and 2 great-grandchildren. Funeral services were held at the Sycamore Grove Church, May 20, in charge of Leonard Garber, Rufus Horst, Maynard Yoder, and Harry Diener; interment in Clearfork Cemetery.

**Hooley, Loren Dee**, infant son of Ernest and Anna Grayce Hooley, was stillborn March 18, 1962, at Lagrange, Ind. Surviving are his parents, 2 brothers and 3 sisters (Rita, Delmar, Marsha, Cecelia, and Eric), and his grandparents (Mr. and Mrs. Henry O. Hooley and Rev. and Mrs. Percy J. Miller). Graveside services were conducted by Arnold C. Roth at the Shore Cemetery.

**Oswald, Walter**, son of Emanuel and Lydia (Helmuth) Oswald, was born near Winesburg, Ohio, Sept. 10, 1890; died of cancer at his home, Goshen, Ind., May 24, 1962; aged 71 y. 8 m. 14 d. On June 25, 1922, he was married to Nora Hershberger, who survives. Also surviving are 3 children (Charles Evan, Hesston, Kans.; Lillian—Mrs. Ray Bair, Louisville, Ohio; and Ann—Mrs. Lowell Schrock, Misawaka, Ind.), 4 brothers (Ben, Goshen, Ind.; Sanford, Baltic, Ohio; Oren, Van Nuys, Calif.; and Levi, Orrville, Ohio), 2 sisters (Mrs. Priscilla Miller, Charm, Ohio; and Lydia—Mrs. Perry Hostetler, Millersburg, Ohio), and 5 grandchildren. One son and 8 brothers preceded him in death.

He received his B.A. degree from Goshen College in 1921, and his master's degree from the University of Chicago in 1927. Most of his working years were given to teaching. He began his teaching career at the age of 17 in a rural grade school in Holmes Co., Ohio. He taught for 25 years in the Ohio high-school system. In 1945 he began teaching at Hesston College, Hesston, Kans. For eight years he served there in various capacities: as professor of social sciences, dean of men, dean of personnel, dean of instruction, and for two years acting president. He also taught in short terms at Goshen College and Eastern Mennonite College. The last five years of his life he taught in the rural grade schools of Indiana. The last year of his life he taught for four months, but left the classroom when his strength began to ebb. While living in Ohio, he served on numerous committees interested in the promotion of Sunday school and young people's work in the Ohio Mennonite churches. He also served in voluntary relief work in France after World War I. He was a member of the College Mennonite Church, where funeral services were held May 27, in charge of J. Robert Detweiler, Sanford C. Yoder, and Edwin Yoder; interment in Maple Grove Cemetery, Topeka, Ind.

**Shantz, Salina S.**, daughter of Wendell and Mary Ann (Shantz) Shantz, was born in Wilmet Twp., Ont., April 11, 1886; died May 19, 1962; aged 76 y. 1 m. 8 d. Surviving are 3 brothers (David, Manassah, and Jeremiah) and one sister (Florence). She was a member of the First Mennonite Church, Kitchener, Ont., where funeral services were held May 22, in charge of Edgar Metzler.



Horace L. Fenton, of the Latin American Mission, declares that distinctions must be made in evaluations of revolutions now in process in Latin countries. In pointing out that all revolutions are not necessarily communist-inspired but are often products of years of oppression, Mr. Fenton said, "It is time that evangelical Christians recognize the need for change in a great part of the world." He pointed out the dangers of the church's identification with forces attempting to maintain the *status quo* in Latin countries. "If we are true to our Gospel and if we are genuinely concerned about the needs of men, we do not need to fear change—unless that change is always dominated by godless elements who rise to power by our default. We dare not give the impression that we are always advocates of conditions as they are." He clearly distinguished between social reform, born in the desire of the masses for a better way of life, and communist-provoked instances. He said, "We must make it plain that our implacable enmity to communism does not represent a similar attitude to all forms of social revolution. We must be concerned about the material needs of men, while at the same emphasizing that there is something infinitely more important and that no system is completely satisfying which concerns only with man's material needs, nor which seeks to meet these needs apart from the resources which are found in the Christian Gospel."

The number of highway accident deaths last year dropped by about one per cent, and injuries dropped a little less than one per cent. Almost 83 per cent of accidents causing death and injury were the direct result of violations of rules of the road—excessive speed, driving on the wrong side of the road, failing to yield the right of way, and reckless driving.

Young drivers under 24 were involved in more than 20 per cent of the fatal accidents on highways in the United States during 1961.

More than 80 per cent of the highway accidents in 1961 occurred in clear weather and almost 70 per cent occurred on dry roads.

The hours from 4:00 to 8:00 p.m. are the most dangerous hours on highways, according to accident rates of 1961.

The first Reformed Jewish synagogue in Israel has been dedicated in Jerusalem. The reformed movement, which represents the liberal approach to Judaism, has not had easy going in Israel, where religious affairs of the Jewish community are exclusively in the control of Orthodox rabbis. Only the Orthodox rabbis have been authorized to perform weddings, burial services, and other rites, and the few liberal congregations that exist have had great difficulties even in renting halls for their services.

The average salary of the Protestant minister in the United States is at least a thousand dollars below that of the average



## ITEMS AND COMMENTS

BY THE EDITOR

American family, according to a recent study financed by the Rockefeller Brothers' Fund. The report says that the assumption that clerical discounts compensate the minister's income is detrimental to the dignity of the church and is not a fact in practice.

Those people who accept some "practical" Christian principles but reject others, such as the commandment to love your enemy, which they call "excessive and idealistic," are atheists no matter what church they belong to, says Martin Niemoeller. Dr. Niemoeller declared that the millions of underfed people in the world could be helped by the billions of dollars being spent in the disastrous arms race, which should be used to feed the world's hungry people.

A private report from Argentina says the people there took the recent revolution very calmly. Communists tried to stir up a general strike, but few listened to them. Everybody went about his work as usual. One of the effects of the revolution is likely to be a new wave of inflation.

The Religious Zionists of America, says their president, Rabbi Mordecai Kirshbrum, "must assume the heavy responsibility of setting up day schools in all communities throughout the length and breadth of the United States. Zionism is not a meaningful or significant bond between American Jewry and Israel, unless the binding forces of learning, education, and scholarship provide the link in the Zionist chain."

Heinrich Schneider, a well-known German Mennonite printer, died on March 30, at the age of 68.

The National Catholic Welfare Conference has launched a nation-wide campaign to discourage Roman Catholics from membership in ultraright-wing groups, such as the John Birch Society. This, in spite of the fact that two prominent Roman Catholics

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are members of the Council of this society. One Catholic authority declares that extremists of the right are fomenting a "virulent form of disunity that is dangerously weakening the nation."

Burke Marshall, of the Justice Department in Washington, says that the nation's churches are not doing enough to break segregation barriers. "I think the churches in general have not shown enough leadership in educating the people in the North as well as in the South on that subject," says Mr. Marshall.

Representatives of the Church of the Brethren and of the Friends Committee on National Legislation testified before the House Appropriations Committee in Washington, asking Congress to reject the appeal for funds to start building mass civilian air-raid shelters. "We are opposed to the total Civil Defense build-up," said the Brethren representatives. "Our opposition is based on what it does to the American public. The build-up of the Civil Defense program in local communities increases fear, suspicion, hatred, and unrest."

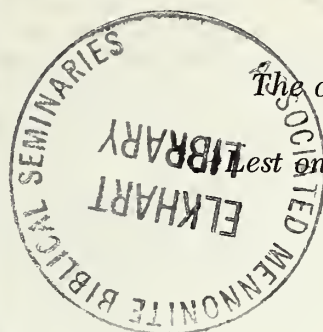
Baccalaureate services which are religious in nature may not legally be held in public schools, according to a ruling by the Attorney General of the state of Washington. He also termed unconstitutional the distribution of the Bible in public schools by Gideons International.

About a third of all married women in the United States hold jobs outside their homes. There are about 4,000,000 more wives in the labor force now than 10 years ago. How much of our prosperity depends on Mother's salary, asks *Between the Lines*.

An old people's home has been established by the Oak Grove Amish Mennonite Church in Madison County, Virginia. This congregation was established in 1959.



# Gospel Herald



*The old order changeth, yielding place to new,  
And God fulfills Himself in many ways,  
Lest one good custom should corrupt the world.*  
—Alfred, Lord Tennyson.

TUESDAY, JUNE 26, 1962  
VOLUME LV, NUMBER 26

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## John M. Drescher Becomes Editor of Gospel Herald

By Ben Cutrell, Publishing Agent

Beginning with the July 3, 1962, issue of the GOSPEL HERALD, John M. Drescher will become the third editor since its beginning in 1908. Daniel Kauffman served as the first editor until December, 1943. Paul Erb has served from January, 1944, until July, 1962.

Bro. Drescher accepted the invitation of the Mennonite Publication Board in the fall of 1960. Since that time he has been making plans to take up this responsibility as a member of the editorial staff at the Mennonite Publishing House.

Bro. Drescher, his wife, Betty, and three children, Ronald, Sandra, and Rose, moved to Scottdale on May 31, from Marshallville, Ohio. Mrs. Drescher is the daughter of Bro. and Sister Clayton Keener, who served as missionaries to Ethiopia from 1950 to 1959.

John has a breadth of experience in the church not common to many young men. He was born at Mt. Joy, Lancaster County, Pa. During his youth he was a member of the Mt. Joy Mennonite Church. His first two years of college were taken at the Elizabethtown College near his home. He completed college at Eastern Mennonite College, where he was granted the Bachelor of Arts and Bachelor of Theology degrees. John extended his formal education at the Goshen College Biblical Seminary, where he received the Bachelor of Divinity degree in 1954.

In May of the same year he was ordained to serve as pastor of the Crown Hill Mennonite Church, Rittman, Ohio. Five years later, in 1959, he was ordained to the office of bishop to serve the churches of northwestern Wayne County and the Bethel Mennonite Church, Wadsworth, Ohio.

For the past six years, Bro. Drescher has served as chairman of the Ohio Mennonite Mission Board. He was introduced to the work of an editor when the Ohio Conference gave him responsibility for the missions section of the *Ohio Evangel*. He served in this capacity for four years.

A year ago Bro. Drescher gave up the pastorate of the Crown Hill Mennonite





## Our Aim

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

For we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

II Cor. 4:5-7.

Church at Rittman for a year of service with the Ohio Mennonite Mission Board prior to his installation as editor of the GOSPEL HERALD. During the year, he served the Ohio and Eastern Conference in the area of mission promotion and extension.

His interest in church-wide missions is expressed through service on the English Broadcast Committee of Mennonite Broadcasts, Inc., as well as the personnel committee of the Mennonite Board of Missions and Charities.

Bro. Drescher's services are in constant demand as an evangelist and Bible conference speaker. These preaching engagements have given him an opportunity to become acquainted with many congregation in all sections of the church.

GOSPEL HERALD readers have been introduced to Bro. Drescher through his numerous articles. Now you will become more familiar as he assumes the duties of editor. It is not an easy task to edit the official organ of the Mennonite Church, but we believe that God has prepared him for this work and will enable him in it. We solicit your prayers in behalf of Bro. Drescher and his family. May the church be blessed by his ministry through the GOSPEL HERALD.

## Paul Erb's Editorship Appreciated by Readers

With this issue of the GOSPEL HERALD, Paul Erb lays down his editorial pen after more than eighteen years of service. The official organ of the church has been in good hands as our brother has given himself to the Lord and the church in preparing this weekly visitor to our homes.

It was no small undertaking to assume responsibility for editing the GOSPEL HERALD after Daniel Kauffman had so capably handled this work for 36 years following the

establishment of the periodical in 1908. Bro. Erb's first issue was published on Jan. 6, 1944. In an editorial of that date he expressed a feeling of deep responsibility in taking up the work of Bro. Kauffman. He made this commitment: "We shall endeavor, as the Lord gives us grace and as the church continues her prayers, her contributions, and her counsel, to continue the GOSPEL HERALD as an efficient organ of the church, fully expressive of her life, her thought, and activities."

The pages of subsequent issues showed Bro. Erb's careful attention to all interests of the church and a deep understanding of the spiritual dynamic. His editorials were alive with practical applications of the Gospel to daily life. His editorial statesmanship did much to promote unity during the stress of postwar adjustments. Changes in our society were startlingly rapid and we needed Bro. Erb's Spirit-directed ability to keep pace with the many new voices appearing in the church and the community.

In 1945 he made the first changes in format and content as he began to get the feel of the task. In addition to new type faces and design, Bro. Erb added a daily devotion under the title, "To Be Near to God." There was need for church-related devotional material, since nothing like it was being published at that time by the House. He also added the calendar, which has since been a regular feature of the Field Notes page. Here we have been informed of the general church meetings for the enlistment of our support. In line with his keen interest in books and his realization of the power of literature, Editor Erb instituted a weekly Book Shelf to publish reviews of current, worth-while, new books.

As time went on, old features were dropped and additional new ones added. A most significant contribution has been the column for readers to express their reactions to articles which were published. Surveys have shown that the "Readers Say" column rates very high in reader interest. It is an added opportunity for good communication to build better understanding in the church. Even though there have been times when controversy seemed to become unduly strong and lengthy, the value of the column and Bro. Erb's skillful handling of it are not to be underestimated. As publishers, we believe this interchange is good if our publications are to provide for communication.

Paul Erb's appreciation for poetry has been in evidence through the years in the

## Our Readers Say—

Your editorial (June 5) is informative and timely. The exploitation of the Amish which is taking multiple forms these days is a disgrace to Pennsylvania in particular, and to sane thinking people in general. This sort of thing is bound to happen when there is no redemptive tension between the minority and majority society, but even so, Mennonite groups could do more to prevent commercial, literary, artistic, and moral exploitation of Amish communities.

—John A. Hostetler, Edmonton, Alta.

fine selections published. His encouragement to writers has strengthened the writing resources of the Mennonite Church. Many have been inspired to take up the pen as he found opportunity to use their poems and articles and as he encouraged them toward improvement. The church owes Bro. Erb gratitude for this contribution to its literary maturity.

Bro. Erb carried other positions of responsibility along with his work as editor. In addition to serving as Executive Secretary of General Conference, he carried positions of leadership at various times in the Board of Education, Mennonite Board of Missions and Charities, and the Commission for Christian Education. These relations enhanced his work on the GOSPEL HERALD by giving him a broad understanding of the work and life of the church. His acquaintance with all areas of the church and his levelheadedness made him an effective harmonizer. This quality has been greatly appreciated by the Mennonite Publication Board, which realizes the unique challenge that lies in responsibility for publishing the church's official organ. Few denominations place this duty solely in the hands of their publishers.

Bro. Erb's retirement might be termed a transition, since he will continue to work for the House on a half-time basis, as book editor and editor of *Family Worship*. In addition, he will serve the Mennonite Board of Missions and Charities half time in publicity and promotion. Added to these responsibilities, we hope there will be opportunity for writing several book manuscripts. Knowing Paul Erb is to know an indefatigable Christian worker. We younger folks will do well to take a lesson from his example. May God richly bless him as he enters into new areas of service. "Fare ye well."

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1903) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

BOYD NELSON, MISSIONS EDITOR

BERTHA NITZSCHE, ASSISTANT TO THE EDITOR

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## *The Mennonite Church at Mid-Century*

The retiring editor, in his concluding editorial, would like to make some observations on what has happened in the Mennonite Church during the two decades of his incumbency. These remarks may help our readers to understand the situations which the new editor must meet as he forges his editorial policies.

This has been a period of accelerating changes. As some see it, these changes have been for the good, strengthening the life and witness of the church. As others see it, the change has been a deterioration, even an apostasy from the historic Mennonite faith and practice. Perhaps in between there is a considerable group who are not sure. Their uncertainty contributes to an atmosphere of being ill at ease. What direction are we going? And what is it that we still stand for? Are the changes chiefly cultural, a necessary adaptation to new conditions, or are vital beliefs being lost?

A great deal of emotion is often involved in these questions, and the unity of the church has been severely tested. For the changes are by no means uniform. Older people see younger people flouting standards which were once considered unchangeable. One congregation or conference may feel that its positions are being undermined by neighbors who hold less rigid positions. Problems of pulpit exchange, working together in community or denominational programs, and intercommunion may become critical. One can easily see why deep feelings should be involved. When one has been strongly loyal to a way of life that he associates with the essence of Christian faith, his heart is torn as he sees that way of life suddenly or even gradually being violated. Or when one believes that changes in practice must be made if we are to have a significant testimony for Christ in our world today, it is hard for him to be patient with what seems to him obstructive attitudes.

The resultant tensions have made for some schism, involving many areas of the church. But the remarkable thing is that basically we have not yielded to a schismatic spirit. There has been a great emphasis in these years on the Scriptural doctrine of unity, and however much we may regret certain changes which have come, we have considered division the greater sin. The Mennonite Church has shown a will for peace that has held most of us together. Perhaps the special General Conference session at Goshen, Ind., in 1944 was the cru-

cial turning point in developing this will to stay together and to work together.

A growing sense of mission has been a strong trend during these years. We have reached out into new mission fields: Japan, Brazil, Italy, Honduras, Somalia, Ghana, Nigeria, among others. We have developed new means of witness, such as radio, disaster service, Pax, voluntary service. In literature we have gained a significant voice, not only to our own people, but to the world around us.

Our sense of mission has increased our contact with other denominations. We are participating in community evangelistic campaigns. Visiting non-Mennonites in our pulpits have increased. Our voices have been heard in ecumenical theological discussions. We have found further ways of co-operation with other Mennonite groups: disaster service, curriculum materials, theological education, mental hospitals, a *Mennonite Encyclopedia*, mutual aid, a Mennonite World Conference.

Doctrinally our faith has become more explicit. Conrad Grebel and John F. Funk lectures have probed into basic areas of our faith: stewardship, eschatology, holy living, the Holy Spirit, the evangelism of our children, missions ecclesiology. General Conference, in drawing up the first general statement of faith for forty years, discovered that the development of our theology has not uncovered any real rift of belief among us.

Higher education has won full acceptance among us. We have gone on building high schools. Our college enrollments have multiplied. Our facilities and personnel for educating our young people can hardly keep up with the demand. Everyone goes to high school and an increasing number to college. Hundreds are in graduate and professional schools.

Education and a changing economy are driving us rapidly from the farm into industry, business, and the professions. New contacts and situations have challenged our beliefs and practices and have driven us to discover and to state the real essence of our faith. And our educated people require new levels of excellence in publications and worship procedures.

Our laymen have found new opportunities and responsibilities. A church which historically did not separate its laity and clergy has returned to fuller co-operation of all the members in the program of the church. The congregation, as distinguished

from the conference, has again found its place of responsibility. This sometimes tends to increase the differences among us.

Very spectacular has been the growth in financial stewardship. In these decades we have paid for scores of new churches. Many pastors have gone on partial or full support. Many congregations have financed the establishment of daughter congregations. The general and district mission boards have developed programs which call for liberal giving. We have built schools and hospitals. All this has been possible, not only because we have shared the prosperity of our countries, but because we are giving more in proportion to our income. Planned giving has taken a real hold, and many are experiencing the joy of a Christian commitment in finance.

There has been a trend toward the one-pastor system, with a growing demand for men with training for their task. We have not developed a method of placement that fits this new system, and are suffering some pains of short pastorates and unfortunate shifts. Congregations which have discovered that they can call for a resignation do not yet know how to manage this new power. Changes in the pattern of bishop oversight are a part of this complex.

There is great danger that in the changes in which we are involved we may suffer serious loss. Ecumenical breadth may rob us of the distinctive testimony which our heritage has given us. Changes in the expression of nonconformity may see true Biblical separation sucked down into a whirlpool of worldliness. The doctrinal and moral laxity so prevalent in much of Protestantism may blot out our Anabaptist radicalness of faith and moral requirement. In a sick and evil world we are in danger of succumbing to the infection instead of ministering against it.

To be a Mennonite in these days is still a great privilege. But it is also a fearful responsibility. How can we be the people God wants us to be?

Your retiring editor, conscious of much failure to make the contribution he should have made in his time, prays God's richest blessing upon Bro. Drescher, his successor, and urges the church to be sympathetic with the difficulties of his position, and to support him as he records, and in some sense directs, the course of the church in the decades the Lord may yet give us here.—E.



Both the United States and Russia, says *Between the Lines*, now have missiles on target sufficient to wipe out 50 of the other's most populous industrial centers in a matter of minutes, and there are extra missiles to cover margins of error in the first attack. Why should more missiles be tested and manufactured?



## A Pirated Bible!

BY GERALD STUDER

This is a case of pirating that I believe most Christians will agree was justified. The facts are sketchy and are given us by the plaintiff himself. Here is the story:

Sometime prior to March 27, 1916, W. Coleman of Moreton Morrell Vicarage in Warwick, England, purchased a copy of *The Scriptures of the Old Testament*, a book featuring the original Hebrew and an English translation in parallel columns on the same page. This book was published by Samuel Bagster and Sons of London. Upon closer examination of his new volume, Coleman discovered that page one was missing from his copy. Apparently at about that same time he had further learned that this valuable volume was already out of print and he wondered why. So Coleman wrote the publishers.

On the date given Managing Director Robert Bagster replied personally to Mr. Coleman. He expressed regrets about the missing page and he sent a hand-copied one without the English column for Rev. Coleman to insert in his defective copy. Then Mr. Bagster went on to explain why this book was already out of print.

"This is the fault of the British and Foreign Bible Society. For many years our book was alone in the British market, and they found some Hebrew plates in Germany, bought them cheaply, and put the English to them, and published the book at 12/- as against ours at 24/-. The sale of our book was killed.

"A very heavy pressure was put on the Bible Society at the time and the matter was warmly taken up by the Members and Subscribers who objected to this interference with legitimate trade, and subscriptions fell off. Eventually they were able to buy the plates of our edition, and those plates are now lying in their strong room while they continue to sell the German book. Alas, such is the way with these Benevolent Societies, they kill all private enterprise." (Signed) Believe me, dear Sir, Yours very truly, Robert Bagster.

There is a right and wrong way, of course, to do even justifiable things. Whether or not the Society was justified in competing for the market on this particular type of Bible is difficult for us today to determine, since we do not know all the circumstances. However, the British and Foreign Bible Society was organized in 1804 for the express purpose of making available copies of the Bible for the common people in a day when Bibles were both scarce and costly. The traditional

translation of the Scripture is not the copyrighted possession of anyone, and to provide a study Bible at half the price of the one currently on the market is no small service to the faith. In any case, we do know that both the British and Foreign Bible Society and Samuel Bagster and Sons have done and continue to this day to do a most significant piece of work in publishing Bibles and tools for Biblical study. This defective copy of a Bible was the cause of an interesting episode and we cannot but smile at the interpretation put upon legitimate trade and the Benevolent Societies.

## Translating God's Word into Man's Language

BY BLAISE LEVAI

Late one night a Hindu came to the bungalow of a missionary in Vellore, South India. "My son is very ill," he said, obviously upset. "Long miles from the next village we have carried him here." The missionary immediately started to get the lad to the nearby hospital.

"But wait," gestured the Hindu. "First, I want you to read from your sacred Book and pray."

Puzzled, the missionary replied, "But you are a Hindu. You have over 3,000 gods. Why do you ask me to read from the Bible and pray?" "Because," came the quick reply, "your Christ understands better, and the words from that Book sound like words from the heart of God."

Indeed, the Bible's message goes straight from the heart of God to the heart of man, telling what God did and does in the living Christ who understands. Such communication of the Word to the world is the unending mission obligation of Bible translators: "That thy way may be known upon earth, thy saving health among all nations" (Psalm 67:2).

More translators are engaged in Bible translation today than in any other period in history. This Word exists for the sake of the world—never just for its own. Translating this Word understandably for communication in all the tongues of the earth has been and is the consuming task of the Bible translator.

—American Bible Society.

The health and well-being of the human race is rapidly becoming the common problem of all nations. Whether we choose to be or not, we are our brother's keeper.

—John D. Rockefeller, Jr.

## Our Mennonite Churches: Riverside



The Riverside congregation of the Conservative Conference is located near Au Gres, Mich. It was founded in 1911. Alvin Swartz is the bishop; ministers are Levi Swartz and Elmer Jantzi. The membership is 93.



# Life United with Christ

## World Conference Bible Studies IV

By William Klassen

*You will increase the value of this article if you will read Col. 2:6-23 first.*

The word "therefore" introduces a section in which applications to daily life are made, and thereafter it occurs four more times in the rest of Colossians (2:16; 3:1, 5, 12), even though it has not appeared earlier. In this first verse the three names of Christ appear, and the early Christian confession of faith, Lord is Jesus Christ," is visible behind it. Paul's appeal is that since they have received Christ as Lord in the past, they are to continue now to walk in Him in the present. Just as they have become rooted in Christ, they are to continue to be built up in Him and to become more and more secure in their faith, but, above all, increasing in thanksgiving.

In verse 8, a sharp warning is sounded. If they do not remain alert, their minds will be captured by empty speculations which are patterned after the traditions of men, after the elemental spirits of the world and not after Christ.

Paul now returns to his earlier point that in Christ the complete fullness of the God-head dwells and therefore they should not allow themselves to be lured away. It is in Christ that they should find their completeness—the same Christ who is head over all the universe and over all authority. In their own baptismal experience they have laid off the carnal body of their flesh which is for them the circumcision of Christ. In baptism their old nature has been buried; it is totally dead.

But they have also been raised through faith in the power of God, the same God who raised Christ out of the dead. God came to them, finding them dead in their sins, and made them alive with Him. This was accomplished when the indictment that was written against them was erased, the bond that stood against them was set aside and nailed to the cross. On this same cross Jesus completely routed the cosmic powers and authorities, ridiculing them by making a public spectacle of them and leading them about in triumph as captives.

### The Consequences of the Cross

From this lofty description of the crucifixion, Paul turns his attention to very common and ordinary matters. What do you eat and drink? What festivals or holy days do you observe? These, Paul maintains, are no longer relevant questions. The reality, Christ, is now here, and shadows are no longer significant. The people who raise these questions cannot, by setting up a false

standard of piety, disqualify those Christians who seek to maintain a firm hold on Jesus Christ, the Head.

In verse 20, Paul raises a series of questions, but they are all based on the fundamental assumption that the Colossians with Christ have died with respect to the elemental spirits of the world. Since this is the case, why allow people to dictate to you according to the fashions of the world? It is human teaching, not divine revelation, that says certain things cannot be handled, should not be tasted, dare not even be touched. This is purely human, and while it has a certain degree of self-mortification, it is of no value whatsoever in overcoming sensuality. Verses 20-23.

Now we can see more clearly the heresy Paul is combating. But before looking at it more closely, let us again notice the procedure he uses in helping the Colossians to withstand the lures of this heresy. According to a Greek myth, the Sirens by the sweetness of their magic songs could lure sailors to the rocks. Two men, Ulysses (with his crew) and Orpheus, escaped the danger. Ulysses stopped the ears of his men with wax, and, since he himself wanted to hear the sound in safety, caused himself to be fastened to the mast. Orpheus took another approach. He raised his voice to the harp in loud and long praises to the gods and thus overcame the charm of the Sirens with a better one. This is what Paul is doing. He is showing the Colossians in graphic and unforgettable terms the great things that Christ has done for them. In this way he hopes to dislodge from their hearts any entry that has already been made by the false teaching.

### Why Desert Christ?

The perspective from which this false teaching is viewed is first the positive appeal to continue to live their lives in union with Christ. Furthermore, these hollow and illusive speculations are said to deal with the "elemental spirits of the world"—man-made teaching. This term, "the elemental spirits of the world," occurs again in verse 20. Both here and in Galatians these "spirits" are put up against that which is in Christ. In Gal. 4 the former state of the Christians is described as being enslaved by them. Both here and in Galatians, Paul is surprised that they are actually contemplating returning to the service of these mean and beggarly spirits. In both cases there is mention of special days, months, seasons, and years.

In Colossians, Paul views these powers as having been completely routed and decisively defeated at Calvary. The great Jewish mark of entering the people of God, circumcision, has been superseded by the circumcision of Christ, namely, a removal of the fleshly nature and a putting on of the new nature. Beyond that the decrees of the law, which we were unable to keep, have been canceled by Christ's act on the cross.

### The Snare of Legalism

But what does this mean for life today? Paul insists that having moved beyond the reach of these elemental spirits (verse 20) Christians dare not allow their lives to be enslaved by others who seek to dictate the rules of life to them. We notice a progression in the attitudes listed in verse 21. There were those who said, "Do not handle it," that is, do not play with it. There were others who went further and said, "Do not even taste it." Still others said, "Do not even touch it."

It may be that these are not three steps in a process, but refer to three different things, perhaps handling sacred objects, eating certain foods, and sexual indulgence. Most likely, however, Paul is simply quoting things that others were saying in an attempt to ridicule them.

Don't these words sound modern? There are people who define piety very much in these terms. One hears occasionally about people who think they are fairly religious because they drink temperately, and don't do anything excessively. There are others who say, "We wouldn't even touch the stuff." Then there are those who say they select their movies very carefully, but who are told by others, "We wouldn't even enter a theater." Paul would, of course, insist that these habits of behavior must be a result of our devotion to Christ, and not be identified with piety.

He insists that as Christians we are joined to the Head. From the Head its members receive its supplies, and being knit together they grow according to God's design. Verse 19. Furthermore, these rules are meant to combat sensuality (verse 23), but the real way to combat sensuality is to give man a deeper devotion in Christ. You cannot get rid of sin by living according to a set of rules. If this were true, then Christ need never have come.

Thus, slipping back into observation of holy days and legalistic rules was for Paul to deny the fact that Jesus Christ had overcome the cosmic powers on the cross. It was to deny the fact that the circumcision has taken place through Christ, and that our lower nature no longer needs to be controlled by rules and regulations. Those who have died with Christ and been raised to newness of life with Him have passed beyond these elemental spirits of the world.



## The Spirits Today

The elemental spirits mean more than merely legalism. "Spirits" are, for the writers of the New Testament, those forces or power blocs which have an uncanny power over the lives of people. The modern man talks less of spirits or demons, but he speaks much of similar forces. What else than spirits are such forces as materialism, secularism, patriotism, nationalism, unionism, rationalism, legalism, and libertinism? They are forces which influence all of our lives. Who can withstand these pressures that seek to engulf us all and even influence us before we are aware of it? Or take the subtle forces that erode a piety without replacing it with something better. In the name of freedom they lead people to say no to the old before they give them something better to live by. Remarkable is the way in which Paul even in this passage can retain an objective attitude toward Judaism, the faith of his fathers. Paul is no reactionary.

This passage also teaches us that the old piety of living by rules is nothing compared to the new love which Paul had found. Here is the challenge of the church: Can we demonstrate with our lives that the quality of life which Christ gives us is incomparably better than anything the world has to offer? Can we show the world that life is not only bearable but excitingly joyful without narcotics (alcohol, tobacco, morphine, or even coffee) and that we need not escape from ourselves and our world by retreating into the unreal world of movies and sports? We believe that life in union with our Lord is better. We have yet to prove this to the world.

Elkhart, Ind.

## That Fruit Basket

BY J. PAUL SAUDER

It happened at summer Bible school. The morning devotions had been assigned to the teacher of the adult class. He sought to illuminate the short Scriptures which were read each day. This morning he had brought nine different fruits to make a "fruit of the Spirit" fruit basket, right there before our eyes. A patient and co-operative clerk had helped him shop in the supermarket and here were the results, plus "Grandpa's" remarks about them.

1. Love—the banana, for it is bright and long, the longest fruit to go into this basket. Love, you see, is long enough to reach from heaven to earth, and long enough to reach out to the farthest man. And, banana-like, love is sweet and digestible, and good for the children and aged alike. (Note—the middle-aged like to be loved too.)

2. Joy—the juicy, vitamin-filled orange.

Keeps the health up to par, does joy. The Spirit of God exudes it, if you squeeze life.

3. Peace—the lemon, oh, yes, the lemon stood for peace that morning. Peace isn't having everything nice and sweet; it's adding sugar to life's lemons and getting lemonade therefrom. And, believe it or not, the chemists find that down under the sour citric acid is as much sugar as some oranges have. Just so does a Christian's sorrow have deep, deep, sweet joy down under it. You always have a sweet aftertaste if you suck a lemon, leisurely.

4. Long-suffering—grapefruit. Of course you didn't like your *first* grapefruit. Maybe it had been picked too soon. But keep at it; you'll like grapefruit, just as you'll learn to love the unlovely, if you work at it.

5. Gentleness—the peach. Don't pinch it, nor some touchy people either. You can judge the peach (and people) by the gentle feel. The Spirit makes you gentler with people. Don't bruise—peaches or people.

6. Goodness—nectarine, a smooth-skinned hybrid fruit. Goodness among men is ever a hybrid product of the goodness of God blended with sanctified human nature. Spirit-filled Christians, hybrids all of them, are good to the taste.

7. Faith—the plum. Faith wears different colors, as do plums. Now even if your faith-plum dries up, it becomes a prune and can be stored against the day of need. In that day of need, soak your dried-up faith-prune in the water of God's Word and there again is your nourishing faith. Your faith is simply your belief with its sleeves rolled up, ready for work.

8. Meekness—the tomato. The tomato is a real fruit, and there are probably more tomato stalks than any other fruiting plants. Most of us Christians are just common fruit-bearers too. If the Spirit indwells us, we'll be ever so useful, just like the tomato. Squeeze it, the juice is good. Cook it and spice it and you have catsup, which goes well with meat, a secondary place, to be sure, but indispensable, if things are to be flavorful. You may fry the tomato, pickle it, make sauce of it, or preserve it in a jam. And if you run out of apples for pie-making, the half-ripe tomato will come to your rescue—same recipe, only add a little lemon (peace). The tomato fits in 'most anywhere—cut up cold, main dish, dressing, or substitute; willing to be used whenever, wherever, and however called upon to be of use. And that is meekness, poured-out-ness, common fruit-bearing, down to earth fruit-bearing.

9. Temperance—the grape, of course. And so the speaker draped some lovely bunches of grapes down the front of the tilted basket which was now full, with the love (banana) leaning on the long-suffering (grapefruit).

Of course this talk took a little time and so "Grandpa" had to take a gentle "rib-

bing" from the good-natured superintendent-preacher. For the speaker did run a little over time that morning, as Grandpas sometimes do, especially when they are preachers.

At the superintendent-preacher's house the next day, everybody there enjoyed these fruits again in the form of delicious salads. For, in the basket, and in the fruit salad, but more truly still in the heart of the Christian, the composite fruit of the Spirit is a thoroughly enjoyable and balanced unity.

Tampa, Fla.

## It Seems to Me

That there are a lot of people who are tired of living, yet afraid of dying.

That life would really seem like a meaningless vacuum if all one's interests revolved around himself.

That trusting in man's devices to protect our national or personal security would make one feel very ill at ease.

That life without the Lord Jesus would spell disappointment, frustration, and chaos.

—Grace Dorothy Lehman.

## From a New Christian to Older Christians

BY BAILEY R. FRANK

A man with long years of intensive training, sharp insight, much experience, and long, long thinking on a particular subject has become a Christian. Through his training and experience, he has developed judgment and understanding along certain lines which, when surrendered to the will of God, gives him keener insight and judgment than before.

Do you not think that God would give such a man, even though a new Christian, some insight as to how certain problems in the church could be handled? Perhaps even more understanding of the problem than older Christians in the faith who have never had the experience or training? However, as a new Christian, he dare not say anything, even though he may be very fearful of the outcome when he sees the brethren, older in the faith, making serious mistakes in dealing with the problem. Often his worst fears are realized, and he is very sad when he sees what has happened, and he could have helped, but now it is too late.

Brothers and sisters, look around you. Perhaps there are some brothers and sisters new in the faith, but with experience along certain lines that could be of help to you. Could they not have been sent by the Fa-



ther into your congregation to help you, as well as to receive help from you? Let us be willing to learn from one another!

Bethel, Vt.

# Take It for Granted?

BY JAMES M. DRESCHER

Obviously, we all enjoy appreciativeness as shown or expressed by other folks toward us. We all like to hear sincere comments of appreciation. This is only natural. Would it not be discouraging to a pastor never to receive words of appreciation and encouragement?

The thought occurred to me recently that perhaps we, as worshipers, many times omit a very important part of our Christian duty when we neglect to express, to our minister, our feelings of appreciation for a fine message, or for the good job we think he is doing.

Would this not, if done sincerely, give a minister a feeling of being supported, while at the same time encouragement which would help him press on with renewed vigor? Let's try it more often. We may be amazed at the results.

Annuville, Pa.

# The Three Temptations

BY LORIE C. GOODING

There are only three temptations in the world; and only three temptations in the life of a Christian. John names them, in his first epistle, "the lust of the flesh, and the lust of the eyes, and the pride of life." Every temptation to sin comes under one of these three heads.

They are the same temptations which faced Eve in Eden. The Bible gives an account of a conversation between Eve and the serpent, which was Satan. Satan was persuading Eve to disobey God. He told her, "Ye shall not surely die . . . ye shall be as gods, knowing good and evil." And that was what persuaded Eve.

She saw that the forbidden thing was good for food. Here entered the *lust of the flesh*. Now it is not wrong to desire good food. But this fruit had been expressly forbidden. Therefore the longing in the heart of Eve to taste this particular food was illicit. She should have expelled it from her thinking. But instead—

She found another reason to desire it. She saw that it was good to look upon. Here entered the *lust of the eyes*. Now it is not wrong to desire beautiful things. But this beauty had been expressly forbidden. Therefore the longing in the heart of Eve

to possess this particular beauty was illicit. She should have expelled it from her thinking. But instead—

She found still another reason to desire it. She saw that it was to be desired to make one wise. And this is the *pride of life*. And this is the reason, the final reason, why Eve fell. "Ye shall be as gods," the serpent said. And to this Eve yielded. Now it is not wrong to desire knowledge. But this particular knowledge had been expressly forbidden.

Yet knowledge is power. To Eve, the thought of being wise as God is wise was very desirable. So she availed herself of the forbidden knowledge and plunged all the future into darkness and death.

It is not wrong to desire sustenance, beauty, and knowledge. But it is wrong to pervert these desires and so become disobedient to God.

When Jesus faced temptation in the wilderness, it was the same three temptations. Satan first cast doubt upon His Messiahship—"If thou be the Son of God—" Now this was good psychology. When doubt is cast upon the truthfulness of our assertions, we are quick to prove them by any means at hand. So Satan appealed first to the *lust of the flesh*. "Turn these stones to bread." Jesus might have been expected to yield here, for not only would He prove that He could perform a miracle, but would also provide Himself with food after His forty days' fast. But instead—He answered the tempter with the Word of God which is the Sword of the Spirit: "Man shall not live by bread alone, but by every word . . . of God." This effectively quelled the serpent upon that point.

Disappointed here, the tempter appealed to the *lust of the eyes*. "Cast thyself down from hence," he suggested. Surely if Jesus were to make that descent unharmed, all the world would believe Him when He spoke. It would surely be a spectacle to Jerusalem. The devil even reminded the Lord that it was written that angels should "bear thee up," and that He would be quite safe. It might be expected that Jesus would yield here, proving in this way His ordination from God as Messiah. But instead—

He once more appealed to the written Word: "Thou shalt not tempt the Lord thy God."

Again Satan attempted to overcome the Lord. This time he appealed to the *pride of life*, which is the most subtle and the most powerful of all temptations. He did this by showing Jesus all "the kingdoms of the world, and the glory of them," and promising, "All these . . . will I give thee." Satan was within his rights in making that promise. When God created Adam, He made him ruler of the world. When Adam lost his fellowship with God, lost his perfection to Satan, he lost with it his headship over the world; so Satan became the prince

of this world. This rulership Satan was offering to Jesus in return for His worship of Satan. Of course; for if Satan succeeded, he would still be the prince of this world. But Jesus knew that He was soon to have dominion over the world; but this was not God's way to gain it. Apparently Satan was confident that Jesus would take the easy way. But instead—

Jesus turned upon him with anger and said: "Get thee behind me, Satan." And then again appealing to the Word, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Now every temptation which we may encounter comes under one of these three classifications. "There hath no temptation taken you but such as is common to man." And Jesus, who is Saviour and High Priest, has overcome every one of them. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

So, then, in every temptation, we may turn to Jesus, and find in Him a present, perfect Help. Strength and steadfastness and deliverance are in His hand.

Killbuck, Ohio.

# Watching the Nuns

BY ELDA FAYE MILLER

Wool in summer they wear,  
And while our spirits sag, heat-heavy,  
Their hearts reflect the cool, bright linen  
Of their coils.

It would be half of heaven  
To be so disciplined  
As not to notice  
That one is wearing wool in June.

# Prayer Requests

(Requests for this column must be signed)

Pray for the teachers in our church colleges, that they may hold high academic standards but that they may be considerate and Christian so that worthy students may not lose their spiritual values because of the severity of the program.

Pray for a full empowering by the Holy Spirit in the lives of Give-and-Take and workshop leaders now and during the MYF Convention.



## Are I-W Men Patriotic?

By John R. Martin

He was a typical Mennonite youth traveling to his I-W assignment some 400 miles from home. It was late afternoon and time to fill up—both an empty gas tank and an empty stomach. Inside the restaurant the jukebox was playing "America the Beautiful." He walked inside and took a seat in a booth for four. (It was the only place he could sit and be alone.)

While glancing over the unclear menu card, two local youth strolled into the restaurant, spied the vacant seats, and sat down. Their feelings were running high. Tomorrow they would be inducted into the army. Of course, this was the topic of conversation among them.

The I-W fellow was rapidly losing his appetite. What if these booth buddies would discover who he was? What would they say? Then it happened. One of them became curious.

"Where are you from?"

"Western Pennsylvania."

"Where are you going?"

"Indianapolis, Ind."

"What are you going to do there?"

(Pause)

"Work in a hospital."

"Why go clear to Indianapolis to work in a hospital?"

"It's my I-W assignment."

"What's that?"

"I-W is the program for conscientious

objectors—fellows who don't go into the army."

"You're a CO?"

"Yes."

"Ha. I've heard a lot about the cowards. Now I get to eat with one. What good are you to the country anyway? We are going to prepare to defend America against the communists. You take the easy way out."

Fortunately, Dave had just finished I-W Orientation at Smithville, Ohio. Here he had faced up to some of the severe criticisms people raise against the CO position. Here he had received an understanding of the Biblical peace position which before had been quite hazy. Here he had received an understanding of the I-W program that was new and thrilling. He had discovered the high appreciation many government officials have for the work being done. So he seized the opportunity to share some of his new-found knowledge and honest conviction.

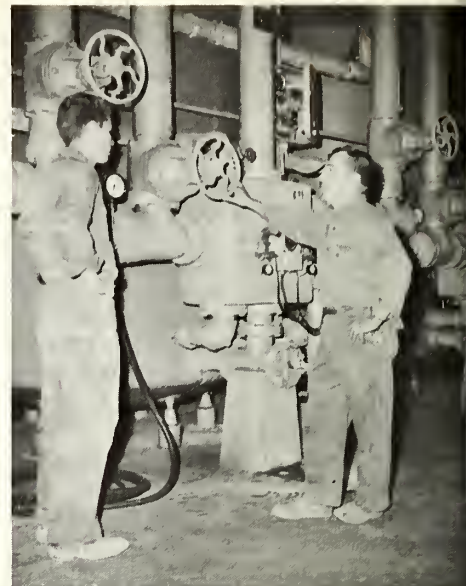
"You feel I-W is the easy way out," said Dave. "It no doubt is for some fellows, I won't deny that. But for me it won't be so easy. Since my home church is small, most of my high-school buddies were fellows who felt they could enter the armed forces. Most of them have enlisted and I stand alone as a conscientious objector. It would have been much easier to go with the gang."

"I had a good job back home. In fact, I worked with some of my high-school buddies. We all left about the same time—they to the army and I to I-W. My boss made it clear to the other fellows that a job would be waiting for them when they returned—the law requires it. But my job, well, it would all depend on whether they needed any extra help."

"At Indianapolis, I will work as an attendant in a mental hospital. I know I'll learn to like the work because I enjoy serving people in need. But the pay is fairly low—about \$200 a month and living costs are high. And work with the patients, well, some of the tasks are far from a picnic! And it will take an awful lot of patience and love and understanding. Some patients do get a bit violent at times."

"You can have that kind of work," said Ben. "I would sooner travel and see the world. And how can you live on \$200 a month?"

"It won't be easy," Dave replied. "But



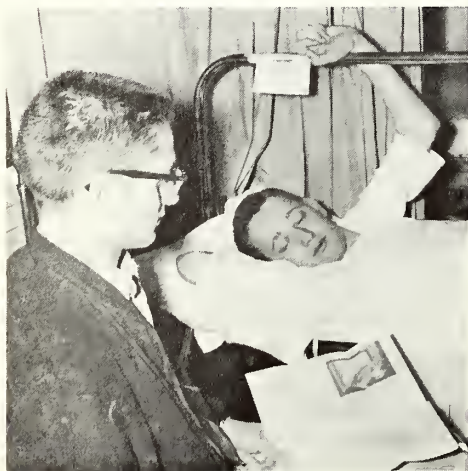
I-W's work in a number of different tasks. Here an ex-I-W explains some of the boiler room equipment at Methodist Hospital, Indianapolis, Ind., to Kenneth Good, New Holland, Pa.

other fellows do it; so I can too. I was hoping to buy another car. My 1958 Ford has a lot of miles on it and I will live quite a distance from my work. But I've decided to give the Lord at least a tenth of my income; so the new car will have to wait.

"There will be a fair amount of spare time since I'll work an eight-hour shift. I could run around a lot. Instead, I'm going to spend some of my spare time helping at the local Mennonite church. There are lots of needs, such as boys' club, Bible school, visitation, and they always hand out tracts by the thousands on Memorial Day to the fans at the race track."



Robert Leaman, Bird in Hand, Pa., adjusts equipment in the physical therapy department at the Methodist Hospital, Indianapolis, where he served his I-W service.



Former I-W David Weldy, Nappanee, Ind., helps a patient complete a lesson in a Home Bible Studies correspondence course. Similar after-hours activities of other I-W's increase the meaningfulness of I-W service.



"Most of the CO's don't take I-W this seriously, do they?" asked Ted.

"No," said Dave, "many of them don't. But there are some that do. I suppose some fellows don't take army life very seriously either, do they?"

"You're probably right," replied Ben. "We really are going mainly to get away from home and live it up."

"From what you were saying a while ago," said Dave, "you don't feel CO's do much for their country. I learned something several days ago in I-W Orientation. One of the top Selective Service men for the state of Ohio spoke to us about the I-W program. He mentioned that the work done by I-W men is all approved by the government and



Other I-W's in hospitals do orderly work and a variety of other jobs. Here a I-W adjusts a patient in a circle electric bed at the Community Hospital, Indianapolis.

in the work program. He said that the work was done in the name and objective of religious freedom. Also he said that the program promotes the principle of separation of church and state.

"Another man who spoke at this meeting was Dr. Arthur Flemming, Director of the Department of Defense Mobilization. He said that the churches and voluntary agencies which have given employment to conscientious objectors in the civilian work program have done a splendid job in making the work program achieve constructive ends, and in providing a foundation for a spiritual break-through which was our only hope for establishing world peace. So it looks to me as though our work is valuable to the country."

"So you think your program will bring about world peace," Ben sneered.

"No, not actually," said Dave. "There will never be world peace until Christ returns. But we do believe that there would be less war today if more people were preparing for peace instead of war."

"That does make sense," answered Ted.

"You know," said Ben, "this fellow talks as if he is the only good boy in the crowd. I'll have you know that Ted and I are both Christians. We went to Sunday school and learned about God and Christ and all that, but we also learned that we should help our country too. We believe we can do most for America by joining the army. Our preacher was an army chaplain and did a lot of good during the last war. And my dad was in the Navy. We would almost be disowned if we would not go into the service."

"I think I know how you feel," Dave said. "You talk just like my buddies back home. But actually, I-W fellows aren't mainly concerned about keeping America strong; our main concern is doing what we believe God wants us to do. The real reason I am a CO is not simply because the government appreciates the work we do. In fact, I would

have to be a CO even if the government would not have special provisions for us. The real reason I am a CO is because this is the kind of life I believe Christ wants me to live."

"We never heard that kind of talk," said Ben. "You sound almost like a communist. You're a dangerous fellow to have living in our country."

"Let me explain," pleaded Dave. "You see, being a CO is a way of life. I am a CO because I am a Christian. And Christianity affects all of my life all of the time. Christ has come to live in my heart. He has put His love there. So I now love everyone, even those whom we call our enemies. And since I really love Christ and love them, I want to do them good and not evil. I would rather give my life to help them than to take their life. I'm ready to die, but they probably aren't. Christ said in the Sermon on the Mount, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.' Since I'm His follower, I want to follow His teaching."

"Wait a little, fellow," snapped Ben, "we didn't know you were a preacher. How much do you charge for one of your sermons? You'd better stop or we will have to pass the hat!"

"Sorry," said Dave, "I didn't mean to preach a sermon. This whole business has just recently opened up to me in a new way and I can hardly keep it penned up inside."

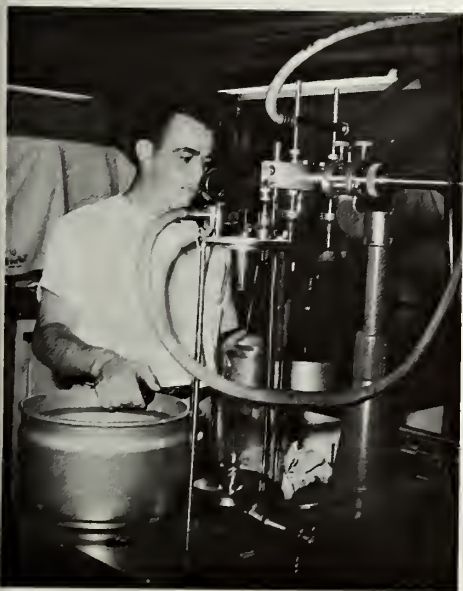
Ted was more of the serious type. He listened to Dave's "sermon" with both ears. "You know," he ventured, "this fellow might have something. The idea of killing has always bothered me. I don't really believe I could pull the trigger."

"What's come over you?" asked Ben in surprise. "Are you going to chicken out? Wait till I tell your folks. The chaplain can straighten you out. Come on, Ted, we'd better go." Turning to Dave he said, "Thanks for the chat. I guess I do understand you CO's a little better, but I sure don't agree with your ideas. You have to live with all kinds of people in America."

As Dave's 1958 Ford started on toward Indianapolis that evening, Dave had a feeling that God had opened to him a new door. He had sensed the Spirit's power to witness in a way never experienced before. And before him lay two years of opportunity—opportunity to serve his country and his fellow men, but most of all, his Christ.

I believe that every right implies a responsibility; every opportunity, an obligation; every possession, a duty.

—John D. Rockefeller, Jr.



Clifford Lehman, Greencastle, Pa., in his I-W service was a pharmacy helper at the Indiana University Medical Center, Indianapolis. Here he bottles soap which was prepared in the pharmacy.

they only approve work that contributes to the national health, safety, or interest. Therefore, the work we do is for the good of the country. In fact, the United States Supreme Court has ruled that the bearing of arms is not the only way in which our institutions may be supported and defended, even in times of great peril.

"Frankly, I was surprised to learn how highly Selective Service values the work done by I-W men. There was a time when, deep down inside, I felt like a slacker, but I don't feel that way any more. I-W actually keeps America strong by building up her moral and spiritual strength."

"What do you mean by that?" asked Ted.

"I heard recently about a special meeting that was held in Washington, D.C., in 1956 when several top government officials paid special tribute to the work done through the I-W program. General Hershey, the Director of Selective Service, said that he was proud of the things accomplished by CO's





# MISSION NEWS

## Home Missions

**Rocky Ford, Colo.**—The Rocky Ford congregation expects to dedicate their new church building on July 15, exactly one day less than a year from the date of their ground-breaking service. The congregation has been worshipping in the building since last November; finishing touches have been on a pay-as-you-go basis.

**St. Louis, Mo.**—Hubert Swartzentruber, pastor of Bethesda Mennonite Church, reports he began an instruction class for two families and two mothers. He will also start a separate one for a number of youth from 10 to 13 years of age.

The church summer schedule at St. Louis calls for vacation Bible school, day camps, and additional camps away from home. Regular day camps are held in local parks for children, ages seven through teens. Weekend camps are also held for youth.

**Ganado, Ariz.**—Naswood Burbank baptized five applicants on May 27 at Black Mountain Mission. Three were adults and two were teen-age girls. Naswood's mother, Sister Burbank, one of the five to receive baptism, is the oldest member there now.

From June 11 to July 13 the Stanley Weavers will teach Navaho in a language school at Bloomfield, N. Mex. Immediately following language school they will arrange for a community meeting to present a land site petition for future mission work there.

Bro. and Sister Weaver will attend a camp meeting at Black Mountain Mission, July 27-29. The camp meeting is evangelistic and Bible conference centered. Special Navaho guest speakers preach the Word.

The Weavers recently completed nine months in Phoenix, Ariz., where Bro. Weaver studied at Arizona Bible Institute and at the Arizona State University. Sister Weaver taught a Navaho kindergarten. During their absence, Naswood and Bertha Burbank took over the work at Black Mountain Mission.

Five young people from Black Mountain Mission enrolled in the summer session of Bible school at Cortez, Colo. Two also attended the regular winter Bible school session there.

**Aspen, Colo.**—David Alderfer, of Aspen, Colo., was licensed as a minister by E. M. Yost, Denver, Colo., at Glenwood Springs Mennonite Church on June 10. Bro. Alderfer serves as chaplain of the Aspen Valley Hospital and as director of the Aspen Hospitality Center.

## Sunday Evening Resources

Persons preparing for the July 8 Sunday evening program on "Practicing Peace in a Hostile World" will find helpful information in the area of their assignment in the article, "Are I-W Men Patriotic?"

The Aspen Hospitality Center was dedicated June 10. E. M. Yost, Rocky Mountain Conference overseer, was in charge of the service.

## London Witness Forges Ahead



Dr. and Mrs. Martin, from India, and their two children, lived at London Mennonite Centre while Bro. Martin studied for the surgery degree. Mrs. Martin assists by teaching a class at the centre.



Ten nations were represented at the communion service at London Mennonite Centre on March 11. On the left side of the picture are missionaries John and Eileen Coffman, Quintus and Miriam Leatherman, and missionary appointee Nelda Rhodes, who is studying in London for future midwifery service in Nigeria.



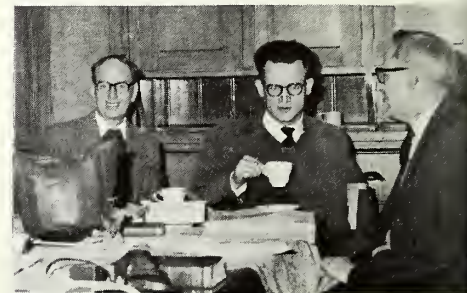
David Woodward, now ordained in the Church of England, lived at the centre for two years, 1959-1961. Persons representing other nationalities also live there and give it a cosmopolitan flavor. Missionaries Quintus and Miriam Leatherman aim to provide a spiritual and home-like atmosphere for those in England away from home, as well as to evangelize those in the community.

The center gives a Christian witness to winter skiers and summer cultural visitors, as well as to the 1,700 resident citizens. During the past ski season 135,000 visitors from all parts of America, as well as from many foreign countries, visited Aspen. During the summer, Aspen is a center for musical programs and studies, and humanistic and personnel seminars.

The new modern Aspen Valley Hospital, which replaces the old structure built in



Free Gospel Hall is a second witness point in London. A children's Sunday-school class left the hall one day for an outing at the zoo.



(Left to right) An English guest, Herb Klaassen, and Quintus Leatherman engage in fellowship evangelism.



Seven nations were represented at the women's prayer group at the London Mennonite Centre on the World Women's Day of Prayer in April.



1890, and which is now administered by the health and welfare committee of the general mission board, was dedicated on June 10. Samuel Janzen, administrator, and E. M. Yost, chairman of the hospital board, represented the Mennonite Church at the services. On this occasion the name was officially changed from Pitkin County Public Hospital to Aspen Valley Hospital. Naomi Stoltzfus is director of nursing service. The hospital has a capacity of 16 beds.

**La Junta, Colo.**—Because its program of rebuilding is not clear, the La Junta congregation voted by a strong majority to give its building fund offerings for six months to Emmanuel Mennonite Church to meet its needs for a new church building.

## Overseas Missions

**Elkhart, Ind.**—Word was received on June 10 that John Friesens arrived safely in New Delhi, India, to begin their fourth term of missionary service.

Blanche Sell and Marie Moyer, missionaries from Madhya Pradesh, India, arrived safely in New York City on June 12 for one-year furloughs.

**Japan**—Charles Shenk and his family expect to sail by steamship on July 25 and arrive in San Francisco, Calif., on Aug. 8, for a one-year furlough.

Bro. Shenk reports high lights from his area of the past few months. Four women—two kindergarten teachers, the helper in their home, and a high-school girl—were baptized. Otaki-san, kindergarten teacher in Nishibetsu, was baptized. Sixty-five children enrolled in kindergarten for the new year beginning in April. The first communion service was held on Easter day in Shibechea. Interested kindergarten mothers began an informal Bible study.

**India**—Of the 15 students which started in the beginning class at the Dhamtari Christian Hospital last year, only 11 continued their studies. In addition to train-

ing these, the hospital will accept 12 new ones in the first-year class soon, depending upon results of their matriculation exams.

The hospital staff looks forward to seeing Elizabeth Erb, R.N., return to the field. Due to arrive June 21, she was on furlough last year and studied nursing education.

The new Bible school books which Marie Moyer and her committee prepared have been accepted for use in the hospital. Nursing instructors use "Introduction to the Old and New Testaments" as a basis for teaching two classes. This year a Christian woman who studied at Yeotmal Seminary will teach two of the classes. Sister Erb and Florence Nafziger will teach the remaining classes.

## Voluntary Services

**Glenwood Springs, Colo.**—Richard and Jeanette Baum, Doylestown, Pa., and Elda Schweitzer, Milford, Nebr., assisted in teaching in the summer Bible school during the first half of June.

**Winslow, Ariz.**—Elsie Kuepfer, Newton, Ont., taught a class of four- to six-year-olds at an Indian mission summer Bible school. During the summer months she will teach weekly Bible classes to children in the orthopedic ward of the Winslow Indian Hospital.

**La Junta, Colo.**—June 2 and 5, the VS-ers along with the local MYF group hoed beets to raise money for sponsoring "The Way to Life" radio program on the local station. Six acres of beets were weeded.

**Elkhart, Ind.**—In addition to those reported last week, seven additional persons have accepted summer voluntary service as-

signments. They are as follows: Stanley Byler, Goshen, Ind.; Willard Eberly, Harrisonburg, Va.; Mary K. Mullett, Mark Center, Ohio; Merrill and Thelma Detweiler, Sellersville, Pa.; all five are going to Rocky Mountain Camp to assist in the Young Citizen's Camp program.

Shirley Hochstedler, Kokomo, Ind., is going to Lacota, Mich., to work in the Michigan migrant program and assist with Bible schools, recreation, and other community work in migrant camps. Savilla Ebersole, Elkhart, Ind., will assist in the Mathis, Texas, maternity hospital for about two months this summer.

**Portland, Ore.**—On May 22, Unit Leader Richard Brenneman, Burr Oak, Mich., gave a chapel talk at Western Mennonite School on voluntary service.

The unit worshiped with the Sheridan congregation recently and spoke on VS and the Christian's responsibility to service.

## I-W Services

**Cleveland, Ohio**—On June 7 about 30 I-W men met in the Lakeside Hospital amphitheater to see the film, "Vicious Circle," a film about a man who became an alcoholic after one drink of beer.

After the film, Mr. Edward Panek, supervisor of nonprofessional male help, spoke about the work of the I-W's at University Hospitals. Panek said they are well pleased with the work of the I-W men. He expects them to be conscientious objectors 24 hours a day. The hospitals have been happy with the men's work performance and would not like to get along without them.

**Evanston, Ill.**—On June 14 the Evanston

## Mission and Relief Workers Enjoy Good Will in Algeria

Since the cease-fire which formally put an end to the war in Algeria, Algiers has been divided by both racial and military barriers, reports John Howard Yoder in a communication on June 7. Those parts of the city inhabited by Europeans (persons of non-African origin, even if they have lived in Algeria three generations) are still officially controlled by French police. Actually, they are under the menace of OAS terrorist gangs to an extent that Arabs no longer venture there. The result is that nearly all Arabs have lost their work and thereby their income. From April on this division became progressively more complete until the end of May when the number of murders decreased noticeably.

The Arab quarters are cut off not only from work but also from medical help. Even in public hospitals Arabs are not safe from OAS killers. Drugstores and supply houses, controlled by Europeans, refuse to sell to Arabs, if they even dare to enter the stores.

The Arab quarters were rapidly abandoned by the French authorities and were taken over immediately by the revolutionary FLN which has been extremely effec-

tive in restoring order. It has kept the people calm in the face of continuing attacks by Europeans. It has prepared for the transition which is to follow the referendum of July 1.

Workers of the Mennonite Board of Missions and Charities and Mennonite Central Committee live in an Arab quarter. They enjoy the good will and the protection of the neighborhood authorities. After several weeks, during which OAS threats tied up at the port 700 tons of relief goods, gifts from churches of various countries, and United States agricultural surplus goods, relief workers found a way to collaborate with the French relief agency, CIMADE, to transport and distribute them. Missionary Annie Haldemann renders nursing services in an Arab quarter. The mission made available to her funds to provide scarce medicines.

Mennonite workers have been approached by FLN social workers with requests to begin construction projects in rural villages. At present six Mennonite young men are in the country on various assignments. The last construction project was closed in March.



Lena Graber left for Nepal by air on June 26 or another five-year term of service at Shanta Shawan Hospital in Kathmandu. The hospital is under the United Mission to Nepal, of which the Mennonite Board of Missions and Charities is a member.



I-W's met in the hospital amphitheater to see two films, "Time Pulls the Trigger" and "Vicious Circle." The first one deals with the relationship between lung cancer and smoking.

## Relief Service

Chicago, Ill.—Mission and relief work in Latin America and Islamic countries was discussed at the semiannual conjoint meeting of Mennonite mission board secretaries and MCC executive committee in Chicago on May 10, 11. Mission board secretaries suggested that the three boards—Mennonite Brethren, Brethren in Christ, and General Conference Mennonite—which are interested in beginning a mission project in Jordan, should work out a plan of co-operation between the three boards in co-operation with Mennonite Central Committee. Mission efforts should be closely tied to relief work because traditional types of evangelism are not tolerated in Islamic countries. The three interested boards will now study this proposal.

Paraguay—Dr. and Mrs. Arthur Klassen, Winnipeg, Man., returned from Paraguay where they served for the past two years with Mennonite Central Committee at Kilometer 81 Leprosy Mission. Dr. Klassen directed the work of the mission during the furlough of Dr. John Schmidt, who plans to return to Paraguay in late June. The mission serves over 500 leprosy patients—more than a third of the known leprosy cases in the country.

Goshen, Ind.—Mennonite Disaster Service Region No. 2 was formed according to the new Mennonite Disaster Service reorganizational plan at a meeting May 26. The region includes units in Ohio, Indiana, Illinois, Michigan, and Wisconsin. Officers elected were Lewis Britsch, Archbold, Ohio, regional director; Chris Graber, Eureka, Ill., assistant director; and Glen Bixler, Goshen, Ind., secretary-treasurer.

Morgantown, Pa.—The Tri-County Relief Committee of Berks, Lancaster, and Chester counties held its annual meeting in the basement of the Farmers National Bank building in New Holland, Pa., May 21, to review the past year's activities and to lay plans for the coming year.

It was reported that the committee's sale on April 14 netted \$9,200. An additional \$500 was received in the form of yard goods from a local merchant. The sale of quilts and rugs and confections at the eating stand each brought in over \$1,700. Since the meeting, more donations have been received, making the final total \$10,010. This is a 90 per cent increase over last year. The entire amount has been turned over to Mennonite Central Committee for use in its surplus food program.

Akron, Pa.—No definite word has been received thus far concerning the three American church workers, including MCC Pax man Daniel Gerber, who were kidnapped from the Christian and Missionary Alliance Leprosarium by Vietnamese communists on May 30. The Vietnamese government and American government representatives in Vietnam are making every possible effort to secure the release of the prisoners.

# Your Treasurer Reports

The treasurer's report for the past year includes a comparative statement showing the gross contributions and disbursements for the past three years. This report appears as follows:

## Comparative Statement of Contributions and Disbursements 1960-62

	1960	1961	1962
Contributions	1,396,559.71	1,587,967.74	1,668,675.47
Endowments and Other Income	106,236.09	98,704.74	126,852.72
Disbursements	1,535,084.57	1,775,302.65	1,816,737.47

These figures reflect a continued increase in total available funds and expenditures for program. These amounts include the areas of overseas missions, home missions, relief and service, broadcasting, literature, health and welfare, student services, and service departments. We thank God for the continued open door to the spread of the Gospel message.

—H. Ernest Bennett.

## "I Was in Prison . . ."

"Prisoner 52763 requested an interview. His wife divorced him, and he would like to see their three children. She is afraid he will cause trouble, and does not want him to see the children. He thought perhaps I could help her understand that he would not cause any trouble; that he wants to get out of prison to help in their support.

"He seemed to be having trouble getting the Bible lessons which he needed. I find by our records that he is apparently considerably confused about these. We will see that he gets the lessons which he needs."

Such statements form the grist of Wilbur Hostetler's recent report of a day's visit to Pendleton Reformatory or the State Prison of Southern Michigan. Bro. Hostetler, director of Home Bible Studies for the general mission board, carries as part of his responsibilities an assignment to prison work.

Home Bible Studies serve as his contact with many of the prisoners he visits. At the prison itself, arrangements are made through the chaplain's office. Bro. Hostetler and his wife also visit homes of prisoners, both while they are in prison and after they return to their homes.

"I try to help a prisoner bridge the prison-to-society leap," he says. "Seemingly earnest Christians in prison often become entirely different individuals when they get home. They need a church or Christian individual to meet them—receive them. If these can be in touch with them before they leave prison, there is great advantage."

Bro. Hostetler comments that one needs a "thick skin" to do prison work. Along with stirring victories for Christ are many seeming defeats. "I say 'seeming defeat' because who can tell how the Lord uses our feeble efforts long after we are off the stage, to turn what was our despair into glorious triumph?" he writes in a letter circulated to 31 fellow workers among prisoners throughout the church.

Most of these workers, from Oregon to Pennsylvania to Alberta, serve in county and city jails, but a number, like Bro. Hostetler, minister in state prisons. "There are open doors in prison ministry. My problem is how to get around to all those on my list. It would be excellent if others would feel led to enter this needy field."

" . . . I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:36, 40). Is prison ministry part of your mission? —Information Services, Mennonite Board of Missions and Charities.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Baker's Bible Atlas, by Charles F. Pfeiffer; Baker, 1961; 333 pp.; \$7.75.

This new book will doubtless appeal to anyone needing an effective aid to Bible study. In twenty-seven chapters the author introduces and very briefly summarizes the major historical movements in the Old Testament, inter-Testament, and New Testament periods. The outstanding events in Palestine from the close of the New Testament period till the present are indicated, as well as a picture of Bible lands today. Biblical geography is very interestingly presented and related to the narration. The last chapter on Biblical archaeology is an excellent introduction to this subject.

A wide variety of black-and-white maps, twenty-six colored maps, seventy-five photographs, an index, a dictionary of geographical names, and a time chart of Bible history make up a very important and useful part of this book.

This new work by a well-known conservative scholar will be welcomed and valued wherever Bible students and teachers need a good atlas.—H. Irvin Lehman.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

The General Conference Music Committee met at Harrisonburg, Va., June 15-19. The main task was Church Hymnal revision. Mary Oyer, a member of the committee, is working full time this summer on the Hymnal.

C. F. Yake, Scottdale, Pa., conducted a summer Bible school workshop at Logsdan, Oreg., on June 10.

The Elmwood congregation at Kendallville, Ind., has voted to elect a Visiting Brother, as the next step in becoming an independent congregation.

Three Mennonites served on the staff of Religious Journalism Newsletter, published last year by Religious Journalism students of Syracuse University. Walter Wiebe was editor; J. Daniel Hess was news editor; and David E. Hostetler was circulation manager. In the spring issue there is an article by Ellrose D. Zook on "Training for Overseas Literature Workers."

Jacob Musser was ordained by lot to the office of deacon at New Holland, Pa., on June 7.

Harold Fly spoke to the Franconia Tract Society in its monthly meeting at Haycock, Quakertown, Pa., on June 11.

The MYF and young adults of the Pennsylvania and Hesston congregations, Hesston, Kans., spent the weekend of June 10 at Camp Wood, Elmdale, Kans.

Martin Weaver, Annville, Pa., showed slides of mission work in Jamaica and other countries to the south at Bethany, East Earl, Pa., on June 10.

Grant and Ruth Stoltzfus, Harrisonburg, Va., conducted Family Life meetings at Clinton Frame, Goshen, Ind., June 14, 15, and 17.

The Messenger's Quartet from Indiana sang in a vesper service at West Sterling, Ill., on May 20.

The North Main Street congregation, Nappanee, Ind., is exploring possibilities of forming a new congregation in the area south of Nappanee.

Alvin Kauffman, pastor at Crystal Springs, Kans., is enrolled this summer at Kansas State Teachers' College, Emporia, Kans.

New officers of the Ontario Conference are David Groh, secretary, and Myron Stevanus, treasurer.

Morning services at Science Ridge, Sterling, Ill., on June 17, were held an hour earlier so that members could attend the final meeting of the Billy Graham Crusade in Chicago.

Lena Graber, who is returning to Nepal for nursing service there, gave her farewell testimony at the College Mennonite Church, Goshen, Ind., on June 10.

Sixty men contributed time and tools for cleaning up after the burning of the Loren King elevator at West Liberty, Ohio.

Paul Showalter, who is moving to Edson,

Alta., to become pastor there, led an outdoor hymn sing on June 10, sponsored by the Oak Grove Church, West Liberty, Ohio.

John A. Lutz is conducting a period in Rudiments of Music and Music Appreciation each Wednesday evening at Bossler's, Elizabethtown, Pa.

Martin R. Kraybill, Elizabethtown, Pa., is conducting a course in nonresistance each Wednesday evening at Hernley's, Manheim, Pa.

Peter Smith was ordained to the office of minister on June 3, to serve the East Hanover congregation, Palmyra, Pa.

New members: eighteen by baptism at College Mennonite, Goshen, Ind., June 10; eight by baptism at Hudson Lake, New Carlisle, Ind., June 3.

Visiting speakers: Elmer Friesen, General Conference Mennonite minister, at Pennsylvania, Hesston, Kans., June 10. Gordon Buschert, Carstairs, Alta., and Esther Reesor, Araguacema, Brazil, at Floradale, Ont., June 10. Paul L. Wenger, Goshen Biblical Seminary student, at Kern Road Chapel, South Bend, Ind., June 10. John R. Smucker, Fort Wayne, Ind., at Ridgeway, Harrisonburg, Va., June 3.

Evangelist Ford Philpot at First Mennonite, Fort Wayne, Ind., June 10. Ralph Hernley, Scottdale, Pa., at Ontario A.M. Conference, June 13, 14. Addona Nissley, Puerto Rico, at Marion, Pa., and Salem Ridge, Greencastle Pa., June 17. G. G. Yoder, Hesston, Kans., at Bellwood, Milford, Nebr., June 17. Newton Weber, West Liberty, Ohio, at Waterloo, Ont., June 10.

Raymond Kramer, pastor of the St. Jacobs, Ont., congregation, passed away after a long illness on June 17. Funeral services on June 20. Obituary later.

Norman Moyer was ordained to the ministry at Boyer, Middleburg, Pa., on June 17. Raymond Peachey was in charge, and Arthur Ruth preached the sermon.

## Announcements

Correction: The writer of the Prairie Street Church report on Stewardship, in the June 19 issue, page 573, was Howard J. Zehr instead of Harold Zehr.

I Will Build My Church is the theme of the annual missionary conference to be held in Ethiopia in July.

Grant and Ruth Stoltzfus, Harrisonburg, Va., in Home and Family Conference at Orrville, Ohio, July 8-10.

Music workshop with Leland Satern conducting at Kidron, Ohio, July 22-29.

Change of address: Norman Derstine from Elkhart, Ind., to Edgewood Road, Route 2, Eureka, Ill. Paul Showalter from Wooster, Ohio, to Box 1077, Edson, Alta.

Correction. Our note in the June 5 issue saying that the Christian Literature Crusade had purchased Herald Press tracts for distribution in British Guiana was in error. The literature office of the Mennonite Board of Missions and Charities purchased these tracts for use in this summer's col-

portage program in that country. Our colporteurs are working under the Christian Literature Crusade. They are distributing packets of literature consisting of seven tracts and fliers announcing the Heart to Heart and Way to Life broadcasts now being released from Georgetown. The goal is the distribution of 25,000 tracts.

Walnut Creek Church, Walnut Creek, Ohio, 100th anniversary observation, July 6-8 (Friday and Saturday evenings, and all day Sunday). Guest speaker: John C. Wenger, Goshen, Ind. Features: pictures and various historical exhibits. Special recognition to all former ministers, members, and friends on Sunday afternoon.

## Church Camps

Three family weekends will be held this summer at Camp Menno Haven, Tiskilwa, Ill. J. Alton Horst will direct the first one, July 7, 8; J. Frederick Erb, the second, July 21, 22; and John Troyer, the third, Aug. 4, 5.

Virgil Brenneman, Goshen, Ind., Secretary of Church Camping for the Commission for Christian Education, will serve as director of Family Week at Laurelville Camp, Mt. Pleasant, Pa., July 28 to Aug. 4. Other members of the staff are Helen Brenneman, Floyd Rheinheimer, and John H. Shank.

The chorus will rehearse seven times during the week and present an evening program at Church Music Conference, Aug. 4-11, at Laurelville Camp, Mt. Pleasant, Pa.

Eldon King will be director of the second junior high camp at Camp Luz, Orrville, Ohio, July 21-28. Nelson Kanagy will be pastor, and John King instructor.

At the Rocky Mountain Church Music Week, Aug. 4-11, you will be able to take individual voice lessons. These lessons will be scheduled during the afternoon and will be given by Clifford E. King. Special singing groups, such as organized trios, quartets, and sextets, may also register for vocal coaching.

## Calendar

Ohio MYF Convention at Beaverdam, Corry, Pa., June 29 to July 1.  
Alberta-Saskatchewan Conference at Guernsey, Sask., July 5-8.  
Allegheny Mission Board meeting, Maple Grove, Belleville, Pa., July 13, 14.  
Virginia Conference, E.M.C., July 24-27.  
Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
Alberta-Saskatchewan Youth Retreat at Didsbury, Alta., Aug. 6-12.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Conservative Mennonite Conference, with Lowville-Croghan congregations, Lowville, N.Y., Aug. 14-16.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 21-23.  
Indiana-Michigan Christian Workers' Conference, East Goshen congregation host, at Bethany Christian High School, Goshen, Ind., Aug. 21, 22.  
Back to School Day, Aug. 26.  
Rocky Mountain Mennonite Conference, La Junta, Colo., Aug. 31 to Sept. 2.  
Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.



# Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

Alderfer, Joe and Alma Jane (Trumbo), Scottsdale, Pa., first child, Max Josef, June 13, 1962.

Barnes, Elmer and Martha (Seering), Iowa City, Iowa, tenth child, seventh daughter, Rebecca Lynn, April 19, 1962.

Bechtold, Jay M. and Ruth (Longenecker), Bainbridge, Pa., seventh child, fifth son, Paul Darwin, June 3, 1962.

Blank, Dr. Lester A. and Mary Lou (Lauver), Mexico City, Mexico, fourth child, second son, Keith William, May 31, 1962.

Byers, Glen and Lila (Roth), Salem, Oreg., second daughter, LaVonne Kay, May 25, 1962.

Collins, Robert C. and Kay (Miller), Denver, Colo., first child, Debora Kay, May 27, 1962.

Fleck, Eric and Ingrid (Omankowsky), Clarence, N.Y., fourth child, second son, Roy, April 3, 1962.

Gingerich, Owen and Miriam (Sensenig), Cambridge, Mass., third child, Peter Eric, May 23, 1962.

Goshaw, Dennis K. and Betty (Moyer), Souderton, Pa., second child, first daughter, Linda Ann, May 3, 1962.

Goshaw, Henry and Irene (Keller), Forksville, Pa., seventh child, third daughter, Beverly Kay, March 19, 1962.

Hobson, Walter and Ella Mae, Swanton, Ohio, seventh child, fourth son, Russell Walter, May 21, 1962.

Hooley, Marion and Marjorie (Birky), Goshen, Ind., first child, Bradley Bartel, born April 19, 1962; adopted June 5, 1962.

Hoover, Martin E. and Frances (Lais), Goshen, Ind., fourth child, third son, Roger Scott, May 24, 1962.

Horst, Henry K. and Beatrice (Garrett), Germantown, Md., fifth child, second son, Nathan Ray, May 11, 1962.

Kreider, Wilmer H. and Lois Jean (Longenecker), Elizabethtown, Pa., fifth child, third son, Leslie Eugene, Feb. 5, 1962.

Lichti, David B. and Mary Ann (Schultz), New Hamburg, Ont., first child, Gregory Dean, May 23, 1962.

Martin, B. Onias and Emma (Gerber), Walenstein, Ont., first child, Verden Dale, May 5, 1962.

McDorman, Leonard and Ruby (Hawkins), Linville, Va., fifth child, third son, Lewis Milton, May 29, 1962.

Miller, Larry and Patricia (Yoder), Denver, Colo., second child, first daughter, Lorie Dee, May 30, 1962.

Miller, Tom and Joyce (Larimer), Milford, Ind., third child, first son, Craig Alan, April 14, 1962.

Rudy, Kenneth Eugene and Zana Mary (Cunningham), Strasburg, Pa., second child, first son, Glenn Eugene, June 1, 1962.

Shantz, Carl and Martha (Mast), Clarence Center, N.Y., seventh child, sixth son, John Alvin, April 2, 1962.

Smeltzer, Carl and Margaret (Rupp), Goshen, Ind., first child, Cathy Kay, April 16, 1962.

Smucker, Stanley and Marlene (Rufenacht), Swanton, Ohio, second son, Nathan Stanley, April 15, 1962.

Stoll, Frank and Darlene (Slaubaugh), Paoli, Ind., second daughter, Julia Renee, May 27, 1962.

Stoltzfus, Elam and Mary (Miller), Hartsville, Ohio, tenth living child, fifth son, Jerry Michael, June 28, 1961.

Stoltzfus, Melvin G. and Nancy (Yoder), Elverson, Pa., second son, Wendell Lee, May 14, 1962.

Tucker, Duane and Miriam (Eby), Hagers-town, Md., a daughter, Barbara Esther, June 12, 1962.

Tuggle, Clyde and Tina, Swanton, Ohio, tenth child, sixth son, Richard Yancy, May 23, 1962.

Yoder, Curties L. and Fern (Kuechtel), Sarasota, Fla., second daughter, Bonnie Lou, March 22, 1962. (One son deceased.)

Yoder, V. Henry and Martha (Coblentz), Uniontown, Ohio, eighth child, fourth daughter, Monica Sue, June 1, 1962.

Yutz, Ruben and Ada (Plank), Arthur, Ill., fifth child, first son, Brian David, May 28, 1962.

Zehr, Jerome and Mary Waneta (Schrock), Shipshewana, Ind., fourth child, second daughter, Judith Marlene, May 21, 1962.

# Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Benner-Keller.—Richard L. Benner, Spring City, Pa., Pottstown cong., and Marlene R. Keller, Forksville, Pa., Estella cong., by Elmer G. Kolb at Estella, June 9, 1962.

Good-Emswiler.—Kenneth I. Good, South Boston, Va., Ebenezer cong., and Betty Sue Emswiler, Broadway, Va., Bethel cong., by Linden M. Wenger at Bethel, June 9, 1962.

Good-Sands.—Irvin Paul Good, Ephrata, Pa., Martindale cong., and Rose Ann Sands, Bird in Hand, Pa., Stumptown, cong., by Elmer G. Martin at Stumptown, May 26, 1962.

Goshaw-Jantzi.—Lowell Goshaw, Forksville, Pa., Estella cong., and Lois Jantzi, Elma, N.Y., Clarence Center cong., by D. Edward Diener at Clarence Center, April 21, 1962.

Grove-Kauffman.—Stanley N. Grove, Stuarts Draft (Va.) cong., and Mary Elizabeth Kauffman, West Liberty, Ohio, Bethel cong., by Joe Kauffman at Bethel, June 2, 1962.

Haarer-Kauffman.—Daniel Haarer, Shipshewana, Ind., Shore cong., and Twyla Kauffman, Goshen, Ind., Waterford cong., by Virgil J. Brennehan at the Eighth Street Church, June 9, 1962.

Hartman-Johnson.—Dennis D. Hartman, Salem cong., Foraker, Ind., and Lenore Alayne Johnson, Pleasantview cong., Brethren, Mich., by John R. Miller at Pleasantview, June 9, 1962.

Hostetler-Metzler.—Jephtha Hostetler, Dalton, Ohio, Pleasant View cong., and Joyce Metzler, Scottsdale (Pa.) cong., by A. J. Metzler, father of the bride, assisted by A. Jay Metzler, twin brother of the bride, at the Mennonite Church of Scottsdale, June 9, 1962.

Miller-Clugston.—Galen G. Miller, Bainbridge, Pa., Good cong., and Esther Ruth Clugston, Lititz, Pa., Hess cong., by Mahlon Zimmerman at the Hess Church, June 9, 1962.

Morningstar-Blough.—Allen Ora Morningstar, Millersburg, Ind., and Juanita Kay Blough, Goshen, Ind., both of the Clinton Frame cong., by Vernon E. Bontreger at the church, June 9, 1962.

Ostenson-Yoder.—Elmer O. Ostenson and Adell Yoder, both of the Lakeview cong., Wolford, N. Dak., by Rufus Beachy and Eli G. Hochstetler at the church, June 7, 1962.

Rauk-Herr.—John R. Ranck, Lancaster, Pa., Rohrerstown cong., and Barbara Ann Herr, Holtwood, Pa., Rawlinsville cong., by David N. Thomas at Rawlinsville, May 12, 1962.

Roggie-Lyndaker.—Marvin Roggie and Rosemary Lyndaker, both of Lowville, N.Y., Lowville C.M. cong., by Lloyd Boshart at the church, May 26, 1962.

Troyer-Miller.—Leon Troyer and Louise Miller, both of the Sharon cong., Plain City, Ohio, by Joe Kauffman, June 3, 1962.

Troyer-Kurtz.—William Troyer, Greenwood (Del.) cong., and Christine Ann Kurtz, Oley (Pa.) cong., by Omar Kurtz, father of the bride, at Oley, June 10, 1962.

Unternahrer-Speake.—Ralph Leichty Unternahrer, Mt. Pleasant, Iowa, and Martha Ann Speake, Washington, Iowa, both of the Sugar Creek cong., by Vernon S. Gerig at the church, June 10, 1962.

Wenger-Hostetler.—John Elwood Wenger, Wayland, Iowa, Sugar Creek cong., and Virginia Almeda Hostetler, Kokomo, Ind., Howard-Miami cong., by Vernon E. Bontreger at Howard-Miami, June 2, 1962.

# Anniversaries

Schweitzer. John Schweitzer and Tillie Stutzman were married on May 28, 1912, near Wood River, Nebr., by Joseph Schlegel. Open house was held at their home in Cairo, Nebr., on May 27, 1962, in observance of their golden wedding anniversary. They have spent their entire married life in this community. They have 5 sons and 2 daughters (Mertyon, Alarian, and Lester, of Cairo; Royden, Filer, Idaho; Wilbur, Milford, Nebr.; Esther—Mrs. Robert Miller, Filer; and Naomi—Mrs. Raymond Beckler, Cairo), 34 grandchildren, and 2 great-grandchildren.

# Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Gingerich, Pearl, daughter of the late Mr. and Mrs. Menno Kifer, was born in Hay Twp., Ont., Dec. 31, 1901; died suddenly while mowing lawn at her home in Hay Twp., May 9, 1962; aged 61 y. 4 m. 8 d. On June 15, 1921, she was married to Jacob M. Gingerich, who survives. Also surviving are one daughter (Gloria—Mrs. Waldemar Dirks, Waterloo), 4 sons (Cyril, Nigeria, Africa; Gerald, Zurich; Victor, Waterloo; and Cleveland, Zurich), 2 sisters (Nancy—Mrs. Thomas Kyle, Hensall; and Ella—Mrs. Leesome Desjardine, Exeter), 6 brothers (Ezra, Hensall; Noah, Rolfe, Iowa; David, Albia, Iowa; Simon, Bingham Lake, Minn.; Solomon, Bellingham, Minn.; and John, Elkton, Mich.), and 12 grandchildren. Funeral services were held at the Zurich Mennonite Church, May 12, in charge of O. Jantzi, assisted by Albert Martin.

Graber, Katie, daughter of Mr. and Mrs. Joseph Gingerich, was born at Odon, Ind., Aug. 30, 1886; died at the Community Hospital, Rolette, N. Dak., May 28, 1962; aged 75 y. 8 m. 28 d. On Dec. 13, 1906, she was married to Levi Graber, who survives. Also surviving are their 12 children (Salome Gray Oakes, N. Dak.; Sarah Stevens, Corpus Christi, Texas; Katie Hochstetler, Nappanee, Ind.; Joseph, Emery, Abraham, and Owen, Rolette, Ada Slaubaugh, Montgomery, Ind.; Erwin Loogootce, Ind.; Elizabeth Slaubaugh and



Annie Slaubaugh, Wolford, N. Dak.; and Mary Yoder, Granville, N. Dak.), 52 grandchildren, and 18 great-grandchildren. Two grandchildren and one great-grandchild preceded her in death. Funeral services were held at the Lakeview Church, May 31, in charge of Rufus Beachy and Eli G. Hochstetler.

**Heiser, Mary A.**, daughter of Christian and Phoebe (Zehr) King, was born at Deer Creek, Ill., Nov. 9, 1869; died at Fisher, Ill., May 29, 1962; aged 92 y. 6 m. 20 d. On March 22, 1892, she was married to Isaac Heiser, who died June 18, 1953. Surviving are 5 children (Albert, Rantoul, Ill.; Alma and Erwin, Fisher, Ill.; Ferne Ropp, Tremont; and Lovina Gerber, Morton). One daughter preceded her in death. She was a member of the East Bend Church. Funeral services were held at the Gibson City (Ill.) Bible Church, June 2, in charge of Roy Unzicker and J. Alton Horst.

**Heitz, Mary H.**, daughter of Mathias and Emma Meitzler, was born at Seisholtzville, Pa., Oct. 26, 1885; died at the Eastern Mennonite Home, Souderton, Pa., March 14, 1962; aged 76 y. 4 m. 16 d. She was married to Henry H. Heitz, who died in April, 1942. A daughter also preceded her in death. Surviving are one son (Raymond M., also of the E.M. Home), 2 sisters (Mrs. Rosa Laubach and Mrs. Martha Miller, both of Allentown), and one brother (Frank J., Alburtis, Pa.). She was a member of the Finland Church. Funeral services were held at the Eastern Mennonite Home, March 17, in charge of Claude Shisler, assisted by Winfield M. Ruth and Marvin Anders.

**Herr, Ray M.**, son of J. Calvin and Mary (Shaub) Herr, was born at Lampeter, Pa., May 9, 1891; died at the Lancaster (Pa.) Osteopathic Hospital, May 11, 1962; aged 71 y. 2 d. On March 12, 1913, he was married to Anna M. White, who survives. Also surviving are 2 children (Verna E.—Mrs. Willis M. Houck, New Holland; and Paul M., Quarryville), 7 grandchildren, and one great-grandchild. He was a member of the Strasburg Church, where funeral services were held May 14, in charge of Jacob T. Harnish, Emory H. Herr, and John A. Breneman.

**Kauffman, David H.**, son of Jacob D. and Salome (Hertzler) Kauffman, was born at Bellefontaine, Ohio, Nov. 18, 1873; died at Harrisonburg, Va., May 16, 1962; aged 88 y. 5 m. 28 d. On Nov. 21, 1900, he was married to Leah H. Yoder, who died Dec. 28, 1929. Surviving are 5 children (Fred S., Mt. Crawford, Va.; Jacob M., Grants Pass, Oreg.; Julia S.—Mrs. John Snyder, Harrisonburg, Va.; Vernon L., Hubbard, Oreg.; and Margaret V.—Mrs. Paul Snyder, Canby, Oreg.), 30 grandchildren, 13 great-grandchildren, and one half sister (Mrs. O. B. Hertzler, Hubbard, Oreg.). One son and one daughter preceded him in death. He was a member of the Lindale Church, where memorial services were held May 20, and funeral services at the Zion Church, Hubbard, Oreg., May 21, in charge of John M. Lederach and Sam Schrock.

**Kreider, James Leon**, stillborn son of Lloyd I. and Mary Alice (Denlinger) Kreider, Manheim, Pa., was born at the Lancaster (Pa.) General Hospital, May 11, 1962. Surviving, besides the parents, are 3 sisters (Marlene, Diane, and Cheryl) and grandparents (Mrs. Izzie Kreider, Lititz; and Mr. and Mrs. Tobias Denlinger, Strasburg, Pa.). Graveside services were held May 12, at Hernley's Church cemetery, with Ellis Leaman in charge.

**Kreider, Katie F.**, daughter of Jacob M. and ue B. (Foutz) Eshleman, was born June 18, 1884; died at her home in Willow Street, Pa., May 27, 1962; aged 77 y. 11 m. 9 d. She was the widow of Jacob L. Kreider. One daughter also preceded her in death. Surviving

are 5 grandchildren, 10 great-grandchildren, 2 sisters, and 2 brothers. She was a member of the Byerland Church, where funeral services were held, in charge of James Hess and Wilbur Lentz.

**Kulp, Isaac H.**, son of Jacob and Annie (Kulp) Kulp, was born at Bedminster, Pa., Nov. 24, 1880; died at the Mennonite Home for the Aged, Harrisonburg, Va., May 7, 1962; aged 81 y. 5 m. 13 d. He had been a guest at the Home for eight years. On Feb. 11, 1913, he was married to Laura E. Burkholder, who died Nov. 25, 1949. Surviving are 2 sisters (Mrs. Jacob Groff and Mrs. Annie Overholt, both of Souderton, Pa.) and one brother (John, Telford, Pa.). He spent the greater part of his life in Harrisonburg and Waynesboro, Va. Funeral services were held at Weavers Church, in charge of Franklin Weaver and Daniel Lehman.

**Lais, Rachel Louise**, daughter of Frank and Wanona (Conrad) Lais, was born at Oregon City, Oreg., July 24, 1900; died of a congenital ailment at Hubbard, Oreg., May 27, 1962; aged 1 y. 10 m. 3 d. Surviving besides her parents are 4 brothers and 6 sisters (Kenneth, Ray, Larry, Edwin, Sharon, Shirley, Susan, Carol, Janice, and Eilene). Funeral services were held at the Zion Church, May 29, in charge of John M. Lederach.

**Martin, Saloma**, daughter of the late Mr. and Mrs. George Musselman, was born in Woolwich Twp., Ont., July 7, 1903; died, after a brief illness, at the Toronto (Ont.) Western Hospital, May 29, 1962; aged 58 y. 10 m. 22 d. On Oct. 15, 1924, she was married to Angus Martin, who survives. They have lived at Baden, Ont. Also surviving are one son and one daughter (Robert, Hamilton; and Ruth—Mrs. Abner S. Martin, Petersburg), one brother (George), one sister (Edna Farmer), and 6 grandchildren. One son preceded her in death. Early in life she became a Christian. Funeral services were held at the Erb Street Mennonite Church, Waterloo, in charge of J. B. Martin.

**Mast, Marie**, daughter of Alfred and Elizabeth (Geiser) Beyeler, was born near Orrville, Ohio, June 19, 1906; died after a long illness at her home near Wooster, Ohio, April 8, 1962; aged 55 y. 9 m. 20 d. On Sept. 12, 1929, she was married to Leo Mast, who survives. Also surviving are 6 children (John, Wellston, Ohio; Lois—Mrs. Nelson Kreider, Corpus Christi, Texas; Elvin, Apple Creek, Ohio; Ruth—Mrs. Bill Detweiler, Kidron, Ohio; Marilyn and Kenneth, at home, Wooster, Ohio), 3 sisters (Mrs. Elda Hershey, Phoenix, Ariz.; Sylvia—Mrs. Walter Ebersole, Sarasota, Fla.; and Lillian—Mrs. Forest Kornhaus, Orrville), and 3 brothers (Lester, Creston, Ohio; Noah, Waynesboro, Va.; and Floyd, Orrville). One sister and 2 brothers preceded her in death. She was a member of Martins Mennonite Church.

**Miller, Barbara E.**, daughter of Jacob D. and Susan (Swartzendruber) Yoder, was born near Wellman, Iowa, April 8, 1874; died at the Pleasantview Home, Kalona, Iowa, May 8, 1962; aged 88 y. 1 m. On Nov. 5, 1893, she was married to John J. Miller, who died Aug. 8, 1951. Three children also preceded her in death. Surviving are 2 sons and one daughter (Leroy V., Thomas H., and Susan M.—Mrs. F. J. Bontrager, with whom she made her home as long as health permitted). The last 6 months of her life were spent at the Pleasantview Home. Also surviving are one sister (Ida—Mrs. Jacob J. Miller), 15 grandchildren, and 41 great-grandchildren. For 20 years she and her husband served as editors of the Junior Department of the *Herold der Wahrheit*, being known to readers as Uncle John and Aunt Barbara. She was a member of the Amish Church from her youth. For a number

of years she did practical nursing throughout the community. Funeral services were held at her home, conducted by Jonas J. Beachy and Enos C. Swartzentruber.

**Miller, Joe**, son of Jacob and Elizabeth (Eash) Miller, was born in Adams Twp., Cambria Co., Pa., Sept. 29, 1881; died suddenly at his home, just as he was ready to leave for church, May 27, 1962; aged 80 y. 7 m. 28 d. Surviving are his wife, Fannie Hershberger Miller, Davidsville, Pa., one son (Clarence C., Davidsville), one brother (G. H. Miller, Salix, Pa.), one sister (Mrs. Emma Sauter, Johnstown, Pa.), and one grandchild. He was a member of the Stahl Mennonite Church, where funeral services were held May 30, in charge of Sanford G. Shetler, Gerald Deffenbaugh, and Melvin Nussbaum; interment in Kaufman Cemetery.

**Roth, Arthur LeRoy**, son of Joseph L. and Rosa (Stutzman) Roth, was born near Milford, Nebr., Jan. 3, 1933; met instant death in an automobile accident near Gretna, Nebr., May 1, 1962; aged 29 y. 3 m. 28 d. In Nov. 1954, he was married to Jeanene Thompson, but they were separated in March, 1961. To this union were born 3 children (Gloria, Omaha; and twin sons, Richard and Ronald, Milford). Also surviving are his father, 4 brothers (Merle, Omaha; Sterling, Lincoln; Glen, Milford; and Melvin, Iowa City, Iowa), and 3 sisters (Irene—Mrs. Merle Miller and Barbara, of Milford; and Edna—Mrs. George Kempnich, Omaha). His mother and 3 brothers preceded him in death. He was baptized in the Mennonite Church on July 20, 1947. Funeral services were held at the East Fairview Church, May 5, in charge of Ammon Miller, Oliver Roth, and Sterling U. Stauffer.

**Schertz, Lena M.**, daughter of John and Catherine (Rediger) Ulrich, was born in Woodford Co., Ill., Nov. 8, 1869; died at the Lutheran Hospital, Fort Dodge, Iowa, May 17, 1962, where she had been a patient for 4 days; aged 92 y. 6 m. 9 d. On March 6, 1890, she was married to William P. Schertz, who died Sept. 26, 1916. Surviving are 6 daughters and 2 sons (Mrs. Freda Zehr and Silda—Mrs. Ray Zehr, both of Manson, Iowa; Mrs. Ben Nofsinger, Washington, Ill.; Mrs. Edith Egli and Lillian Schertz, Denver, Colo.; Hazel—Mrs. Marvin Rhodes, La Junta, Colo.; and Elmer and Calvin, Canton, Ill.), 19 grandchildren, 39 great-grandchildren, 2 brothers (Peter, Manson; and Chris, Storm Lake, Iowa), and 2 sisters (Mrs. Elizabeth Bachman, Washington, Ill.; and Fannie Ulrich, Fort Dodge, Iowa). One daughter, 2 brothers, one sister, and 4 great-grandchildren preceded her in death. During the last years of her life, she lived with her daughter, Mrs. Freda Zehr. She was a member of the Manson Mennonite Church, where funeral services were held May 19, in charge of Nick Stoltzfus, assisted by Ed Birkey.

**Schwartzentruber, Joseph**, son of the late Christian and Anna (Beachler) Schwartzentruber, was born in Oxford Co., Ont., Feb. 20, 1877; died at the Stratford (Ont.) Hospital, May 5, 1962; aged 85 y. 2 m. 15 d. His wife, Lavina Roth, and one son preceded him in death. Surviving are 4 sons (Harold, Exeter, Ont.; Delton, Tavistock, Orlen, Zurich; and Hubert, St. Louis, Mo.), one daughter (Lyla—Mrs. Staunton Bowman), one sister (Mrs. Christian Gascho), 4 half sisters (Mrs. John Jantzi, Mrs. Samuel Gingerich, Mrs. Emma Kipfer, and Mrs. David Oesch), 2 half brothers (Daniel and Moses), 26 grandchildren, and 2 great-grandchildren. He was an active member of the Zurich Church, where funeral services were held May 8, in charge of Orval Jantzi, assisted by Albert Martin.

**Smith, Herman**, son of Elbert and Jessie Smith, was born at Dunlap, Tenn., May 29, 1913; died at the Veterans' Hospital, Indi-



anapolis, Ind., of heart complications, May 19, 1962; aged 48 y. 11 m. 20 d. On Oct. 29, 1946, he was married to Gusta Royce, who survives. Also surviving are 8 children (Billy, Sandra, Jessie, Larrie, Mike, Neal, David, and Jell) and his parents. He was a member of the Baptist Church. Funeral services were held at the Howard-Miami Church, May 23, in charge of Emanuel J. Hochstedler and A. G. Horner.

Sommers, Arletus, son of Christian and Catherine Sommers, was born at Walnut Creek, Ohio, May 12, 1893; died at the Massillon (Ohio) City Hospital, May 26, 1962; aged 69 y. 14 d. On April 13, 1912, he was married to Nellie Hostetler, who survives. Also surviving are 2 sons and 2 daughters (Christian, Ralph, and Catherine—Mrs. Russel Reiger, Dover, Ohio; and Orpha—Mrs. Roy Yoder, Sugarcreek), 9 grandchildren, 3 great-grandchildren, one brother (Manassas, Walnut Creek), and 2 sisters (Mrs. Lydia Hershberger, Berlin; and Mrs. Clement Mutchelknaus, Sugarcreek). One daughter died in infancy. He was a member of the Walnut Creek Church, where funeral services were held May 29, in charge of Paul R. Miller and Eldon King.

Stoll, Margaret, was born in Ireland, Dec. 31, 1885; died, after a long illness, at the Wayside Nursing Home, Elkton, Mich., March 9, 1962; aged 76 y. 2 m. 6 d. Her husband, Edward P. Stoll, died Jan. 19, 1961. Surviving are one daughter (Miss Gladys Ernest, Lapeer), 2 sons (Alfred Dickenson, Pontiac; and Floyd Dickenson, Delton, Mich.), 8 grandchildren, and one sister. She was a member of the Pigeon River C.M. Church, Pigeon, Mich. Funeral services were held at the Shetler Funeral Chapel, March 11, in charge of Loren Dietzel.

Streicher, Clara, daughter of John and Mattie (Gerber) Nafziger, was born in North-Easthope Twp., Ont., Nov. 4, 1896; died suddenly at her home in Wellesley, Ont., April 4, 1962; aged 65 y. 5 m. On Jan. 5, 1922, she was married to Chris S. Streicher, who survives. Also surviving are one daughter (Eleanor—Mrs. Harold Zehr), 2 granddaughters, 2 brothers (Samuel, Vulcan, Alta.; and Peter, Baden, Ont.), and one sister (Mrs. Joseph Erb, Wellesley, Ont.). She was a member of the Maple View A.M. Church, and faithfully served as a bishop's wife. Funeral services were held April 7, in charge of Samuel L. Schultz, Samuel Leis, Chris O. Erb, and Allen Bender, with the deacons Alvin Leis and Steve Gerber assisting.

John H. Glenn, Jr., the first American to orbit the earth, was named the Father of the Year. Glenn is an active Presbyterian layman and the father of two children.

Billy Graham had the biggest opening service of his career in Chicago on May 30. Chicago newspapers were liberal in giving the campaign first-page notice.

Half of the finalists in the Manitoba Music Festival held recently in Winnipeg were Mennonites.

The spiritual leader of the Maronite Rite Catholics has objected to a proposal to use the water of the Jordan River to irrigate the Negev Desert in southern Israel. He said the plan would jeopardize the traditional character of the Sea of Galilee and the River Jordan, both of which are mentioned frequently in the Bible. The plan,



## ITEMS AND COMMENTS

BY THE EDITOR

proposed by Eric Johnston of the United States, calls for a diversion of part of the river and of the lake to develop a fertile agriculture area in the Negev.

\* \* \*

The Federal government in Washington has moved to cut off financial assistance to school districts which continue to practice segregation. This is especially applicable to what are called impacted districts, where large numbers of children of Federal employees attend the public schools. This withdrawal of aid would cost \$1,000,000 in Mississippi alone.

\* \* \*

George S. McGovern, director of the Food for Peace program in Washington, has proposed that by 1965 the United States Agency provide hot lunches for 120 million undernourished school children in underdeveloped countries. At present, the agency is providing food for 30 million children in 80 countries. McGovern says the school lunch programs are "returning greater dividends than any other foreign assistance."

\* \* \*

Dairy farmers are being urged to reduce their production because of the oversupply, and yet thousands of families would be glad to use more milk if they could afford it. One large dairy corporation has just announced a new profit record for 1961.

\* \* \*

Many of the world's leading statesmen are old men. De Gaulle of France is 71. Franco of Spain is 69. Adenauer of Germany is 86. Khrushchev of Russia is 67. Macmillan of Britain is also 67. Mao Tse-tung of Communist China is 68. Nehru of India is 72. The president of the United States is young, but many of his political advisers also are in the age bracket where they have difficulty in seeing any new approach. *Between the Lines* says that Kennedy yielded reluctantly to the pressure of United States military and industrial leaders in ordering the resumption of atmospheric nuclear testing. Scientific leaders, however,

were largely against the move and they understood best its significance. Young Russian scientists, *Between the Lines* goes on to say, are trying to get the Soviet away from military thinking and pushing the scientific achievements of communism. In our own country, instead of the 2,000 students who it was estimated would conduct the March for Peace in Washington, there were 4,000, and efforts to organize on college campuses a protest against this March fizzled out. Perhaps there is hope that when the young people take over, as they must before long, conditions will improve.

\* \* \*

Passenger cars make up about 80 per cent of all registered vehicles in the United States. But the 20 per cent commercial vehicles account for only 20 per cent of the highway accidents in spite of the fact that they travel four times as many miles per year as the faster cars. The truck drivers are professionals and are usually careful.

\* \* \*

The Indiana budget agency has authorized the spending of almost \$15,000 to convert a corner of the third floor of the Statehouse at Indianapolis into a prayer room.

\* \* \*

The ultra-fundamentalist American Council of Christian Churches, headed by Carl McIntire, adopted a resolution defending the resumption of atmospheric nuclear weapons testing. The resolution said that the United States "has a moral obligation to its citizens and to the free world to continue nuclear testing," and added that "it is nothing short of national suicide for us unilaterally to abandon" atomic tests. In another resolution the Council expressed its opposition to providing United States wheat for Red China.

\* \* \*

Parents in Belfast, Ireland, were warned at the annual meeting of the Catholic Truth Society to be on their guard against cheap sex magazines which, they said, are flooding that city from the United States.



# Gospel Herald



*The annual meeting of the Mennonite Board of Missions and Charities is a high point in our denominational calendar.*

TUESDAY, JULY 3, 1962  
VOLUME LV, NUMBER 27

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## Snapshots from Harrisonburg

By Paul Erb

The campus of Eastern Mennonite College was again the scene of the annual meeting of the Mennonite Board of Missions and Charities, June 19-24. The fine weather the Lord gave us, the excellent facilities of a college campus, and the usual Shenandoah hospitality helped to make it the kind of church-wide meeting that one really enjoys.

The Harrisonburg *Daily News-Record* carried on June 20 a full-page ad paid for by twenty-three Mennonite business firms of the area. The ad carried the program and invited the community to attend. During the meeting this newspaper gave liberal news coverage. A local radio station also released a taped discussion with missionaries and broadcast leaders.

"Obeying Christ in Crisis" was the program theme. It stretched in color across the room above the platform. It was the subject of General Secretary Graber's keynote address in the first general session, and it worked itself through the topics of the entire program. It was good to be challenged to obedience in a world situation that is obsessed with crisis.

### Happy Greetings

It was hard to get from one place to another on the campus, for everywhere one ran into people who simply had to be recognized and greeted and chatted with. Happy smiles showed the joy that met friends from the ends of the earth. Robert Stettens, from the raging cauldron of Algeria; Herbert Minnichs, from the fig groves of southern Brazil; Quintus Leathermans, from the British metropolis; Marie Moyer and Blanche Sell, from the jungles of Madhya Pradesh, India; Milton Vogts and Mark Knisses, from the red hills of Bihar, India; Don Rebers, from teeming Tokyo; Moses Beachys and Paul Wyses, from lovely Puerto Rico; Esther Reesor, from the Amazon Valley frontier; James Stauffers, from troubled Vietnam: these folks from overseas might meet Paul Burkholders, from the Peace River country in Alberta; or Roy D. Roth, from the



Vice-president Jacob Clemens converses with Blanche Sell and Marie Moyer, just returned from India. Earl Buckwalter, of the Executive Committee, in the background.

coastal range in Oregon; or Weldon Martins, from South Texas; or John Ventura, from Denver; or Galen Buckwalters, former VS workers now living in Arizona; or Leroy Miller, from the cornlands of Iowa; or Laurence Horst, pastor from Chicagoland; or Simon Gingerich, president of the Indiana-Michigan Mission Board; or Dr. Paul Hooley, Board member from Ohio; or John M. Drescher, new editor of the *Gospel Herald*; or Harvey Shank, bishop from Chambersburg, Pa.; or Mark Peachey, Ohio member of MRSC; or Osiah Horst,



# How Can They Know?

BY MYRTA STOVER

How can they know?  
How can they understand?  
They who have been zippered in sleepers  
And snowsuits, in jackets, mittens, and boots,  
They who have been fed strained foods and  
juices  
And balanced diets and vitamins;  
Who are driven to schools in cars and buses  
And have hardly known the sting  
Of biting cold on undernourished bodies or  
known want;  
How can they know the feel of unheated  
schools  
And houses, of the chapped and bleeding  
hands  
Of the other half of the world?  
How? That is the problem!  
They who are known over the world to be  
the best fed,  
Best housed, best clothed, best educated,  
The tallest, the cleanest, the comeliest,  
Are the most ignorant of the suffering  
And needs of others around the world,  
Who through no choice of their own were  
born  
In lands where Christ had not set the ideals  
Of democracy, of freedom of thought, of  
speech,  
Of worship, and freedom from want.  
How can our children be made to realize  
In this nuclear age of a shrinking world?  
Berea, Ohio.

president of the Ontario Mission Board; or Dorothy McCammon, Executive Secretary of WMSA; or Loren King, new president of the Ohio Mission Board; or Virginia Showalter, nurse just home from Puerto Rico; or Ira J. Buckwalter, treasurer of the Eastern Mission Board; or Margaret Derstine, former missionary to Cuba; or Carlos Lugo, Puerto Rican who was in



Lena Graber from Nepal and David Hostetter from southern Brazil chat with Eugene K. Souder of Mennonite Broadcasts.

school at Goshen last year; or Isaiah Alderfer, president of the Franconia Mission Board.

Attendance of visitors ran to many hundreds; the largest number of meals served was 550 on Saturday noon. The college auditorium was full to capacity each evening.

## Argentine Visitor

One of the attendants from a distant land was Agustin Darino, of Buenos Aires, Argentina. Bro. Darino is one of our ex-



Agustin Darino, of Argentina, in true Latin-American style, uses his hands to make a point. Translator John Miller assists the communication.

perienced pastors of Argentina. He has served as moderator of the conference there, and is now the treasurer. This was his first visit to North America. He will be visiting some of our congregations, several district conferences, and also the Mennonite World Conference in Kitchener before his return home.

Bro. Darino met with the Overseas Committee, with a group of district board representatives, and spoke briefly to the large Sunday afternoon audience. All were thrilled with the testimony of this former communist as he told of how he first found happiness in Christ, and as he described how the Spirit is leading the Argentine conference in giving an effective testimony to a materialistic culture.

The presence of our brother from Argentina and his participation in the discussions were illustrative of the two-way contact that can be mutually helpful in our overseas outreach.

## Just Business

In the fourth business session of the Board on Friday afternoon President Mosemann announced that, with an hour re-

maining, the agenda had been covered. Did Board members have any concerns for discussion? They did, and a profitable period followed, with lively discussion on how plus giving can be challenged; on our potential ministry to foreign students in America; and on better means of communicating to the general public our services to mankind.

Getting through the agenda of business in such good time was a credit to the Board's administrative officers. Reports had been printed and sent to Board members beforehand, so that officers and secretaries giving the reports needed only to point out salient features for comment. And so a great deal of activity in the far-reaching program of the Board could be surveyed in a short time.

The Board decided to place the appointment of workers in the hands of administrative committees. Appointment by the Board in annual meeting is inadequate in providing for emergency needs and in returning missionaries after short furloughs. All new appointments will be reported in the annual meeting.

A new uniform schedule was approved for churches supporting missionaries and their families. The actual support of missionaries varies from field to field.

A policy was adopted for the disposal of office records, or their transfer to the Mennonite Archives under contract.

## Dollars, Pesos, and Rupees

The report of how we have done in our giving is always a high point of interest in the Board's business sessions. David Leath-erman, who is chiefly responsible for the accounting, guided us through the intricate pages of figures. It was good to learn that receipts of the Board increased by 5 per cent to a new high of \$1,668,675. Adding the giving to district boards and the material aid to MCC, the denomination's total giving for missions and service comes to \$3,413,244, an increase of 7 per cent over last year.

But yet, in spite of efforts to reduce the program, disbursements exceeded by \$60,000 the receipts, and the General Mission Fund has a deficit balance of \$27,637, three times more than last year. Credit balances have been depleted, and so any operating deficit stands. However, the gap between receipts and disbursements is narrowing, and, it is hoped, will be closed next year, so that deficits can be wiped out, and balances restored.

Per member giving averaged \$16.05 for

(Continued on page 596)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1903) AND HERALD OF TRUTH (1864)

JOHN M. DRESCHER, EDITOR  
BOYD NELSON, MISSIONS EDITOR

ELLROSE ZOOK, J. C. WENGER, CONSULTING EDITORS

BERTHA NITZSCHE, ASSISTANT TO THE EDITOR

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## Today's Challenge

There are certain points in life at which one lingers long enough to look both ways. One such point is at the start of a new responsibility. Reviewing the past one sees the great faithfulness of God. On such reflection praise bursts forth. Facing the future one realizes God's promise of all-sufficient grace and guidance even for the unknown. For such help prayer is lifted heavenward. It is a prayer for enablement to serve this "generation by the will of God."

In a particular way today is a day of destiny. It is no ordinary time. Even a casual observer can see it as a day of unparalleled opportunity and urgency. This makes it also a day of decision.

This is a day of shocking contrasts. On the one hand we have more wealth than the world has ever known. On the other hand there is poverty on a scale never heard of before. It is a day of plenty and a day of hunger. Men have never talked of freedom more than today, yet never have more people been in bondage. We speak of security and seek it by security pacts, material accumulation, insurances of all kinds. By this we declare our insecurity. Peace is preached from every platform, yet division best describes the world. Plans for peace are overshadowed only by plans for war. Never before was the Gospel preached by so many means as today, yet the pagan population is growing rapidly. At the present rate, three out of four persons will never hear the good news.

All this brings a tremendous challenge to the church today.

The church's life must be increasingly strengthened spiritually. This must come through a living reality of faith in Christ and life lived under His lordship. There must be a depth of spiritual experience which attracts men to Christ; a way of life inviting because it transforms lives, meets needs, and makes life holy.

The witness of the church must be enlarged until every member carries the commission, conviction, and compulsion of Christ's mission. New frontiers of thought and witness must be welcomed and launched into. The church's ministry in the future will need to be a witness to the world rather than to itself.

The challenge to call Christians to deeper commitment and discipleship in every area of life is always before us. Discipleship is Christianity in practice. Discipleship demonstrates that Christianity has a present

purpose. It is "Thy will be done in earth, as it is in heaven." To this kind of commitment the Christian is continually called. There is a need of first-century Christianity characterized by a power which makes one triumphant, a faith which faces opposition and persecution without surrender, and inner strength which makes one different from those who serve other gods.

The ministry of the GOSPEL HERALD has been a binding influence. This ministry is not easy in today's world. The life of the church too many times is inclined to copy the character of our divided world. Not only are we tempted to pattern our appearance and program after the world, but even worse, our attitudes, spirit, and ambitions may be more worldly than Christian. Here is the challenge. Will the church demonstrate Christian unity and character in a divided world?

In Christ and through Him there is a great unity of saints cemented together by God's love which is shed abroad in our hearts by the Holy Spirit. This unity becomes one of the strongest testimonies to a lost world of the glorious salvation God has made available through Christ. It is true, this does not deny differences. As in any home, however loving, there are differences of manifold kinds, so in the church there are differences. The important thing is not that there are differences or even disagreements, but what is done with these differences is most revealing. Christ is still the great Unifier. We must always demonstrate and endeavor to keep that unity which centers in Him as Saviour and Lord of life.

The issues of the day must be spoken to daringly and in light of our commitment to Christ and His Word. This does not always bring praise and many times will not be popular. However, it was a great statement made concerning the children of Issachar that they "were men that had understanding of the times, to know what Israel ought to do." Such understanding and knowledge is sought from God.

Without a doubt the GOSPEL HERALD must continue to play a large part in making these truths of spiritual life, witness, and discipleship greater realities in the life of the church today.

May I lay before you as a reader of the GOSPEL HERALD a particular responsibility and challenge? If there is one need which your editor would like to share, it is the need of your prayers. Paul, in Rom. 15:30, writes, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together

with me in your prayers to God for me." He writes that he expects in answer to their prayers to be delivered from his enemies and to be prospered in his work!

To the Ephesians Paul writes for them to pray "with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." His power and success in this ministry he makes dependent upon the prayers of the saints.

To the Colossians Paul adds the injunction to continue steadfast in prayer, "Withal praying also for us, that God would open unto us a door of utterance." And to the Thessalonians he writes, "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified . . . and that we may be delivered from unreasonable and wicked men: for all men have not faith."

We are members of a body. We count on the prayers of the members of the church because they are a real factor in the work of the kingdom as the power of God. With Paul in these passages, your editor pleads for your prayers. Each time you read the GOSPEL HERALD, breathe a prayer to God on behalf of those who write, edit, and publish this paper.

At the start of this new responsibility as editor of the GOSPEL HERALD, one thinks of many things. But as one realizes the sufficiency of God and the steadfastness of God's people, he is led to say with David Preston, "What is the outlook? It is good. There's light ahead; there's hope in God; there's wealth in Jesus; there's power in prayer."—D.

## In Appreciation

Your incoming editor would like to express appreciation for Bro. Erb's untiring and undaunted spirit as well as his dedicated work during the years as editor of the GOSPEL HERALD. It would be hard to estimate the great influence for good which he has exerted on the church. The blessing of the Lord has been upon his service.

Bro. Erb has had an unusual understanding of the life of the church and the need of the church. His concern and love for the church have been continually demonstrated by his dedication of life, by the direction he has given, by his constant call to deeper and clearer commitment to Christ and His lordship.

Outstanding in his ministry as editor has been the optimistic and positive spirit which he manifested in his writings. This characterized his preaching ministry throughout the church as well. As one who knows keenly the problems and faults of the church, he has neither closed his eyes



to these, nor has he yielded to a hopeless or pessimistic attitude so prominent today. He has served to build, demonstrating his belief that Christ is Lord of all and that He is building His church which even the strongholds of hell will not stop.

The rich contribution of Bro. Erb through the pages of the GOSPEL HERALD will not soon be forgotten. It is certainly the prayer of all who know him that God may continue to pour out His best blessings upon him as he continues a varied and heavy responsibility in the church.

Your present editor cannot take the place of Bro. Erb. He could not if he should try. God has called him to fulfill his own place. With gratitude for God's leading in the past and with deep dependence on His enabling grace and guidance for each day ahead the work is assumed. "Not that we are sufficient of ourselves; but our sufficiency is of God" (II Cor. 3:5).

At such a time one finds himself not so much asking for ability (although this is a conscious need), but a deeper desire and devotion to do all for the Lord's glory; not only for a clear sense of duty, but a clearer discernment in the doing of duty; not only to do a worthy work, but special spiritual wisdom for the work; not only an undergirding of God's grace, but also an understanding heart and mind to know what the will of the Lord is in our day.—D.

## SNAPSHOTS FROM HARRISONBURG

(Continued from page 594)

missions and \$3.71 for relief and service. This is a total increase of \$1.08 per member.

The net resources of the Board are \$4,466,047. Total investments are \$1,552,781.

The budget which was approved calls for total contributions of \$1,525,454. This is \$50,000 more than we gave last year, an increase of 3.4 per cent. If we increase by 5 per cent, as we did last year, all deficits will be wiped out. The Board again hopes to receive an average of \$20.00 per member for missions, \$6.00 for relief and service, and \$4.00 for broadcasting.

In addition to the above minimum budget, there is again, as last year, a supplement-

ary budget, containing needed items which can be provided only if the giving is above the estimated receipts. The supplementary budget totals \$176,525.

## New Appointees

The following persons were appointed to the new Overseas Missionary Associate program: Clifford and Lois Amstutz, teachers to Nigeria; Martha Bender, nurse to Nigeria; Lydia Burkhart, nurse to Ghana; Miriam Krantz, teacher to India; Grace L. Martin, teacher to Japan; Glen Miller, director of OMA program in Nigeria and Ghana; John and Dorothy Nyce, teachers to India; Nelda Mae Rhodes, nurse to Nigeria; Florence Snyder, housemother at Woodstock, in India. Some of these people are already on the field.

Richard and Novelda Kissell were appointed to long-term service in the Amazon Valley of Brazil. Merle and Kathy Sommers are going to Montevideo to teach in the Mennonite Seminary there.

Menno and Annie Plank were appointed to direct the new information center in Sarasota, Fla. Wesley Jantz was appointed administrator of Schowalter Villa.

Board members and their wives, including the Overseas Committee, enjoyed a fellowship hour in the student lounge with new appointees and missionaries on furlough. Missionaries of the Eastern and Virginia boards participated in this hour of getting acquainted.

## Be It Resolved

A great improvement in scheduling this year was the presentation of the resolutions in a regular business session when there was time and opportunity to consider them. There was free discussion as the Resolutions Committee—C. K. Lehman, Carl Beck, and Harvey Bauman—presented the resolutions. Some were radically revised before they were adopted. Thus they really became the resolutions of the Board.

The first resolution was a recommitment to the purposes expressed by the founders of this Board in 1906.

Another called upon the Board to consider how the Christian Gospel may make its impact on the social needs of our time.

A third resolution declared a new allegiance to Christ, asserted that Christ is the only hope for our crisis-ridden world, called for obedience to Christ and penitence for failure to obey, asked the Board to pioneer in new missionary methods, urged that we work more closely with overseas churches, and looked forward to the completion of our task in the Consummation.

Another resolution expressed thanks for the increasing support of our constituency, and appreciation to the Board officers for narrowing the gap between contributions and disbursements. But it also regretted that the program has to be restricted in spite of growing needs, and called for great-

er commitment in stewardship, and urged the promotion of planned giving.

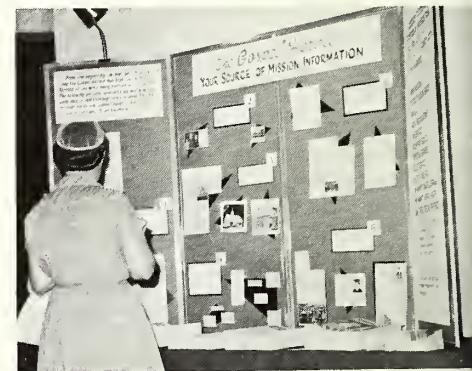
There was a resolution urging increased personal evangelism, the use of the new mission study materials on "God Builds the Church," the sponsoring of witness workshops, the nurturing of our youth for witness, and the integration of the entire church program.

After a third discussion in as many years on the opportunity to witness to foreign students in America, a resolution asked the Board to implement a plan which will help our homes and congregations to find the way in this witness.

A statement on the Peace Corps encouraged our members to prefer service in the church program because of the greater witness opportunities. MRSC is to keep in touch with any member who may feel led to participate in the Peace Corps.

## Between the Sessions

A good place to go between sessions was the basement auditorium in the church building. Here Mennonite Publishing House had an excellent bookstore, with



A good stopping place among the exhibits.

books emphasizing missions, but also on many other religious topics. There was also an extensive section of children's books. Some missionaries, knowing that they would not have another such privilege for years, bought a little library to take with them. *Don't Park Here* was first released at this meeting.

In this room there were also the excellent displays of pictures from the mission field, the sequence from Mennonite Broadcasts and a fine sequence of pictures of Goshe and Hesston colleges. Mennonite Mutual Aid and other church agencies had displays which attracted the attention of many.

## The Women's Auxiliary

The business sessions of the Board occupied more time than heretofore. They were open to anyone who was interested but this included only some of the members who were not Board members, and practically none of the women. Therefore a heavier load was laid on the Women's Missionary and Service Auxiliary to provide



District mission board officers consult concerning the co-ordination of mission promotion.





The General Committee of WMSA looks up from a busy agenda for a collective smile.

program for the general public. And they fully met the responsibility.

The WMSA General Committee met from Tuesday morning on, in several sessions with delegates of the various districts, and then in two public programs. They report a healthy picture, with much growth of interest and activity. Every district was represented in the meeting, and there was freedom in discussion of reports.

WMSA Voice in its first year reached a 20,000 subscription list. The organization gave two \$500 scholarships at each of our three colleges, and has the money on hand for the same grants this year. They gave \$2,000 worth of free literature.

The special WMSA project for this year is the \$3,000 inventory for the new bookstore at Brasilia, Brazil. The GMSA will provide fourteen \$100 secondary school scholarships in Nigeria. The WMSA is also giving \$600 for dormitory furnishings at the Montevideo Seminary.

Mrs. Mary Imhoff, Goshen, Ind., is the new WMSA president, succeeding Mrs. Bertha Miller. Mrs. Imhoff was formerly Illinois state WMSA president.

### Speed Away

The last memory many will have of this Mission Board meeting will be the consecration service on Sunday evening. As fifty missionaries filed out of the building to the



Mary Good, on retirement from India, looks up to Mark Kniss, just returned on furlough from Bihar, India.

strains of "Speed Away," it was symbolic of the scattering of the ministry of the church to Nepal, to India, to Algeria, to Brazil, to Japan, to Puerto Rico, to England, to Nigeria, to Ghana, to Uruguay, to Luxembourg, to Vietnam, to Ethiopia, to Somalia, to Tanganyika, to Sarasota in the home field, to Jamaica, to the La Jara Hospital in Colorado, to Honduras, to Germany.

The facilities of the platform enabled all the appointed and returning missionaries to be seated on the platform through the entire service. As in the other public services, two persons of the Mission or administrative personnel appeared in the preliminary service: one for a testimony or description of obedience in action, and one to lead in the intercession. This evening it was James Stauffer of Vietnam and John I. Smucker of House of Friendship in New York. President John H. Mosemann gave the closing address, and then John R. Mumaw, vice-chairman of the Overseas Missions Committee, spoke the words of charge and encouragement to the missionaries, and led in the consecration prayer.

Thus ended another Mission Board meeting—one that should bear fruit in greater commitment and obedience to the Christ who stands above every crisis.

Next year's meeting will be held, if the Lord tarries, at Archbold, Ohio, June 20-23.

### Facts from the Field

In ten years radio sets in Africa have increased from 2½ to 6½ million.

The general board and the Eastern board jointly administer our work in Israel.

Our mission board administers seven general hospitals and one maternity hospital. A contract has been signed to operate two others.

Some of our five Bible correspondence courses have been translated into five languages: Spanish, Japanese, Italian, German, and Amharic.

Children in the Children's Home at Kansas City, Kans., come from broken homes, and stay at the Home an average of less than two years.

The general board is co-operating with the Ohio board in developing a church in the inner city of Cleveland.

Plans are progressing for a government-built, Mennonite-staffed hospital in Ghana.

Mennonite church membership in Nigeria is between 400 and 500.

The congregation in Mathis, Texas, which developed from a service project there, now has a membership of over 100, and the Sunday attendance is around 180.

The Canadian government is giving to the Mennonite Central Committee two million pounds of meat for the refugee-feeding program in Hong Kong. The government will also transport the food.

Circulation of *El Discipulo Cristiano*, Spanish magazine begun in January, reached 3,200 by April.

A total of 1,250 persons worked last year in the program directed by our mission board.

An estimated 850 students belonging to the Mennonite Church are in non-Mennonite colleges and universities.

Weekly broadcasts of Mennonite Broadcasts, Inc., increased by 31 last year, to a total of 278 in eight languages.

In the Argentine Conference forty-eight persons were baptized last year, bringing the total membership to 801.

The Puerto Rico Conference now numbers almost 500 members in twelve congregations.

Our mission work in Algeria is sponsored co-operatively with the French Mennonites.

Our work in Italy, sponsored co-operatively with the Virginia Mission Board, has no resident American workers.

An exciting new development is Overseas Mission Associates, which has the potential of "a veritable army of well-trained laymen and women serving abroad."

Our medical workers in Nepal work in the United Mission to Nepal.

On Jan. 1, 1962, 37.8 per cent of Mennonite I-W men were in church-related service.

About 50 per cent of the funds of our Relief and Service Committee are used in work carried on by MCC.

About 25 teachers will be sent to Africa this year through the MCC TAP (Teachers Abroad Program).

The Relief and Service Committee has turned over administration of the Algerian relief program to MCC during the emergency situation in that country.

The way is gradually opening for the restoration of mission functions in Somalia.

A cable on June 22 reported that Vietnamese Christians have seen Daniel Gerber, Pax worker, kidnapped by communists.

In what is regarded as a precedent-setting decision the French Military Tribunal has handed down the minimum sentence possible to a young conscientious objector. The tribunal gave Michel Bourgeois, a Protestant student at the University of Paris Theological Faculty, a suspended six months' sentence. It was the first time that the tribunal had imposed the minimum sentence. Usually, conscientious objectors have received maximum or near maximum sentences. French church leaders see in the sentence the possibility of the establishment of a program of alternative service for conscientious objectors. No such provision now exists.



# Paul Erb Contributes to the Church

By David E. Hosterler

Bending over the typewriter and index fingers moving deftly across the keyboard, the dignified writer taps out a letter—destination, Buenos Aires.

The letter is the link between a man and his dream.

For Paul Erb had wanted to be a missionary. Delbert, his son, was sent overseas instead. And a father's vision was fulfilled. Fathers do not stand alone, however, and when children of Christian parents give themselves to the church, evidence exists that good training from both has made its mark.

So for Paul and Alta Mae Erb, their mission had to be the Mennonite Church, U.S.A.

This is ahead of the story, however; and one does not usually tell the ending before the beginning. For the start, then, we must go back to the West—Kansas—where another father gave his son to the church.

Out where the sand, wind, and plains combine to make up the Kansas wheatlands, Paul Erb was born to pastor Tillman Erb and his wife Lizzie Ann. The date—April 26, 1894. Fourth in a family of nine, Paul grew up in the days when hard physical labor was high on the scale of values and when there was a premium on honesty.

Being the oldest boy at home, he was often left with responsibility for the work while his father went out to attend the business of the ministry. On one of these occasions Paul and his younger brother were left with specific work assignments. But the brother shirked, or so thought Paul. This bothered his sensitive conscience, and he attempted to administer the required discipline. Unfortunately for him, his brother was nearly the same size as he, and what had started out to be a threshing became more of a free-for-all. At that precise moment Father Erb returned to the scene and both boys were punished for quarreling. It was somewhat of a mystery to Paul that his father did not see what he was trying to do. Nevertheless, the experience probably served him a good lesson in the field of executive responsibility.

By dint of persistency and a deep hunger for knowledge, Paul was educated at small country schools, Hesston Academy and College, Bethel College, Kansas University, the University of Iowa, and Chicago University.

What were the roles of this man whose major characteristic has been loyalty to the church? Educator, minister, churchman, and writer are pointed out.

## Educator

From the time Paul held his first office in the church as assistant librarian in the Pennsylvania congregation near Hesston, at the age of 12, and before, he was certain that he wanted to dedicate his life to church service of one kind or another.



As a boy it was his ambition to become a farmer-preacher. While attending Hesston Academy, however, a conviction for missions was born in him. Along with this he developed a deep interest in teaching. After his second year in the academy he taught for one year in McPherson County, Kansas. Then upon graduation from Hesston Academy, he taught music, Latin, and English there while studying in junior college. So the question became: missions or teaching?

While Paul was still a student at the academy, Hesston College found itself in need of a mathematics teacher. As President D. H. Bender and T. M. Erb were discussing the problem one day, he recalls, "I was just a young fellow but was listening in on their conversation. Well, I'd been studying the annual from Goshen College and I spoke up." He told them, "There's a girl graduating at Goshen with a major in mathematics. Her name is Alta Mae Eby."

They were married on May 27, 1917. Their romance was campus property.

Alta Mae got her Master's in Education and Paul his Master's in English from the University of Iowa.

Soon after their wedding the Erbs offered themselves for mission service. They were accepted. Suitcases were packed. Then because of wartime conditions, India denied them visas; otherwise, they would

have sailed with Ernest Millers. A missionary career, no doubt, would have been theirs.

They were both invited to teach in the fall of 1918. From then until 1940 both contributed significantly to the program at Hesston. Teacher, acting dean, solicitor, chorus director, and dean are a few of the positions he held. As chorus director he was perhaps the initiator of tours in the churches.

Goshen called Paul Erb in 1940. He was invited to become chairman of the Division of Language, Literature, and Fine Arts. Here he came to realize what he liked to do most. He could thus dedicate himself more fully to the teaching of literature, especially poetry.

After living in Goshen for two years the Erbs bought a house. No sooner had this been accomplished than the call came to edit the GOSPEL HERALD.

How does it tally? You have the job you want. You're sure that the contribution you are making to the church is a needed one. You've just bought a house, which indicates that there is some permanency to your intentions. Then comes the call to leave it all and start over again. That the decision was to be a major one, no one would deny.

## Minister

Paul Erb was ordained June 1, 1919, at the Pennsylvania Church, near Hesston, Kans. His first assignment was to take charge of the Kansas City Mission while J. D. Mininger was away for the summer. From 1929 to 1940 he worked with Earl Buckwalter at the church where he was ordained. In Indiana he served the Kouts congregation from 1942 to 1944. He also pastored the North Scottdale congregation for some time.

His ministry has not been limited to local congregations. One of the family delights was to load up the family Ford and visit churches, preaching and teaching the Word of God. In his visitation ministry Paul has been in practically every state in the union.

Henry Ford would have been happy to learn that here was a man who bought only one brand of car. The Erb family has owned seven cars during their time of service in the church, and they were all Fords.

Visiting the churches not only provided interesting trips for the children, Delbert and Winifred, but it also demonstrated to them how much their parents loved the church. Such an influence could not help affecting the attitudes of the two youngsters. Not the least of the Erb family's contribution to the church is dedicated children, now adults.

During the heart of the depression in 1932 the family spent five months in the Alberta-Saskatchewan area. "Hesston was hard put to pay all the teachers and we



dropped out a semester, partly to help the budget. While we were in Alberta-Saskatchewan, we did evangelistic and mission work," Paul says.

Through Alta Mae's interest in home education and family life the Erb ministry was extended.

During the years of his editorship, Paul has continued visiting the churches to avoid an "ivory tower" perspective and to keep in touch with the feelings and desires of the people.

#### Churchman

Becoming assistant librarian at his church when a boy did more for Paul than cement a lasting relationship with and love for books. It also launched him on a career of responsibilities within the church.

To enumerate all the tasks that have been given to Paul Erb over the years would require the writing of another article. A few of the major tasks that he has undertaken, in addition to the contributions described previously, should show the scope of influence wielded by a man who has ever been willing to respond to the church's bidding.

At the age of 26 Paul was elected president of the Kansas-Nebraska Mission Board for one year. From 1923 to 1939 he served as secretary of the new Missouri-Kansas Board. By this, one may conclude that a man's interest in missions need not die if denied expression overseas.

His concern for the welfare of the young people found an outlet through General Conference and the Commission for Christian Education and later with committees of young people's activities. It was during the period following 1937 that he became interested in developing a specific program which would give planned orientation and guidance to the young people throughout the church. From this came the founding of Mennonite Youth Fellowship in 1948. Young people should be reminded of Paul's part in being the moving spirit behind the organization.

He first became a delegate of General Conference in 1927 and has since been appointed again and again. His faithful attendance and loyalty did not go unobserved. Eventually he became Executive Secretary of General Conference. Having served in this capacity since 1954, his tenure came to an end at the Johnstown meeting in 1961.

His editorial work placed him on the various committees and boards related to publication. *Life Songs II*, which was published in 1938, absorbed a lot of his efforts for a period previous, when he helped to arrange the contents of the book.

Through the years, Paul developed a sense of enjoyment in travel. In a tour guided by H. S. Bender he visited Men-

nonite congregations in Europe during the year 1929. In 1949 he went on a mission to India for the church. Last year he and Alta Mae were able to visit their son Delbert and his family in Argentina. On the way they stopped in Brazil and various other countries, giving spiritual encouragement to the missionaries and speaking to their congregations. It was a fitting climax to the trip that as a representative of the Board of Missions, Paul should speak at the Latin-American Mennonite Conference held at Trenque Lauquen in the province of Buenos Aires, Argentina.

#### The Future

Now that his term with the GOSPEL HERALD is terminated, Paul continues as coeditor of *Family Worship* and Book Editor of the Mennonite Publishing House.

The Paul Erb story is interwoven with

the theme of missions. Though his chosen vocation was that of education, even this was interrupted by the call to the GOSPEL HERALD. The observer must conclude that the combined talents of the educator, minister, editor, author, and missionary were necessary to create a man the stature of Paul Erb. As author he wrote the books, *Old Testament Poetry and Prophecy* (1936), *The Alpha and the Omega* (1954), *Don't Park Here* (1962), and several smaller booklets. His influence in the church has reached far beyond what it would have overseas or in the classroom.

But now he had been invited to work with the Mission Board in promoting the cause of missions on a church-wide basis. Can a higher tribute than this be paid a man who has been consistently loyal in his convictions?

Syracuse, N.Y.

## The New Life in Christ

### World Conference Bible Studies V

By William Klassen

*This is a study of Col. 3:1-17,  
which you should read first.*

It is easy to reject something that is unacceptable to us. It is much more difficult to propose something in its stead which will do what the old was intended to accomplish. In Col. 3 we have one of the high points of Christian literature. If the book is considered a musical masterpiece, then certainly this section is its main chord. Already in chapter two Paul referred to the death and resurrection of the Christian with Christ. Now he draws some implications of this great fact for Christian living.

He begins with the demand to seek the things that are above, namely, where Christ is. Furthermore, we are to develop our thinking in the direction of the upward things, not the things upon the earth. This admonition is made because we have been raised with Christ. Verse 1. We have died (verse 3), and our life—the principle, the drive, the pattern of our existence—lies hidden with Christ in God.

#### Putting to Death the Old

This death which has been accomplished in the past needs to come to all areas of life. The members which continue to seek expression on the earth—fornication, uncleanness, passion, lust which is evil, and greed which is idolatry, which result in the wrath of God—these are now to be put to death and to be laid aside. This all belongs to the earth and dare have no part of the Christian. Furthermore he is to lay aside all anger, passion, malice, cursing, filthy

talk. Never are these to have a place again in the life of the Christian. Lying one to another is to stop immediately, since they have laid aside the old man with his practices and are now clothed with a new nature.

This nature is continually being renewed in the image of its Creator, and bringing about a knowledge of God. What characterizes this new life in community is that there is no distinction between Greek and Jew, circumcision and uncircumcision. Positively it is characterized by the fact that Christ is all and in all.

As the beloved of God now, they are to be clothed positively (verses 12-17) with a number of attributes. They are to wear compassion, kindness, humility, gentleness, and patience. As they live with each other they are to display forbearance with one another, and when grievances occur, they are to forgive each other just as the Lord has forgiven them. To wrap it all up, however, and to bind it together and keep it complete, there must be love. As the umpire who continues to arbitrate the conflicts within their hearts, they are to invite the peace of Christ to dwell in them. They were called into this peace and into one body.

As if it were an afterthought, Paul adds, "and continue to be thankful." This kind of life can be maintained if the word or the message of Christ continues to dwell among them richly, if it is allowed to express itself in all wisdom, through the means of teaching and admonition. Further, it can express itself through the singing



of hymns and spiritual songs as their hearts flow over with gratitude to God in praise. The fundamental rule, upon which all of their action must be based whether in word or in deed, is that they act only under the authority and guidance of the Lord Jesus, at the same time giving thanks to God the Father through Him.

#### For Self-Examination

Life consists of many things. It is hard sometimes to clearly define the essentials of life. When we lose something, such as a job, a farm, a loved one, into which much of our life has gone, we feel that a certain part of us has died. Paul says that for the Christian, Christ is life. All that we do comes from Him by way of energy and He is the quickening agent who so completely influences us that our life becomes an expression of Himself.

Great people can, of course, deeply influence the behavior of others. Children imitate their parents, older children their teachers, and all of us have "ego ideals" whom we copy. How often we have been embarrassed to discover that we do certain things because others whom we respect do the same thing!

What Paul is saying is that the Christian has as his ideal the life of Christ. This is clearly defined in verses 5-11 as a laying off of certain habit patterns and actions which are contrary to Christ. How many of these can still be found in your life? Look at them one by one: fornication, indecency, lust, foul cravings, ruthless greed. This is the old life. These character traits are to be killed and they are killed as we put aside the following specific actions. Look at these in turn: anger, passion, malice, cursing, filthy talk, lying. Here we have a series of sins that can be committed with the tongue or with the mind. This old nature can be put aside and instead the image of the Creator can be put upon man in his new nature.

There is, moreover, in the new creation an end of all class and race distinctions. Even the cultural distinctions which tend to divide men are done away with because all have been incorporated in Christ. In the church one should therefore not feel more at home with a Swiss Mennonite, a Russian Mennonite, or someone who comes from non-Mennonite background. Yet how often in our churches these distinctions become meaningful and even decisive! How often indeed people are made to feel like second-rate citizen because they are not raised in Mennonite communities! Where these distinctions exist, it is clear that Christ is not in all and the assumption seems to be that He dwells more in some people than in others.

#### Description of the New Life

Let us go on to look at some of the other attributes which now distinguish God's people.

For it is not in the absence of certain vices, but in the presence of certain distinctive characteristics of conduct that union with Christ is detected. Again look at them one by one: compassion, kindness, humility, gentleness, patience; conduct that forbears and continues to forgive, using as its standard God's own forgiveness: love, peace, gratitude; instruction and admonition with wisdom; thankfulness. If these would pervade our churches and would distinguish them from all other secular or human societies, what a difference this would make!

What would happen if Christ's peace would really be the umpire in our hearts? The Mennonite Church is called a peace church. Paul tells the Colossians that this is what they were called for: to be members of a single body and to have this peace. To what extent are we noted in our relationships within our congregations, our congregations toward each other, or our various branches toward each other as peace churches?

When one looks at this chapter as a whole, it is striking to notice that Paul refers nine times to the lordship of Christ. When it comes to Christian behavior, the lordship of Christ should take on meaning. What would the Lord have me do? This is the question and consideration which governs all of our conduct. We seek to accomplish His will in all of our actions, knowing that when we do something in His name life has a higher purpose and meaning than simply survival or self-gratification.

This is a remarkable kind of life! It is to the abundance of this kind of life, to its joy, its fullness that the Gospel invites us. Here is a life that can conquer evil because it depends not on rules or regulations, not on self-effort, but on the great power which God Himself has revealed in Jesus Christ. It takes into consideration the reality of God's dreadful judgment (verse 6), but it is not frightened into action. It is rather a response of love and joy for what God through Christ has done for us. Thus it can sing thankfully to God.

#### The Practice of the New Life

Have you ever battled with uncleanness, passion, evil lust, or greed? Have you felt entirely helpless in the face of increasing temptation? Perhaps you were even disturbed that, instead of having the ability to think of sin in these terms, the indecent thing really began to look inviting to you. It is amazing how an outpouring of gratitude to God for what He has done for you will affect you in such an hour. The practice of the new life moves forward most consistently when such gratitude is the constant climate in which the Christian life is nurtured.

The idolatry of greed, anger which endures over a long period of time, and the

passion which flares up in a moment can be conquered. Of course, they will not be conquered as long as we think of them as being inconsequential little oddities or habits that all of us indulge in more or less. They can be conquered when we see them as diametrically opposed to the nature which God has implanted in us. To do so certainly requires the co-operation of our total being with the resources God has made available to us. But victory over sin has been accomplished in the life of Christ. It is available to us if we steadily turn our attention to that Christ who is our life and continues to work in us.

## "The Day of Pentecost"

BY STANLEY C. SHENK

Pentecost was the second of the three great annual Jewish religious festivals. It was called Pentecost because it took place fifty days after the Passover, the first festival. It was also called the Feast of Weeks because it occurred seven weeks after the consecration of the harvest season. Pentecost came just after the barley and wheat harvest and was actually a harvest-home celebration.

On such a festival day as this, Jerusalem was jammed with worshippers from all over the country and from other lands as well. In Acts 2:7-12 we see from what distant points people had come to Jerusalem.

Thus, when a multitude had been attracted by the speaking in tongues, and when Peter stood up to preach, he had a marvelous opportunity to witness to a large group from many lands.

It is very interesting that the four greatest events of the New Testament all took place in or near the capital city of Jerusalem on occasions when there were special gatherings or concentrations of people. The birth of Christ occurred in Bethlehem (five miles from Jerusalem) when the town was jammed to the rafters with visitors who had come to be enrolled in the Roman census. The crucifixion and the resurrection took place on the Passover weekend when Jewish pilgrims from all over the eastern Mediterranean were present in Jerusalem. And the coming of the Holy Spirit took place on the festival day of Pentecost when Jerusalem was again filled with pilgrims. No wonder Paul told Agrippa that "all this has not been done in a corner" (Acts 26:26, Weymouth).

Yes, it is very interesting that the four greatest events of the New Testament took place under conditions of maximum publicity. And it was no accident. God arranged it all. He wanted the ministry and the Gospel of His Son to get off to a flying start.

—Herald Youth Bible Studies.





## How to Build the Congregational Hymn Repertoire

BY DAVID W. LANDIS

A very real problem which our song leaders must recognize and about which something must be done is the problem of using only a small percentage of the songs in our *Hymnal*.

In January of 1953 I began keeping a record of all the songs sung in every service of the Neffsville congregation. About the time I began this study, we had the happy privilege of having the late Eli Hallman preach for us. At that service I used his song, "O Everlasting Light." Singing this song with the composer in the audience reminded me of another time in another congregation in which I was leading Mennonite songs from *Life Songs II*. After the service I had the privilege of meeting Edith Witmer, who is the author of "Teach Me Thy Truth," which we had sung that evening. This gave me the idea to use the songs by Mennonite authors and composers that are found in the *Hymnal*.

About this time I also began with song No. 1 and have used 95 per cent of the songs up to No. 239. I expect to continue this on to the last song in the book.

Two years ago during Isaac Watts's anniversary I used his songs that are in the *Hymnal*. You will find that, basically, his songs are of a high quality.

Another thing that was both interesting and profitable to me and the congregation was the use of songs on the Psalms. Before I used these songs, I went through the Psalm section of the Scripture text index of the *Hymnal* and picked out only those songs that actually use the Scripture text or a paraphrase of it. Each time I used one of these I would read the portion of the Psalm from which the particular song was taken. This also could be done with other Scriptures.

Another method I used was to pick a block of songs from the topical index of the *Hymnal*. This method provides repeated emphasis on the subject being used.

Using such methods as these provides a healthy variety which will result in a good musical diet for the congregation.

A constant problem is to determine when and how to introduce a new song. The congregation can learn by rote if you have a small mixed chorus or quartet to first sing the song for the congregation, after which you have them sing it. Another method is to have a song of the month in the Sunday school, since it is the teaching arm of the church. By this method the congregation

is sure to sing the new song four or five times. Whatever method is used to teach the new songs, it should be used three or four successive weeks so that the congregation can get acquainted with the songs.

Do not forget the opportunity afforded by a song fest or music conference to use the unused songs. On one occasion I used a variety of songs that employed the many names by which the Lord Jesus Christ is known. Around Easter, a deeply spiritual experience can be had using songs beginning with the triumphal entry on through to His present work of intercession and His coming again.

Even if none of these methods are used, the song leader should consciously try to use different songs for the beginning of the service from Sunday to Sunday as well as choosing songs to fit just prior to and after the message. He should also make it a practice to vary the songs used at baptism and communion services.

There are 532 songs in the *Church and Sunday School Hymnal*, 657 in the *Church Hymnal*, 321 in *Life Songs II*, and 274 in the *Songs of the Church*. With some congregations using as few as a hundred different songs you can see there is a wealth of material that is untouched.—*The Staff*.

## Music for Funerals

BY ROBERT W. OTTO

Some time ago I attended a funeral in which the quartet sang "Sometime We'll Understand," in addition to several other rather somber, sentimentally "gushy" selections, leaving me feeling rather cold and desolate. Such a mood of hopelessness was created that the pastor himself had to "change gears" in the service to present the positive hope of Christ and the resurrection reality to the bereaved.

Lest this sound critical, the above incident is found in practically any of our Protestant churches today. However, to continue in such slovenly adulterated paganism is only to spell the ultimate spiritual death of our people. Where is the triumphant note of John 11:25? Christ says, "He that believeth in me, though he were dead, yet shall he live." If this is the Christian's answer to death and sorrow, why is it that we continue to use hymns in the funeral service which contradict this?

The thesis of this article is that the pastor and the music committee of the congregation have a definite obligation to encourage the use of hymns in the funeral service which speak of resurrection reality. Our existence in the future life is significant only as seen in the light of the fact that "eternal life" is not just "then" but "now."

The basic tenets of such a thesis are: first, that the New Testament speaks predominantly in terms of the completeness of Christ's victory over sin. I Cor. 15. Thus, death is understood in terms of fighting the good fight and finishing the course. II Tim. 4:7.

Second, that the example of how Christ Himself faced death with His disciples is important to note. Christ does not show a feeling of hopelessness, but He faced death victoriously by submitting to the Father's will. Prior to His arrest and crucifixion, Christ and His disciples sang a hymn. Undoubtedly the singing of this hymn deeply enriched the faith of the disciples. The hymn probably was a type of chant, using words of a Psalm possibly used to celebrate the Passover feast, again showing the disciples that death is within the providence of God, and not in the careless hand of the fatalist.

Third, that the words of Paul (Col. 3:16) remind us that unless the hymns used in funerals are sound Biblically and exalt the resurrected Christ, they should not be used.

In an attempt to raise the quality of hymns used in funerals, I would propose that:

1. The pastor in preaching a series of messages on the general theme of Christian worship include the subject of the Christian funeral.

2. The music committee of the local congregation study the problem and seek to delete such sentimental and vague songs as "Some Sweet Day."

3. A music conference be held in the local congregation or district, and instruction, suggestion, or counsel be given.

4. Congregational singing be employed to sing some of the great hymns of the church.

The Christian funeral should provide the opportunity for all of the believers in the congregation and the bereaved to join in corporate expression of the Christian faith.—*The Staff*.



Time is never securely on the side of the demonic—even less so in the twentieth century than in the first Christian century. . . . If the church bends its knees before God, it need not bend them before today's Castros and Khrushchevs any more than before yesterday's Napoleons, Hitlers, and Musolinis.—Editorial, *Christianity Today*.





# FOR OUR SHUT-INS

## Wealth

Nobody ever added up  
The value of a smile;  
We know how much a dollar's worth  
And how much is a mile;  
We know the distance to the sun,  
The size and weight of earth—  
But no one's ever told us yet  
How much a smile is worth.

—Author Unknown.

## Do You Get "The Blues"?

BY HENRY H. GRAHAM

Mental depression, commonly known as "the blues," causes a great deal of misery, heartache, and unhappiness in the world. Life looks drab and dark, indeed, to those who suffer from melancholia. For them it contains little if any joy, and if the condition persists or becomes bad enough, life may hardly seem to be worth living. Such people are in a most unfortunate state of mind.

Melancholia affects a great many people in varying degrees, and the malady disturbs not only the chief sufferer himself, but relatives and friends with whom he mingles. Depressed people are no fun to be around. They are regular "wet blankets." They make life miserable for others as well as themselves. Attacks of the blues interfere with one's work, making him less efficient as well as less congenial, for the majority of melancholia victims reflect their despondency in their business and social contacts.

Take Mr. Elmore, for instance. Of course, that isn't his real name, but it will do. Mr. Elmore, who ran a small grocery store, was in "the dumps" much of the time. He was edgy, went around with a long face, complained a lot, and treated customers in an unpleasant manner—almost as if they were social outcasts. Gradually his trade dwindled to such an extent that he was forced to sell out. Because of his mental depression he often had his wife and children in tears. Friends dropped him. What a wretched existence he had!

What causes the blues anyway? There are several reasons for their development. One of the main reasons consists of living too self-centered a life. Utterly selfish people are often in this state of mind. They are

inclined to magnify petty troubles and grievances. They would be infinitely better off if they interested themselves in others and tried to brighten their lives. Happy, gay people enjoy others. Such association helps them to keep their minds off themselves most of the time. Everybody needs and should have varied interests to prevent life from becoming dull, boring, and commonplace. The busy individual has no time in which to get lonesome and blue. Idleness is a great breeder of discontent.

Lack of or wavering religious faith is a potent cause of depression, for no one can have peace of mind and be happy in the fullest sense of the word without an abiding faith in God. There is no substitute for this.

I once knew a woman who was gloom personified. Habitually she went around with a long, doleful face. She was the crepe wearer of the neighborhood. People hated to see her come around. However, she had not always been that way. At one time she was gay and always in good spirits.

What had happened to her? She had relaxed her religious activities to the vanishing point. More and more she stayed away from church and crawled farther into her shell. She became soured on the world and felt bitter toward everybody. Little things that formerly went unnoticed now upset her greatly.

Through the intervention of friends who remembered her old-time jollity, this woman was persuaded to get back into the religious fold. And gradually she returned to normal in her thinking and attitude, the case proving what a vital force religion is in the life of every happy person—also how much it contributes to one's spiritual and mental well-being.

Not only do attacks of the blues reduce the efficiency of the mental processes, but they also exert a tremendous influence on the physical machine because the mind affects the body so drastically. Every doctor knows what a great aid cheerfulness is in the sickroom. He knows that a sunny disposition promotes recovery. In touch-and-go cases the mental state can mean the difference between recuperation and death. This is why doctors themselves try to be cheerful in the presence of illness and why they strongly urge patients not to worry. They realize how damaging worry can be—that it can eventually produce illness and also make that illness more serious when it does materialize.

Troubles of one kind and another often lead to melancholia. The proper procedure,

of course, is to dig in and overcome the difficulties, for the more one shields himself against unpleasant reality, refusing to face facts, the harder it becomes to win out. Overcoming obstacles increases one's ability to tackle disagreeable tasks and triumph over them. Yielding to them is a cowardly procedure. It is a sign of weakness. One should dig in and solve his problems.

Sufferers from the blues should guard against being alone too much. Solitude in itself can predispose to melancholia. Cheerful friends can be such an inspiring and uplifting influence. It is comforting just to talk matters over with them and often they can point the way to a solution. Things do not seem so hopeless when one confides in trusted relatives and friends and receives from them their aid and encouragement.

Some people develop melancholia because they believe nobody loves or cares about them. It is human nature to want to be loved and appreciated. Whether we admit it or not, we are all built that way, even those who appear most hard and calloused. The person who has no one who really cares about him—if any such exist—is most unlucky. Hence, it behooves us all to show our fondness for others and not just expect it to be taken for granted. In this connection the spoken word and deed are important. There should be a clear-cut expression of our regard for those close to us. Only in this way can they be assured of our love, tenderness, and devotion.

Not long ago I was in a home with the parents and two children. One youngster was eight years old, the other a very young baby boy. The latter, of course, received a tremendous amount of attention, and the eight-year-old girl very little. This did not mean that the girl was not loved and appreciated—merely that the baby, being new to the household, was something of a novelty and was made a great fuss over. Feeling neglected, the girl retreated to a corner of the living room and just sat there. Her face was long and sad. She refused to talk and seemed extremely forlorn and depressed. Pretty soon she said she was going to bed and left the room without even saying good night.

Both parents were surprised and shocked by her strange behavior. Then her father looked knowingly at his wife as it suddenly dawned on him where the trouble lay.

"You know, Mary," he declared somewhat sheepishly, "since the baby came we've been neglecting Ruth shamefully. I can see it all now. I know she's crazy about Jim, too, and has often demonstrated the fact, but we've devoted so much attention to him that Ruth figures she no longer exists. She may even have concluded that

(Continued on page 612)



## The Rainbow Bible

BY GERALD STUDER

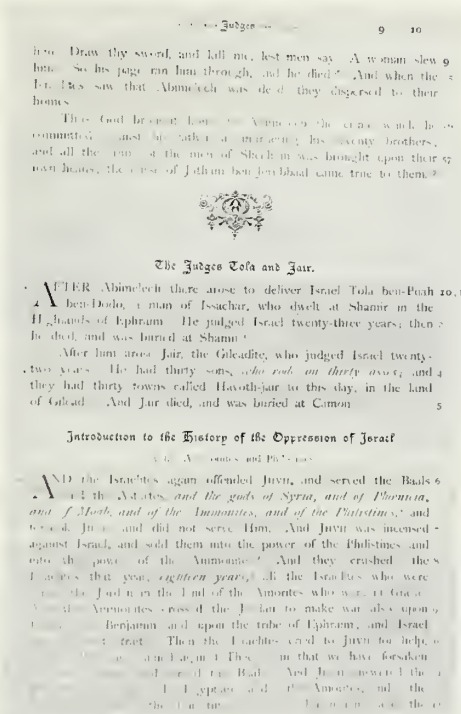
You would know at a glance why this Bible has been called the Rainbow Bible if you could see the original colors of the page pictured here. This typical page in its original form shows six distinct, pastel colors: blue, gray, brown, yellow, green, and light blue. Some pages of this Bible show no colors whatever, some only one or two, and others many different colors.

This series, called *The Sacred Books of the Old and New Testaments*, under the editorship of Paul Haupt of Johns Hopkins University, Baltimore, began to appear in 1893. It was an ambitious undertaking. Each book of the Old Testament was to have two books devoted to it, one volume containing a revised Hebrew text, and the other volume a new translation into English with fairly full comments. The project was never completed. None of the New Testament ever appeared and several books of the Old Testament were never completed.

The sample page shown above is one of four volumes of this series that I have in my collection, the other three being Joshua, Psalms, and Ezekiel. Both of the volumes devoted to each book of the Old Testament were to show the revised text suitably colored to indicate the various documents from which the text was supposed to have been derived, like strands in a rope. The page shown here is from the Book of Judges prepared by the Reverend G. F. Moore, a professor in Andover Theological Seminary in Massachusetts. The title page says that the contents include "a new English translation printed in colors exhibiting the composite structure of the book with explanatory notes and pictorial illustrations." I have none of the volumes of Hebrew text. All of the four volumes that I have are the English translations and show various colors except the Psalms volume, which is printed throughout in simple black and white except for one colored illustration.

This series was a scholarly work which pooled the resources of Germany, Great Britain, and the United States and, although it was a faithful translation, it was dull and uninspiring and lacked originality. Its value lies largely in the Hebrew text and the many excellent philological notes. About half of each English volume consists of notes and illustrations. The Introductory Remarks declare: "The aim has been to render the sense of the original as faithfully as possible rather than to sacrifice that sense in order to give a literal translation. . . . The reader may rest assured . . . that all variations from the Authorized Version in

the present Translation are the results of the ripest Biblical scholarship . . . both in Europe and America. Departures from the Received Text are indicated by special marks, whereby the reader can see at a glance whether a variation is based on parallel passages, or on the authority of the Ancient Versions, or is merely a conjectural emendation, etc."



The facts and the intention behind the publication of this Bible are briefly these. Before the "received text" was made canonical (i.e., declared genuine and divinely inspired), there were other texts besides the one sanctioned by the Jews as canonical. The received text is very old and generally very good, but Old Testament textual critics could not be satisfied to assume that they need not examine and consider older forms of the text that were extant. The textual scholars have developed many standards or principles for their work and much has been done by them for which all Christendom should be grateful.

However, it must also be said that in some instances the corruption of the text is so old that only a criticism both cautious and bold can come anywhere close to the genuine text. In modern times some very important contributions have been made to this difficult and controversial science and the Rainbow Bible is one of them. The work of the critical scholars continues, spurred on most recently by the sensational discoveries around the Dead Sea. The final word is far from having been said. Whether it will ever be said is doubtful. In any case, Christians may with confidence read and believe their Bibles.

## A Prayer

FOR THIS WEEK

For not doing the things we ought to do  
When we ought to do them,  
Forgive us, O Lord.  
For Martha-like  
Dispatching urgent-seeming tasks  
Fighting time  
and tension  
and resentment of the Marys  
And leaving needful tasks untouched,  
Forgive us, O Lord.  
Then  
"let our lives and lips express  
The holy Gospel we profess."

—Nancy Lee.

## Prayer Requests

(Requests for this column must be signed)

Pray for a full empowering by the Holy Spirit in the lives of Give-and-Take and workshop leaders now and during the MYF Convention.

Pray for the Executive Committee of the General Mission Board as a new year's work is begun. Pray for Holy Spirit wisdom, understanding, and discernment in each decision. Pray for those who labor under the administration of the Board, that in these days of crisis Christ might be faithfully proclaimed.

Pray for Harold S. Bender, who, if plans carried, underwent major surgery at St. Luke's Hospital, Chicago, June 29.

The Rainbow or Polychrome Bible was a tentative attempt to publish in nontechnical form the results of Biblical textual scholarship up to the turn of this century. Much has been done since that time which disproves, or confirms, or improves the findings that were then honestly and cautiously published as the best conclusion that could be drawn at the time. We would be wrong were we to either totally reject or totally accept the conclusions of this edition of the Bible or of many of the more recent editions. The refining work goes on and our faith should be strengthened, not weakened, by the process. This work has always been taken by some people as a threat to the faith and by others as "the last word." Both these attitudes are unfortunate and unwise. Let us rather "prove all things; hold fast that which is good," and thank God, knowing that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."



## Witness in Christian Love

### The Story of Inter-Mennonite Co-operation

By Nelson Litwiller

The total picture of the Mennonite Church in South America is interesting and challenging. In the providence of God our people were led in the last five decades from many areas in the Old World and North America to several South American countries. Some chose to come to the Southern Hemisphere because of convictions, while others less fortunate were forced to leave their native lands and find refuge on these hospitable shores as after-effects of wars.

Thus we witnessed a movement which began in 1917 when (Old) Mennonite missionaries from North America under the Mennonite Board of Missions and Charities landed in Argentina with the purpose of preaching the Gospel and planting churches. In 1926 a contingent of Canadian Mennonites, because of deep-rooted religious convictions, left prosperous communities to begin life anew in the virgin hinterlands of the Paraguayan Chaco. By 1929 and as an aftermath of World War I, brethren from Europe and Asia became war refugees and found shelter in Paraguay and Brazil. These mass migrations continued over a

period of years and culminated in the establishing of the Danziger Mennonites in Uruguay in 1948.

What changes these forty-odd years have witnessed! Spanish-speaking Mennonite churches are scattered through several provinces in Argentina and there is a spiritual ministry and guidance to over 30 congregations of Toba Indians in the Argentine Chaco. There is a large community of German-speaking Mennonites in and around Buenos Aires. There are six Mennonite colonies in Paraguay, where a hostile jungle was transformed into peaceful and productive communities with a dozen or more recently established industries thrown in for good measure, not to mention public, high, and normal schools. One can visit prosperous communities in Brazil in the Curitiba and Witmarsum areas, and meet Mennonite business people, dairy farmers, manufacturers, and professional people.

Three prosperous colonies with their respective co-operatives in Uruguay, and a central co-op in Montevideo, grade schools, a student home in Montevideo, a seminary serving all Latin-American countries all

testify to the reality that there are many well-established Mennonites in South America. The seminary in Montevideo, while it is unique, is not the only Bible school in South America. Every colony has a winter Bible school for several months every year and the Mennonite Brethren have a training school in Curitiba where most of the instruction is in the German language.

No less amazing is the reality of the congregational life of the church. While all of us who have any responsibility in leadership would admit and painfully regret that not all who go by the name *Mennonite* are in reality loyal believers, yet one can affirm that there are growing congregations in most of these areas with leaders and laymen who are deeply concerned about the spiritual welfare of the congregations. Leaders are conscious of the fact that to maintain a congregational routine is not sufficient, and so the congregations are becoming more and more committed to a missionary and Christian service program and outreach. We do well in reminding ourselves of the scope of this Christian witness by enumerating some of the activities that comprise the over-all program.

In addition to the dozens of the well-established German-speaking churches in Brazil, Paraguay, Uruguay, and Argentina, and the Spanish-speaking congregations in Argentina, one can sense the urgency of witness and service in the mission to the lepers at Kilometer 81 in Paraguay, to the Tobas in northern Argentina, direct evangelistic efforts in Colombia. In at least three states in Brazil (Goias, Sao Paulo, and Parana), there are established Portuguese-speaking Mennonite churches just as we find Spanish-speaking Mennonite churches in three provinces in Argentina.

One marvels at the goodness of God, who in His providence has brought us from such a variety of backgrounds and callings—missionaries, refugees, and immigrant colonists. But we believe that the Lord has led us here, not only to find a new home, or for our material welfare and physical safety, but to share our faith with our Latin-American friends and neighbors who have opened their doors and hearts to us.

#### Co-operative Seminary in Uruguay

Evangelical Mennonite Seminary was founded because of the conviction that in order to make an adequate contribution and effective impact on the spiritual and moral life of Latin America, young people should be prepared not only in the German language but also in the Spanish language for this tremendous task. In the seven short years that the seminary is functioning we have ample evidence of God's blessings and His guidance along paths which our limited and circumscribed minds had never imagined. It is becoming the highway of inter-Mennonite co-operation in Latin



Evangelical Mennonite Seminary was founded because of the conviction that South American Mennonites should be prepared not only in the German language but also in the Spanish language. It has become the highway of inter-Mennonite co-operation in Latin America along spiritual lines.





Nelson E. Litwiller, the author of this article, is presently president of the Seminary.

America along spiritual lines. It all began very simply, as do so many of God's projects.

When pioneering was replaced by more established routines of colony life, many of the leading brethren became conscious of the need of more trained leadership—and among many serious-minded young people there were deep stirrings and growing conviction that God was calling them in a special way to a ministry of witnessing and service to German- and Spanish-speaking neighbors. Since no isolated colony nor conference was sufficiently strong or numerically large enough to be able to operate a Bible school efficiently and economically, the idea was conceived and the conviction took root that we should pool our efforts and student body. After much prayer and many consultations and interviews with church leaders in the different areas in South America, the Evangelical Mennonite Seminary was founded as a co-operative venture in 1956, in Montevideo, Uruguay.

Even though the initial sponsoring groups were only two, the General Conference and (Old) Mennonite mission boards, with headquarters in Newton, Kans., and Elkhart, Ind., respectively, the students who have attended the seminary come from a wide Mennonite background, representing at least six or seven different Mennonite groups. In addition to the General Conference people from Paraguay and Brazil and (Old) Mennonites from Argentina, we have had and have Mennonite Brethren, Sommerfelders, Mennonite Alliance Church from Buenos Aires, and Danziger Mennonites from Uruguay. The school has also attracted a few local students from the Baptist, Methodist, and Free Brethren groups.

For seven years the seminary has demonstrated that it is possible, because we are all God's children, to live and study and work together harmoniously in spite of our differences. We have learned to appreciate each other, to respect one another's differences, to appreciate one another's viewpoints, and in a very real sense can say that our lives have been enriched. Seminary Mennonites gather not only from different church backgrounds, but cultural backgrounds as well; Latin Americans—Mexicans, Colombians, Brazilians, Uruguayans, Paraguayans, Argentines—Germans, Amer-

icans, and Canadians. All live and work in harmony: praise and glory to God for this miracle!

### To "Become Perfectly One"

But this is only the beginning of inter-Mennonite co-operation in Latin America. It is relatively easy to live and study together in a place where conditions are almost ideal. However, as students began practical work among our Latin-American friends, some sober thinking was done. These diverse Mennonite groups all believe in the same Lord, they preach the same



Students at the seminary engage in various practical work assignments. Here Milka Rindsiscky teaches a Sunday-school class.



Seminarians teach a Sunday-school class of intermediates for more practical experience.



Students participate in the seminary chorus as an educational activity.



Gospel, and we found it difficult to explain and more difficult to justify the existence of six or seven different groups, all preaching the same Gospel. Were we to watch silently while our graduates went forth establishing churches among our Latin-American friends, becoming spiritual neighbors, but running a sort of competition to each other in the name of denominational conference differences? Is it right to establish an (Old) Mennonite Spanish-speaking church and in still another area of the city another brand of Mennonites?

Undoubtedly there were some good reasons for some divisions in the Mennonite Church in other countries a hundred years ago. But we must ask ourselves sincerely and frankly if we have any right to pass these differences on to our friends in Latin America. Many feel the church is weakened in her testimony because of divisions. It is hard to give good Biblical reasons to our Latin neighbors for 17 divisions of Mennonites. So the conviction has grown that, instead of fostering divisions in which we had no part in the beginning, divisions caused by many factors which no longer exist, divisions not based on fundamental Biblical beliefs and ethical practices, the time was ripe for the divided to be reconciled. It is time to seek mutual understanding, and even while acknowledging some differences, to respect each other in spite of these. We seek to co-operate unitedly in the evangelization of the world and the establishing of churches.

So co-operation in the seminary has led to co-operation in the main task before us, the preaching of the Gospel and building

of churches; Mennonite churches, but without labels—no longer the Old Mennonite, or the G.C., or the E.M.B. Mennonite Church, but the Spanish-speaking or the Portuguese-speaking or the German-speaking Mennonite Church in a locality. Not all Mennonites have seen their way clear to enter into a complete co-operation in these efforts. But we follow the truth as it speaks to us and do all in our power to make effective and real Christ's highpriestly prayer, "that they may all be one." Unity is not an end in itself, but rather "that they may become perfectly one, so that the world may know that Thou hast sent me" (RSV).

The writer recognizes the effective role the Mennonite Central Committee has played in the history of inter-Mennonite co-operation in Latin America. To outline even in summary form all these activities—the witness in Christian love—would take more space than is allotted to this article. Suffice it to say that MCC was instrumental in obtaining the finest of inter-Mennonite co-operation in material aid, relieving physical suffering and helping the brethren get started economically. The burden of this article is to point out that what MCC has admirably done along material lines, in showing us that co-operation is possible, all of us should do in a spiritual way—to make complete that co-operation which cannot but draw us together. May God give sufficient grace that this may become a genuine reality, a living demonstration to a hopelessly divided world of what is possible under the guidance and power of the Holy Spirit.

# Missions Today

## The Discipline of Surrender

By J. D. GRABER

The compound word "mission station" is well embedded in our church language. Yet, this combination of terms is actually a contradiction. "Mission" means "moving" while "station" means "standing still." Most probably the word "station" will disappear from our church vocabulary, mainly because mobility is the new, dynamic concept in missions.

**Missions mean mobility.** This idea needs to be injected again into the life of the church. In every organization and movement there is the blighting tendency to become static. This happens also to the church. It happened quickly in Jerusalem after Pentecost. God used drastic means to get them on the move. It is when the general church membership keeps moving out, and "as they go" make disciples, that the church's mission is most fully carried out.

"Movement, invention, and initiative are central to the existence of the church." So wrote Cecil Northcott in an article in *Eternity* magazine entitled, "Time Is Not on Our Side." He says, further, that the church's resources and vitality are often exhausted in simply maintaining the status quo and in keeping the traditional machinery going.

**Mobility in missions involves surrender** of some vested interests and of some time-honored methods. The world we live in is in constant flux. That which is new comes in with amazing rapidity, and old methods, old ideas, old programs, and old machinery are discarded. Many of our manufacturers are blamed for what is called "built-in obsolescence." The old must wear out or become old-fashioned so that there will be room for the new.

**Some time-honored missionary methods will need to be scrapped.** Missionary programs as we know them were developed during the colonial period. For the first eighteen centuries church extension was not done in this way. In apostolic times, as well as in other periods of rapid church expansion, there were no missionary programs as we know them today. These methods were developed by and for the colonial period and served well in their day. But we are in a new day.

Satisfy your want and wish power by overcoming your can't and won't power with can and will power.—Boetcher.



## MISSION NEWS

### General Mission Board Meets at Harrisonburg

Approval was given to a new support schedule for missionaries and their families in action taken at the general mission board meeting. The meeting was held June 19-24 on the campus of Eastern Mennonite College, Harrisonburg, Va. The executive committee of the board approved the schedule:

	Monthly	Yearly
Adult missionaries (home and overseas)	\$95	\$1,140
Overseas missionary children	30	360
Home missionary children	21	252

In other business, the overseas missions committee re-elected last year's officers for another year. John H. Mosemann, Goshen, Ind., will continue to serve as chairman; John R. Mumaw, Harrisonburg, Va., vice-chairman.

The board members elected eight members-at-large: Harvey Bauman, Earlington, Pa.; Norman Derstine, Eureka, Ill.; Paul Hooley, M.D., DeGraff, Ohio; Laurence Horst, Chicago, Ill.; Milo Kauffman, Hesston, Kans.; J. B. Martin, Waterloo, Ont.; John H. Mosemann, Goshen, Ind.; and Mark Peachey, Plain City, Ohio.

In other elections, the board re-elected John H. Mosemann as president of the board. Additional members of the executive committee elected were Earl Buckwalter, Hesston, Kans.; Simon Gingerich, Wakarusa, Ind.; and J. B. Martin, Waterloo, Ont.

The board elected the personnel committee for the next year: Don Augsburg, Harrisonburg, Va.; John Drescher, Scottdale, Pa.; Milo Kauffman, Hesston, Kans.; John E. Lapp, Lansdale, Pa.; and Paul Mininger, Goshen, Ind. (Continued on next page)



In other business, the executive committee approved a policy statement on the disposition and control of records of the general mission board and a policy statement and contract with the Archives of the Menonite Church in the Goshen College Seminary Building, Goshen, Ind. Purpose of deposition in the Archives was to preserve for the future the board's records for legal, business, or research work.

#### Other Activities

Representatives from 17 district conferences and 14 nations met for the delegates' and officers' sessions of WMSA. This was the best representation on record that WMSA ever had at its annual meeting.

Boyd Nelson, secretary of missionary education, introduced mission study materials for the fall quarter (Oct.-Nov.-Dec., 1962). "God Builds the Church Through Congregational Witness" is the adult-youth mission study kit. A. Grace Wenger wrote the pupil's book. "Bringing Jesus to Our Neighbors" is the children's mission study theme, which centers on home missions and voluntary service. Edna Beiler wrote the pupil's material.

Representatives from nine district conferences reported on district voluntary service programs at the VS director's meeting. Discussed were recruitment, publicity, and the organization and financing of district conference VS programs. Future meetings will be called and will serve as sharing sessions for exchange of ideas and administrative patterns.

The 57th annual meeting of the board will be held in the Archbold, Ohio, area, June 20-23, 1963. H. Ernest Bennett, Elkhart, Ind., is chairman of the program committee; Simon Gingerich, Wakarusa, Ind., and Laurence Horst, Chicago, Ill., are the other members.

#### Overseas Missions

India—Elizabeth Erb arrived safely in Nagpur, India, June 21, to begin her third term of missionary nurse service. Florence Nafziger met her and accompanied her to Dhamtari Christian Hospital where they serve.

Winona Lake, Ind.—J. D. Graber, secretary for overseas missions of the general mission board, was elected vice-president, June 8, of the Co-operating Home Boards of Union Biblical Seminary, India. Nineteen co-operating groups in England, the United States, and India sponsor the seminary. Weyburn and Thelma Groll currently serve at the seminary.

Elkhart, Ind.—M. C. and Esther Vogt will leave from New York on July 13 instead of Montreal on July 20, as earlier announced. They will sail on the boat, Musi Lloyd, for their fourth term of missionary service in India.

Somalia—Merlin Grove from Mogadiscio reports: "We have confidence that we are on the verge of getting our green-light signal for the opening of our teaching program, but still it seems to evade us." Interviews have resulted in encouraging considerations, but as yet no definite permission has been granted.

Vietnam—The Everett Metzlers from Sai-

gon report that the applications for visas for the James Metzlers and the Luke Martins have received some attention from officials in Saigon. Bro. Metzler was asked to appear and answer many questions. They have high hopes of these visas being granted. No new missionaries have entered Vietnam that were not designated as replacements for others. Because of recent serious events at Banmethuot, the government may use that as an excuse for not granting visas.

#### Home Missions

Salunga, Pa.—The Martin Weber family left Pennsylvania on June 11 to take up residence and assist in the mission program in Alabama. Their new address is 209 Tenth Ave., Atmore, Ala.

#### Broadcasting

Harrisonburg, Va.—Heart to Heart's new Homemakers' Calendar received some excellent commendations. One radio station, after requesting 25 copies for its staff, says this is "one of the nicest calendars I have seen in a long time." Another station manager says, "The free calendar being offered on the broadcasts is one of the nicest of its kind I have seen. We intend to broadcast a free news story, reporting the increasing popularity of 'Heart to Heart' and the Homemakers' Calendar offer." A bakery in Michigan requested 100 copies to distribute. A homemaker requested a copy

to put in the mothers' room at her church. Another mother requests 10 to give "to the women who come to our sewing circle." From Florida a request came for 24 copies for migrant mothers. The calendar is available for any homemaker. Requests should be sent to "Heart to Heart," Harrisonburg, Va.

In other news, the Spanish Broadcast Committee authorized the setting up of a Spanish branch office in Madrid, Spain. This will facilitate the handling of Bible correspondence courses with listeners in that country.

The Russian Evangelism Committee decided in a recent meeting to investigate different possibilities for the best location of an administrative center for the Russian evangelism work. This would be similar to the Menonaito Awa center in Japan, and other language broadcast centers in other countries. In the interim Gordon Shantz has accepted the assignment to implement the administrative details, Richard Weaver, chairman of the committee, reported.

Japan—A letter from a Japanese listener indicates the circumstances many Christians encounter. "My wife is a Christian. I am nothing. In the company where I work, nearly all workers are members of a new religion. It is not a happy place to work in these conditions. My wife has gone to church for eight years. She loves her Bible and hymnal and has many notes and tracts. Sometimes people from my company visit in my home. One time they

## No Word on Kidnaped Workers in Vietnam

No definite word had been received at the time this went to press, concerning three American church workers, including Daniel Gerber, Pax man from Dalton, Ohio, who were kidnaped from the Christian and Missionary Alliance leprosarium by Vietnamese communists on May 30.

The Vietnamese and United States governments in Vietnam are making every possible effort to secure the prisoners' release.

The mission personnel who were not taken captive are now in Banmethuot, eight miles north of the leprosarium, but make regular visits to the leprosarium during daylight hours. The national staff maintains care of the patients, and is supplemented by the missionary nurses' care during their visits.

A military force is now being placed at the leprosarium by the Vietnamese government, according to T. Grady Mangham, Vietnam director for the Christian and Missionary Alliance. Mangham was told by the provincial governor that, although the government has never wanted to cause difficulty to the leprosy work by the placement of military forces in the area, circumstances now necessitate placing some military personnel in the compound.

Mangham also gave further details on the raid and kidnaping. Five days before the incident, the Viet Cong cut the road between Banmethuot and the leprosarium by felling 23 trees and burning three bridges. At that time Vietnamese military

authorities in Banmethuot urged American personnel to leave the leprosarium. The missionaries, however, felt they could not leave the patients and decided to continue serving as usual.

The raid took place on Wednesday evening, May 30, as the leprosarium staff were preparing for a weekly prayer meeting. A group of about 12 armed men entered the compound, divided into three bands, and took Dan Gerber, Archie Mitchell, and Dr. Eleanor A. Vietti outside the compound. The three were held there while part of the Viet Cong group ransacked buildings for medicines, clothing, towels, and other equipment. A vehicle for carrying the supplies was also taken.

While this was taking place, others in the Viet Cong group spoke to the four nurses, Mrs. Mitchell and her children, all of whom were left at the leprosarium. The missionaries were told to go to Banmethuot the following day and not to return. They were told to turn the operation of the work over to the national staff.

None of the Vietnamese staff nor the patients were disturbed by the Viet Cong. Mangham said the national staff and patients were "completely dumbfounded and showed great grief over what had taken place."

Since the above was written, word has been received that the workers were seen and that they appeared unharmed.



took my wife's Bible, hymnal, and papers and burned them while she was away, but in front of me, saying that it is not good to have such things in a house." Kanekosan, Japanese radio assistant, replaced the Bible and has gone several times for worship with these people. The husband has begun the study of the correspondence courses and with the help of his wife is enjoying them. Working in such conditions is indeed not easy. This family needs our prayers.

**Ohio**—A country doctor finds the Bible course an excellent help, according to his letter: "Thanks for these study courses. I'm a busy country doctor and often fill out these forms and study the lesson while waiting on a baby (usually at night as of now). But they help me to review the Scriptures. It seems to me that I need more than the average amount of prayer, Bible study, and divine assistance to live victoriously due to the busy life I am called to live."

## District Mission Boards

**Allegheny**—John Koppenhaver, Hesston, Kans., will go to Murrysville, Pa., for six weeks in early summer to survey the situation and make recommendations regarding the establishment of a Mennonite Church in the Pittsburgh-Murrysville, Pa., area.

The Allegheny mission board annual meeting will be held at Maple Grove church, Belleville, July 13, 14, 1962. Speakers include John I. Smucker, pastor at Mennonite House of Friendship, Bronx, N.Y.

## I-W Services

**Denver, Colo.**—Marcus Bishop, I-W sponsor for the Mennonite Church I-W unit in Denver, conducts Wednesday evening discussion groups with I-W couples. Discussions center around I-W life and witness opportunities, I-W stewardship, discussion of literature pertaining to the I-O position, and the Christian's responsibility to Christ in light of war and conscription.

## Voluntary Services

**Salunga, Pa.**—Six summer Bible school teachers left for Florida and Alabama on June 8, where they will teach for a period of six to eight weeks. They are: Minnie Esther Stover, Lebanon, Pa.; Cathy Yost, Quarryville, Pa.; Anna Hostetter, Beltsville, Md.; Esther Westenberger, Elizabethtown, Pa.; Lois Stoltzfus, Leola, Pa.; and Velma Yoder, Gap, Pa.

Mary Susan Zeist, Stevens, Pa., was scheduled to leave for Georgia on June 15, where she will also teach Bible school.

**New York, N.Y.**—The New York VS unit enjoyed a presentation of Mennonite mission work in Brazil by David Hostetter, missionary on furlough from Sao Paulo. He spoke and showed slides on April 29.

Don Sensenig and Eugene Reynolds represented the New York VS Center at a Protestant Council dinner and workshop

on May 3. They enjoyed panel discussions on "Witnessing to the 'Way Out'" and "Witnessing to the Nearby."

**Elkhart, Ind.**—Ten young people attended voluntary service orientation classes at the mission board offices June 5-15.

Ronald and Joanne Murray, Sterling,



VS-ers in the June 5-15 orientation group were: (left to right) Louise Cline, Elizabeth Frederick, Joanne and Ronald Murray, Wayne Troyer behind J. Merle Stutzman, Wayne and Mary Yoder, Ruth Ann Yoder, and Janet Hertzler.

Ohio, were assigned to Denver, Colo., as unit leaders. Going to Maple Lawn Homes as an orderly was Wayne Troyer, Spartansburg, Pa. Louise Cline, Logan, Ohio, went to Glenwood Springs, Colo., to serve as a nurse aide in Valley View Hospital. Ruth Ann Yoder, Goshen, Ind., accepted an assignment at Beth-Haven Nursing Home, Hannibal, Mo., as laundry and kitchen worker.

Going to Kansas City, Mo., to work in the general hospital as nurse aide was Elizabeth Frederick, Souderton, Pa. Janet Hertzler, Mechanicsburg, Pa., and Merle Stutzman, Schwenksville, Pa., went to La Junta, Colo., Mennonite Hospital to serve as secretary and orderly respectively.

Wayne and Mary Catherine Yoder, Dundee, Ohio, accepted assignments as community service workers at Camp Rehoboth, St. Anne, Ill.

The evening of June 13 the group fellowshiped with the Senior Hi Work Camp youth that were at Camp Amigo, Sturgis, Mich.

**Puerto Rico**—On June 20 Wayne and Lois Lambright began a two-year term of voluntary service in Puerto Rico. Bro. Lambright serves as laboratory technician in the Aibonito Hospital, and his wife will teach English in Betania Mennonite School this fall. In July they will attend language school at Pulguillas, P.R.

## Relief Service

**Akron, Pa.**—Mr. and Mrs. Herman Nickel, Hillsboro, Kans., have accepted a service assignment in Uruguay under joint sponsorship of Mennonite Central Committee and the Mennonite Economic Development Associates. The Nickels will be houseparents at the relief center in Montevideo and assist in the development of a creamery project for the Mennonite colonies in El Ombu and Gartenthal.

The relief center sponsors young people's activities, Sunday service, and provides overnight lodging. The creamery will provide a cash market for dairy products from the Mennonite colonies.

In other news, 56 summer service workers under Mennonite Central Committee are now or will be serving in eleven units in the United States this summer. Thirteen

## Retirement Program Under Study in Oregon

A study to determine if a housing unit for senior citizens of the Lebanon, Oreg., area is feasible is being undertaken by Lebanon Villa, Inc., a nonprofit corporation of local citizens. If the unit is built, it is proposed that the general mission board, which operates the Lebanon Community Hospital, would be in charge.

Allen Erb, administrator of the community hospital from 1952 to 1958, is conducting the survey for the local organization. Bro. Erb is in charge of a similar villa recently completed in Hesston, Kans.

Gene Kanagy, present administrator of the hospital, said in making the announcement, that no location has yet been picked and the number of people to be served is not yet known. "So far all that has been done is the start of the survey and the sending out of questionnaires," Bro. Kanagy said. He said an attempt will be made to keep this a facility for persons with medium sized incomes.

The Lebanon Villa group reports that one out of every eleven citizens in Lebanon is 62 years or older. The group conceives the facility as apartment-type housing with individual units including bedroom, living room, bath, and kitchen. Other units might be larger or smaller, depending on the need, and group services such as a dining

room, hobby, recreation, or assembly rooms can be provided if wanted. "There will be full opportunity for engaging in the normal affairs of life without regimentation," the report said.

A co-operative program with the Lebanon Community Hospital would establish channels of health care in case of need for nursing home or hospital care. This would probably be handled through a group insurance mechanism.

The corporation outlined the financing of the project by stating that it will permit the advantages of group participation, thus making possible services not otherwise available. Under the outlined financing plan, a long-term loan for the building cost will be paid by admittance fees distributed over a period of years. A monthly service fee would be charged to pay operating costs.

In his ten-page report, Bro. Erb makes no recommendations concerning the villa but briefly outlines the next steps after the survey, such as hiring an architect, naming of committees, securing options on sites, and hiring a good executive director. Near the conclusion he suggests that such a complete study may take from two to three years before the facility is built.



of these are from the (Old) Mennonite Church. Figures are not yet available on this year's Canadian program.

## Your Treasurer Reports

On various occasions I have written about the need for loan funds. This need continues, especially in connection with Health and Welfare retirement programs. Recently, arrangements were completed to make available \$100 bonds for this need. These bonds are issued through Mennonite Church Buildings on 3 per cent thirty-day demand loans or 4 per cent loans for five to eleven years.

Arrangements have been made to secure these bonds through the mission board. Persons interested may purchase one or more of these bonds. If you can consider investing in the work of the church, send your remittance of \$100 or multiples thereof to the general mission board office, 1711 Prairie St., Elkhart, Ind., and your bonds will be sent to you. Please specify interest rate desired and if 4 per cent the number of years, between five and eleven, you can plan to invest the funds. Why not earn and at the same time help in the work of the church?

—H. Ernest Bennett.

## White Elephants You Give

BY MARY MILES

Did you ever give a white elephant?

No, not a walking, breathing, trunk-swinging pachyderm, but a gift you didn't want and hoped someone else would. Sure you have. Remember the bargain blouse you wore once, decided it wasn't your type, and "generously" put it in the clothes-for-missions box? Or that orange necktie from Uncle Harry that you passed on to Uncle Joe? And there are more items stowed away in the closet or drawer—not yet ready for the rag bag, but it's a sure thing you'd never use them.

These are white elephants—useless possessions which we'd be more than happy to pass off to someone else.

Actually, a real white elephant can hardly be called white. His skin pigment is deficient and the result is a strange lack of color. But he's a rare beast and consequently valuable.

The tale goes that the King of Siam once had a white elephant, but he soon found out that it wasn't all joy to own the creature. The royal coffers were drained in providing the proper food and care for such an honored guest. When the queen found that

her allowance was insufficient for her royal desires, she was ready to let someone else house the enormous boarder. But to show the creature the door was unthinkable, for popular opinion had it that white elephants were an incarnation of Buddha. Result: the term "white elephant" came to mean something we don't want and wish that someone else did.

We don't think much of folks to whom we give our white elephants, and we're generally a little miffed when we discover that we've been the recipient of one. After all, we reason, we'd never think of giving something we don't want to someone we really care for.

Now this is where the rub comes in. It seems that some Christians are giving God their white elephants. Just think of it! Giving God something they don't want and offering it as a gift. Just as you might suspect, the Bible has something to say about such a questionable practice. "Ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord" (Mal. 1:13). Well . . . should God accept such an offering?

There's this matter of money. Just how much of what we return to the Lord is actually a sacrifice? It's amazing, when we really want something (a jalopy, new skirt, latest record), how we can give up a malt, cut an extra lawn, or save a few pennies until we have it. Do you know that if ten teen-agers gave up two basketball games, baby-sat for three nights each, and each washed one floor, they could support a Korean orphan for a year?

Here's an example of sacrifice for you. Some young people in India raised 52 rupees to help build a Christian college in Indiana, U.S.A. (one of this world's richest countries). (I wonder if that hurt the conscience of any youth on that campus.)

We might rarely think of it this way, but time can also be a white elephant. How

many of us have put in a few "extra" hours working at the church? And that's just what they were—extra hours which we didn't have reserved for something we wanted to do.

Are any of these lines familiar?

"Will you teach a Sunday-school class?"

"Sorry, just don't have time!"

"How about helping out with junior boys' club Friday night?"

"Love to, but that's the night swim club meets."

We give some time to the Lord. Sure we do—a little time here or there as we can fit it in our busy schedule.

Talents, too, can be white elephants. Some of us have a knack for working with children, others for singing or speaking. Of course, we never really cared much for those things, but they come naturally, and we put them to use occasionally around the church.

David in the Old Testament set an example of sacrifice we might well look at. When he wanted to make an offering to God, his friend told him to help himself to all that he needed—free. But not David. In words that ring with a challenge he replied, "Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (II Sam. 24:24). No white elephant offerings for David.

Paul had caught the same spirit when he wrote to the Romans, "I appeal to you therefore . . . to make a decisive dedication of your bodies—presenting all your members and faculties—as a living sacrifice . . . to God" (Rom. 12:1, Amplified).

Have you given any white elephants lately? Probably you have to Bill or Tom or Aunt Minnie. But what about to the Lord? —Reprinted from *Moody Monthly*. Used by permission.



## Conditioned to Violence

Writing in a recent issue of a national publication, Dr. Frederic Wertham, author and psychiatric consultant to the Kefauver Crime Committee, says Americans are being "conditioned" from birth to accept violence as a part of their way of life.

The chief culprit in this is TV, according to Dr. Wertham. The most brutal kind of violence and killing is a daily fare of TV viewers.

"We have silently passed an amendment to the sixth commandment," says Dr. Wertham. "It goes like this: Thou shalt not kill—but it is perfectly all right for you to enjoy watching other people do it, the more the merrier, and as brutally as possible. Violence is no longer a problem; it is a solution."

He then adds this pointed warning: "If democracy does not do away with violence, violence may do away with democracy."

—Mennonite Weekly Review.

1962  
MISSIONARY  
BIBLE CONFERENCE  
AUGUST 11-17, 1962

Theme: Witnessing . . .  
"As You Go"

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## FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

**Mennonite Mutual Aid**, at a recent Board of Directors meeting, elected Abram P. Hallman as president. He succeeds O. O. Miller, who resigned after having served as president from its beginning in 1945. Richard Yordy was elected vice-president; C. L. Graber, treasurer; Harold L. Swartzendruber, secretary and general manager. The board is proceeding with its plan to reorganize over a two-year period its multiple corporate structure for satisfactory policy control, and to co-ordinate the program through the general manager. Neil Beachey was named Director of Field Services of the various MMA programs.

A group of young people from East Chestnut Street, Lancaster, Pa., were scheduled to give a program at Pond Bank, Chambersburg, Pa., Sunday morning, July 1, with their pastor, James M. Shank, bringing the morning message.

Visiting speakers: Nelson E. Kauffman, Elkhart, Ind., at Glenwood Springs, Colo. John F. Shank, Kingston, Jamaica, at Zion, Broadway, Va., June 24. C. F. Yake, Scottsdale, Pa., at East Fairview, Portland, Oreg., June 17. Norman Teague, Grantsville, Md., at Red Top, Bloomfield, Mont., June 17. Ralph Birkey, Brimley, Mich., at Plato, La-grange, Ind., June 24.

Paul Peachey, Washington, D.C., at Hyattsville, Md., June 24. Raymond Jacob, Bombay, India, at Calvary, Los Angeles, Calif., June 17. Roman Stutzman, Kansas City, Mo., at North Main Street, Nappanee, Ind., June 17. Allen Erb, Hesston, Kans., at Sweet Home, Oreg., May 27. Paul Wyse, Puerto Rico, at Midland, Mich., June 10.

Jose Gonzales, Reading, Pa., at Glad Tidings, New York City, June 17. Dr. Harold and Miriam Housman, Tanganyika, at Landisville, Pa., June 17. Mahlon Stoltzfus, Goshen, Ind., at Orrville, Ohio, June 17. Maynard Rohrer, returned from Brazil, at Fairpoint, Ohio, June 17.

Joseph N. Nissley, Sarasota, Fla., at Rockville, Belleville, Pa., June 17. Don McCammon, Elkhart, Ind., at East Zorra, Tavistock, Ont., June 17. Clyde Fulmer, Morton, Ill., at Martinsburg, Pa., June 24. Olen D. Nofziger, Wauseon, Ohio, at North Ridge, Springfield, Ohio, June 17.

Harold Jones, Mingo Brethren Church, Royersford, Pa., at Rocky Ridge, Quakertown, Pa., June 10. Ingida Asfaw, Ethiopia, in youth rally at Springdale, Waynesboro, Va., June 16. Robert Stetter, Algeria, at Hyattsville, Md., June 6, and at Westover, Md., June 7. Herbert Minnich, southern Brazil, and Abram Minnich, Westover, Md., at Hyattsville, Md., June 10.

New members: seven by baptism at Bethel Springs, Culp, Ark.; four by baptism at Bear Creek, Accident, Md.; seven by baptism at First Mennonite, Kitchener, Ont.; two by baptism and five on confession of

faith at Stuarts Draft, Va.; one by baptism at Barrville, Pa.; nine by baptism at Mel-linger's, Lancaster, Pa.

Marvin J. Miller, 902 N. Main St., Goshen, Ind., was ordained June 19 to serve the Walnut Hill congregation, Goshen, Ind. Officiating bishop was Russell Krabill, assisted by Cleo Mann. Telephone: KE 3-7614.

Daniel Kauffman, Scottsdale, Pa., led six sessions on "Basic Concepts in Christian Stewardship" at a three-day seminar for the African Methodist Episcopal Church at Wilberforce University, Wilberforce, Ohio, June 13-15.

No Gospel Herald next week. We publish fifty issues per year, omitting the week after July 4 and after Thanksgiving.

The Iowa City, Iowa, congregation has been able to reach its extension and missions budget in nine months. The remaining three months will go for the home ministry and plus giving. Giving during the period has averaged \$156.21 per member. If giving continues at the same rate during the next three months, they should average \$208 per member for the year. The congregation has practiced planned giving and individual enlistment for a number of years.

New employees in our publication work include Edith Hunsberger, a typist at the Souderton bookstore, and Evelyn Mel-linger, an office clerk in the Church and Office Furniture Department at Lancaster.

Paul Schrock, editor of Words of Cheer, will attend a summer session at Syracuse University and will spend the entire winter there in the School of Journalism, working toward a master's degree. He will continue editing Sunday evening materials for Builder. Jane Lind, editor of Story Friends, will also edit Words of Cheer during his absence.

Writers of our Uniform Sunday School materials were at Laurelville Mennonite Camp, June 18, 19, for a conference. Executive Editor Ellrose Zook served as chairman.

Ralph Bender, after 41 years of service at the Mennonite Publishing House, was given retirement recognition during the chapel period on June 20. Three months after coming to the House, he was installed as a shipping clerk. Since then he has spent most of his time in the shipping department, but has helped in many areas, including selling Bibles in the bookstore. During one three-week period in 1934 he wrapped and tied 3,700 packages and 3,500 envelopes of Sunday-school lesson materials. These 7,200 pieces totaled seven tons. He handled each piece eight times, making a total of 56

tons. Six miles of twine were required for tying. After this a voice asked him why he worked so hard! Each book would be looked at only 13 times and then thrown into the wastebasket. But later a second voice said, "You are touching 38,000 souls." "Touching souls" has kept Ralph faithfully at his task during these 41 years. After a period of vacation, Ralph will work half time in the Traffic Department for the next year.

The prayers of the church are requested on behalf of Harold S. Bender, who, if plans carried, underwent major surgery at St. Luke's Hospital, Chicago, Ill., on Friday, June 29.

A. Lehman Longenecker, Harrisonburg, Va., formerly pastor at Pinto, Md., has accepted the pastorate at Bethel, Ashley, Mich., and will move there in August.

Mission speakers in the area churches of Harrisonburg, Va., June 24: Bank—John M. Drescher; Beldor—Richard Yordy; Bethany—Osiah Horst; Charlottesville—Paul Erb; Elkton—Simon Gingerich; Mt. Clinton—Addona Nissley; Mt. Hermon—Isaiah Alderfer; Mt. Vernon—Melvin Lauver; Lanesville and Horton—Edwin Yoder; Peake—Fred Gingerich; Rawley Springs—Stanley Shantz; Pike—Linford Hackman; Riverside and Bethel—Quintus Leatherman; Sandy Bottom—Mark Peachey; Temple Hill—Milton Vogt; Weavers—Herbert Minnich; Pleasant Grove—J. B. Martin; Trissels—John Mosemann; Zion—Harold Weaver; Lindale—Paul M. Martin; Virginia Mennonite Home—Milo Kauffman; Lucas Hollow—William Lauver; Springdale—C. J. Ramer; Stuarts Draft—Paul E. M. Yoder; Simoda—John Steiner.

Omar Kurtz, Oley, Pa., recently returned from a visit of the mission in Mexico, spoke at Holly Grove, Westover, Md., June 24.

Bro. Lester Zehr, of the East Bend congregation, Fisher, Ill., died instantly as the result of a tractor accident on May 22. Neighbors and friends gave generous assistance to the Zehrs, when 24 men used 15 tractors to disc 340 acres and plant 140 acres of beans. Later eight men finished the planting of 35 acres of corn.

## Calendar

Alberta-Saskatchewan Conference at Guernsey, Sask., July 5-8.  
Allegheny Mission Board meeting, Maple Grove, Belleville, Pa., July 13, 14.  
Virginia Conference, E.M.C., July 24-27.  
Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
Alberta-Saskatchewan Youth Retreat at Didsbury, Alta., Aug. 6-12.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Conservative Mennonite Conference, with Lewisville-Croghan congregations, Lowville, N.Y., Aug. 14-16.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 21-23.  
Indiana-Michigan Christian Workers' Conference, East Goshen congregation host, at Bethany Christian High School, Goshen, Ind., Aug. 21, 22.  
Back to School Day, Aug. 26.  
Rocky Mountain Mennonite Conference, La Junta, Colo., Aug. 31 to Sept. 2.  
Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.



John H. Brenneman, Delphos, Ohio, observed his 100th birthday on June 21. Open house was held June 24 at the home of Roland Brenneman, Delphos.

## Announcements

Bro. John S. Hess, Lititz, Pa., expresses thanks to God and to all those who prayed for his healing. He received many letters, flowers, and promises of prayer. God has gloriously raised him from his hospital bed of sickness so that he is carrying a full schedule of preaching appointments. "I owe the Lord my body," says Bro. Hess, "because He has healed me and I am so glad to preach the good news."

The descendants of Jacob and Magdalena Bender are invited to the twelfth Bender family reunion on Saturday, Aug. 11, 11:00 a.m., in Tavistock Memorial Hall, Tavistock, Ont.

The Eastern Mennonite Board of Missions and Charities business and inspirational sessions will be held at Stony Brook, York, Pa., July 11. Those on the program are Mark A. Kniss, Mahlon M. Hess, Luke S. Martin, James E. Metzler, and John W. Eby.

The MYF chorus from Martins, Orrville, Ohio, participated in the worship service at Belmont, Elkhart, Ind., on June 24.

Dedication for the Rocky Ford Church, newest church in the Rocky Mountain Mennonite Conference, will be held July 15.

Visit the Mennonite Publishing House in Scottdale, when you take that trip to Western Pennsylvania. The House is located only ten miles from the New Stanton Interchange of the Pennsylvania turnpike, and fifteen miles from the Donegal Interchange. Offices open at 7:30 a.m. Production closes at 3:30 p.m.. One hour and fifteen minutes is required for a regular tour. Bookstore hours are 9:00 to 5:00, Tuesday through Saturday.

Wayne King, East Peoria, Ill., accepted a call to serve as pastor of Germantown, Metamora, Ill., and Cazenovia, Ill.

Correction: D. Richard Miller will be moving to Fort Dodge, Iowa, on or about Aug. 1, rather than sometime during July as previously announced. His address will be 111 So. 13th St., Fort Dodge, Iowa.

Grant and Ruth Stoltzfus, Harrisonburg, Va., in Family Life Conference at Longenecker's, Winesburg, Ohio, July 13-15.

Change of address: Amsa Kauffman from Goshen, Ind., to 1222 S.E. 19th Avenue, Portland, Oreg. Omar D. Stahl from Dudgeon, Luxembourg, to Mennoniten-Heim, 379 Neumühle, bei Landstuhl/Pfalz, Germany. I. W. Royer from Porterville, Calif., to 313 Merrimac Court, Upland, Calif. Calvin Redekop from Goshen, Ind., to 1154 Abington Pike, Richmond, Ind.

The Stewardship Office is working with five congregations in an intensive four-month emphasis on Christian stewardship. The "pilot" congregations are experimenting with special teaching, small discussion groups, use of films, church program interpretation, and planned giving. All of these efforts will culminate in an enlistment of the whole person for the mission of the church. Congregations participating are

Olive, Holdeman, and Prairie Street, in Indiana, and Oak Grove and Wooster, in Ohio.

## Evangelistic Meetings

Aquila Stoltzfus, Grayson, N.C., at Fox Hill, Waynesboro, Pa., beginning July 24. Daniel Kauffman, Leonard, Mo., at Coalridge, Mont., July 9-15.

The Augsburg Crusade, June 17 to July 1, was held in a large tent on the Selinsgrove, Pa., fairgrounds. Sixty people participated in contacting about 1,725 homes in the Souderton area on visitation night.

Leroy Umble, Oxford, Pa., at Seanor, Pa., June 17-24. Millard Shoup, Narvon, Pa., at New Holland, Pa., Nov. 3-11.

## Parting

BY RUTH PARSONS MARTIN

Wide little brown eyes  
shining, moist,  
set in little brown faces  
upturned to be kissed good-by—  
Dirty little cheeks  
streaked again with tears  
that had been dried by giggles  
responding joyfully to offered love—  
The love of Christ.

"Don't go away! Please don't!"  
Plaintive, lonely  
have grown the little voices  
that cheerfully had called across the street—  
leaning out of windows—  
scurrying around corners—  
reaching up longing little arms  
to one who, haltingly, had tried to bring them  
The love of Christ.

Through sunny summer days,  
hot, sticky,  
we romped, heedless of dirt  
and wear and tear on clothes  
that comes from loving grimy little hands.  
If only from the love of one  
but at the start of knowing what love is,  
these little ones somehow might learn to know  
The love of Christ!

But it was they who loved—  
warmly, unashamed,  
free of the sham and pretense  
behind which oft their elders have to hide—  
We tumbled on the grass—  
went splashing through the rain,  
and sang our Master's praises,  
seeing here, and everywhere we went,  
The love of Christ.

"Please, please, don't go away!"  
they call, and little hands would hold me back.  
But He who called me here  
has called beyond, and His voice must be  
heard.

Soon, love will join with love in newer service—

the joyous service planned by Endless Love—  
but always I will hear small, tearful voices,  
and pray someone will hear the call to give  
them

The love of Christ.

Hesston, Kans.

## Modern Day Pharisee

BY I. MERLE GOOD

Making my way down the aisle toward Bro. Martin, I paused for a moment to shake hands with Bro. Weaver. "That certainly was a timely message we received," I said, smiling broadly. "I surely hope that some of the hearers will profit by such a stirring sermon, especially since it was on pride." I was going to say more, but thought better of it—might as well let the sermon serve its purpose and let the fellow think it through for himself.

I continued down the aisle to Bro. Martin, shook hands with him, and exchanged the holy kiss. "I greatly enjoyed your message," I told him. Then lowering my voice to a confidential tone as though he and I were in this together, I added, "I believe Bro. Weaver is thinking it through—at least I hope so. I'm sure we'll see some radical changes if he does!"

The look of surprise, shock, and disappointment that momentarily dominated the pastor's features was quickly replaced by one of deep concern. Then leaning forward and speaking in the same confidential tone that I had used, he answered. "That sermon was specifically directed at you, Bro. Good. 'Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?'"

I was left speechless.

## Church Camps

**Rocky Mountain Camp:** Each morning the presentation of the special interest papers at Church Music Week, Aug. 4-11, will be followed by an open discussion period. The following papers will be given: Relating Congregational Singing to the Total Worship Experience, Merlin Aeschliman; Directing a Church Chorus, Clifford E. King; Church Chorus Repertoire, Clifford E. King; and Report on the Hymnal Revision, Walter E. Yoder.

**Dale Weaver** was secured as business manager for the Rocky Mountain Mennonite Camp. Bro. Weaver is a native of Harper, Kans. Following CPS and graduation from Goshen College, he was chosen to go to Korea to establish an agricultural school for orphan boys. After this experience, Dale went into business in Korea, where he spent the next seven years. While home on vacation from Korea last summer, Dale became intensely interested in the Rocky Mountain Mennonite Camp. He served as counselor during junior high week, and was so challenged by the experience that he offered his services to the program. He has given up his business in Korea to serve the church at Rocky Mountain Mennonite Camp.

**Laurelville Mennonite Camp:** Church Music Conference, Aug. 4-11. Morning and evening worship will be led by Camp Pastor John Ruth.



## SHUT-INS

(Continued from page 602)

she's not wanted any more. Children are like that."

"You're right, John," Mary agreed. "Ruth feels lonely and blue. We'll have to make amends quickly and be sure that our attention is split fifty-fifty between the children in the future. It's the only fair way."

Yes, youngsters can suffer from mental depression just the same as adults. It is confined to no particular age group.

Those who suffer from melancholia should try to figure out why, then apply the proper remedy. While outside help may sometimes be necessary, the person himself can usually find the sunny side of life again if he does a little introspection and locates the cause. He must stop feeling sorry for himself if he is guilty of self-pity, and courageously fight and win the battle for happiness, which is something every human being is seeking.

No matter what one's difficulties, he should never overlook the power of prayer. It is always a big help. God is ever ready and anxious to be of service no matter what the hour of the day or night, as long as one goes to Him in a spirit of utter sincerity and for a worthy purpose. He is ever listening and eager to assist. Let every sufferer from melancholia and other distressing afflictions remember this comforting fact.

Twin Falls, Idaho.

## Living with Oneself

A farmer whose watch needed repairs took it to a jewelry shop, and, asking for the proprietor, said, "I want you to fix this watch. Something has gone wrong with it in the last few days, and it will not go."

The jeweler opened the case, looked at the works, and said, "What do you think is wrong?"

"Guess the mainspring is broken. I let it fall on the floor a week ago, and it seems to be broken up."

"Very good," said the watchmaker. "I'll fix it up for you."

"How much will a mainspring cost?" the farmer asked.

"A dollar and a half."

In three hours the farmer returned. "Have you got the watch ready?" he inquired.

"Yes," said the jeweler, winding it up and setting it by the regulator in the corner. The customer counted out a dollar and a half and pushed the amount across the counter.

"It will be only fifty cents," said the jeweler. "The mainspring was not broken, as you supposed. One of the pinions was buried a little where it set in the jewel."

"Well, now I reckon that's pretty honest," said the customer, pocketing the dollar. "I would have paid the dollar and a half and never have known the difference."

"But I would," the watchmaker said. "And I have to live with myself."

There is a bit of philosophy in this last remark that we would do well to remember. If in a deal one man does another a wrong, the greatest injury is not done the man who is deceived. It means only the loss of an extra dollar to him, but the other fellow has to carry that secret around with him, live with it, try to make himself believe that it was not wrong, and ends by despising himself and losing his self-respect and manhood. It's worth a good deal to have a decent man to live with.—Coastal Compass. Source unknown.



A friend once asked a famous conductor of a great symphony orchestra which instrument in the orchestra he considered the most difficult to play. The conductor thought a moment, and then he said, "Second fiddle. I can get plenty of first violinists. But to find one who can play second fiddle with enthusiasm—that's the problem! And if we have no second fiddle, we have no harmony!"—D. Carl Yoder.

## A Methodist Bishop Speaks on War

I am not a conscientious objector. I do not say that with any particular pride. I say it just as I would say that I am not entirely sanctified. I have got to the place where practical considerations weigh pretty heavily. The minute you talk about working an antiwar program clear through, I see a good many objections. I am not a conscientious objector; but I believe that when war is finally put away, it will be the conscientious objectors who do it. People enough in earnest about the matter to say, "We will stand up and be shot rather than go to war for any purpose whatever." That embodies a great deal of risk; but does it contain any more risk than the present system? I am not going to volunteer to be shot. That is the type of heroism that I have not attained to; but . . . that is the spirit that will put war out of the way.

I will probably, if another war comes, do exactly as I did before; I am not going to fool myself about it and fall down when the time comes. But just the same, the men that are going to put war out of existence are the men who say, "We will not go under any circumstances—offensive, defensive, or any other kind; I am not going to do it." That is the type of men that are going to put war out of the way.—Bishop Francis J. McConnell, speaking at Smithfield Methodist Church, Pittsburgh, Feb. 27, 1924.

## Our Mennonite Churches: Englewood



The Englewood Church was born Oct. 6, 1957, in Chicago, Ill., when part of the brotherhood from the Union Avenue Mennonite Church, scheduled for demolition in an urban renewal program, began to worship in a building purchased from the Baptists. Laurence Horst is pastor at Englewood, which has a membership of 63.



# Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Bair, LeRoy and Lois** (Ebersole), Littles-town, Pa., third child, first daughter, Freda Lorraine, May 25, 1962.

**Bowman, Paul and Geneva** (Heatwole), Harrisonburg, Va., fourth child, second son, Samuel Ammon, May 31, 1962.

**Brenneman, Lynn and Mary** (Conrad), Wellman, Iowa, fifth child, second daughter, Sara Lou, May 1, 1962.

**Johnston, Orvis and Florence** (Mayer), Leonard, Mo., sixth child, fourth son, James Vern, April 10, 1962.

**Longenecker, Martin and Miriam** (Snavelly), Middletown, Pa., fifth son, Phillip Evan, May 28, 1962.

**Martin, Emerson and Thelma** (Bitikofer), Salem, Oreg., second child, first daughter, Sheryllyn Fern, June 5, 1962.

**Martin, Lavon D. and Ruby** (Stutzman), Greentown, Ind., fourth child, second daughter, Gail Marie, June 12, 1962.

**Miller, Dr. James R. and Sylvia** (Neumann), Zuni, N. Mex., second daughter, Tonya Jean, May 17, 1962.

**Roy, Nelson and Virginia** (Cubbogee), Stanley, Va., first child, Carolyn Sue, June 7, 1962.

**Stalter, Darwin and Mae** (Gnagey), Indianapolis, Ind., first child, Pamela Jane, June 1, 1962.

**Vogt, Richard and Sue** (Miller), Goshen, Ind., first child, Kerry Sue, June 9, 1962.

**Weaver, Samuel B. and Nora A.** (Kauffman), Mifflinburg, Pa., fifth child, fourth daughter, Anna Mae, June 13, 1962.

**Yantzi, Clair and Mary Jane** (Roth), Tavistock, Ont., third child, second daughter, Brenda Jane, March 31, 1962.

# Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Beckler—Stauffer.**—Charles Beckler, Friend, Nebr., and Linda Stauffer, Milford, Nebr., both of the East Fairview cong., by A. M. Miller at the church, June 1, 1962.

**Earnest—Miller.**—Ben Earnest and Mabel Miller, both of Milford, Nebr., East Fairview cong., by A. M. Miller at his home, June 3, 1962.

**Martin—Cender.**—Elton Martin, Fairfield (Pa.) cong., and Fern Cender, Gibson City, Ill., East Bend cong., by J. Alton Horst at East Bend, June 16, 1962.

**Mast—White.**—Daniel R. Mast, Arthur (Ill.) cong., and JoAnn Lee White, Peoria, Ill., Ann Street cong., by J. J. Hostetler at the Grace Presbyterian Church, June 16, 1962.

**Miller—Shirk.**—Jay Mervin Miller, Manheim, Pa., and Anna Mae Shirk, Jonestown, Pa., by Simon G. Bucher at Krall's Church, May 5, 1962.

**Shenk—Dagen.**—Daniel M. Shenk, Millersville, Pa., New Danville cong., and Naomi A. Dagen, Willow Street, Pa., Byerland cong., by David N. Thomas at his home, June 16, 1962.

**Wenger—Kauffman.**—John Paul Wenger, Goshen, Ind., Olive cong., and Barbara Fern Kauffman, Crystal Springs (Kans.) cong., by Alvin Kauffman, assisted by John C. Wenger, at the Crystal Springs Church, June 10, 1962.

**Wideman—Bontrager.**—David Wideman, Stouffville, Ont., Wideman cong., and Mildred

Bontrager, Lagrange, Ind., Emma cong., by Amos O. Hostetler at the Emma Church, June 15, 1962.

**Witmer—Vanpelt.**—Harry Alfred Witmer and Ruth Ann Vanpelt, both of Columbiana, Ohio, Pleasant View cong., by Carl J. Good at the church, May 20, 1962.

**Yoder—Schlabaugh.**—Donald Gene Yoder and Ila Jane Schlabaugh, both of Kalona, Iowa, Lower Deer Creek cong., by J. Y. Swartzendruber at the church, June 16, 1962.

**Yoder—Yoder.**—Rodney Lowell Yoder, Kalona, Iowa, East Union cong., and Eldora Elaine Yoder, Garden City, Mo., Sycamore Grove cong., by Leonard Garber at Sycamore Grove, June 13, 1962.

# Anniversaries

**Yancey.** Edward E. Yancey and Rosella M. Zehr were married at the home of the bride, West Lowville, N.Y., on June 13, 1912, by Christian Naftziger. They observed their golden wedding anniversary at their home in New Bremen, N.Y., on June 13, 1962, when many relatives and friends congratulated them during open house. The previous Sunday afternoon a family gathering was held with all the children and grandchildren present. They resided on a farm near West Lowville until 1947, when they retired and moved to New Bremen. They will both be 77 years of age on their next birthdays, Aug. 6 and Oct. 2. Both are active and enjoying fair health. They have 5 daughters (Edna—Mrs. Samuel Zehr, New Bremen; Mary—Mrs. Abner Swartzentruber, Lowville; Iva—Mrs. Clayton Yousey, Castorland; Bertha—Mrs. Edward Roes and Rosella—Mrs. Maurice Roes, both of Lowville), 2 sons (Edward C. and Gerald M., who reside on the homestead), and 38 grandchildren. They are members of the Lowville-Croghan C.M. Church.

# Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Albrecht, Ethel,** daughter of Levi and Annie (Murray) Fosdick, was born in Rooks Creek Twp., Ill., Aug. 30, 1886; died at Flanagan, Ill., June 8, 1962; aged 75 y. 9 m. 9 d. On Feb. 12, 1913, she was married to Peter D. Albrecht, who survives. Also surviving are one son and one daughter (Dan and Lois—Mrs. Richard Zehr, both of Flanagan), and one brother (Orville, Flanagan). She was a member of the Waldo Church, where funeral services were held June 10, in charge of Edwin J. Stalter.

**Bechtel, Mary,** daughter of William and Rachel (Reist) Rudy, was born at Waterloo, Ont., April 28, 1892; died at the K & W Hospital, Kitchener, Ont., May 22, 1962; aged 70 y. 1 m. 24 d. On Jan. 26, 1915, she was married to Eden Bechtel, who survives. Also surviving are 9 children (Mabel—Mrs. Abraham Brubacher, Kitchener; Elmer, Archbold, Ohio; Verna, Kitchener; Vera—Mrs. Hubert Mellon, North Bay; Clayton, Wellesley; Willard, Florence, Beatrice—Mrs. Clayton Meirowsky, and Bernice, all of Kitchener) and 12 grandchildren. They had 3 sets of twins. One pair of twins died in infancy. She was a member of the Latschar Church, Mannheim, Ont. Funeral services were held at the First Mennonite Church, Kitchener, May 25, in charge of Osiah Horst.

**Cordell, Mazie,** daughter of Edward and

Annie (Naugh) Clever, was born in Cumberland Co., Pa., Jan. 26, 1891; died at her home in Greencastle, Pa., June 12, 1962; aged 71 y. 4 m. 17 d. She was married to Herbert R. Cordell. Surviving are 8 children (Mrs. Leroy Horst, St. Thomas, Pa.; Glen and Walter, of Chambersburg; Irvin [deacon], Daniel, and Wilbur, of Mercersburg; Merle [minister], Harrisonburg, Va.; and Wayne, Greencastle), 17 grandchildren, one brother and 3 sisters (George, Abbie M., and Mrs. Fred Grosh, of Greencastle; and Mrs. Moss Garling, Waynesboro, Pa.). She was a member of the Marion Church, where funeral services were held June 15, in charge of Harvey E. Shank and J. Irvin Lehman.

**Frederick, Allen N.,** son of John S. and Katie (Nice) Frederick, was born in Franconia Twp., Pa., April 13, 1877; died at the Grand View Hospital, Sellersville, Pa., June 1, 1962; aged 85 y. 1 m. 19 d. On June 17, 1899, he was married to Lizzie Moyer, who died May 29, 1943. Surviving are 3 children (John M. and Laura M.—Mrs. Russell York, both of Telford; and Frank M., Sumneytown, Pa.), 16 grandchildren, and 24 great-grandchildren. Three children also preceded him in death. He was a member of the Franconia Church, where funeral services were held June 5, in charge of Menno Souder, Leroy Godshall, and Curtis Bergey.

**Gindlesperger, Ellen,** daughter of Samuel and Annie (Blough) Spigle, was born in Jenner Twp., Somerset Co., Pa., July 7, 1876; died at the home of her son, Curtis, Stoystown, Pa., May 27, 1962; aged 85 y. 10 m. 20 d. On Oct. 10, 1897, she was married to David Gindlesperger, who died Aug. 28, 1946. Besides the one son, 3 grandchildren and 2 great-grandchildren survive. Two brothers and 2 sisters preceded her in death. She was a member of the Thomas Church, where funeral services were held May 31, in charge of Aldus J. Wingard, assisted by Harry Y. Shetler.

**Hostetler, Ethel,** daughter of Wesley and Edna (Gardner) Engel, was born near Trail, Ohio, Dec. 3, 1911, died of cancer at the Pomerene Memorial Hospital, Millersburg, Ohio, June 4, 1962; aged 50 y. 6 m. 1 d. On Jan. 26, 1935, she was married to Moses J. Hostetler, who survives. Also surviving are one daughter (Joan—Mrs. Daryl Badetcher, Sugar Creek), one stepdaughter (June—Mrs. Harold Butler, Canton), one stepson (John Lowell Hostetler, Canton), her mother (Mrs. Edna Engel, Millersburg), and 6 grandchildren. She was a member of the Walnut Creek Church, where funeral services were held June 7, in charge of Paul R. Miller and Eldon King.

**Kaufman, William R.,** son of Peter and Mary (Eigsti) Kaufman, was born in Bureau Co., Ill., July 8, 1888; died at the home of his sister, Mrs. Frank Mishler, West Bend, Iowa, June 4, 1962; aged 73 y. 10 m. 27 d. He lived in Manson, Iowa, since 1901 until a year ago when, because of ill health, he was cared for at the home of his sister. He was handicapped by having been deaf all his life. He is survived by 3 sisters and 2 brothers (Rose—Mrs. Oscar Calmer and Sam, Manson; Mollie—Mrs. Frank Mishler, West Bend; Bessie—Mrs. Alvin Good, Hopedale, Ill.; and Joe, Clare, Iowa). He was a member of the Manson Church, where funeral services were held June 7, in charge of Nick Stoltzfus.

**Knarr, Magdaline,** Waterloo, Ont., was born Nov. 15, 1887; died at the K & W Hospital, June 13, 1962; aged 74 y. 6 m. 29 d. In 1909, she was married to Noah Knarr, who survives. Also surviving are 4 sons (Clayton, Freeport; Herbert, Niagara Falls; Milford, Waterloo; and Lloyd, Kitchener), one daughter (Marie—Mrs. Wm. Martin), 2 brothers (Albert Herr, Waterloo; and Simon Herr, Kitchener), 4 sisters



(Mrs. Katherine Rupert, Saskatchewan; Mrs. Lydia Reist, Elmira; Mrs. Barbara Rainey, Banu; and Lucinda—Mrs. Amos Brubacher, Hawkesville), 11 grandchildren, and 8 great-grandchildren. She was a member of the Mennonite Church. Funeral services were conducted at the Erb Street Church, June 16, in charge of J. B. Martin.

**Landis, Anna Mary**, daughter of Christian H. and Lydia (Weaver) Oberholtzer, was born in Lancaster Co., Pa., May 5, 1876; died at her home in Oregon, Pa., May 17, 1962; aged 86 y. 12 d. On Oct. 15, 1896, she was married to John L. Landis, who died Jan. 16, 1960. Surviving are 2 daughters and one son (Edna O. and Anna Mary—Mrs. Earl Charles, both of Bareville; and Elam O., Manheim), 22 grandchildren, 21 great-grandchildren, and one brother (Christian, Lancaster, Pa.). Two sons preceded her in death. She was a member of the Landis Valley Church, where funeral services were held May 19, in charge of Levi Weaver, Amos S. Horst, and Ira D. Landis.

**Ogburn, Amos C.**, son of Charles W. and Nancy (Shipman) Ogburn, was born at Pine Village, Ind., Nov. 7, 1874; died April 5, 1962; aged 87 y. 4 m. 28 d. He was married to Lydia A. Kauffman, who died June 30, 1960. He was ordained as deacon in the Mennonite Church, and served at the Munmasburg congregation since 1937. Surviving are 10 children (Ira, Ray, and Levi, all of Bladensburg, Md.; Mrs. Elvan Merrill, Greenbackville, Va.; Forrest, New Oxford, Pa.; Mrs. G. L. Hartman, Aspers, Pa.; Mrs. Walter Collins, Masontown, Pa.; Walter, Guernsey, Pa.; John, Bladensburg, Md.; and Earl, Hyattsville, Md.), 36 grandchildren, 16 great-grandchildren, 2 sisters (Mrs. Clara Hooks, Princess Anne, Md.; and Mrs. Lawrence Kenney, Kirkland, Wash.), and one brother (Otis, Seattle, Wash.). One daughter preceded him in death. Funeral services were held at the church, April 8, in charge of Richard Danner and Amos Myer.

**Osborn, Harrison Elroy**, was born at Bradford, Ill., June 16, 1888; died at the St. Francis Hospital, Peoria, Ill., June 10, 1962; aged 73 y. 11 m. 25 d. Surviving are his wife, 2 sons, 3 daughters, 19 grandchildren, 12 great-grandchildren, and one sister. Two sons, 4 brothers, and 4 sisters preceded him in death. He was a member of the Midway Church, Pekin, Ill. Funeral services were held at the Dunlap Funeral Home, Bradford, Ill., June 13, in charge of Howard D. Wittrig.

**Schrock, Masa**, daughter of William H. and Kathryn Hershberger, was born in Holmes Co., Ohio, March 6, 1886; died of a heart attack at the Pomerene Memorial Hospital, Millersburg, Ohio, June 6, 1962; aged 76 y. 3 m. On Nov. 26, 1905, she was married to Nathan J. Schrock, who died June 27, 1949. Surviving are 5 sons and 6 daughters (Paul, Walnut Creek; Nelson, Conshohocken, Pa.; Nolan, Beach City, Ohio; Howard, Walnut Creek; Robert, Shanesville; Kathryn—Mrs. John Schrock, Long Beach, Calif.; Mary—Mrs. Atlee Oswald, Farmerstown; Esther—Mrs. Weldon Gerber, Millersburg; Betty—Mrs. Sam Bontrager, Farmerstown; Dorothy—Mrs. Ben Beachy, Sugar Creek; and Anna Jean—Mrs. Abe Troyer, Walnut Creek), 30 grandchildren, 3 great-grandchildren, one sister and one brother (Mrs. Anna Miller, Walnut Creek; and William M., Sugar Creek). One son and 2 grandsons preceded her in death. She was a member of the Walnut Creek Church, where funeral services were held June 9, in charge of Paul R. Miller and Eldon King.

**Wagner, Anna**, daughter of David and Emma (Steider) Wagner, was born at Roanoke, Ill., Jan. 29, 1891; died of cancer at Eureka, Ill., June 13, 1962; aged 71 y. 4 m. 15 d. She had worked for 31 years at the

Eureka Hospital. Surviving are 4 sisters (Clara, Eureka; Mrs. Laura Donze, El Paso, Ill.; Mrs. Rose Donze and Beulah—Mrs. Rudy Bachman, both of Eureka) and 2 brothers (Henry, El Paso, Ill.; and Elmer, Twin Falls, Idaho). She was a member of the Roanoke Church, where funeral services were held June 15, in charge of Roy Bucher.

**Weirich, Mattie**, daughter of Harmon and Elizabeth (Eash) Yoder, was born in Lagrange Co., Ind., Aug. 7, 1870; died at the home of her daughter, Mrs. Gabriel Yoder, Elkhart, Ind., May 16, 1962; aged 91 y. 9 m. 9 d. On June 2, 1889, she was married to Abram K. Weirich, who survives. Surviving also are 7 children (Fred A. and Mrs. Gabriel Yoder, Elkhart; Mrs. Viola Rhodes, Dunlap; Mrs. Elizabeth Deihl, Sturgis, Mich.; Mrs. Emma Howard, Brighton; Mrs. Cloyd Lupold and Mrs. Lester Pletcher, Shipshewana), one half brother (Joseph H. Yoder, Middlebury), 20 grandchildren, 40 great-grandchildren, and 9 great-great-grandchildren. Preceding her in death were 2 infant sons and one grandson. She was a member of the Shore Church, where funeral services were held May 19, in charge of Lee Miller and Homer Miller.

**White, Sadie**, nee Byler, was born in Champaign Co., Ohio, Sept. 28, 1885; died at her home in Wichita, Kans., May 21, 1962; aged 76 y. 7 m. 23 d. One Dec. 23, 1906, she was married to Elmer J. White, who survives. Also surviving are 6 sons (Warren B., Wichita; Allen A., Peabody; Clement E. and Dale E., both of Newton; Calvin R., Endwell, N.Y.; and James L., Caracas, Venezuela), 5 daughters (Gladys—Mrs. George Zook, Sedgwick; Mary—Mrs. Harry Wenger, Wellman, Iowa; Neva, Kabul, Afghanistan; Elsie, Lebanon, Oreg.; and Erna—Mrs. Melvin Jantz, McPherson, Kans.), 31 grandchildren, and 10 great-grandchildren. She was a charter member of the Cedar Chapel Methodist Church, where services were held May 25, with Henry L. Dorsey officiating; burial in Pennsylvania Church Cemetery, near Hesston, Kans.

**Zehr, Lester Raymond**, son of Dan P. and Mollie (Birkey) Zehr, was born at Fisher, Ill., May 16, 1909; died near Fisher, May 22, 1962, when his tractor overturned, pinning him beneath it; aged 53 y. 6 d. On Feb. 14, 1939, he was married to Faith Schertz, who survives. Also surviving are 3 sons and 2 daughters (John, Daniel, Robert, Lois Marie, and Mariella, all at home), his mother (Mrs. Mollie Zehr, Fisher), 3 brothers (Alton, Fisher; Clarence and Milo, Foolsland), and 2 sisters (Mrs. Ray Schertz, Flanagan, Ill.; and Mrs. Allen Gross, Fisher). His father and one sister preceded him in death. He was a member of the East Bend Church, where funeral services were held May 24, in charge of J. Alton Horst.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**The Suburban Captivity of the Churches**, by Gibson Winter; Doubleday, 1961; 216 pp.; \$3.50.

This is a perturbing study of the church in the metropolis written by a theologically literate and spiritually perceptive Episcopalian sociologist. It argues that while the true character of metropolitan life is the interdependence of the many parts, life and society have become broken and fragmented. This is seen most starkly in suburb and

inner city (often slum or ghetto). The churches, rather than surmounting or healing the fragmentation, have become imprisoned in it. "The lower classes are religiously disenfranchised by the ladder of success; the middle classes are trapped on the ladder." Suburban churches are private clubs, activist, but denying the mission of the church. The answer: a "sector ministry" which (once more) recognizes the interdependence of city life. "Sector" would mean slices of the city including both suburb and inner city, and, overcoming also denominationalism, congregations would function interdependently within the area, thus once more becoming publicly accountable.

The strong point of the book is that it shows that the problems of church and city will make greater demands on us than mere renewal of personal pietistic fervor. The major difficulty for a Mennonite reader is the background of the Anglican corporate notion of church and society. The book is hardly intended for the "lay" reader, hence not too usable in the average Mennonite congregation. Mennonites would stand at the opposite pole from the Anglicans (Episcopalians) in their view of church and society, since the Anglican view was shaped by the tradition of establishment in England. The vision of this book is thus one in which the whole society is alive to the church and the church organically embraces the whole society. But this does not make the book "dangerous" or "objectionable." On the contrary, it is extremely instructive, for it shows how the "gathered church which we espouse quickly succumbs to a class to become a club of like-minded people.—Paul Peachey.

**The Newberry Study Bible**, by Thomas Newberry; Kregel, 1960 (Amer. Edition); 1,745 pp.; \$17.50.

This is the large type reference edition of The Newberry Bible. It is much more legible and contains additional references and elucidations to those of the smaller editions. It is designed to help the reader to his own interpretation of the Bible. It will help him catch the delicate shades of meaning posited in the original languages. By the use of symbols spotted in the text of the Authorized Version the reader can find these helps quickly in the margins and footnotes on the same page where the annotation is made. The left column is used to guide the language student while the right column of references is suited to the English reader. The book contains some excellent charts and supplementary essays on Biblical topics and language use. It lacks the results of more recent scholarship but has in the main a timeless array of valuable helps. On the whole the editor has not imposed any scheme of interpretation except that amillennialists may object to "his adherence to a moderate futurism in prophetic exegesis." This is an excellent tool for English readers to use in exegetical studies.—John R. Mumaw.

**Hutterite Studies** (essays by Robert Friedmann), ed. Harold S. Bender; Mennonite Historical Society, 1961; 338 pp.; \$4.75.



Possibly for the first time since 1931 there is now available in English a one-volume collection of material on Hutterite life, beliefs, and history written by the top scholar in the field. The editor has brought together the best of Friedmann's essays from *Mennonite Encyclopedia*, *Mennonite Quarterly Review*, and other publications and has arranged them in a very usable form. A beginner in Hutterite history or theology can now get an over-all view of the subject without endless wading through these other publications, and a bibliography points the way to more intensive study if he wishes to pursue it.

Nor is Friedmann's writing just dry history. It has a way of calling forth some of the original inspiration that early Hutter-

ites must have had in order to face martyrdom so triumphantly and to found a movement that has thus far withstood 400 troublesome years. He also manages to set forth the faith of Hutterites as evangelical, Biblical, and conservative, while at the same time distinguishing it from Pietism and modern Fundamentalism. A chart on page 20 throws light on the confusion that has always surrounded Anabaptist theology.

There are sections on Hutterite history, doctrines, life, and writings. There are biographies of outstanding leaders, articles on Anabaptist and Hutterite research, and a bibliography of the author's writings—all in a convenient-sized hard-cover edition lithographed from electric typewriter proofs.—Ted Morrow.

tween Christians and Jews in a democratic manner. The increase of religious dialogue is seen, for instance, in the fact that a Catholic priest addressed the Minnesota State Pastor's Conference recently and declared that a fresh unbiased restudy of the teachings and intentions of Martin Luther might show that Catholics and Protestants share more doctrinal agreement than they realize. Franklin H. Littell, Methodist, pointed out recently that in the late eighteenth century America was a Protestant land. At that time the American colonies had a population of about 3,500,000, of which 20,000 were Catholics and 6,000 Jews. Today, he said, a religiously pluralistic society exists which presents both a challenge and a rich promise. No group dare ignore the presence of the other groups.

\* \* \*

Paul Verghese, a priest of the Syrian Orthodox Church of southern India, who is a graduate of Goshen College, has been named an Associate General Secretary of the World Council of Churches in Geneva. He will serve as Director of the Division of Ecumenical Action. Verghese holds degrees from Princeton Theological Seminary and Yale Divinity School. He has served as General Secretary of the Orthodox Student Christian Movement in India, and as private secretary to Emperor Haile Selassie of Ethiopia.

\* \* \*

A Mississippi-born Negro has been named to supervise African missionary activities of the United Church of Christ, according to the United Press. He was selected for the post in recognition of the new influence of Negroes throughout the world.

\* \* \*

The police chief of Los Angeles predicts that American civilization "will destroy itself as others have done before it" because of a breakdown in morality. In a special report to the *New York Times*, he says that materialism, the disintegration of home life, lifting of moral restraints, and a general falling away from religious practice are major reasons why crime is increasing four times faster than the population is.

\* \* \*

State Road 5 in Indiana, reaching from U.S. 20 to Shipshewana, is being widened and will include an eight-foot-wide travel area for horse-drawn buggies to accommodate the many Amish residents of the area. This is probably the first "buggy road" in Indiana, says *Mennonite Weekly Review*.

\* \* \*

It is now 10 years since the entire Bible was published in the Revised Standard Version. During these 10 years, Thomas Nelson and Sons, who advanced funds necessary to make the new translation, have had the exclusive right of publication. As of Sept. 1, however, five other firms will join Thomas Nelson and Sons as publishers of this version. They are William Collins and Sons, and Company; Harper and Brothers; A. J. Holman; Oxford University Press; and World Publishing Company. In his tenth anniversary appraisal of this version, J. Carter Swaim makes the following quotation

## ITEMS AND COMMENTS

BY THE EDITOR

The Missouri Synod of the Lutheran Church is now the largest Lutheran body in America, having secured first place among the Lutheran branches during the past year by an increase of over 75,000 members. The Missouri Synod is basically conservative in its theology and has a strong emphasis on missions and education and radio program.

\* \* \*

*Church and State Review*, a monthly publication of the strongly anti-Catholic Protestants and Other Americans United for Separation of Church and State (POAU), has published a study which shows that President Kennedy showed no sectarian bias in the appointments he made to federal office during the first year of his administration. Of 1,000 appointments to top federal offices and judicial nominations, 80 per cent of the president's nominees were Protestants, 15 per cent Roman Catholic, and 5 per cent Jewish. Of 120 nominations to the federal bench, 80 per cent were Protestants, 17 per cent Roman Catholic, and 3 per cent Jewish. President Kennedy's only appointment to the Supreme Court, Byron White, is an Episcopalian.

\* \* \*

The Brazilian government will pay the travel expenses of more than 150 Brazilian Roman Catholic bishops who will attend the second Vatican Council in October. In Brazil, as in most Latin-American countries, the Roman Catholic Church is the state church.

\* \* \*

Plans are being made for the construction of the first mosque in New England. Funds are being raised for this Moslem house of worship in Quincy, Mass.

\* \* \*

Swiss Theologian Karl Barth, after taking a tour through a large American prison, said that American church people ought to pay more attention to what he called the inhuman conditions in United States pris-

ons, instead of making "so much fuss about Russia." He says that the prison in which he regularly preaches in Basel is a paradise compared with what he saw here. He thought that instead of spending billions of dollars to send a man to the moon, the United States might better spend money on building better prisons. "Why are the churches silent about this problem?" he asked.

\* \* \*

Forty-two executions were carried out under civil law in the United States during 1961, the lowest number since compilation of statistics was begun on a national basis in 1930. Continuing a trend away from capital punishment, the number of executions dropped from 57 carried out in 1960 and the previous low recorded in both 1959 and 1958. Twenty-two of the offenders put to death in American penal institutions were Negro and 20 were white. Since non-white persons make up about 10 per cent of United States population, the rate of execution among nonwhites is about six times higher per capita than among whites. Executions were carried out in 18 of the 44 jurisdictions which provide for the death penalty—42 states, the District of Columbia, and the Federal government have the death penalty. However, only a relatively small percentage of the convicts sentenced to death actually suffer this penalty. Of the 212 who were under death sentences on Jan. 1, 1961, only 33 were actually executed within the year. If present trends continue, not more than one out of five persons sentenced to death will actually go to the electric chair or the gas chamber this year.

\* \* \*

There are signs of the easing of religious tensions in the United States, according to *Religious News Service*. The various church groups seem to be more keenly aware of the religious pluralism in America and see the necessity for settling differences between Protestants and Roman Catholics and be-



from the Herald Press publication, *The RSV, an Examination and Evaluation*: "It is exactly the devout orthodox believer in the full inspiration and authority of the Scriptures who ought to be more insistent upon accuracy and who must prefer accuracy to beauty or tradition or familiar phrase or style."

\* \* \*

A new crusade against religion and the Jewish people is taking place in Russia, says *Menno Blatt*, a Mennonite publication in Paraguay. Churches are being closed. Around the city of Odessa alone, 75 churches have been made into culture clubs.

\* \* \*

The flow of anti-cigarette news is once more on the rise. Dispatches from London, Copenhagen, and Rome are giving the Tobacco Institute, the industry's public relations arm in Washington, some headaches. The United States Public Health Service supplied Senator Maurine Neuberger (Democrat, Oregon) with information citing smoking as a factor in the incidence of coronary illness. She promptly communicated with Paul Rand Dixon, chairman of Federal Trade Commission, as to the advisability of enforcing truthful advertising laws more vigorously in the tobacco products industry.—*Printer's Ink*.

\* \* \*

Karl Barth, on his visit to the United Nations building in New York, said, "Real peace will not be made here, although it might serve as an approach, but by God Himself at the end of all things."

\* \* \*

The *New York Daily News* in an editorial criticized Gherman Titov, visiting Russian astronaut, for "peddling the Soviet brand of atheism" by saying he saw no God or angels on his trip into space. "In addition to parading a woeful ignorance of theology," said the editorial, "Titov insults the religious beliefs of the overwhelming majority of the Americans whose hospitality he has been accepting."

\* \* \*

Twenty-six Protestant and Roman Catholic medical missions in 18 countries of Africa and Asia are receiving assistance this summer in caring for the needy from American medical students under a special fellowship program. Participating in the program are 28 upper-class students from medical schools throughout the United States. They will broaden their medical training and experience by serving in mission hospitals and clinics as doctors' aides. The fellowship program was set up in 1960 by Smith, Kline, and French Laboratories with a grant of \$240,000. It is administered by the Association of American Medical Colleges. In the three years since the program was started, scholarships have been granted to 92 students.

\* \* \*

Wake Forest College, a Southern Baptist school at Winston-Salem, N.C., will open its doors to all qualified undergraduate students this fall regardless of race. College trustees voted 19 to 7, with four abstentions, to admit Negroes to its undergraduate divisions. Previously the college trustees had

approved the admission of all students to its graduate, evening, and summer school classes. The removal of racial barriers of Wake Forest has been advocated by the North Carolina Baptist State Convention.

\* \* \*

Enactment of a new Sunday closing law at the 1962 session of the Kansas Legislature was endorsed by the directors of the State Chamber of Commerce.

\* \* \*

Bridgewater College, operated by the Church of the Brethren, has secured a \$300,000 Federal loan for the building of a new women's dormitory.

\* \* \*

There has been an eightfold growth in the number of baptized Protestants in Latin America since 1937. The native Protestant pastors, who numbered only 3,332 in that year, now total 19,371.

\* \* \*

Mennonite Central Committee is represented on the Steering Committee of a proposed Christian Leprosy Workers' Association being organized in Thailand.

\* \* \*

Charles A. Wells in *Between the Lines*, May 1, 1962, after pointing out that 28 per cent of America's wealth is held by only one per cent of American adults, and that over one third of the adults own only one per cent of the nation's capital, and that there are today in the United States over 100,000 millionaires as compared with 27,000 in 1953, says: "Creeping socialism isn't threatening our free enterprise, but creeping selfishness is, and the welfare state does not threaten us nearly as much as the warfare state."

\* \* \*

Abolition of capital punishment in North Carolina was called for by the Baptist Student Union of the state at its annual meeting. The students said the penalty was against the moral teachings of Christ and has never been an effective deterrent to crime. They suggested that the state ban capital punishment as part of a general penal reform program.

\* \* \*

Charles Malik, former president of the United Nations General Assembly who is now teaching at two Methodist schools in Washington, D.C., deplors the "tragic divorce between the kingdom of God and the

kingdom of the mind." As long as faith is divorced from reason, he said, even if communism were to disappear suddenly, something just as bad would take its place. He said that peaceful coexistence with any communist government is impossible, but between peoples "it is not only possible but necessary."

\* \* \*

President Kennedy assured Quaker leaders that a Polaris submarine will not be named for William Penn. The president gave this assurance personally to a group of Quakers who called on him to present a statement on disarmament. A suggestion that one of the missile submarines, armed with nuclear warhead rockets, be named in honor of Penn has brought vigorous protests from Quaker leaders, who said it would dishonor the memory of the peace-loving Penn. The Quaker leaders quoted Penn's statement that "Force may subdue, but love gains, and he that forgives first wins the laurel." They also cited Penn's meditation on war: "But what sort of Christians must they be, I pray, who can hate in His name, who bids us love; and kill for His sake that forbids killing, and commands love, even to enemies? Oh, that we could see some men as eager to turn people to God as they are to blow them up, and set them one against another."

\* \* \*

Soviet police have arrested a group of Baptists for alleged "religious agitation," according to *Pravda*. It was charged that the Baptists who applied for permission to meet in Leningrad Cathedral, an antireligious museum, intended to subject museum visitors to "brainwashing."—Ivan V. Magal.

\* \* \*

Eight years after the United States Supreme Court's ruling on school segregation, public schools in the southern and border states have 7.6 per cent of their Negro enrollment in classes with the whites.

\* \* \*

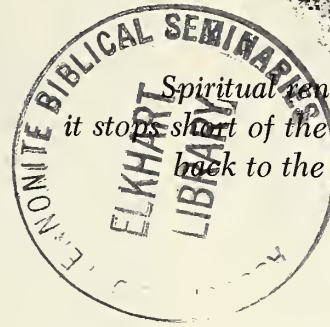
The United States Office of Education plans to establish an information clearing-house next fall to help public school officials plan desegregation.

\* \* \*

Circulation of Scriptures in Uruguay in 1961 broke all previous records, almost trebling the 1959 figures, which are now the second highest in the last five years.



# Gospel Herald



*Spiritual renewal is never genuine if it stops short of the goal of sending persons back to the world with a testimony.*

TUESDAY, JULY 17, 1962  
VOLUME LV, NUMBER 28

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## Spiritual Renewal

By Myron Augsburger

The question is frequently asked, What is the hindrance to the spiritual renewal so desperately needed in the church today? In a few words I would say the problem is self-justification. This problem prevents the individual from opening his life to the corrective, creative work of the Spirit. It prevents a denomination from sharing deeply in the dynamic life of the Spirit. The Spirit would free us from the idolatry of feeling we have "captured the kingdom" and help us realize our mission as a part of the kingdom.

As a Mennonite Church, we have both a remarkable heritage and a redemptive mission. The former becomes even more apparent in the growing awareness of its relevance in modern times. However, the latter tends to be lost as the Protestant "institutional" complex robs us of the true meaning of the ecclesia, i.e., the community of the redeemed. True spiritual renewal must involve the inner spirit of any group, not merely the external symptoms. As I study the Book of Acts, it seems to me that genuine renewal will be marked by the pre-eminence of Christ, the power of the Spirit, and the predominance of evangelism.

### Renewal Through the Pre-eminence of Christ

Believing that Christ is the ultimate Word of God we confess that every other authority is beneath Him. The Anabaptists held that in the progress of revelation God had yet a further Word in the Old Testament than was expressed there—this Word came in Christ. Now that Christ has come, God's full revelation is given, and beyond Christ God has no more to add. They also held that the proper approach to interpreting the Bible is to begin with Christ, the ultimate in divine revelation, and through Him we are enabled to understand both the Old and the New Testament Scriptures.

This made a decided difference in their theology in comparison with the other Protestants. It has been said that the Lutheran approach to theology was anthropological, beginning with man's need of forgiveness; the Calvinist approach was theological, beginning with the sovereignty of God; and in my opinion the Anabaptist approach was Christological, beginning with the lordship of Christ and His call to kingdom membership.

It is one thing to make the preceding claim for the pre-eminence of Christ in the theological heritage of our church, but quite another to make clear the pre-eminence of Christ in our lives of faith. One has said that two of our greatest problems are indifferent laity and prestige-seeking preachers. We are in need of more Christian Christians! We must rediscover the implications of life in Christ for the experience of true holiness; in love, in humble obedience, in purity of life, in honesty, and in joy.

The tendency of human nature is to institutionalize the fellowship, to creedalize the relationship, and to formalize the discipleship, until not only those about us but



# The Wasted Day

BY ROBERT J. BAKER

Darkness creeps along the road  
And finds the house of my abode:  
Comes softly, gently to my door,  
Seeps in the room, across the floor  
To my blue chair.

The darkness comes, replacing light  
To dress my home in wraps of night,  
To ask of me one question clear,  
"What did you do when light was here,  
This day so fair?"

Darkness, tonight I dread your call,  
For light was here twelve hours in all  
And gave me time to serve, to heed  
My Master's work, my neighbor's need,  
But I did nought.

Time sifted through my hands today,  
The precious hours have flown away:  
No more shall they before me stand,  
They dropped wasted from my hand—  
How harsh the thought!

New light will come to me tomorrow,  
But it can scarcely ease the sorrow  
That I feel for this day wasted,  
For labor's joy I never tasted:  
God help me here!

Gone is the past, the future's divine,  
I pledge to Thee the present time!  
When darkness comes again to ask  
If I have done the appointed task,  
I shall not fear.

Elkhart, Ind.

we ourselves can scarcely see the Christ for the concretions of faith. Spiritual renewal does not mean that we will no longer have institutions or creeds or forms, but rather that such will be only pedagogues that witness of Him. With Paul, our prayer must be, "that I may know him," not just know about Him!

## Renewal Through the Power of the Spirit

The life of the Christian faith is the assertion that the risen Christ is present now in the person of the Holy Spirit. As Dr. Van Dusen has said, when one thinks of the Holy Spirit he thinks of intimacy and of potency. In the history of theology the Holy Spirit has never been given His rightful place, even in the major creeds.

The church has spoken clearly of its faith in the Trinity, but tended to give the Holy Spirit a subordinate position by indiffer-  
ence to Him.

In a recent meeting with the graduate students at Richmond I heard President McCord of Princeton say that we are just entering the age of the Holy Spirit. He meant that the first centuries of the church were concerned with the Father as truly Creator of a good world; the Reformation was concerned with the sufficiency of Christ; and today we are being awakened to the work of the Holy Spirit. Modern views regarding the Bible fail to assert faith in the Spirit's work of inspiring the Scriptures.

As Mennonites our heritage is rich in emphasis on the work of the Spirit, but we with other Protestants have recently tended to subordinate His work. As Roman Catholics hide the uniqueness of Christ by claiming their church is the continuation of His incarnation, so it appears that we tend to hide the uniqueness of the Spirit by speaking of the corporate body as the extension of Pentecost. Add to this the more rigid structuring of our church life in the past century and we find ourselves dictating to the Spirit rather than being led by Him.

In studies of our historical origin we are anxious to free ourselves of the excesses which accompanied the "radical left-wing" of the Reformation, rather than interpret what these excesses reveal. As honest historians we admit them; as theologians we interpret them—they were the excesses which accompanied the deep spiritual experiences and convictions of the prophetic gift of the Spirit. Such excesses are a perpetual danger because of our human tendencies, but a calculated risk for those who long to know a spiritual renewal by His power. We must be honest before Paul's question, "Have you received the Holy Spirit?" and not be satisfied until the answer is affirmative and certain. But this is only a beginning, for from thence the daily question is, "Have you obeyed the Spirit?"

## Renewal Through the Predominance of Evangelism

One of the most marked things about the early church was its boldness in declaring faith in Christ, a declaration which was at the same time a witness. These are days in which the church is facing new frontiers again. As believers we need convictions that hold us, and purposes that

# Our Readers Say—

The superb way in which the issue, "An Economic Conscience," is stated in your editorial (June 19), aroused me to respond. The argument is convincing. There are a few observations or comments that can be made. (1) Estes exemplifies a situation termed "a conflict between institutionalized goals and means to these goals" in sociology. In other words, America stresses wealth so much that the "accepted" means are no longer sufficient to achieve the goals. (2) The apparent apathy of the Christian churches in condemning capitulation to the above situation suggests that the church has accepted the goal—wealth as supreme. And the means—in this case pragmatic economics—whatever you get by with, is good. (Estes is a scoundrel only because he got caught—how many uncaught ones are respected "leaders"?)

It is bad enough if the church accepts wealth as a summum bonum. It is a sign of a decadent "Calvinism" which is not even concerned about how one gets rich. (3) There is no difference in the "morality" of wealth and the means of achieving it. In other words, having wealth cannot be divorced from how it is achieved. When the church forgets this distinction, it might as well be rich. The reference to "investors and coupon-clippers" in your editorial is bold evidence of this situation. Is it possible that Mennonites are speculating in the American stock market when we know over 60 per cent of our industry is fed by armaments production? Lest I be considered purely critical, I have an answer for Christians who feel the need to invest and speculate—there are many small business ventures whose object is the production of peaceful items and who try to operate on Christian principles. Are they not eligible for Christian investors? (4) The evidence seems to point with increasing insistence that the Mennonite Church is riding hard to fulfill Will Herberg's thesis—that in America all religious groups are becoming identified with the three major groupings—Protestant, Catholic, and Jew. I suspect that our denomination's "rising expectations" is an expression of an intense urge to become a respected member of the Protestant community. I propose that our materialistic bent is not crass materialism! It is a mechanism to prove that we have come back down out of the hills and really did not want to be excluded from the happy Reformation family. I propose that as the Mennonites and a few other denominations in the peace church tradition discover that they are not "prodigal sons" from the Protestant tradition, they will get back to their birthright—pointing to a role of service in the world following Christ who said, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).—Calvin Redekop, Goshen, Ind.

inspire us. A life that has no purpose to inspire it soon becomes both slothful and perverse. The way to victory over sin is to share the joy of a higher loyalty.

(Continued on page 637)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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## Reflection and Responsibility



The 1962 annual Mission Board meeting history. Yet I write today with its main message fresh in my mind.

Today's crisis is real. Our minds are almost stunned as we see the stupendous task before the church. Opportunities, unheard of previously, confront the church. And the urgency is great. Our hearts thrill at the sight of God's work in the world. We see that God still moves mountains and provides paths through red seas when His people obey Him. We are filled with gratitude for the faithfulness of the church.

We looked together at last year's work reports were read. This review made us rejoice. It also called us to repentance. We confessed, together, by resolution, our lack of concern and our disobedience in not taking Christ's commission as seriously as we ought to have taken it. We acknowledged that we have been too slow and reluctant to hazard our all in obedience to our Lord.

Will we really repent? Will we as a church commit ourselves unreservedly to

Christ and our mission? God help us! Resolutions are to result in reality. Too often they merely remain in the minutes.

The Mission Board theme, "Obeying Christ in Crisis," is riveted in our minds. Crisis means we are at the point where the next move means life or death. A nation in the crisis of war withholds nothing in order to win. Sacrifice is not even questioned. It is assumed. Lives are laid down without reserve. One demand is absolute on all fronts—implicit obedience.

Many years ago an officer of England was asked, "How long would it take to convey a message from the queen to every living person?" After careful calculation, the officer replied that he thought it would be possible to do it in six months. "But," he said, "it would mean implicit obedience to the command."

Implicit obedience to Christ is also necessary to take the Gospel. Jesus' orders are not rescinded. An obedient church dare not ignore them. For you the message remains the same. "Pray ye." "Go ye."—D.

## Going for Gold or with the Gospel

You remember hearing or reading about the mad gold rush of 1849. About 75,000 persons traveled over the Oregon trail to the "diggings" of the precious yellow metal. Crossing a continent to dig gold involved dangers. Rivers were forded. Wagon travel was treacherous and slow. Danger from Indians and wild animals lurked all along the journey. Many didn't make it. Yet others, conscious of the hazards and the high casualty list, still struck out. It meant to many the likelihood of never seeing friends and family again. Yet gold was to be gotten (perhaps), and men and women considered it so important that they willingly faced the hazards of hunger, homelessness, and even death to get it. Gold lured them and they responded.

The number that went west for gold a century ago equals approximately three times the number of Christians who today have gone from our shores as missionaries with the Gospel. Is gold worth more than the Gospel? Is gold worth more hazard and hardship than the Gospel? Does gold have a stronger claim on lives than Christ? Does gold promise more peace, security, and happiness than the Gospel?

To all such questions we cry a resounding, "No, certainly not!" Gold, more often

than not, gives misery rather than peace to its possessor. Gold in 1849 led multitudes into the depth of sin, and still does. The glow and glitter of gold lasts, at most, a few years. It is helpless in giving life. It cannot buy or beg off death. It gives little glory to everyday living. The Gospel alone satisfies man's spiritual hunger and gives meaning to life.

Do we believe the Gospel is the answer to man's deepest need? What does it mean to believe this? To believe, in the Bible sense, means that we commit ourselves to the fact believed. We believe Christ is the answer. Therefore we are ready to commit ourselves to carry the good news. We believe man needs the Gospel above everything else. Therefore we are willing to cross rivers of ridicule, risk the hazards of homelessness, loneliness, and even death to share the Gospel. We believe the Gospel is primary. Therefore, living where we are, we consider it our first call to witness to Christ. We believe that the good news in Christ is the only message to satisfy the souls of men. Therefore we are ready to bear witness to Christ at home, or across the continents as God calls.

It is very difficult to believe that God needs men and women to do His work in

the world and yet He fails to call men and women. God is not so inefficient. Perhaps the primary problem is with the prayer life of His people, for He says, "Pray ye . . . the Lord of the harvest, that he will send forth labourers into his harvest." Many are not within hearing distance to hear God's call. Others have heard and yet have not yielded to His call. Then, too, there are many people who are still as foolish as the forty-niners in that they are responding to the call of gold rather than to the call of God and the Gospel.—D.

## Alternatives to Obedience

What are the alternatives if we do not obey Christ's commission to us? Suppose we do not pray? Suppose we do not share the Gospel? Suppose the church is slack in its mission? Are there really alternatives? If so, what are they?

First, we ourselves suffer loss. The Jesus we will not share with others is the Christ we cannot keep ourselves. I can't explain it fully. But somehow Jesus is less real to us when we cease making Him real to others. Disobey Him and He is more distant; not because He has departed, but because we have distanced ourselves. Every blessing in the Word follows on the heels of obedience. And we learn to know Jesus in all His goodness and glory as we obey Him. Jesus points to this truth when He says, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14:21).

A second alternative to obedience is judgment. The sinner's blood will be required at our hand. There will be an accounting. When God tells us to do something, He means just that. He says, "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. 3:18). We dare never argue back like disobedient children as though our freedom involved equal authority with our God.

There are other alternatives to obedience. But let me end, not on recharting the warning, but on re-endorsing the privilege. Gathering in the harvest of life for the Saviour of life is a privilege.

It is still true, to be happy in Jesus we must "trust and obey." And there is no command which brings more blessing than taking the message of life to those dead in trespasses and sins. The alternatives to obedience are serious. The joys of obedience are beyond expression.—D.



## The Immersionist Versions

By GERALD STUDER

One little black-bound volume in my collection has simply *New Testament* printed in gold letters on its spine. Inside on the title page, "American Bible Union Version" is printed rather prominently in the middle of the page, while 'way down below the name of the publisher and his address are to be found in very small capitals the most distinguishing three words of the whole page. These words are "Edition with Immerse."

This story begins with the close of the Revolutionary War. The war had produced a great scarcity of Bibles in the United States and there were no Bible Societies to provide for this need. One year after the Declaration of Independence, Congress authorized the printing of an edition of the Bible, but, after further study by a committee, this was found to be so difficult that Congress ordered the importation at its own expense of 20,000 English Bibles from Holland, England, or elsewhere. But the scarcity continued so that in 1782 Congress recommended to the people of the United States an edition of the Bible printed by Thomas Aitken of Philadelphia. It was not until 1808 that the first Bible Society was organized in Philadelphia. In succeeding years, Bible Societies were organized everywhere, so that the idea of uniting these societies into one organization was a natural one and much discussed. This became a reality in 1816.

The labors of the American Bible Society have been broken twice by serious differences among its friends and supporters. In 1835 missionaries in Burma published at the expense of the society a translation of the New Testament which rendered the Greek word *baptizein* and its related terms by the English "immerse" or its equivalent. After much discussion the managers resolved that they felt at liberty "to encourage only such versions as conform in the principle of their translation to the common English version" and missionary boards were requested in asking aid to state that the versions they proposed to circulate were in accordance with this resolution. The Baptists took offense and a controversy followed, the consequence of which was the formation of the American and Foreign Bible Society in 1836 in Philadelphia.

Rev. S. H. Cone was made president and the new society was declared to be "founded upon the principle that the

originals in Hebrew and Greek are the only authentic standards of the Sacred Scriptures; . . . it being understood that no words are to be *transferred* which are susceptible of being literally *translated*." The Constitution adopted declared "that in the distribution of the Scriptures in the English language, the commonly received version shall be used until otherwise directed by the society." Dissatisfaction with this policy led to the secession of certain members and the formation in 1850 of the American Bible Union which demanded that the principle of circulating "such versions only as are conformed as nearly as possible to the original text" should be applied to the English version. This Union ultimately reunited with the American and Foreign Bible Society and in 1882 the latter passed over its work and good will to the American Baptist Publication Society of Philadelphia. This brings us up to the time of our Immersionist Edition New Testament.

A very brief Prefatory Note in this New Testament explains that in 1865 the American Bible Union published a Revised English Version of the New Testament. The demand for a new edition having been made, a committee was appointed by the American Baptist Publication Society to prepare an improved edition of this Revised New Testament of the American Bible Union. Now notice carefully: "To meet the wishes of many persons, this improved edition is published in two forms, one of which retains the American Bible Union translations of *baptizo* (immerse, etc.), the other has the Anglicized form of the Greek word (*baptize*, etc.)." This was in 1891.

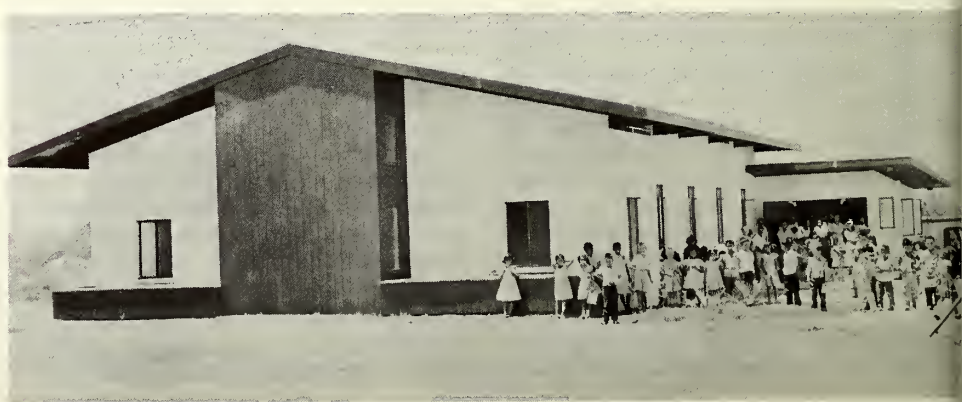
This brings us to the second volume in my collection involved in this whole immersionist controversy. This volume appeared in 1912 and is called "An Improved Version (Based in Part on the Bible Union Version)." The parenthesis reminds us that the American Bible Union as early as 1856 had begun a revision of the whole Bible. In the succeeding years parts of the Old and all of the New Testament appeared until lack of funds brought the project to a halt after 1879. But by 1891 it was revived again, when the revision of the New Testament was published which I have just told you about. Throughout the years, there have been numerous translations by individuals who have insisted upon the word *immerse*.

By 1912 the original impulse had so far moderated that this final edition employs the double rendering "baptize (immerse)" wherever this rite is mentioned. It has taken a hundred years to quell the immersionist controversy, and now there are glimmerings that those denominations who have made much of this particular form of baptism may not be far from accepting persons into the full fellowship of their churches without immersion at all, but with any form of believers' baptism.

Put any truth in a false setting and it becomes a lie. Ignore a truth that we ought to know, and it becomes a peril. Suppress a truth of which we have good evidence, and like the stone of stumbling and rock of offense, it may fall upon us by and by, and grind us to powder.

—Henry W. Rankin, 1896.

## Our Mennonite Churches: Calvary



The Calvary Mennonite Church at Mathis, Texas, is an outgrowth of a survey made by T. K. Hershey and W. G. Detweiler in 1936. By 1949 the work at Mathis had grown to the point where the general Mission Board approved a small meetinghouse, constructed at a total labor cost of \$10.00. A new building was constructed in 1956, and dedicated Aug. 12 of that year. Paul Conrad is the present pastor. The membership is 116.



# Jesus—Lord of Home and Community

## World Conference Bible Studies VI

By William Klassen

*This last of six studies from the Epistle to the Colossians is based on Col. 3:18—4:18.*

To both the Colossian and Ephesian Christians Paul sends special codes for family relationships. These codes were well known in the ancient world, being foreshadowed to some extent already in the Old Testament. In these principles we see very clearly the form that the Christian faith took in the vital area of human relationships.

As we look at these directions, we should recall how Paul has moved from a discussion of Christ's place in the universe to the particular intimate relationships of family life. Consistent with Paul's message, the coming of Jesus Christ and His Gospel must affect all of human relations, including those of the family and community. Paul does not deny Christ's lofty position. Just because Jesus is Lord over the universe, we can also say that He is Lord of the home.

### Specific Directions for Family Life

In Col. 3:18—4:1 wives, husbands, children, fathers, slaves, and masters are addressed in turn. Wives are urged to be loyal to their husbands, this loyalty expressing itself in submission or subjection. These terms do not refer to any absolute obedience as if the woman does not have the ability to think for herself. The same term is used to describe a Christian's relationship to the state in Rom. 13 and clearly indicates that the basic attitude of the wife to her husband is to be one of loyalty, but not of unquestioning obedience. Her relationship to the husband is to be defined by that which is fitting in the Lord.

Husbands are to love their wives and not be bitter or harsh toward them just because they are charged with the leadership responsibility. Children likewise are to obey their parents as it is pleasing in the Lord. Fathers are to take care not to exasperate their children, because if they do so, the children will lose their initiative.

Slaves are urged to give entire obedience to their earthly masters, taking special care that they do not serve differently when the name of the master is upon them or serve only in order to win favor with men, but with transparency of heart and out of respect for the Lord. Slaves are urged especially to put their whole heart into that which they do, rendering it as a service for the Lord because it is from Him that they will also receive their reward. Even the most menial task can become for the slave a service of love for the Lord Christ. He

should not try to pull the wool over anyone's eyes, for eventually he will receive judgment from a Master who has no favorites. Finally, the masters are urged to be just and fair to their slaves, knowing that their Master in heaven watches over them.

As is common in Paul's epistles, toward the end of each writing he lumps together a number of miscellaneous instructions. So also here in Col. 4. His concerns are that they continue in prayer, that they do so with an alert mind and with a thankful heart, and that they remember Paul in their prayers so that the open door which he has found may remain that way.

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### Thought for the Week

Growth in grace means there is growth in being gracious.—D.

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He is also concerned that they deal wisely with those who are outside of the church. The time is short, and he urges them to use each moment to the full. Above all, they should not waste words but pick their conversation carefully, allowing it to be gracious and never insipid, and to give thought how best to talk with each person they meet. 4:5, 6.

### Personal Notes

The personal notes that are included in verses 7-18 are of interest. Tychicus is given only praise and is being sent to the Colossian church in order to "put fresh heart into you." Onesimus, a trustworthy and dear brother, is coming to bring them some news. Three men are named, among them John Mark. Paul describes them as the only ones of the Jewish Christians "who work with me for the kingdom of God" and thus are a great comfort to him. Thus it is clear that at the end of Paul's life he was completely reconciled to John Mark and had great respect for him. Epaphras is singled out as a servant of Christ, one who prays hard, one who is wholly devoted to doing God's will, and a tireless worker. Verses 12, 13.

Finally there is a special word of warning to Archippus: "Attend to the duty entrusted to you in the Lord's service, and discharge it to the full" (verse 17). What this duty is no one knows, but this mysterious greeting shows us how occasional these letters really were. This is not polished literature, but a private communication sent from Paul to the church.

### Attitudes Toward Management

The hardest place to be a Christian is at home. Paul is quite aware of this and hence this special instruction about home and community affairs. Behind this lies the conviction that if you want to find out whether someone is a Christian, you should go talk to his employees at the factory after listening to his speech at the Christian businessmen's organization. It is much easier to talk on the theme, "Making a Home Christian," than it is to actually *do so*. Yet this is the constant challenge to the Christian. It is the glory of Christ that He speaks equally well to the global issues as He does to the issues in the home. The lordship of Christ in the home means that those who are entrusted with authority will exercise it only in love, and that those who are urged to submit to the authority are reminded that they are ultimately responsible only to the Lord Christ.

In our culture slavery is extinct, but the advice given here to slaves can well be applied to the attitude which a Christian should take to his superior. Thus the factory worker is urged here to give entire obedience to his boss or foreman and to serve in the factory out of reverence for the Lord. If he were to take these words seriously, how different his job would become! He would no longer worry about the time clock, about coffee breaks and about promotions, but he would put his whole heart into the work he is doing, knowing that he is doing it for the Lord.

Or take the matter of dishonesty. How often the press reports that staunch church members are convicted of embezzlement, misappropriation of funds, of fraud. How many of us are dishonest in smaller, less spectacular ways! What would happen to our actions if we remembered at each moment that the Master is watching over us, that He has no favorites, and that we are really His slaves?

Or what would happen to our farms and factories if the owners would always be just and fair to their employees? As Mennonites, we are a prosperous folk and probably more of us are employers than employees. Would a nurse rather work for a Mennonite doctor? a secretary for a Mennonite boss? a laborer for a Mennonite farmer?

And then Paul takes up the matter of talk. Always Christians move among those who are not Christians. Paul points to this glorious opportunity and asks whether the Colossians are really using it to the full. The same question must be asked of us. Think of the great number of non-Christian people that doctors, lawyers, teachers, businessmen, and others in the church meet every day! What kind of witness are they giving? Is their conversation always "gracious, and never insipid," as *The New English Bible* translates it? Do we always give careful thought to the approach that we use



with each person we meet? Yet in these casual encounters that come to us daily and hourly the lordship of Christ is communicated to others.

In this way Paul has moved to the permeation and penetration of all of life with the lordship of Christ. No area of conduct is excluded from His influence. No activity is legitimate which does not have as its goal to proclaim His glorious majesty, His tender compassion, and His exuberant joy.

As Paul lay in prison, he had many a fear about the Colossian church. The Gospel had been planted in a community where the moral standards had always been low. They had no western culture or civilization with moral standards to fall back on. Yet in a place of disintegrated morals, Paul held before them the Lord of history, who could also become the Lord of their life.

In a world which was threatened then and is threatened today by destruction, Paul points us to one who has conquered death and who can conquer sin in our lives. Short years after Paul wrote these lines, the city of Colossae was destroyed. If within our day we too experience a terrible destruction, we can be confident that the Lord of history will nevertheless accomplish His will in our lives if we crown Him Lord of all.

All Scripture quotations taken from *The New English Bible New Testament* by permission from © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

Elkhart, Ind.

## A Communist Speaks on Dedication

At an Inter-Varsity Missionary Conference held at the University of Illinois, Billy Graham read a letter that shocked every person present. The letter was written by a former eastern university student who had gone to Mexico and had become a communist. He wrote this letter to his fiancée, breaking their engagement.

"We communists have a high casualty rate. We are the ones who get shot and hung and lynched and tarred and feathered and jailed and slandered and fired from our jobs and in every other way made as uncomfortable as possible. A certain percentage of us get killed or imprisoned. We live in virtual poverty. We turn back to the party every penny we make above what is absolutely necessary to keep alive.

"We communists don't have the time or the money for many movies, or concerts, or T-bone steaks, or decent homes, or new cars. We've been described as fanatics. We are fanatics. Our lives are dominated by one great overshadowing factor—the struggle for world communism. We communists have a philosophy of life which no amount of money could buy.

"We have a cause to fight for, a definite

purpose in life. We subordinate our petty personal selves into a great movement of humanity, and if our personal lives seem hard, or our egos appear to suffer through subordination to the party, then we are adequately compensated by the thought that each of us in his small way is contributing to something new and true and better for mankind.

"There is one thing in which I am in dead earnest and that is the communist cause. It is my life, my business, my religion, my hobby, my sweetheart, my wife and mistress, my bread and my meat. I work at it in the daytime and dream of it at night. Its hold on me grows, not lessens, as time goes on. Therefore, I cannot carry on a friendship, a love affair, or even a conversation without relating it to this force

which both drives and guides my life. I evaluate people, books, ideas, and actions according to how they affect the communist cause and by their attitude toward it. I've already been in jail because of my ideas, and if necessary, I'm ready to go before a firing squad."

Every Christian worthy of the name of "a Christ follower" should be able to say, concerning his devotion to Christ, the same as this dedicated communist. Communism demands a total commitment. Jesus Christ demands no less. The materialism of the United States has distorted our perception of true eternal values. Today, communism is teaching us lessons in self-denial, dedication, discipline, and commitment that put each of us to shame.—Reprinted by permission of the *Wheaton Record*.

## "As You Go" and the Mission Board Meeting

BY ARNOLD CRESSMAN

There was something symbolic about the call to special prayer immediately after A. J. Metzler's message on "Strategy in Crisis" at the General Mission Board meeting at Harrisonburg. The whole assembly sensed some of Paul's concern, "We are troubled on every side." Weathered fortresses and frontier thrusts, the old and the new were under enemy fire. Harold S. Bender, representing leadership, stability, and strength, was hospitalized. Daniel Gerber, a young man, the symbol of an emerging willingness to serve Christ on dangerous new fronts, had been captured by communist guerrillas. As one's thoughts turned in either direction in preparation for prayer, the unknown factors weighed heavily. And this too was symbolic of the whole future of missions in the Mennonite Church. People prayed for two men whose need they felt keenly, but they prayed much broader as well. They prayed, whether by words or in spirit, that in this time of crisis we might not be deprived of any of our resources of experience and stability, nor of our dedicated youthful vigor, imagination, and frontiersmanship.

Then I was reminded of J. D. Graber's keynote message. In it he had given a review of current thinking that would send a new kind of missionary to the field. Specialists in science, agriculture, technology, and education would go to the spiritually impotent corners of the world. They would work alongside of nationals in emerging cultures. They would make their own living, plan their own specific mission strategy under the Spirit's guidance, and become a settled, recognized entity of the community. Without the taint of colonialism they would begin forming a Christian church, a fellowship of believers, built with a blueprint drawn by the Spirit of God

precisely for that particular time and place. This would be their church and their home. They would plan to raise their families here and to die where they had lived.

All this would give a General Mission Board meeting in 1982 a totally different complexion. There would be few, if any, "returned" missionaries. There would be many who because of increased travel efficiency would spend a few days in America and attend the annual board meeting. But by "returning" they would mean going back to the corner of the world which would be their home. They would report on the growth of the church in a host of areas with as many variations, but with an overarching the-sameness which would clearly identify the Master Builder. Then a frustration of the annual board meeting would not be, "Well, we can't all go," but there would be a shift to, "How can I communicate Christ where I am as these do where they are? How can I use my skills to be the missionary to the men around me? How can I change my small world for Christ as these missionaries are changing theirs?"

Indeed there were signs at the board meeting of this approach. These were happy hints that the difference between missionaries and others was fast disappearing. Significantly it was youth night that spelled the "All Christians Are Called" message in the boldest type. Keith Esch left no Christian wondering whether Christ had given him an assignment. The introduction of the Life Team dramatized an attempt by MYF to really do business for the Lord in our churches and communities. The film, "The Family That Changed the World," picked up the note and played it loudly and clearly—almost too clearly for some people's ears.



There were other clear statements of every Christian's responsibility to share Christ "As You Go." Nelson Kauffman did a masterful job of it in his message, "Obedient in Personal Witness," and a symposium of ladies did it under the title, "Obeying Christ in Vocation." This theme had been given its initial thrust on the first day of the conference in a sectional meeting introducing the new mission study kits for congregational use this fall. The title for the adult course is, "God Builds the Church Through Congregational Witness," by A. Grace Wenger.

A discussion period during the business sessions pointed up the need for contacting foreign students for Christ. Here, however, our typical American passion for organization seemed to get in our way. We spent considerable time trying to determine which of our church agencies would be best fitted to see to the students.

May it be that in the days ahead we will begin to deorganize where we can? At least let us be sure we are not attempting to escape from responsibility by relegating our witnessing tasks to planning committees and business sessions. May it be further that our existing agencies will be working together more and more closely in the days ahead?

A missions associates approach to overseas work has many similarities to programs like Pax and long-term VS. The new TAP (Teachers Abroad Program) gets very close to the "As You Go" concepts in J. Howard Cooper's focal pamphlet and J. D. Graber's message at Mission Board. So why not do these things together organizationally? Perhaps there will be new and varied ways for the General and the Eastern Board to work together as they are now doing in such things as the production of the mission study kits.

As the world finds itself more and more deeply entangled in continued and recurring crises, as we see more clearly our individual responsibility as missionaries to our world, we need to work at it together. And we should remember the words of Earl Beck at Harrisonburg, "When the elements melt with fervent heat and the clouds are rolled back as a scroll, it will not be because a button has been pressed but that a trumpet has blown."

Scottdale, Pa.

## Your Testimony, Please

Your editor asked a few individuals in attendance at General Mission Board meeting to share a primary impression or challenge received during the sessions.

Ingrida Asfaw, of Ethiopia, recent graduate of Eastern Mennonite College, who will be returning this fall to teach in the

Nazareth Bible Academy, Nazareth, Ethiopia, answered:

"The primary challenge that I have received through attending the annual board meeting of 1962 was to give my life completely to a thorough dedication and a deeper and a significantly meaningful commitment to the Great Commission: 'Go ye . . . and teach all nations. . . .'

"I was also confronted with the challenge of increasing my vision of obeying Christ and His church, more than ever before, under any situation or circumstance through the abiding guidance of the Holy Ghost."

\* \* \*

Stanley Shantz, Athabasca, Alta., pastor and mission board president of the Alberta-Saskatchewan Conference, was impressed with the need of prayer today. He says, "We have the machinery and the people if only we prayed more. By prayer the wheels would be oiled for the work and the enemy would get excited. We believe prayer is the most powerful force on earth. Why don't we pray more?"

\* \* \*

A. L. Glick, Minot, N. Dak., treasurer of the North Central Mission Board, answered the question this way: "The present crisis in mission was so clearly pointed out to us that I cannot see how one could hear without feeling constrained by love and sympathy to definite action. My prayer is that God may show me how to respond faithfully to the challenge."

\* \* \*

Milton Brackbill, Paoli, Pa., well-known Bible teacher and evangelist, was impressed with the emphasis on obedience in receiving God's best: "Vision—compassion—response. What a vision! Not only earth's needs but also heaven's resources. Vision is seeing. We met brethren and sisters whose compassion carried them far and those whose compassion was expressed at home. We sensed a much-needed emphasis on a simple childlike obedience, motivated by love for Christ. An undergirding truth that no doubt gripped many of us was that we can rest on what God has done and in what He must do in us as we present our bodies and minds in simple obedience in time of crisis. Let us believe God."

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Sanford G. Bray, Mission Board member from Kansas City, Mo., speaks to the privilege of working for God and to shortness of time. "What a joy, what a pleasure to 'come apart' from the world to meet in this beautiful spot with old friends and new friends. Most important, what a privilege for God's people to be about our Father's business, to plan strategy against the forces of evil. The time is short!"

\* \* \*

Milton Vogt, Bihar, India, pointed to the need of consecration in these words: "'As a

mission worker, you must know where the Lord intends to work and then be there.' We need to open our hearts and give as Henry of the Red Sea who was touched by the famine conditions in Hong Kong and India and gave a check of \$1,300. He kept for himself (a student minister) and a widowed mother only five or six dollars."

\* \* \*

Percy Gerig, Albany, Oreg., says that he was "not disappointed." I was motivated to attend the annual Mission Board meeting to catch a vision of the need in our world. I have not been disappointed. Having dedicated my life to my Lord and Saviour recently, I felt God's direct leading to this conference.

Each speaker seemed so empowered from on high that you could feel the very presence of the living God in each service. I was especially aware of His presence in the devotional service when it brought a silence over the audience of 1,100 people to where you could have heard a pin drop to the floor.

Yes, I was not disappointed, and I received much more than the vision I was seeking. For when people are gathered together with mutual aims, there is also fellowship. It is this rich Christian fellowship which draws us closer to the Lord.

So with a new vision, and a new and closer walk with my Lord, I want to return home with a more dedicated life in His service, "Holding forth the word of life: that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain" (Phil. 2:16).

## Quotes from Mission Board Meeting Which Would Interest You

The purposes of God are always redemptive.—J. D. Graber.

The misery of man always moved the Master's heart of compassion.—J. Lapp.

We may differ in many things, but we dare never differ on the centrality of mission.—A. J. Metzler.

We have nothing to protect. We have only to proclaim.—J. D. Graber.

We Christians must always remember who we are, what we have been delivered from, and what we are saved for.—John Lapp.

Are you going away or are you going to obey? These are the alternatives with which Christ confronts man today.—John Mosenmann.

Prayer flourishes in the prepared soil of a great conviction.—Milo Kauffman.

In a time of crisis it is time to ask ourselves if our compassion for the lost is anything in comparison to the care for ourselves.—J. Drescher.





# OUR SCHOOLS

## Eastern Mennonite College

The 1962 graduating class included 118 members in the college division and 56 members in the high-school division. Of the 118 college graduates, one received the B.D. degree, one the Missions diploma, five received the two-year Associate in Arts diploma, five received the one-year business certificate, and the remaining 106 were candidates for baccalaureate degrees.

Mark Peachey of Plain City, Ohio, preached the baccalaureate sermon on Sunday, June 3, and Harold Bauman of Goshen College, Goshen, Ind., delivered the commencement address the following morning.

Summer school opened on June 11 with an enrollment of 64. Ira E. Miller, dean, is serving as director of the summer session.

On June 4 Eastern Mennonite College received a grant of \$10,000 from the Kellogg Foundation, designated for the purchase of books for the education department of the library. A large portion of the grant will be used for building up the secondary education curriculum library.

An unrestricted grant of \$1,000 was received on May 29 from the United States Steel Foundation.

The college has recently purchased the 35-acre Steele farm, which lies directly east of the main campus. This current addition, plus the 13-acre Steele field purchased in May, 1961, brings the present campus size to 84 acres. The Steele farm has been purchased to provide room for expansion of facilities as outlined in the long-range development program.

## Hesston College

Hesston College was informed on June 29, 1962, that the Executive Committee of the North Central Association of Colleges and Secondary Schools had approved her application to be designated as a "Candidate for Membership" in that association. During the past year the Board of Overseers, faculty, staff, and a committee of local citizens, under the able direction of Dr. Paton Yoder, Dean of Instruction, have worked purposefully, diligently, and effectively to analyze Hesston's objectives, her strengths, and her needs. The Co-ordinating Council, which directed the study in addition to staff members, included Lyle Yost, chairman of the Board of Overseers; Clifford Stutzman, from the Alumni Association; LeRoy King, representing the community; and Ronald Kennel, president of the Student Council. These findings were presented in a 20-page status report, with 40 pages of supporting data, to the North Central Association early in May.

In this report information was given as to how major problems are currently being solved and plans were outlined for the solution of other problems.

The letter from S. David Madsen, Associate Secretary, is as follows:

It gives me pleasure to inform you that the Executive Committee acting on behalf of the Association has approved your application to have Hesston College listed as a Candidate for Membership.

In the discussions that preceded action on each application, special attention was given to the statement prepared by each institution in which were discussed the institution's major problems. An important consideration in the decision to grant the candidate status to Hesston College was confidence in the fact that the College had recognized its major problems, and had plans by which these problems were to be eliminated. . . .

This does not mean that Hesston College is now a member of the North Central Association. It does mean, however, that the total program at Hesston merits the confidence of the North Central Association, the highest accrediting agency, and that Hesston College is encouraged to move forward with further studies and demonstrated solutions to problems which will lead to full membership. It also means that now, in addition to listing accreditation by the Kansas State Department of Public Instruction, the University of Kansas, and a listing as an A (transcript of record given full value) College on the "Report of Credit Given Educational Institutions," by the American Association of Collegiate Registrars and Admissions Offices, Hesston may add "Candidate for Membership" in the North Central Association of Colleges and Secondary Schools.

In reality, the significant factor is not that of actually achieving membership in the North Central Association but, rather, that depth studies which are necessary to move forward to such membership are also the very steps of critical program analysis which any worthy educational institution should continually be making.

## Why I Chose Teaching

BY MARY MAST

(A Hesston College Chapel Speech)

Have you ever said, "I'll never do this," or "You'll never catch me going to that place"? Well, I have, and I've ended up exactly at the place I said I would never be. When I graduated from high school, I was so happy to get out of school, I said, "I'll never go to college; I'm finished with the books." But where am I today? Exactly at the place I said I'd never be. Why?

One summer I spent two weeks teaching Bible school in Chicago. While I was there, the pastor asked me to come back in September as a nursery school teacher. It sounded very thrilling and exciting to me. Just think—a whole year living in the big city of Chicago and helping out at the

Bethel Mennonite Church. I liked it so well, I stayed not one, but three years.

Something happened to me during those three years. I began to realize I couldn't go ahead and make plans for my life. Someone else was also making plans for me, and His plans were better than mine.

It was during these years that I learned to love and work with children. I learned that the little minds are the greatest. They are the world's tomorrow. What they become as children is what our world will be in several years from now. At the end of three years I still did not want to go to college and yet I felt that I didn't want to stay in Chicago another year.

I prayed and just waited. Yes, I wanted to go to college, and yet the studies scared me, and I did not think I could do it financially.

Then one night Mrs. Vincent Harding was speaking to the parents of the nursery children. She was a public school teacher. All of a sudden I thought, "That's what I want; I want to be a teacher." Since then I have had no doubt as to what I want to do. The Lord has been wonderful in helping, and giving me strength to go on.

Jesus said, "A little child shall lead them." But what kind of leaders are they going to be unless they are taught the right things? This is where the challenge of the teacher comes in. Teaching gives us a chance to use our originality, our talents God has given us in working with children, in a constructive way.

In the give-and-take of experience, I have learned—

1. To remember that my task is first of all God's work and that He is more interested in it than am I.
2. To keep silent about my opinions and deal with facts and reasons rather than what "I think."
3. To hold steady under strain. Nothing is as bad as it looks.
4. To hear both sides before I decide major matters. Every man has something to teach me.
5. To leave important decisions until the following morning. God may take a hand if I hold off a little.
6. To treat every man as my equal. Those who feel inferior will respond with new values.
7. To believe that every man means to play fair. Better be imposed upon occasionally than suspicious all the time.
8. To give to my associates, not orders, but responsibilities with credit for results attained.
9. That no case is hopeless. Every failure deserves three trials under varying conditions. It may be a matter of finding his place.
10. Having done all things, to decide, and, having decided, not to change without good reason.

—Geo. A. Miller.





# PEACE AND WAR

## Moral Standards and Military Life

BY MELVIN GINGERICH

Among the reasons for objection to military service is the fact that military life resents strong temptations to its young men to become involved in drunkenness, immorality, and crime. Away from the social controls of home, community, and church, many young men discover that they do not have the inner resources necessary to enable them to overcome temptation. Other young men have testified that when they are being trained in the art of killing their fellow men, their sense of right and wrong is given a shock from which they do not recover and other moral values no longer seem absolute to them at rather either relative or irrelevant.

A recent report which appeared in *The Nation*, Dec. 23, 1961, is entitled, "Crime in Germany." It was written by John Dornberg, who is on the staff of the *Overseas Weekly*, published in Germany and widely read by American soldiers stationed in that country.

Dornberg writes, "Although the problem of GI behavior is a major one in all European countries where American forces are stationed, it is especially grave in West Germany, where last year [1960] alone American soldiers and airmen were implicated in sixty rapes and indecent assaults; twenty-one street robberies; dozens of armed assaults and robberies of taxi drivers; hundreds of street, café, and bar brawls and assaults, and nearly a half-dozen murders or slayings. Germans were the victims in all cases. Minutes after 1960 ended, the crime wave was given new impetus by three GI's who, armed with a homemade, two-foot lead club, attacked, robbed, and murdered a taxi driver in the city of Mannheim."

Although U.S. military officials insist that the incidents are decreasing, with only 1,000 court-martial cases in Germany in 1960, it nevertheless is true that the number of cases is so large as to threaten relations between the United States and Germany. As one German newspaper put it, "All of the good neighborliness of American servicemen is overshadowed by one such major crime. The *Augsburger Allgemeine* wrote in 1960, 'The German people are gradually being forced to doubt whether there are civilized human beings in the uniform of the U.S. army.' One leading German remarked that '[U.S.] soldiers treat us like wild game in open season.' Such criticisms did bring a U.S. crackdown on GI lawbreakers, but an

American military official called upon the Germans to co-operate, for, said he, "Whisky and women are the two big reasons soldiers usually get in bad."

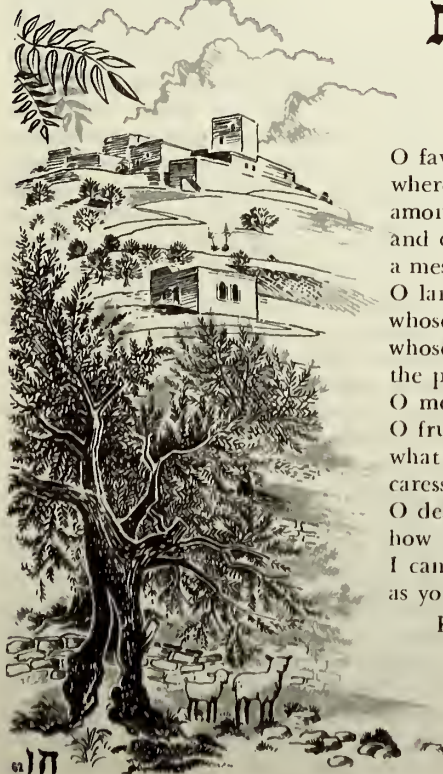
A study by the U.S. Army in Germany revealed that men between the ages of 18 and 21 perpetrate twice as many assaults as GI's over 27. About 88 per cent of the cases involve men who have been drinking. Regular soldiers in contrast to those who were drafted were responsible for 85 per cent of all of the cases of crime. This may be due to the fact that draftees are generally older than Regulars. Statistics show that the incident rate rises when units return from prolonged maneuvers or field exercises. A German psychologist believes that homesickness is a major factor behind the alcoholism and the crime rate of GI's overseas. Soldiers abroad, he says, drink twice as much as those stationed in their home country.

Various proposals to deal with the situation have been made. One is to make alcohol less easy to obtain. At the present time soldiers aged 18 to 21 are legally entitled to all of the hard liquor they can consume in German bars, and they can buy in addition through American military channels a supply of liquor tax free. Another proposal is that the men be more thoroughly screened before being sent abroad, as a factor involved is "the shocking number of men stationed abroad who have criminal records." Some have recommended the establishment of licensed brothels for the patronage of the GI's. "Prostitution is legal in Germany and the women, by the thousands, prey on young servicemen, using shady dives and hangouts as their base of operations. Legal brothels, the proponents contend, would help regulate the profession and reduce incidents."

Although some of these measures might conceivably reduce the crime rate in the army, the problem will not be solved easily. It persists wherever American soldiers are stationed, be that in Japan, Korea, or Germany. The problem seems always to have been part of the military scene. It seems to me that it will not be solved until the basic question of the morality of war itself is faced.

# THE HOLY LAND

BY CORIE C. GOODING



O favored hills,  
where long ago the sunlight slipped  
among the leaves of olive trees  
and dipped  
a mesh of knitted gold into the rills:  
O land,  
whose fields the Saviour's feet have wandered through,  
whose rocks have been His rest, and whose stones knew  
the pressure of His hand:  
O meadow-flowers, O birds,  
O fruitful vine, fig-tree, and olive-tree,  
what blessedness to you it was that He  
caressed you with His words.  
O desert bare and grim,  
how blest you are because you sheltered Him.  
I cannot think another land so fair  
as you, since He was there.

Killbuck, Ohio.





## We Are Stewards of the Gospel

By C. NORMAN KRAUS

The word which is translated steward and which Paul applied to himself as a minister or servant of Christ was the common term for a household servant, whether slave or freedman. The steward was entrusted by the proprietor with the management of his affairs. It was the steward's duty to take care of the expenditures and receipts of the household, to regulate the allotment of other servants, and possibly to keep the estate in trust for children who were not yet of age. In Gal. 4:2 Paul spoke of those who lived before Christ as being under trustees or stewards until they should come of age. The term was also used of civil officers like the city treasurer, who were entrusted with responsibility for the public welfare. Paul used the term in this way in Rom. 16:23.

A steward then was one who held a position of high responsibility and trust. To him were committed the most intimate and important affairs of the household. He stood in the proprietor's place to the other members of the household, and the proprietor's good name was in his hands along with the well-being of the family. And yet he was *not* the owner. He had no rights to the property except by authorization of the owner. He was a servant, and as has been said, may well have been a slave.

With this in mind we can understand more clearly the force of Paul's reasoning when he applied the concept of stewardship to himself and the other apostles and leaders in the early church. He and Apollos, he wrote, were stewards in God's household, and above all else, as stewards they must be trustworthy before God. 1 Cor. 4:1, 2. In like vein he wrote in Titus 1:7, "For a bishop [pastor], as God's steward, must be blameless . . ." (RSV). Or again he wrote that he himself was not free to follow his own wishes on the matter of preaching the Gospel because he had been entrusted with a stewardship. 1 Cor. 9:17. He had no choice but to suffer for Christ in his ministry to the churches because this service was according to the stewardship which he had received from God. Col. 1:25. His responsibility for them rested not upon some obligation to them, but upon his divine commission which by God's grace he gladly fulfilled. In turn, it was this divine stewardship that gave him his authority as a minister of the Gospel and a dispenser of the mysteries of God. (Eph. 3:3.

### The Object of Stewardship

For Paul the object of his stewardship was clear. He had been entrusted with *the Gospel*. Eph. 3:7; 1 Cor. 9:16, 17. He was a steward of the "mysteries of God" (1 Cor. 4:1). He had been given a "stewardship of God's grace" (Eph. 3:2, RSV), or as he put it in Col. 1:25, 26, a stewardship "to make the word of God fully known, the mystery hidden for ages" (RSV). And for the faithful accomplishment of this stewardship, he wrote, "I toil, striving with all the energy which he mightily inspires within me" (Col. 1:29, RSV).

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Put your cares into God's hands,  
then He will put His peace into  
your heart.

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So far as I am able to detect, this is the only way in which the apostle applies the metaphor of stewardship. The Gospel of the grace of Jesus Christ is his consuming passion, his all-comprehending responsibility. His every action and thought are aimed at its effective proclamation. All of his life finds its cohesion and meaning in the faithful discharge of this supreme privilege and duty. He is concerned that whatever he and his fellow Christians might do, whether it be merely the routine affairs of life such as eating and drinking, or working for a living, or whether it was contributing toward the work of the church and his own support—that everything might be for God's glory and the furtherance of the Gospel. "Only let your manner of life be worthy of the gospel of Christ," he pleaded with the Philippians (1:27, RSV). And he thanked them for their gifts to him because in this way they had expressed *their partnership with him in the Gospel*.

Paul did not place a great deal of emphasis upon the contribution of possessions as such to the cause of the Gospel. His explicit instructions for giving of wealth were not couched in the language of stewardship, but in that of the sacrificial system—"a fragrant offering, a sacrifice acceptable and pleasing to God" (Phil. 4:18, RSV). He thought of gifts of money as appropriate expressions of thanksgiving to God, and he emphasized the motive behind the giving. He praised the churches

of Macedonia because they gave out of "abundance of joy" even in their poverty, and he exhorted the Corinthians to give cheerfully and not under compulsion. Accordingly, the only measuring stick that Paul even suggested by which one may gauge the adequacy of the amount which he has contributed was the blessing of God—"as he may prosper" (1 Cor. 16:2, RSV). This, of course, does not lower the standard of giving but raises it by making God's infinite gift the yardstick.

While Paul did not explicitly extend the figure of stewardship to include our responsibility toward ourselves and our possessions, such an extension does not do him injustice. He wrote that we are to yield our bodies as servants of righteousness, and he appealed to the Christians at Rome to present their bodies to God as a "living sacrifice." He commended the churches of Macedonia for giving not only of their material possessions but first of all giving themselves to the Lord. This act of placing one's body at God's full disposal is a fitting act of true worship, or in other words, a rational expression of the lordship of Christ. Rom. 12:2.

Further, Paul spelled out this dedication of self in terms of consecration and the zealous service of the Lord with our gifts. These gifts are for the upbuilding of the body of Christ, for the furtherance of the Gospel, and he called upon Christians to use their gifts according to God's assignment. (See Rom. 12:6-8; 1 Cor. 12:7-11; Eph. 4:11-16.) "Never flag in zeal, be aglow with the Spirit, *serve the Lord*" (RSV), he exhorted the Roman Christians.

Only in Rom. 12, where he speaks of liberality or giving as a gift of the Holy Spirit, does Paul actually connect giving of wealth with our responsibility as steward. And here the connection is only implicit. He who contributes, Paul wrote, let him do it "in liberality" (RSV). We may legitimately assume from Paul's own example and from what is implied in the "ministry of the gospel" entrusted to us that our stewardship of the Gospel requires that *all our work and our wealth* be directed to the faithful discharge of the commission. Indeed, all our talk about the "stewardship of possessions" needs to be kept strictly in this perspective.

### The Ground and Dynamic of Stewardship

Paul freely acknowledged both the right of God as Creator and the authority of His law, but he bypassed them as the immediate ground for his doctrine of stewardship. He appealed rather to *grace* as both the ground and the dynamic of our response. "Ye are bought with a price," he wrote the Corinthians, "therefore glorify God with your body, and in your spirit, which are God's." Again, he reminded the Galatians

(Continued on page 637)



# Jamaica Gospel Crusade

BY WARREN B. METZLER

It was two o'clock Sunday afternoon, May 27, 1962, in northwest Kingston, Jamaica. The United Gospel Crusade, with Myron Augsburg as evangelist, and Ken Masterman as song leader, soloist, and choir director, was about to begin on the huge, unoccupied government grounds by the Constant Spring Post Office. This planned Crusade was to be held under the canopy of heaven, except for a medium-sized tent which was prepared to be used for prayer and counseling. It started to rain and as yet there were no lights connected on the site. It meant, too, that no meter was installed! The Grounds and Steering Committee had some deep concerns! However, all had the confidence that the Lord had so marvelously led to this point, and surely He would not fail in this crucial moment. By three o'clock the rains ceased, and the Public Service truck of the Electric Company was seen connecting the wires from their power line on the road to our prepared pole on the Crusade grounds. Since it was Sunday, no meter could be connected; therefore, they offered us free electricity for the first night.

Traditionally, May and June, and again, October, are considered the rainy months in Jamaica. Prayer was raised for this concern about meetings in the open and the Lord directed. Rains fell, but only during the day! Not one night was there a cancellation of services because of rains. The cool, fresh night air; moon and stars, thunderings and lightnings all seemed to praise the Lord. And many hearts, too, raised their praises for the way in which He directed the elements those two weeks of open-air meetings.

One thousand seats were prepared for the first night. Most people thought if these would be filled we would be more than happy and well able to add more as the need arose. The writer, as chairman of the Crusade Committee, felt he should be on the grounds an hour before time to help to care for any little incidentals which might need attention. To his surprise many folk were already on the grounds and seated. By the proper starting time, all the seats were filled, and people kept coming on, some by cars, others by buses, and a great number by "shoe-sole express." After all the preliminaries were over and Bro. Augsburg had begun to speak, a halo of faces were seen standing all around the seats. The committee agreed that there were approximately as many people standing as had seats.

At the climax of Bro. Augsburg's message, thirty-seven souls walked down the grass aisle to the front of the four feet

raised 20' by 30' platform, indicating the commitment of their lives to Jesus Christ. It was a gratifying sight to see dozens of seekers walk from the front of the platform to the tent each night. The tent was erected to the front left of the audience. The counseling chairman, advisers, and individual counselors were always on hand to meet them and lead them to a living experience with Jesus, their new-found Lord. And counselors continued to followup those whom they "dealt with" by personal visits or writing letters.

Interest grew night after night. Expectancy was running at a high level. Bro. Augsburg's Bible-centered and Spirit-filled messages given with clarity, freshness, and unction nightly, along with the free, illustrative singing of Ken Masterman, had a soul-searching effect on the audience.

Another thousand seats were added the second Sunday night. And for the fifteenth and last night, over three thousand seats were made possible. The enthusiasm was so great by the closing night that about one thousand people were present by six o'clock and the meeting did not start until 7:30 p.m. Five thousand people attended this closing meeting of the Crusade. Over one hundred responded to the altar call. The total responses for Christ were 507. The Mennonite churches received eighty-five decision cards whose seekers indicated the Mennonite Church as their preference for attending and membership. We seek the prayers of the church for these young babes!

Churches participating in the Crusade were the Missionary Church Association, Mennonite, Plymouth Brethren, Pilgrim Holiness, Church of God, and the Associated Assemblies. It greatly encouraged one's heart to witness the unity of the Spirit, love, and purpose among these brethren.

The following is just one testimony of an upper-class lady who has been a member of the high Anglican Church for over forty years. Sunday morning while she was listening to the local radio station, she heard the *Way to Life* program carrying the announcement of the Crusade meetings beginning that night. She said, "I must go to these meetings." That first night she started to walk and a neighbor came by, who also was going, and picked her up. On the fourth night of the meetings the Spirit of God strove so pleadingly with her until she left her seat and found her way up the grassy aisle to the prayer room. These are her own words: "I want to thank God that He has forgiven me of my sins and made me a new creature, by cleansing me in His most precious blood. Today is one week since I have been redeemed and it has been the happiest week in my whole life as far as I can remember. I am so ashamed that I have wasted 57 years living in utter darkness, but now that I have seen the Light,

## A Prayer

FOR THIS WEEK

Slow me down, Lord! Ease the pounding of my heart by the quieting of my mind. Steady my hurried pace with a vision of the eternal reach of time. Give me, amidst the confusion of my day, the calmness of the everlasting hills. Break the tensions of my nerves and muscles with the soothing music of singing streams that live in my memory. Teach me the art of taking minute vacations—of slowing down to look at a flower, to chat with a friend, to pat a dog, to read from a good book. Remind me each day that there is more to life than measuring its speed. Let me look upward into the branches of the towering oak, which grew slowly and well, and inspire me to send my roots deep into the soil of life's enduring values that I may grow toward the stars of my greater destiny. Slow me down, Lord!—Author Unknown.

## Prayer Requests

(Requests for this column must be signed)

Pray for a full empowering by the Holy Spirit in the lives of Give-and-Take and workshop leaders now and during the MYF Convention.

Pray for B. Charles Hostetter, Frank Bishop, and Gerald Hughes that they might continually respond to the Holy Spirit for their preparation for the forthcoming MYF Convention.

Pray for Takio Tanase, who serves at Kushiro, that he may regain his health and strength for service in the Japan Mennonite Church. He has become ill with fatigue, low blood pressure, and anemia.

Carson Moyers, missionaries to Ghana, are due for furlough at the end of this month. A doctor is needed to take over the clinic at Somanya, Ghana, before they leave. Pray for the work of the clinic, that the Lord's will might be done.

I intend to walk in the Light, by God's help. I could not close this testimony without thanking God for sending Bro. Augsburg and his team with the wonderful message just when I was really sinking. May God ever bless them! Amen!"

Words are inadequate to express our thanks to God for His blessings in this Crusade. The Mennonite Church in Jamaica has broadened her witness and testimony by participating in this soul-saving united effort. Our prayer is that God will bless like Crusades wherever they are held throughout the world.

Kingston, Jamaica.



## Peace Witness in Algeria

By Marian Hostetler

Algeria is a land which desperately needs a peace witness but which erects barriers of difficulties before those who would give it this witness.

In 1954 Algerian Arabs launched their rebellion against the French government which was the colonial power in Algeria since its invasion of the land in 1830. To Arab terrorist tactics of bombings and killings the French army responded with retaliations and tortures of suspects. These more than seven years of terrorism and reprisals have had their results.

At the beginning of the rebellion, relations between Arabs and Europeans were somewhat analogous to the White-Negro racial feelings and relationships in the United States. The underprivileged are considered by the privileged to be dirty, inferior, a little less human, and without the same needs.

The war in Algeria intensified these racial feelings. Each group feared and hated the other. Arabs feared a wholesale massacre by the Europeans. Europeans feared the Arabs, who greatly outnumbered them, and who have suffered injustices from them. In recent months lynchings were common—a European was shot and killed; a mob formed and pounced on the first Arab passing by. And vice versa. People living in mixed housing areas were forced to move. Arabs working in European quarters no longer came to work; it was not safe. The country's economic life was disrupted.

Perhaps the most widely read column in the daily paper was the list of killings and attacks of the previous day. From Jan. 1 to April 16, 3,652 such killings took place and an additional 7,953 people were wounded. Nearly always the attackers escaped. Who was the author of a certain crime? It was difficult to know. Would one be killed by design because his activities were not approved by someone, or would he only be killed by hazard in an attack of vengeance by one racial group against an innocent of the other race?

A French Mennonite soldier who had been helping Robert Stetter teach the boys in the mission school during his free time was shot in December, and after two operations has not yet fully recovered. He was informed by his officer that he was attacked by the OAS because of his help at the

school. He was further informed that mission workers were accused of trying to influence French Mennonite soldiers toward nonresistance, thus undermining the army, and of inviting them to their home to spy against the army. According to French law conscientious objection is disobedience, and pastors and others who have encouraged conscientious objection have been tried and sentenced for inciting to disobedience.

In this oppressive atmosphere of hate, fear, and suspicion, where nothing is simple and every question may have three or four sides instead of the usual two, where the least action can be suspect to one group or another, what peace witness can be given? How can one give it?

Overseas VS-ers have been serving in Algeria almost continuously since May, 1955. They served first in a construction project in Flatters. Then they participated in a "loan" program to various church and mission groups. In November, 1961, a unit of four fellows began work at housing construction in the mountain village of Yachir. This unit continued until the middle of March, 1962, when ten homes had been completed. Since then the fellows have again been giving help to various church groups where needed.

One would think that a peace witness in an isolated village like Yachir, two and one-half hours from the nearest town, should be able to be given in a situation relatively free from the war's complications. But that was not the case.

This village, as all others, was controlled by the French army, which had taken it over as a part of the French plan for "pacification" of the country. The village had in fact been created by the army, since it "regrouped" country people (three million in all throughout the land) in centers where they could be controlled and defended. All social work of the village was controlled by SAS ("Special Administrative Services"). This organization was at one time a part of the army. Later it was called civilian, but they still wore uniforms and carried guns. SAS planned the work and obtained the materials for the VS-ers. The fellows could not travel from the village except by military convoy. The only place for them to live until their first house was built was the SAS barracks.

How to work with the military and still give a peace witness, live in a doubtful political situation in the village, build houses they considered unsafe—these are some of the problems which brought into question the advisability of continuing at Yachir, and finally brought about a discontinuation of the work. But in spite of problems, the fellows had occasions to give a peace witness.

Clayton Steiner, Apple Creek, Ohio, says: "A real peace witness can be given in things which are commonplace to us but which speak loudly in a war-torn land. The fact that we were there to help and not to hinder, to build up and not destroy, was a peace witness. Even the fact that we did not carry or use guns gave a real peace witness.

"The smile on my face and the helping hand given is a witness of Christian love and peace. The simple act of giving my gloves on a cold morning to warm the hands of these men bestowed peace and Christian love.

"My Christian life, which must show the very actions of Jesus, was the unmistakable witness I could give these people, the witness of unselfish love found only in the Christian life."

According to Curtis Nussbaum, Apple Creek, Ohio, "In the past we gave a peace witness by working with Baptist, Methodist, and Reformed missions, and working as if their goal was our goal. In Yachir we did it by living in a village and by working side by side with the people without showing superiority over them. One Arab said, 'You are our friends like brothers, but we're afraid of the army men.'

"We wanted to establish friendships with the people so that they could seek the One who lives in our lives. In a war-torn country the people have no future to look forward to. They need someone to help them to regain what they have lost."

A peace witness may be not only to Arab co-workers or fellow Christians, but also to army personnel. Sanford Kauffman, Fairview, Mich., related several such incidents.

"Several times I was asked why I'm in Algeria. Then I tried to explain that we believe Christ taught us to love all men and not to kill. Therefore our government allows us to serve our two years outside the military. Many times they didn't catch the real reason for our belief, but admired the fact that we didn't have to serve in the army. They reacted with comments such as, 'You're lucky. We don't have any chance, but must do as everyone else does and serve our time in a uniform.' However, sometimes they went farther and asked if we could choose where we wanted to go. Once again we replied that we have that choice also. 'Well, then, why did you come here instead of somewhere else?'

"Once a young soldier from the post





Maurice Shenk, Curt Nussbaum, and Sanford Kauffman work with an Arab mason (far right) in a construction project to help rebuild war-torn Algeria.



Two Arab men (center) take time to share peanuts with Maurice Shenk and Curt Nussbaum, overseas VS-ers in Algeria. Such gestures of friendship show appreciation of the work the young men are doing in Algeria.

asked us just what we were doing here. We explained that we were serving our military obligations, but outside the army because of our Christian beliefs. 'At least,' he said, 'you're doing something worth while. Look at all the man power wasted in the army. It wouldn't be so bad if they'd only give us something to do, for example, building roads, bridges, or something for the government. However, we have no choice as you do.'

"We had frequent opportunities such as these to tell people of our reasons for being in Yachir, but probably just as important was our peace witness given by action. What the extent of this was, we don't know or can't tell, but we are sure it spoke sometimes louder than words. Here where people have seen nothing but war for years, they note with curiosity our every action. Evidence of this watching came one day after two of the fellows had gone to Algiers for a weekend when one had become sick. One old man asked where they were. I told him that they had left for several days because one of them was sick. He replied, 'That's good. You live just like you were brothers.' No, it wasn't exactly a peace witness, and yet it was."

One of their most positive opportunities for direct service to the people in Yachir was to build school benches during rainy days when they could not work on the houses. Before, the children had to sit on a dirt floor in a poorly constructed building.

Robert Stetter, Neffsville, Pa., missionary in Algeria, has also been in charge of the VS work. He feels that the real value of the peace witness has been the presence of Christians in this Moslem land, real Christians who allow Christ to live through them.

Many Moslems know of Jesus—according to their holy book, the Koran. He is one of God's prophets, but it is their prophet, Mohammed, to whom God gave His final revelation. Moslems know "Christians" too

—they are the ones who came to fight them during the Crusades; they are the ones who came to rule after the 1830 conquest; they are the ones who have been fighting them these last seven years. The fact that Christianity has been so misrepresented throughout Algeria's history by those bearing the name of Christian is why it is so necessary that there be Christians here, living a life of Christlike love.

Bro. Stetter says, "The material work done by VS-ers anywhere can be duplicated by secular agencies, perhaps at less expense. The value of VS in Algeria is for the workers simply to be men through whom Jesus Christ is able to love and make Himself known to these people whose small knowledge of Him is a far cry from reality."

So even though VS-ers sometimes need to carry on their work in circumstances which may be discouraging or may show few concrete results, the fact that Christ can truly

be shown through their lives makes their work valid. The good accomplished by this living, Christian presence cannot be evaluated.

As peace comes to Algeria, the need for such services will not decrease; three million country people are without homes; half the population (which increases by 5 per cent every year) has an income under \$60 a year. The flight of thousands of French will leave schools, government, hospitals, and public utilities understaffed. North American workers are needed and wanted in every capacity:

- Pax or overseas VS workers in projects such as this report describes.
- nurses, midwives, teachers, agriculturalists, working both for missions and for government agencies.
- self-supporting Christian settlers with special gifts in merchandising, education, building, or other needed trades.

## Christ in the Bronx

By HAROLD L. WEAVER

"Red, brown, yellow, black, and white,  
They are precious in His sight. . .  
English, Irish, Russian, Jew,  
German and Italian, too. . ."

Jesus loves them all, according to the children's song—all the children of the world. He must have a special feeling, then, for the Bronx; for it appears that representatives of almost all races, all nations, people this New York borough.

Nine per cent Protestant, 60 per cent Roman Catholic, 20 per cent Jewish, 4 per cent of other religious affiliation; and 7 per cent with none. This is another way of describing the Bronx—that particular part of the Bronx where the Mennonite House of Friendship is located. Jewish, German, Czechoslovakian, Negro, Italian, Irish,

Spanish, Austrian. This is a partial listing of the ethnic background represented in the fellowship there.

"The year 1956 has been a real challenge," wrote Abner Stoltzfus in his report to the general mission board of that year's activities. "Surveys (reveal) . . . approximately 83 per cent pagan and less than two per cent saved among the nearly nine million people in New York City." Bro. Stoltzfus's mission was that of personal witnessing in the city of New York; his special interest, Jewish evangelism.

He felt the need of a center for this work in the city. In the same annual report he says, "We made this a matter of prayer in seeking the Lord's will and guidance in this important matter. After much searching



and making contact with realtors, we were led to a place which was purchased and is now owned by the Board." This home, at 2283 Southern Boulevard, Bronx 60, is now the center for a small international, integrated church family.

### Exploration

Pastor John I. Smucker, who with his family became a part of this work on Jan. 2, 1957, refers to the ensuing year as "the year of exploration and adjustment." He first attended on Jan. 7 one of the prayer meetings which Bro. Stoltzfus had organized with other interested persons. "This congregation began with a prayer meeting," writes Bro. Smucker. In that first month there were four prayer meetings held on Monday nights. The first public Sunday meeting, with nine present, was held the morning of Jan. 20, 1957. Tuesday, Jan. 22, the Mennonite House of Friendship was dedicated, with 85 to 90 present.

Not all went smoothly. Average Sunday morning attendance the first month was 12; in February it was 11, and in March it dropped to 10. However, in April it increased to 15, and the year ended with an average attendance of 15. Fellowship meetings during that first year, however, were better attended than the Sunday morning meetings.

"The Billy Graham Crusade was going strong in Madison Square Garden in the summer of 1957," reminisces Bro. Smucker. "Several of us served as counselors."

Evaluation and signs of new life characterized 1958. Approaches to outreach were re-evaluated at a fall evangelism conference, and direction toward a more integrated church, witnessing to all in the community, was felt. The first community survey was taken. Average attendance at Sunday morning services increased to 22.

First steps toward co-operative effort with the five other Mennonite witness points in New York City were taken in a spring meeting with B. Charles Hostetter to consider sponsoring "The Mennonite Hour" broadcast. Co-operation in youth work was initiated with the Oct. 31 appearance of Eugene Herr, youth field worker, at a combined youth conference at the Glad Tidings Mennonite Church.

The year 1959 was one of increasing permanency and penetration into the community. Members of the congregation began to feel more responsibility individually for witnessing at home, at work, and at play. Bro. Smucker was ordained to the ministry at the House of Friendship on March 15. Average Sunday morning attendance was 25.

### Growth

The year 1960 witnessed growth—spiritually, in activities, in attendance and interest. Sunday morning offerings averaged \$36.11, and attendance 32. Twenty-two of

the fellowship helped knock on 1,450 doors in a religious survey in the community. Many new things were initiated in 1960: an extension committee was formed, building fund offerings were started, the first meeting of Mennonite graduate students was held, and Spanish Sunday morning services were inaugurated. The first program of the inter-city MYF was held on May 22. A Bible conference was held in November. Children's church began during Sunday morning worship, and released time Bible classes started in the fall. A Mennonite and Brethren in Christ ministers' fellowship developed in November.

Sunday morning attendance increased nearly 40 per cent during 1961, averaging 43 for the year. Thirty-five persons claimed the House of Friendship as their official or unofficial church home: ten of these were added during 1961, six by baptism. Ten families attended regularly. I-W's continued to make an active contribution to the church program. Prayer continued to hold an important place, with regular midweek meetings.

Special emphases played an important part in the growth of the fellowship. A program of visitation was organized to call on 50 families in the community who claimed no church affiliation. Several persons gained a vision of the potential of this sort of witness, and pursued it on their own. Spring and fall Bible conferences were periods of growth and stimulation. A summer camp program at Bro. Stoltzfus's Pennsylvania cabin provided a high spot for 29 children aged eight to 13, and a new vision of the values of camping for several members of the fellowship.

Growth was recorded in 1961 in still other terms. The congregation assumed \$300 a month of the \$800 budget for each month, earlier furnished in total by the general mission board. The number of Sunday-school classes increased from five to nine. Monthly fellowships for the women started in January and for the men in February. Youth activities, involving extension and service projects as well as social, were planned by a committee including youth sponsors Marcus and Dorothy Smucker.

Jan. 19-21, 1961, the Mennonite House of Friendship celebrated its fifth anniversary in a stewardship conference with Milo Kauffman as guest speaker.

### Of People

Bro. John Smucker reported statistics to the congregation at the House of Friendship that enable us to draw something of a picture of a typical week for the pastor who would bring Christ to the Bronx. The picture is composed of one and one-fourth sermons preached (an average, of course), four home or hospital calls made, and seven other contacts made (largely counseling); during the school year, about 50 hours in  
(Continued on page 636)

# Missions Today

## The Buddhist Challenge

By J. D. GRABER

Ethnic faiths are in a state of revival. Since they are the traditional and usually the official religions of people now free and independent, in newly born nations, the ethnic faith is revived as a part of the national spirit. It is generally conceded that the Christian encounter with these ethnic faiths is still to come. During the past century and a half of great missionary activity these religions were asleep. Now they are much awake.

Lee Kanagy from Japan writes thus of an interesting encounter with a revived Buddhist:

"The Sogakakkai Buddhist sect stress healing and getting rich and happy. They are sending missionaries to America. Buddhists of Japan and Southeast Asia are building a magnificent Buddhist temple in the capital of America—Washington, D.C. They are attempting to raise over one million dollars for this project. They will invade America with oriental culture and exotic flavors and odors of the Far East. And restless America that is always looking for something new, odd, or novel may fall for a lot of the pagan teaching from the East.

"Last Thursday evening, coming home on the train from Nishibetsu, a zealous Buddhist 'evangelist' sat across from me and began tearing down the weak Christians and mocking a Christ who was crucified, saying He surely cannot be a good man or a savior. Then she expounded the glorious way of Sogakakkai. In the same section sat a half-drunk, not too drunk to be alert to the barrage of words. And he came to the defense of Christ, knowing me and the Christians in Nakashibetsu. Being half drunk, he spoke loudly and really landed in on this 'evangelist' for following a man-decided religion.

"This Buddhist 'evangelist' soon hushed up, for the battle was lost for her. I couldn't possibly keep up in Japanese with her, but this half-drunk with his vocabulary soon silenced her and testified that Christ was the God to follow. When I told this story to the believers here, one said: 'Yes, the Japanese, when they are half drunk, will always speak from the heart and will speak the truth.'"

Elkhart, Ind.

Education does not mean teaching people to know what they do not know; it means teaching them to behave as they do not behave.—Mark Twain.





# MISSION NEWS

## Overseas Missions

**Correction:** The first line in the news article, "General Mission Board Meets at Harrisonburg," which appeared in the July 3, 1962, GOSPEL HERALD should read, "Approval was given to a new schedule for churches supporting missionaries and their families in action taken at the general mission board meeting." instead of "Approval was given to a new support schedule for missionaries and their families. . . ." Missionary support may be slightly below or above the figures listed in the article.

**Salunga, Pa.—**An overseas missionary orientation for Eastern board missionaries was held at Salunga, July 9-14. Approximately 40 furloughed and newly appointed missionaries attended. A few of these were personnel appointed by the Conservative Mennonite board.

Omar Eby, editor of *Missionary Messenger*, was appointed to the Salunga staff as an administrative assistant for information services. He will serve full time in the summer months and part time beginning Sept. 1.

Marian Buckwalter, daughter of Ira J. Buckwalter, treasurer of Eastern mission board, joined the Salunga staff as a secretary in the business office on July 2.

**Ethiopia—**His Imperial Majesty Haile Selassie, en route to visit the Wongi sugar plantation, passed Nazareth Bible Academy. Academy students hailed him to enter. His Majesty was keenly interested and impressed with the school and inquired about building plans. After asking how much the buildings would cost, he promised to send some help. Two days later he sent his representative with a large gift of money in cash.



Ernesto Suarez, Salto, Argentina (left), consults with Urie Bender, secretary for literature evangelism of the general mission board, on the new Spanish magazine, *El Discipulo Cristiano*. Bro. Suarez is attending the International Christian Writers' Seminar in Wisconsin this summer.

**Luxembourg—**The Omar Stahl family transferred from Dudelange, Luxembourg, to Mennoniten-Heim, Neumühle bei Landstuhl/Pfalz, Germany, on July 17. Summer Bible school will be held in Neumühle, July 18-28.

Harvey Millers are scheduled to return to Europe by plane on July 17; Bro. Miller will be directing the summer camp program beginning July 18. The Luxembourg camp program is divided into three camps of two weeks each.

**Somalia—**Dr. Ivan Leaman reports from the Jamama Hospital at Margherita that they have been quite busy in medical work during the two months since the hospital was permitted to reopen.

Victor Dorsch writes that eight Somali Christians came to the mission compound for Sunday morning worship, the first since the missionaries were not permitted to go to the villages to conduct services. Three of these had walked eight miles and one had walked ten miles to attend the service.

In spite of the limited activities, two in-

telligent young men in Mogadiscio, 18 and 28 years of age, expressed their desire to "know more about the Christian religion."

**Elkhart, Ind.—**A new general board publication, "Mission-Service Audio-Visuals," was mailed to all pastors and congregational mission board members June 21. Over 50 films, filmstrips, and slide sets available on loan from the Elkhart office are listed, along with descriptions of each item and recommendations for use. A copy of the booklet has also been provided for each congregational library. Periodic supplements to the catalog will be issued. Persons planning congregational meetings with mission emphasis are urged to make use of this listing as a resource. Additional copies of the catalog are available on request from Mennonite Board of Missions and Charities, P.O. Box 316, Elkhart, Ind.

Word was received at Elkhart that visas for John and Dorothy Nyce, missionaries under appointment to Woodstock School, India, have been granted. The Nyses left by air on July 6 for their assignment.

Ralph Buckwalters, missionaries to Japan, arrived safely by air in San Francisco, Calif., on June 26.

**Brazil—**The Allen G. Martins have moved to Brasilia, where they have been visiting churches to introduce the new Brasilia bookstore. Almost after every service



Sixty missionaries and board workers participated in the consecration service of the general board's annual meeting at Harrisonburg, June 24. John R. Mumaw (right) conducted the service.

## The Church and Agricultural Progress

On May 15, 1862, when Congress and President Abraham Lincoln created the United States Department of Agriculture, one American farmer produced enough food and fiber for five people. Today, during the centennial year of the department, one farmer grows enough food and fiber for 26 people, and his efficiency is still surging upward. The cost of food requires only a fifth of the United States citizen's take-home pay.

Church groups have worked with agricultural leaders for a number of years. For the centennial year of the Department of Agriculture, its centennial committee obtained material from four leaders of church organizations which it published in the form of a booklet, *The Church and Agricultural Progress*.

In addition to its introductory salute to agricultural progress, the booklet includes sections on "God—Source of Our Creativity" and "Man—Co-worker with God." It also places strong emphasis upon

the nation's responsibility to share its abundance to build up the agricultural and industrial potential of emerging nations. "On Thanksgiving Day it seems appropriate that the gratitude we express be given concrete expression in the form of sharing more of our abundance and the causes of our abundance with peoples of the emerging nations."

The booklet concludes with this paragraph, "Because it is right, we urge that this great and grateful nation share even more of its abundance. Food has always been a precious possession. In the present world situation it is a powerful weapon—not of war—but of peace. With it we can end hunger. With it we can strengthen emerging nations. With it we can lay the foundations for a lasting peace."

Congregations may wish to secure copies of this publication for distribution. It is available from the United States Government Printing Office, Washington 25, D.C.



several people asked about books. Bro. Martin preached at the Presbyterian Church of Planaltina on June 17 and at the Church of Christ July 8 and 15. Their new address is Caixa Postal 560, Brasília, Distrito Federal, Brazil, South America.

## Home Missions

**Salunga, Pa.—**Luke Shank, Rohrerstown, Pa., is serving this summer at the Mennonite Center in Lancaster. The center is located in the basement of the First Mennonite Church for the Deaf.

One hundred and forty persons participated in a youth retreat weekend at Camp Hebron, Halifax, Pa., on June 30 and July 1. Approximately half of this group were from the younger city and rural churches.

There is a 50 per cent increase in enrollment at Camp Hebron for the summer's program over last summer.

The director for the mission children's visitation program reports that enough rural homes have been found for all of the children who made applications. This makes it possible for the city children to enjoy their visit to the country this summer.

**Saginaw, Mich.—**Melvin Leidig was ordained to the Christian ministry on June 17 by J. D. Graber, secretary for overseas missions of the general mission board and former bishop of the Saginaw church. Bro. Leidig is pastor of Grace Chapel, in Saginaw. Services were begun there in 1955. Present membership is eleven.

**Corpus Christi, Texas—**Two brethren from Harper, Kans., and local volunteers have been working on the Corpus Christi Mennonite Church. The blocks are all laid, rafters are up, and a good amount of the roof decking is on. The building is scheduled for completion by Sept. 1.

**Chicago, Ill.—**Two members were received into the Englewood Mennonite Church on July 1. A woman was received on confession of faith and a man was received by water baptism.

## Broadcasting

**Harrisonburg, Va.—**Several broadcast committees met in connection with the annual mission board meeting held at Eastern Mennonite College, June 19-24. Among the committees meeting were the Spanish, Russian, short-program, and the board of Mennonite Broadcasts. Among actions taken was an action that a Spanish Bible course be printed in Spain to take advantage of lower printing costs.

In other news, WSWA, Harrisonburg, will carry "Heart to Heart" each Saturday at 12:00 noon beginning July 28. WSWA covers a large part of the state of Virginia.

**Altona, Man.—**B. Charles Hostetter is speaking during July 12-22 at a South Manitoba Crusade for Christ. Various denominations joined in this effort. A tent holding 3,000 persons is being used.

**Bad Axe, Mich.—**Newest release for "Heart to Heart" is WLEW, Bad Axe, which releases the program each week at 12:15 p.m., Saturday, at 1340 on the dial. The broadcast is made possible through a

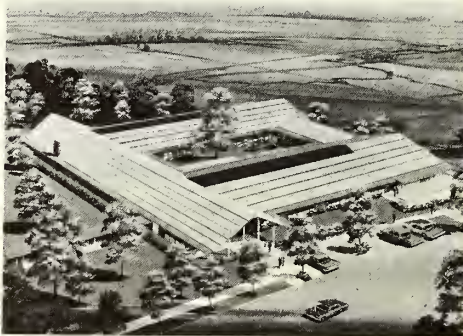
will given to the Conservative mission board.

**Switzerland —**Samuel Gerber, director and speaker of the German broadcast, has been looking for assistance in the work there for some months. In a recent letter Bro. Gerber says, "God has heard our prayers and now He has answered them. Horst Neufeld, a former Bible student, will assist beginning mid-September."

**Philippines—**About two years ago, Rod and Ann (Maniscalco) Youngquist left the United States to serve full time with the Far East Broadcasting Company in the Philippines. They also handle mail coming from "The Way to Life" listeners hearing the program on FEBC. In a recent letter they told of broadcast activities. Bro. Youngquist produced a daily newscast while a regular broadcaster was on furlough. With each newscast, he prepared a "Biblegram" bringing into the newscast some important Scriptural truth. Since the beginning of the year, Sister Youngquist does a weekly broadcast, "Home and Family Life," a 15-minute program for homemakers.

## Health and Welfare

**Aspen, Colo.—**The new hospital in Aspen, officially dedicated on June 10, replaced the building erected in 1890 during Aspen's silver boom days. The new building, under construction since July, 1960,



Architect's sketch of the 44-bed nursing home to be constructed at La Junta, Colo.

was constructed in several stages to allow use of the old building while the new building was being built.

The new building provides for a small general hospital of 17 beds. It has a large outpatient area arranged to handle the many ski casualties during the winter months. The building was constructed with the assistance of Hill-Burton funds and cost a total of \$490,000.

The hospital, renamed "The Aspen Valley Hospital," replaces the old name of "Pitkin County Public Hospital." The facilities are owned by Pitkin County and operated by Mennonite Board of Missions and Charities.

**Glenwood Springs, Colo.—**The new outpatient wing at Valley View Hospital has been completed and opened for service on June 3. The wing includes a new emergency room, laboratory, X-ray suite, and examining rooms. Remodeling provided for a new recovery room and two additional beds in the present facility.

The cost of construction was provided by approximately \$60,000 in Hill-Burton funds and \$90,000 by the local community. The hospital, administered by the Mennonite Board of Missions and Charities, in its new outpatient services provides facilities for clinics in cardiology, orthopedics, neurosurgery, hearing, epilepsy, and other referral services.

**Boulder, Colo.—**The Western Geriatrics Society at its second annual convention gave on May 8 an award to Samuel Janzen, administrator of Mountain View Nursing Home and Valley View Hospital, both at Glenwood Springs, Colo., and Aspen Valley Hospital at Aspen, Colo. The award was given in recognition of outstanding services rendered to the aged through his activities as a nursing home administrator, and above and beyond his professional services, his continuous dedication. Bro. Janzen has served as president of the Colorado Nursing Home Association, a member of the White House Conference for the Aged, and the Governor's Committee for the Aged, and a director of the Western Geriatrics Society; at present he is a member of the Medical Advisory Committee to the Colorado Department of Welfare.

## Kindergarten Witnesses in Corpus Christi

Graduation exercises were held on May 25 in the school cafeteria for over 60 children. These children graduated from the kindergarten in Corpus Christi, Texas, administered through the voluntary service program of the general mission board. Approximately 300 in the audience attended the exercises.

The kindergarten was started in Corpus Christi on Jan. 11, 1960, with an enrollment of five. By Feb. 2, 1960, an afternoon class was started; the enrollment had grown to around 30. The kindergarten has been self-supporting from the beginning.

Mardella and Delores Bohn, VS-ers from Manson, Iowa, have been visiting in the parents' homes to continue the contacts made in the kindergarten. They take books

which the children made to their homes and at the same time offer Bible story books and Bibles for sale. As of press time, they had sold 16 Bibles and Bible story books in the 20 homes they had visited. Mothers are glad to have good books to read to their children.

Although 75 per cent of the homes in the community are Catholic, the homes are open to the Gospel. Many parents don't ask any more if the Bible story books are Catholic. They just take them. The Bohn sisters also leave cards with information about Sunday services and about the new church being built in Corpus Christi. One family attended church services the following Sunday because of the Bohn sisters' visit.



Bro. Janzen and Luke Birky, administrator of La Junta Mennonite Hospital, at the convention directed a clinic, "Personnel and Administration."

## Mennonite Mental Health

Reedley, Calif.—Kings View Hospital here has concluded its first year of psychiatric affiliation for some of the nursing students at Fresno State College, Fresno, Calif. This is the first psychiatric affiliation for an accredited nursing program in a Mennonite psychiatric hospital. Instrumental in setting up this psychiatric affiliation was John Bergey, R.N., assistant professor of nursing at Fresno State College.

## I-W Services

Salunga, Pa.—Lloyd M. Eby, Ronks, Pa., at the request of the Lancaster conference peace committee, made a I-W pastoral visit to Lancaster conference members in I-W service in Denver and Colorado Springs, Colo., and Indianapolis, Ind., June 4-9.

Norristown, Pa.—John R. Martin, Neffsville, Pa., Eastern area I-W representative, spoke to the Norristown I-W group on July 5.

Evanston, Ill.—Dale Stoll, Elkhart, Ind., I-W serving at the Evanston General Hospital, was elected treasurer of the Evanston Mennonite Church. Charles Classen, Newton, Kans., was elected to the building and grounds committee. Dale Stoll and Gary Franz, Turpin, Okla., were elected as trustees of the church.

Cleveland, Ohio — The Ohio mission board has appointed a committee to help them plan for the new church in the University-Euclid area in Cleveland. The committee members are: Vern Miller, Don Miller, Byron Kauffman, and I-W's Ray Bauman and Phil Zuercher. This committee, located in Cleveland, will counsel and advise the Ohio board as they plan a new church in Cleveland.

Kalona, Iowa—A chemistry-math teacher is needed at the Iowa Mennonite School. Qualified applicants should contact Paul T. Guengerich, Parnell, Iowa, or the I-W Office, P.O. Box 316, Elkhart, Ind. A I-W may fulfill his service requirements at the school.

## Voluntary Services

Portland, Oreg.—With 12 people working at the Portland Hospital the total monthly income of the earning voluntary service unit is about \$3,200. Expenses run something like this—food, \$300; transportation, \$150; utilities, \$150; allowances, \$200; household, maintenance, and miscellaneous expenses make up the rest of approximately \$1,200 expenses per month. Usually the unit has close to \$2,000 to send to the Mennonite Relief and Service Committee VS headquarters in Elkhart, Ind., each month for the support of non-earning units and the church program in general.

# Your Treasurer Reports

The general mission board in annual meeting approved a program and budget for this current year representing an increase of about 3½ per cent. Total contributions last year increased about 5 per cent. If this giving trend continues, the funds needed will be adequate. The consolidated budget as approved is as follows:

### Consolidated Statement of Estimated Resources and Expenditures April 1, 1962, to March 31, 1963

	Contributions Needed Year 1962-63	Funds Available from Other Sources Year 1962-63	Estimated Expenditures Year 1962-63
General Fund	31,837.62	---	31,837.62
Overseas Missions	623,879.16	22,839.08	646,718.24
Home Missions	160,000.00	1,118.72	161,118.72
Health and Welfare	25,412.37	5,937.63	31,350.00
Literature Evangelism	26,500.00	---	26,500.00
Student Services	5,500.00	---	5,500.00
Relief and Service	200,325.31	53,294.69	253,620.00
Broadcasting	315,000.00	44,653.00	359,653.00
Service Departments	137,000.00	7,244.00	144,244.00
	1,525,454.46	135,087.12	1,660,541.58

This budget represents no major expansion of program but reflects increased costs, to maintain present activities. We thank God for open doors, for those who serve, and for the fine support given by our brotherhood for the outreach and witness of the church.

—H. Ernest Bennett.

## Cash Views African Work

"Please send us one of our own brothers—an American Negro missionary." These words by an African Christian, spoken with tears in his eyes, were the high light of my trip to this continent," says Arthur Cash, copastor of the Fair Haven Mennonite Church in Fort Wayne, Ind.

On June 22, Bro. Cash returned from a nine-week tour to Africa, where he observed

the work of Christians in that country, particularly that of the "African revival," as it is commonly called.

"As I saw what was going on there, I was amazed," Bro. Cash said in a recent interview. "Here I saw revival in action; I even experienced it personally. In this country God has broken down all barriers—tribal, racial, and denominational. Everywhere you go there are small groups of believers, all with the same message: salvation and rest in Christ."

Bro. Cash's visit came about by the suggestion of William Nagenda, an African Christian pastor whom he met at Prairie Bible Institute. Through their friendship Bro. Cash has been asked to spearhead a Deeper Life Conference in America, which will bring two African brethren to Baptist and Mennonite churches here.

Because he has been given this responsibility, many in this country thought it wise that Bro. Cash visit Africa and find out firsthand what was happening there. Financially the trip was made possible by a large contribution from a church in California and by a donation from Billy Graham's team.

While in Africa Bro. Cash also visited the Mennonite work there. "Our missionaries have by far superior facilities," he noted. "And I think it significant to see that our people do not hire Africans as servants as do many of the missionaries in that country. This has left a profound impression upon the African."



Arthur Cash, Fort Wayne, Ind., recently returned from Africa.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

A convention on "Effective Vocal Communication for the Deaf" was held June 25-30 at Detroit, Mich., sponsored by the Alexander Graham Bell Association for the Deaf. Daniel M. Glick and Charles W. Gehman, of the Locust Grove Mennonite School Board, Smoketown, Pa., attended in the interest of the new Locust Grove School, which will have facilities for teaching the deaf.

The twenty-first annual meeting of the Mennonite Nurses' Association was held at Harrisonburg, Va., on June 23. More than 100 nurses from nine states and nine other countries attended. Lena Graber, missionary nurse from Nepal, gave a devotional meditation, and Luke Birky, administrator of the Mennonite Hospital, La Junta, Colo., spoke on "Finding Our Way in Crisis." Martha King, Greensburg, Kans., was elected vice-president, and Mrs. Richard Weaver, Harrisonburg, Va., was elected to the Board of Directors.

Glen R. Miller and H. Harold Hartzler are listed among 66 contributors for the all-new pictorial Bible dictionary—*The Zondervan Pictorial Bible Dictionary*—to be released in January, 1963. This 1,200-page dictionary with over 5,000 entries is under the general editorship of Dr. Merrill C. Tenney, Dean of the Graduate School of Theology at Wheaton College. Dr. Miller provided the information on the minerals of the Bible.

Wesley Jantz has been appointed administrator of Schowalter Villa, Hesston, Kans. He succeeds Allen H. Erb. The Board of Administrators commended Bro. Erb for "the vision and large responsibility" he exemplified toward the design, construction, and early operation of the retirement home. He plans to retire as a resident of the facility which he helped to become reality.

R. Wayne Clemens, Souderton, Pa., has been appointed as Executive Co-ordinator of Mennonite Disaster Service. He will begin the assignment in November.

Two families from the Neffsville, Pa., congregation, Leon Buckwalters and Dan-

iel Rosses, plan to move near Oxford, N.J., to help pin the work at Faith Mennonite Church, at Oxford.

Daniel Zehr was ordained July 8 at the Nairn Church, Ailsa Craig, Ont. Paul M. Miller, Goshen, Ind., preached the ordination sermon.

Menno Kauffman was ordained as deacon on June 17 at Salem, Foraker, Ind. Bishop A. G. Horner preached the sermon, and Bishop Harold D. Myers gave the charge.

Chris E. Hershberger, Kalona, Iowa, celebrated his 90th birthday on July 3. "Uncle Chris," as he is known and loved by all who know him, was honored at a reception given by the Farmers Savings Bank of Kalona, the afternoon and evening of his birthday. The invitation read in part: "We salute Chris E. Hershberger, an outstanding senior citizen of our community," a statement which calls for wholehearted agreement from all who ever met this Christian pillar. He is a member of the Lower Deer Creek Church.

Visiting speakers: Guy F. Hershberger, Goshen, Ind., at Willow Springs, Tiskilwa, Ill., June 10. Norman Kraus, Goshen, Ind., at Willow Springs, Tiskilwa, Ill., July 8. William Martin, Chambersburg, Pa., at Souderton, Pa., July 1. Linford Hackman, Carstairs, Alta., at Rocky Ridge, Quakertown, Pa., June 17. Lowell Nissley, Mission, Kans., at Frazer, Malvern, Pa., June 24.

J. Lester Brubaker, Harrisonburg, Va., at Sonnenberg, Apple Creek, Ohio, June 29 to July 1. S. M. King, Goshen, Ind., at Manson, Iowa, June 17. Don McCammon, Goshen, Ind., at Riverdale, Millbank, Ont., and Poole, Ont., June 24. Norman Teague, Grantsville, Md., at Argentine, Kansas City, Kans., June 10. Harold Stoltzfus, Morgantown, Pa., at Birch Grove, Port Allegany, Pa., June 24.

Harold and Miriam Housman, Tanganyika, at Mt. Joy, Pa., June 17. Don Reber, Japan, at Benton, Ind., July 1. Maurice Yoder, Hesston, Kans., at Beth-El, Colorado Springs, Colo., June 17. J. Paul Sauder, Tampa, Fla., at Warwick River, Denbigh, Va., June 24.

Norman Teague, Grantsville, Md., at Red Top, Bloomfield, Mont.; Elmer Borntrager, Bloomfield, Mont., at Detroit Lakes and Strawberry Lake, Minn., July 1. Urie A. Bender, Elkhart, Ind., at Central, Elida, Ohio, July 1. Norman Derstine, Roanoke, Ill., at East Bend, Fisher, Ill., July 4.

John B. Troyer, Delavan, Ill., at Longenecker, Winesburg, Ohio, July 8. Norman Kraus, Goshen, Ind., at Warwick River, Denbigh, Va., June 10. Joseph Shenk, missionary appointee to East Africa, at Worcester, Pa., July 1. Don Augsburg, Harrisonburg, Va., at Mellinger's, Lancaster, Pa., July 8. Walter Shank, Ellicott City, Md., at Warwick River, Denbigh, Va., July 1.

Mahlon Miller, Pinto, Md., at Clinton Franc, Goshen, Ind., July 1. Robert Otto, Smithville, Ohio, at First Mennonite, Meadville, Pa., July 1. Wilbert Lind, Somalia, at Sweet Home, Oreg., June 24. Robert Johnson, Pueblo, Colo., at Pinto, Md., July 1. Paul Brunner, Wooster, Ohio, at Rock Hill, Telford, Pa., July 8. Clyde Fulmer, Morton, Ill., at Martinsburg, Pa., June 24.

Daniel Kauffman, Scottdale, Pa., in Stewardship Conference, at Beech, Louisville, Ohio, July 15-17. Russell Krabill, Goshen, Ind., at Gulf Haven, Gulfport, Miss., July 11-15. Milton Brackbill, Paoli, Pa., at Blooming Glen, Pa., July 1. Noah Landis, Wellman, Iowa, and Dr. Kenneth Heatwole, Charlottesville, Va., at Stuarts Draft, Va., June 24.

Claud Hostetler, Portland, Oreg., at Meadow Brook, Mulino, Oreg., July 1. Frank Horst, Hubbard, Oreg., in a Family Service program, at Union Gospel Mission, Salem, Oreg., June 30, and at East Fairview, Lebanon, Oreg., July 1. Eugene Herr, Scottdale, Pa., at Beaverdam, Corry, Pa., July 1. Harold Bauman, Goshen, Ind., at Orrville, Ohio, July 1. Dr. Paul Yoder, Ethiopia, at Landisville, Pa., July 8.

Arnold Roth, Shippewana, Ind., at Sunnyside, Conneaut Lake, Pa., June 24. Daniel Johns, Providence, Pa., at Line Lexington, Pa., July 1. Clarence Horst, Filer, Idaho, at First Mennonite, Colorado Springs, Colo., June 24. J. Kore Zook, Goshen, Ind., at First Mennonite, Colorado Springs, Colo., June 24, and at Meadow Brook, Mulino, Oreg., July 8. Clayton Beyler, Hesston, Kans., at Sugar Creek, Wayland, Iowa, July 1.

A memorial service was held July 7 at the First Mennonite Church, Fort Wayne, Ind., for E. J. (Ed) Brandenberger, who was drowned on June 29. On July 8 his nephew, Dean Brandenberger, was killed in a boating accident. Obituaries later.

New members: ten by baptism at Mason-town, Pa.; one by baptism and one by confession at Canan Station, Altoona, Pa.; three by baptism at Freeport, Ill.; eighteen by baptism at Goshen Mennonite Church, Goshen, Ind.

Dutch delegates to the Mennonite World Conference were invited to a special meeting on June 16, arranged by the Algemene

## Calendar

Virginia Conference, E.M.C., July 24-27.  
Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
Alberta-Saskatchewan Youth Retreat at Didsbury, Alta., Aug. 6-12.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Conservative Mennonite Conference, with Lowville-Croghan congregations, Lowville, N.Y., Aug. 14-16.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 21-23.  
Indiana-Michigan Christian Workers' Conference, East Goshen congregation host, at Bethany Christian High School, Goshen, Ind., Aug. 21, 22.  
Back to School Day, Aug. 26.  
Rocky Mountain Mennonite Conference, La Junta, Colo., Aug. 31 to Sept. 2.  
Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.

## Coming Next Week

Next week begins a new series, "These Be Your God." These messages by Bill Detweiler, copastor of the Calvary Hour, speak to particular and crucial areas worthy of our attention today. Also don't miss "The Family Playing Together," by Ken Anderson.

Persons preparing for the Sunday evening program for Aug. 12 will find helpful information in the article, "Younger Churches Reaching Out," by Lena Graber.



**Doopsgezinde Societeit** (General Mennonite Society), the conference body in which all Dutch Mennonites are united. Over seventy of the approximately 110 delegates came from all parts of the Netherlands to attend the meeting in the Mennonite church at Utrecht. William Keeney, MCC representative in Holland, said, "The attendance of almost three fourths of the delegates from the Netherlands was indicative of the interest in the Mennonite World Conference. By their attention and questions, the delegates manifested the seriousness with which they took their assignment. They expressed the desire to learn to know the Mennonites from other countries and to learn of their faith and work. They wished also to interpret the Dutch Mennonites to others."

**Family Life Conference**, July 14, 15, at Greenwood Conservative, Greenwood, Del., with David Showalter, Rowdy, Ky., and Paul T. Yoder, Ethiopia, as speakers.

**Joseph Moyer**, Saxtons River, Vt., is serving as temporary pastor at Bartonsville, Vt.

**The ordination for Willard Heatwole** was scheduled for July 15 at Bank, Dayton, Va., with Truman Brunk in charge.

**Audrey Shank**, Harrisonburg, Va., is teaching music and Bible school, and helping in a girls' home in Jamaica during the summer on a VS basis.

**Bro. Norman M. Moyer**, who served the Blooming Glen congregation for forty years as deacon, was honored for his faithful services by the congregation on July 1. His resignation became effective on his seventieth birthday. Bro. Milton Brackbill, Paoli, Pa., was the guest speaker.

**The dedication for the Brook Lane Farm hospital chapel** was held July 14. Prof. Wayne E. Oates, Southern Baptist Theological Seminary, brought the dedication address.

**Vandals desecrated and virtually destroyed the inside of the Bertolet's Mennonite Church at Frederick, Pa., July 6.** They broke antique chairs, smashed bookcases, splashed paint on walls and carpets, broke windows, threw books, church hymnals, and records all over the sanctuary, and upset the pulpit. Summer Bible school being held there nightly was canceled. Worship services were conducted in an adjoining tent, set up for Bible school classes. Walter L. Alderfer is pastor of the church. Two young boys from the neighborhood were responsible for the vandalism.

**Joe Esh**, who has served the Otelia congregation, Mt. Union, Pa., for the past five years, will be released for a year's leave of absence, effective Aug. 1, 1962, to give full time to evangelistic work. Joe Miller, who has served the Otelia congregation for the past year as a licensed assistant pastor, will be acting pastor for the next year.

**Bro. Harold S. Bender** underwent major surgery at St. Luke's Hospital, Chicago, June 29. He is recovering satisfactorily from the operation, and has returned home. He will undergo a series of cobalt treatments for three or four weeks. The church

is urged to pray for Bro. Bender and his family.

**Elma Benner**, Akron, Pa., was a recent graduate from the course, "Writing for Christian Publications." This course is offered by the Christian Authors' Guild, Valley Forge, Pa. Sister Benner has written short stories for **Story Friends**, **Words of Cheer**, **Youth's Christian Companion**, and **Junior Messenger**.

**Joseph S. Neuhauser**, Fort Wayne, Ind., bishop in the Indiana-Michigan Conference, died in his sleep on July 7.

## Announcements

**Change of address:** William G. Lauver from Manheim, Pa., to R. 1, Bird in Hand, Pa. Telephone: Lancaster EX 7-5675.

**James Stauffer**, Vietnam, and **Ralph Lebold**, London, Ont., at Riverdale, Millbank, Ont., July 27-29, in a Missionary Prayer Conference.

**Carl Beck**, Japan, at Riverdale, Millbank, Ont., Aug. 8.

**Annual inspirational meeting**, Long Green, Md., Aug. 4. A twelve o'clock noon fellowship hour, followed by a one o'clock service, in which Moses Slabaugh, Harrisonburg, Va., will bring the message.

**The young people attending the Mennonite World Conference** are cordially invited to a late evening wiener roast and fellowship hour on Aug. 4 at 9:30 p.m. Hosts will be youths from the seven Mennonite churches in Kitchener and Waterloo.

**B. Charles Hostetter**, Aug. 10-12, at Pigeon River, Pigeon, Mich.; Aug. 16-19, at MYF Convention, Peoria, Ill.; Aug. 25-29, at Laurelville Businessmen's Camp, Mt. Pleasant, Pa.

**Annual meeting of Lancaster Mennonite Conference Schools, Inc.**, at Lancaster Mennonite School, July 21.

**Missionary Conference**, July 28, 29, at the Greenwood Conservative Church, Greenwood, Del. Speakers: Raymond Charles, Lancaster, Pa.; Chester Wenger, Ethiopia; and Paul T. Yoder, Ethiopia. The 2:30 p.m. service will be a farewell service for the Paul T. Yoder family, returning for a second term to Ethiopia.

**Disciple and Fellowship meeting** at Union Center School Nappanee, Ind., July 20-22.

**Open-air Singing at Kennels' Woods**, near Atglen, Pa., Sunday, July 29, 1:30 p.m. Guest speaker: Richard E. Martin, Elida, Ohio. Special singing by the Crusade for Christ Hour Quartet. Bring Life Songs, No. 2.

**C. Ralph Malin**, Malvern, Pa., at Maple Grove, Atglen, Pa., Sunday, July 29, 7:30 p.m. Special singing by the Crusade for Christ Hour Quartet.

**John L. Ruth**, Westport, Mass., will be teaching English this coming school year at Eastern Baptist College, Philadelphia.

**Change of address:** Alton B. Miller from Bladen, Nbr., to Keota, Iowa. Ivan J. Rohrer from Bartonsville, Vt., to 867 S. College Ave., Park View, Harrisonburg, Va. Allan Eitzen from Levittown, Pa., to Route 1, Box 51, Barto, Pa.

**Pastors or congregational youth leaders,**

please send a post card to Roy Bucher, Metamora, Ill., with the approximate number of persons from your church planning to attend the MYF Convention. Thank you. This will be of much value to the local convention hosts.

**A series of broadcasts**, "Spotlight on Youth," by Grant and Ruth Stoltzfus, will be heard over WCRF-FM, Cleveland, Ohio, each Saturday at 3:05 p.m., and WDAC-FM, Lancaster, Pa., on Wednesdays at 10:15 a.m. These broadcasts are at the request of the Cleveland station.

**Sunday-school meeting and Harvest Home services** at Slate Hill, Shiremans-town, Pa., Aug. 5. Lloyd M. Eby and Melvin K. Barge, Ronks, Pa., speakers.

## Attention: Church Librarians!

**A Publishing House special** for the months of July and August. For 25¢ (postage and handling fee) you can secure a copy of **Serving Rural Puerto Rico** (\$2.75 book) for your church library. Please send the 25¢ with your order to Donald Reist, Mennonite Publishing House, Scottsdale, Pa.

## Lodging at the World Conference

**Quite a number of people** are becoming anxious to receive confirmation of accommodations during the World Conference. We should like to assure them that we are taking care of reservations promptly and doing our best to provide lodgings as requested. We plan shortly to mail cards to all guests confirming reservations. However, since there continue to be many changes in the plans of both guests and hosts, we will not be able to inform guests of their exact place of lodging beforehand. Rather, we ask them to report to the Billeting Booth at the auditorium on arrival, to get details of their lodging accommodations.—Committee on Arrangements.

## Evangelistic Meetings

**Aquila Stoltzfus**, Grayson, N.C., at Fox Hill, Waynesboro, Pa., beginning July 24.

**Paul Ebersole**, Annville, Pa., in tent meetings sponsored by Cambridge, Honey Brook, Pa., July 21-29. The tent will be located west of Honey Brook along 322.

# Church Camps

**Rocky Mountain Camp:** Church Music Week, Aug. 4-11. A song leaders' clinic is scheduled each evening at seven o'clock. For the clinic the group will be divided into two or three sections. Each section will be taught by a different staff member. These small class groups will provide opportunity for individual participation for everyone.

**Laurelville Mennonite Camp:** Activities that will be refreshing spiritually, intellectually, and physically are included on the schedule for Church Music Conference, Aug. 4-11, at Laurelville Mennonite Camp, Mt. Pleasant, Pa.

**Families will enjoy Church Music Con-**



ference. Daily activities are scheduled for the children. Papers on musical experiences of children in the home and church will be helpful for parents.

Norman Kraus, Goshen, Ind., will be guest speaker and instructor at the North Central Conference Youth Bible Camp, held at Solid Rock Bible Camp, on Lake Alexander, July 16-21.

Imagine the uplifting experience of sharing together in the camp chorus at the Rocky Mountain Church Music Week, Aug. 4-11, singing the following numbers: This Joyful Eastertide; The Little Drummer Boy; In Joseph's Lovely Garden; Were You There? To Thee We Sing; Noels, A Collection of Old Carols; Be Thou My Vision; Rejoice, the Lord Is King; My Shepherd Will Supply My Need; Salvation Is Created; Climbin' Up the Mountain; and My God and I. Some of these selections are probably your old-time favorites, but no doubt a number of the titles are unfamiliar to you. There will be a challenge for all in this chorus experience.

Little Eden Camp: Home Builders Week, July 21-28. Director: J. Alton Horst, Fisher, Ill. Discussion leader: Dr. H. Clair Amstutz, Goshen, Ind.

## CHRIST IN THE BRONX

(Continued from page 630)

work of the church, and another 25 in classes at the Biblical Seminary in New York or studying for said classes; the balance of the year, a schedule of work in study mornings, calling or counseling afternoons, and meetings or committees or calling in the evenings.

Marcus Smucker, brother of John and student at Biblical Seminary, gives 20 hours per week assisting in the work of House of Friendship. In addition to his responsibilities with youth of the fellowship, he is involved in the teaching program and, to a lesser extent, in the preaching.

Bro. Stoltzfus has continued to witness in New York City over the past six years. In 1961 he came to New York on Mondays and returned to his home on Wednesdays, spending two and one-half days a week in the city. Through his witness in personal evangelism he makes regular contacts with United Nations personnel, professional and business people. In addition, he has used his country cabin to share Christian hospitality and a Christian witness with school groups, foreign students, civic leaders, and foreign government representatives. One of the members added to the House of Friendship in 1961 was first contacted over eight years ago by Bro. Stoltzfus.

### Co-operation

Previous reference was made to the initiation of co-operative effort among the six Mennonite witness points in New York City. As a result of this meeting of pastors

in the spring of 1958 with Bro. Hostetter, who represented Mennonite Broadcasts, Inc., the "Way to Life" program is now aired each Sunday over station WINS, and "*Luz y Verdad*," the Spanish-language broadcast, is also heard.

Co-operative youth activities, starting with the October, 1958, meeting at Glad Tidings Mennonite Church with Eugene Herr, and becoming more organized with the development of the inter-city MYF in May of 1960, continue strongly. The monthly meeting of this group is in addition to the youth activities of the individual fellowships. The planning committee, composed of one representative from each of the co-operating congregations, is presently chaired by Marcus Smucker. Among activities being planned by this group is a city-wide Mennonite youth chorus.

The Mennonite and Brethren in Christ Ministers' Fellowship includes pastors of the six Mennonite and the two Brethren in Christ witness points in New York City proper, the pastor of the Centereach Mennonite Church on Long Island, and a I-W pastor at Morris Plains, N.J. The fellowship met four times in 1961, and sponsored a joint Easter program in Crotona Park with Weyburn Groff as speaker. This group is giving direction to the developing interest in purchasing a camp site in upstate New York for use of the groups represented.

College and graduate students of all Mennonite groups, and I-W's in the city comprise the Mennonite Graduate Students' Fellowship, which met five times in 1961 at the House of Friendship. The study and discussion sessions of this group relate discussion subjects to our Christian faith.

### Look Ahead

As early as 1960 it was obvious to members of the fellowship that expansion of building facilities would be necessary if the program was to have room for continuing growth. Building fund offerings were started that year. Nov. 5, 1961, a committee was appointed to get facts and begin planning for larger facilities for the congregation.

Last New Year's Eve at a meeting of the congregation a group of objectives was chosen for the year 1962. Among them is this one: "to make all preparations for building the new chapel; that is, to have all plans made and all necessary money raised in order to begin building by spring, 1963." The building fund now stands at well over \$1,000.

Bro. Smucker projects this vision still further in his address to the fifth anniversary stewardship conference on Jan. 20, 1962. He said, "In 1963 we actually could build the chapel. In five years we could possibly build the educational wing, which would have recreational, fellowship, and

parochial school facilities. In the next five years we should also think of beginning another congregation."

The other seven objectives chosen by the House of Friendship congregation at that New Year's Eve meeting are also interesting:

1. That each one will learn to have a bigger concept of God.
2. That each one will spend more time in prayer, Bible study, and experience increasing faith.
3. That there be more unity, love, and feeling of responsibility for each other in the congregation.
4. That each have a greater vision for God's work, and witness more personally in 1962.
5. That each one win one in 1962 and bring them into fellowship of Sunday school and church.
6. We pray that God would use us to win more youth, and
7. To increase our attendance by 60 per cent (to an average of 68 in 1962) and our membership 50 per cent (from the present 35 to 56).

"Obviously this will take more than we have given of ourselves thus far," concludes Bro. Smucker in the address already referred to. "It will take our money, our talent, our time, our full commitment to Jesus Christ in order for God to work so mightily through us.

"The following Scripture indicates that God probably wants to do much more than we could ever think about. Let us realize that this work is His work, not ours. 'Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.'"



## What Is a Proper Forgiving Attitude?

Henry Ward Beecher once said that there is a "hedgehog forgiveness" which shoots out like quills. That attitude is one in which we remind one of all his faults and what we consider his injuries to us; we make him feel a terrific sense of guilt, pommel him around with our mental fists—and then forgive him. This is not a Christ-like attitude. One can never truly forgive another unless one helps him to be free from his guilty past. Forgiveness is a two-way street in which the one wronged and the wrongdoer each play a part. The wrongdoer must change his mind; the wronged must be willing to forgive and forget. This is probably what Jesus meant when He said, "Take heed to yourselves; if your brother sins, rebuke him, and if he repents, forgive him."—D. Carl Yoder.



## SPIRITUAL RENEWAL

(Continued from page 618)

The way to safeguard the church from worldlikeness is not simply by our shunning the world but by developing Christlikeness. If we would save our children for Christ and the church, we must make them witnesses, witnesses who speak back to a world from which they have been redeemed. Our problem in evangelism is that we have scarcely gotten beyond the elementary stage of debating methods of evangelism when we ought to be "spilling-over" a multitude of committed Christians to be witnesses in the world. This is a risk, of course, but a calculated risk which the Captain of our faith well knew when He called us to do battle for Him.

Spiritual renewal is never genuine if it stops short of the goal of sending persons back to the world with a testimony. We must of course continue to call persons to the separated life, but far from a stagnated life this is a sanctified life in which such persons return as saints to redeem the sinners. The first purpose for the believer is always to glorify God, or, as Jesus said, to love God with our total being. But the second is an extension of this first, to love one's neighbor to the extent that what we count as most important in our lives (saving relation with God in Christ) is our primary desire for our neighbor. A genuine revival will be consistent in these two dimensions.

Such a life is costly: it demands prayer and care, openness and oneness, unity and unction, fellowship and forgiveness, consistency and confidence! We would do well to rediscover the vision of men of the past, men who dared, men of conviction, men who challenged the *status quo*, men of our group like J. A. Ressler, John F. Funk, and John S. Coffman, men who live today in influence because they died then. This is our day, our church, and the present world is our challenge—God's hand now lies on our shoulders.

Spiritual renewal thus understood is not appealing to the natural man. Many of the people who speak of revival really don't want one, for they don't plan to change. A true revival, a fresh moving of the Holy Spirit, would mean that the church would not be the same! The tendency of human nature is to resist change. That is one reason it is so difficult to get a sinner converted; and it is also the reason why many Christians resist God's sanctifying work. Our human nature must be crucified, for it stands against change in the spiritual life of the brotherhood.

There is a sanctified conservatism which ever seeks to be true to God's Word in varied situations and times, but there is also a carnal conservatism which resists the Spirit's work of changing the church into

a consistent witness of His presence and purpose. Likewise there is a sanctified freedom which enables one to live Christ rather than be legalistically oriented. But there is also a carnal freedom which is a reassertion of the ego in seeking one's own will regardless of the will of Christ sought in the brotherhood. True spiritual renewal will speak to the error in each extreme.

Today we need to give ear to those who speak of the drift and decay in the church with tears in their eyes and a prayer burden in their voice. But beware of those who speak of drift as though they find pleasure in affirming their own "unchanged" orthodoxy. We need to share the spirit of the prophets, "we have sinned," participating in the problems deeply enough to share in their correction. Spiritual renewal will come if we listen to the Head of the church: the salvation of the church is not found within itself, but in the Redeemer.

Harrisonburg, Va.

## STEWARDS OF THE GOSPEL

(Continued from page 626)

that God had called them "in the grace of Christ." Pagans can know God as the supreme Ruler who deserves honor and service (Rom. 1:20), but Christians are bound by grace and not by a law. To turn to any other foundation for faith and life than the foundation of grace, he reminded the Galatians, was to turn to "another gospel."

Paul spoke of his own ministry as a "gift of God's grace . . . given . . . by the working of his power" (Eph. 3:7, RSV; cf. II Cor. 4:1). The grace of which he had been made chief steward was at once the content and ground of the stewardship. His was a ministry through grace for grace. And, of course, for Paul grace could only mean Christ; so he called himself the "apostle [one who has received a commission] of Christ," the "bondslave of Christ," the "subordinate of Christ." He was forever obligated, but his was an obligation to the overwhelming love of God in Christ, not an obligation to law. It was "the love of Christ" that motivated him. This love had both convinced him of his need and created the response of love in his own heart. (See II Cor. 4:14, 15.)

This ground in the redemptive grace supplies also the dynamic or motivation for our stewardship. Paul would not lay obligations upon the Corinthians "as a command," he wrote, "for you know the grace of our Lord Jesus Christ" (II Cor. 8:8, RSV). The only proper or acceptable response is that of gratitude for receiving the Gospel. And he wrote in Ephesians that we are to live "to the praise of the glory of his grace." Thus we see that Paul's motiva-

tion for faithfully discharging his stewardship grew out of the Gospel itself. Christ's love had overpowered him, and his own response of gratitude and love to Christ was the controlling factor of his life. This is the unique element in Christian stewardship. It is the stewardship of the Gospel.

Goshen, Ind.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Baer**, Glenn J. and Carolyn (Witmer), Sheldon, Wis., first child, Judith Irene, June 15, 1962.

**Bauman**, David B., Jr., and Miriam (Landis), Ellenton, Pa., fourth child, second daughter, Kathleen Faye, June 13, 1962.

**Bear**, Joe and Martha (Diller), Elida, Ohio, sixth child, Ronald Lee, June 11, 1962.

**Beck**, Edgar Dean and Jeannette (Wyse), Denver, Colo., first child, Kevin Dean, June 13, 1962.

**Belbeck**, John and Delores (Zehr), Imlay City, Mich., second son, Scott Montgomery, April 26, 1962.

**Birkey**, Eldon and Pat (Stamm), Denver, Colo., first child, Jeffery William, June 9, 1962.

**Brenneman**, Wilmer K. and Anna E. (Deiter), Lancaster, Pa., third child, second son, Glenn Deiter, June 25, 1962.

**Chupp**, Daniel and Irene (Yoder), Smithville, Ohio, seventh child, fourth son, Philip Daniel, June 18, 1962.

**Clymer**, James and Mary (Horst), Goodville, Pa., eleventh child, seventh daughter, Miriam Lynn, June 16, 1962.

**Detweiler**, James and Phyllis (Barkey), Harper, Kans., third child, first daughter, Rebecca Ann, June 23, 1962.

**Eash**, Edwin and Dorcas (Miller), Lagrange, Ind., sixth child, fourth son, Paul Dean, June 2, 1962.

**Erb**, Wilfred and Velma (Zehr), Petersburg, Ont., second daughter, Margaret Christine, June 14, 1962.

**Frey**, Vernon and Margaret (Brubacher), Alma, Ont., third daughter, Marilyn De Von, June 1, 1962.

**Garcia**, Raul O. and Anita E. (Swartzentruber), Pehuajo, Argentina, first child, Daniel David, April 17, 1962.

**Gerber**, Earl John and Margaret Rose (Swartzentruber), Woodstock, Ont., first child, Wendy Rosanne, June 13, 1962.

**Gonzalez**, George L. and Emma (High), Ephrata, Pa., a son, Daniel, June 16, 1962.

**Graber**, Abe and Carolyn (Weaver), Goshen, Ind., first child, Tamera Jo, March 27, 1962.

**Hochstetler**, Russell J. and Catherine (Schlonger), New Carlisle, Ind., first child, Jay Russell, June 18, 1962.

**Horst**, John Irwin, Jr., and Elsie (King), Salem, Ohio, a son, Michael Jon, April 21, 1962.

**Horst**, Mervin C. and Aletha H. (Horst), Waynesboro, Pa., third child, second son, James Eldon, Jan. 27, 1962.

**Jantzi**, John J. and Erma (Kaufman), Toledo, Oreg., sixth child, fourth daughter, Jacqueline Kay, June 20, 1962.

**Kaufman**, Marlin and Rachel (Clemmer), Alto, Mich., first child, Karl Lynn, June 9, 1962.

**Kaufman**, Robert C. and L. Ruth (Brendle),



Reading, Pa., third child, second son, Glenn Ray, June 12, 1962.

Krabill, Kenneth K. and Clara (Gerig), Albany, Oreg., third child, second daughter, Nancy Kay, June 17, 1962.

Kreider, Benjamin H. and Esther (Burkholder), Annville, Pa., third child, first son, Benjamin Robert, March 5, 1962.

Kremer, Gary and Carolyn (Yeackley), Milford, Nebr., first child, Le Ann Kay, June 17, 1962.

Kuhns, Manas and Esther (Bontrager), Ligonier, Ind., second child, first daughter, Dawn Denise, June 22, 1962.

Lechlitner, Junior and Doris (Yoder), Wakarusa, Ind., sixth son, Eric Jay, June 11, 1962.

Lefever, Harry G. and Esther (Peachey), Chicago, Ill., third daughter, Erika Joan, June 17, 1962.

Longacre, Mark M. and Ruth (Landis), Susquehanna, Pa., fourth child, second son, Christopher, May 15, 1962.

Mann, David W. and Mona (Aeschliman), Albany, Oreg., third living child, first daughter, Jeanne Marie, June 17, 1962.

Martin, Lavon and Ruby (Stutzman), Greentown, Ind., fourth child, second daughter, Gail Marie, June 12, 1962.

Miller, Donald C. and Sylvia (Steiner), Goshen, Ind., first child, James Kevin, June 19, 1962.

Miller, Melvin and Alma (Nisly), Hutchinson, Kans., third son, Michael Morgan, June 9, 1962.

Moyer, Ray Weston and Linda (Derstine), Souderton, Pa., first child, Roderick Ray, June 13, 1962.

Neuenschwander, John and Dora Mae (Geiser), Dalton, Ohio, first child, Lynne Kay, June 18, 1962.

Riley, George T. and Alice Jane (Carter), Elida, Ohio, third and fourth children, second and third daughters, Christine Marie and Charlene Ann, May 31, 1962.

Roth, David and Letha (Ropp), Winston, Oreg., second son, Duane David, June 18, 1962.

Roth, Donovan and Berdella (Miller), Hubbard, Oreg., second daughter, Sheryl Eileen, June 18, 1962.

Schrock, Dellis and Twila (Stoll), Casselton, N. Dak., fourth child, Elizabeth Jean, June 14, 1962.

Shingleton, Don and Ella Mae (Rushly), Harrisonville, Mo., second daughter, Tamie Kay, June 21, 1962.

Shirk, Carl L. and Audrey (Wine), Fredericksburg, Pa., fifth child, third daughter, Dawn Marie, June 3, 1962.

Short, Ivan J. and Dorothy (Short), Archbold, Ohio, a son, Wendell Ivan, May 29, 1962.

Snader, Titus Franklin and Susanna (Beam), Narvon, Pa., eighth child, fourth daughter, Susan Fay, June 23, 1962.

Snyder, Mervin B. and Eileen (Bauman), Elmira, Ont., seventh child, fifth son, Gordon Keith, June 19, 1962.

Stauffer, J. Robert and Evelyn (Buckwalter), State College, Pa., second son, Thomas Kent, June 27, 1962.

Stauffer, Paul and Doris (Glick), Lititz, Pa., a daughter, Korina Ann, Jan. 25, 1962.

Steckly, Maynard and Wilma (Miller), Seward, Nebr., fourth child, second daughter, Sally Janiece, May 10, 1962.

Steffen, Harlan and Evelyn (Miller), Apple Creek, Ohio, first child, Alice June, June 27, 1962.

Stutzman, David and Grace (Smith), Grants Pass, Oreg., fourth son, Lester Ray, June 12, 1962.

Troyer, Lee and Rachel (Lambright), Goshen, Ind., second child, first daughter, Jolene Rae, June 10, 1962.

Wagler, Victor and Ann (Stoll), Jerome,

Mich., first child, Judith Elaine, June 17, 1962.

Warfel, Ted and Mabel (Lehman), Orrville, Ohio, first child, Melissa Ann, June 26, 1962.

Weber, Ralph and Alice (Habermehl), Elmira, Ont., seventh child, sixth son, Gary Dale, June 18, 1962.

Wenger, Lloyd D. and Pauline R. (Harrington), Hammondsport, N.Y., second child, first daughter, Joy Yvonne, June 10, 1962.

Wiker, Lester J. and Leah R. (Burkholder), Holtwood, Pa., third child, second son, James Lamar, May 9, 1962.

Winey, Ralph and Doris (Horst), Orrville, Ohio, sixth child, fourth son, Steven Eugene, June 18, 1962.

Yoder, Aaron and Sylvia (Wagler), Jerome, Mich., third child, second son, Joel Simon, April 26, 1962.

Zehr, Wendell and Eugene (Whitaker), Phoenix, Ariz., fourth child, first son, Mark Wendell, April 23, 1962.

Zimmerman, Melvin and Kathryn (Zimmerman), Myerstown, Pa., first child, Stanley John, June 21, 1962.

Zook, John E. and Velma Jean (Dillman), Honey Brook, Pa., first child, Sharon Louise, June 15, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Alderfer—Long.—Ralph Alderfer, Harleysville, Pa., Perkiomenville cong., and Doris Long, Telford, Pa., Towamencin cong., by Walter L. Alderfer at Towamencin, June 16, 1962.

Beyer—Moyer.—Lloyd Beyer, Souderton (Pa.) cong., and Thelma Moyer, Blooming Glen (Pa.) cong., by David F. Derstine, Jr., at Blooming Glen, June 30, 1962.

Birkey—Miller.—Wayne Richard Birkey, Amboy, Ind., Howard-Miami cong., and Shirley Arlene Miller, Middlebury, Ind., Clinton Frame cong., by Vernon E. Bontreger at Clinton Frame, June 24, 1962.

Borkholder—Troyer.—Levi Borkholder, Centerville, Mich., Moorepark cong., and Esther Ella Troyer, Sturgis, Mich., Middlebury cong., by E. J. Leinbach at his home, June 29, 1962.

Brunk—Schertz.—Stanley Jennings Brunk, Lombard (Ill.) cong., and Louanne Kay Schertz, Flanagan, Ill., Waldo cong., by Edwin J. Stalter and Leroy Kennel at the Waldo Church, June 16, 1962.

Dintaman—Wideman.—Walter Dintaman, Vestaburg (Mich.) cong., and Clara Wideman, Clarence Center, N.Y., by Russell Krabill at their home-to-be, Elkhart, Ind., June 2, 1962.

Eash—Schmucker.—Elmer Eash and Alma Schmucker, both of the North Goshen cong., Goshen, Ind., by Russell Krabill at the church, May 26, 1962.

Eby—Eckman.—J. Wilmer Eby, Ronks, Pa., Stumptown cong., and Anna M. Eckman, Kinzers, Pa., Hershey cong., by Clair B. Eby at Hershey, June 16, 1962.

Eichelberger—Saltzman.—Larry Eichelberger and Barbara Saltzman, both of Shickley, Nebr., Salem cong., by P. R. Kennel at the church, June 17, 1962.

Gerber—Martin.—Ralph Gerber, Indianapolis, Ind., Ebenezer Mennonite cong. (G.C.), Bluffton, Ohio, and Melba Martin, Wakarusa, Ind., Yellow Creek cong., by John D. Zehr at Yellow Creek, June 3, 1962.

Good—Bradfield.—Bobby Allen Good, Lin-

ville, Va., Mount Zion Brethren cong., and Grace Lorraine Bradfield, Harrisonburg, Va., Chicago Avenue cong., by Harold G. Eshleman at Harrisonburg, June 9, 1962.

Good—Graber.—Leland Good, Fisher, Ill., Dewey cong., and Deloris Graber, Archbold, Ohio, Central cong., by Charles H. Gautsche and Ivan Birkey at Central, June 30, 1962.

Hoover—Ramer.—Clarence Hoover, Goshen, Ind., and Lauretta Ramer, New Paris, Ind., both of the Yellow Creek cong., by William Ramer at the home of the bride, June 10, 1962.

Horst—Beiler.—Roy Horst, Miller cong., Leitersburg, Md., and Joy Beiler, Millwood cong., Gap, Pa., by LeRoy S. Stoltzfus at Millwood, June 9, 1962.

Howe—Eberly.—E. Lamar Howe, Rockville cong., Honey Brook, Pa., and Mary Elizabeth Eberly, Millwood cong., Gap, Pa., by LeRoy S. Stoltzfus at Millwood, June 23, 1962.

Huebert—Wideman.—Wilmer Henry Huebert and Myrna Elaine Wideman, both of Tofield, Alta., Salem cong., by J. B. Stauffer at the church, June 22, 1962.

Keener—Swartz.—Howard B. Keener, Harrisonburg, Va., Weavers cong., and Wanda Jane Swartz, Malvern, Pa., Frazer cong., by C. Ralph Malin at Frazer, June 16, 1962.

Leinbach—Hoover.—Keith Lamar Leinbach, Three Rivers, Mich., Moorepark cong., and Carol Joan Hoover, Goshen, Ind., Yellow Creek cong., by E. J. Leinbach, father of the groom at Yellow Creek, June 16, 1962.

Lind—Peachey.—Allen J. Lind, Kalona, Iowa Western Mennonite cong., and Sara Jane Peachey, Belleville, Pa., Allensville cong., by R. R. Peachey at Allensville, June 23, 1962.

McQuillin—Crossgrove.—Russell McQuillin, Wauseon, Ohio, and Ruth Ann Crossgrove, Archbold, Ohio, both of the Central cong., by Charles H. Gautsche at the church, June 16, 1962.

Martin—Shantz.—Ernie Martin, Elmira, Ont., Bethel cong., and Carol Joy Shantz, Baden, Ont., Shantz cong., by L. H. Witmer at the Shantz Church, June 2, 1962.

Miller—Kaufman.—Dale Miller, Wauseon, Ohio, and Wilma Kaufman, Woodland Park, Colo., by Jess Kaufman, father of the bride at Rocky Mountain Mennonite Camp, June 16, 1962.

Moyer—Moyer.—Harold Moyer, Perkaspie, Pa., Line Lexington cong., and Loretta Moyer, Perkaspie, Pa., Blooming Glen cong., by David F. Derstine, Jr., at Blooming Glen, May 5, 1962.

Moyer—Ropp.—Charles Moyer, Plains cong., Lansdale, Pa., and Carolyn Ropp, Pigeon River C.M. cong., Pigeon, Mich., by Willard Maye at Pigeon River, June 16, 1962.

Myers—Shoemaker.—Wilmer L. Myers, Doylestown (Pa.) cong., and Naomi R. Shoemaker, Broadway, Va., Bethel cong., by Linde M. Wenger at Bethel, June 30, 1962.

Myers—Yothers.—Eric Myers, Perkaspie, Pa., Blooming Glen cong., and Eleanor Yothers, Perkaspie, Pa., Deep Run cong., by David F. Derstine, Jr., at Blooming Glen, June 9, 1962.

Neuenschwander—Good.—Clarence N. Neuenschwander, Apple Creek, Ohio, and Esthe Irene Good, Dalton, Ohio, both of Count Line cong., by Carl J. Good at the church, June 10, 1962.

Peachey—French.—Elam J. Peachey, Belleville, Pa., and Sharon French, Mattawana, Pa., both of the Woodland cong., Reedsville, Pa., by Ivan E. Yoder at the Locust Grove Church, June 9, 1962.

Peachey—Smith.—Timothy R. Peachey, Belleville, Pa., and Helen Smith, Millfintown, Pa., both of the Allensville cong., by R. R. Peachey at the church, June 16, 1962.

Ramer—Ramer.—Ivan Ramer, New Paris, Ind., and Rachel Ramer, Goshen, Ind., both



of the Yellow Creek Wisler cong., by William Ramer at the home of the bride's grandparents, May 6, 1962.

**Stoll-Lengacher.**—Ivan Stoll and Mary Jane Lengacher, both of Montgomery, Ind., Berea cong., by David J. Graber at the home of the groom, June 15, 1962.

**Stutzman-Barkman.**—Jerry Jay Stutzman, Inola, Okla., Eden cong., and Janet Lee Barkman, Burton (Ohio) cong., by John F. Garber at Burton, June 1, 1962.

**Thompson-Reed.**—Joe Thompson and Gena Reed, both of Saginaw, Mich., by Melvin Leidig at Grace Chapel, June 24, 1962.

**Thompson-Thorpe.**—Glen E. Thompson and Marjorie V. Thorpe, both of Mt. Jackson (Va.) cong., by Linden M. Wenger at the church, June 23, 1962.

**Vacinek-Miller.**—Donald M. Vacinek, Sardinia, N.Y., and Edith F. Miller, both of the Arcade (N.Y.) cong., by LeRoy D. Yoder at the Yorkshire Methodist Church, May 12, 1962.

**Weaver-Augsburger.**—Wilmer James Weaver New Holland, Pa., Lichty cong., and Leona Augsburger, Reinholds, Pa., Blainsport cong., by Mahlon Zimmerman at the home of the bride, June 30, 1962.

**Wenger-Brenneman.**—Robert D. Wenger and Marjorie Ann Brenneman, both of the Springdale cong., Waynesboro, Va., by Fred S. Brenneman, assisted by Paul L. Wenger, Sr., at the home of the bride's parents, Souderton, Pa., June 16, 1962.

**Yutz-Troyer.**—Ervin Yutz, Apple Creek, Ohio, and Fannie Troyer, Millersburg, Ohio, both of the Pleasant View cong., by Levi Hershberger, Jr., at the church, June 16, 1962.

**Zellinger-Yoder.**—Michael Zellinger, New Paris, Ind., First Brethren cong., and Marilyn Yoder, Syracuse, Ind., Goshen College cong., by Woodrow Immel at the First Brethren Church, June 2, 1962.

Everett J. Roth, Wayland, Iowa; Carol, Winfield, Iowa; and Ora—Mrs. Daniel H. Bender, Iowa City, Iowa. The oldest child, Kenneth, died at the age of 10. The Kremers have 12 living grandchildren. They are in reasonably good health and are active members at East Fairview. On Sunday, June 3, a quartet, including their son Lorne, sang "God Holds My Hand," in appreciation of the testimony the Kremers have given during the many years of faithful witnessing in the community.

**Miller.** Obed I. and Ella May (Yoder) Miller observed their sixty-fifth wedding anniversary at the Rock of Ages Home for the Aged, McMinnville, Oreg. They were remembered by a card shower from friends and relatives. Their sons are Omar, Hubbard, Oreg.; Paul and Nathan, Indian Cove, Idaho; and Harold, Nampa, Idaho. Two sons are deceased. They have 18 grandchildren and 16 great-grandchildren. Mr. Miller is a member of the Mennonite Church and Mrs. Miller is a member of the Seventh-Day Adventists. They are both in fair health.

**Whitaker.** John H. Whitaker and Nancy Kennel were married June 30, 1912, at the home of the bride's parents, Mr. and Mrs. John Kennel, Beaver Crossing, Nebr., by Bishop Joseph Schlegel. They observed their fiftieth wedding anniversary on June 24, 1962, with open house at their home—521 E. Third Ave., Albany, Oreg. They have 2 daughters (Mrs. Hazel Cotter and Velma—Mrs. Calvin Brenneman) and 2 grandsons. The Whitakers moved from Nebraska to Albany, Oreg., in 1930, and are members of the Albany Mennonite Church.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Benner, Charles,** son of Jacob and Barbara (Snyder) Benner, was born in Snyder Co., Pa., June 30, 1882; died at the Lancaster (Pa.) General Hospital, June 8, 1962; aged 79 y. 11 m. 9 d. In Aug., 1906, he was married to Mabel Winey, who died May 21, 1959. Surviving are 4 children (Robert W., Akron, Pa.; Harold W., Bareville, Pa.; Ruth—Mrs. Paul R. Leaman, Lancaster; and Irene—Mrs. Reuben B. Hess, Leola) and 11 grandchildren. One daughter and one son preceded him in death. He was a member of the Metzler Church. Funeral services were held at the Groffdale Church, in charge of Amos Sauder, Paul Wenger, and Mahlon Witmer.

**Delp, Howard K.,** son of the late Samuel and Maggie (Krupp) Delp, was born in Montgomery Co., Pa., May 7, 1894; died at the North Penn Hospital, Lansdale, Pa., June 26, 1962; aged 68 y. 1 m. 19 d. Death was due to back injuries received when he fell from a cherry tree at his home in Lansdale one week earlier. On June 15, 1915, he was married to Gertrude G. Mininger, who survives. Also surviving are 3 daughters (Marion—Mrs. Alfred DeParmentier, Coopersburg, Pa.; Margaret, Colmar, Pa.; and Doris—Mrs. Paul Seaman, Harleysville, Pa.), one brother (Henry K., Line Lexington, Pa.), a stepbrother (Joseph Horning, Souderton, Pa.), 5 grandchildren, and one great-grandson. A daughter preceded him in death. He was a member of the Plains Church, where funeral services were held June 30, in charge of John E. Lapp, J. C. Clemens, and Wayne Kratz.

**Greiner, Karl G.,** son of Dena Greiner, was born at Württemberg, Germany, May 17, 1879; became a U.S. citizen on Oct. 9, 1900; died at the Linsville Memorial Hospital, Columbia City, Ind., June 1, 1962; aged 83 y.

15 d. On March 9, 1920, he was married to Edna Ann Miller, who survives. Also surviving are one son (James, North Webster, Ind.) and 2 grandchildren. He was a member of the College Mennonite Church, Goshen, Ind., where funeral services were held June 5, in charge of John H. Mosemann.

**Grieser, Joseph Samuel,** son of Jacob O. and Rachel (Erb) Grieser, was born at Beemer, Nebr., April 12, 1916; died at the Broken Bow (Nebr.) Community Hospital, June 13, 1962, of a heart attack; aged 46 y. 2 m. 1 d. On Sept. 24, 1939, he was married to Viola Roth, who survives. Also surviving are 6 children (Mrs. Patricia Glendy, Holdrege; Myron, Fort Leonard Wood, Mo.; Earla Mae, John, Donna, and Carol, at home), 2 grandchildren, 4 sisters (Mrs. Mattie Miller, Pender, Nebr.; Mrs. Lois Kauffman, Beemer; Mrs. Rose Wittrig, Garden City, Mo.; and Mrs. Bessie Hargis, Denver, Colo.), and 2 brothers (Allan, Milford, Nebr.; and Dale, Wisner, Nebr.). His parents and an infant sister preceded him in death. In his early teens he was baptized into the Mennonite faith. Services were held from the Beemer Church, in charge of Sam Oswald.

**Guzman, Romana,** daughter of Leandro and Prudencia Paiz De Leon, was born Aug. 9, 1921; died of cancer at San Angelo, Texas, June 8, 1962; aged 40 y. 9 m. 30 d. On May 4, 1939, she was married to Lionardo Guzman, who survives. Also surviving are 9 children (Armandina, Reynaldo, Gloria, Jose, Erasmo, Irma, Diana, Armando, and Daniel), 4 brothers (Julian, Cruz, Ysidoro, and Santos), and 3 sisters (Trinidad Garcia, Lucia Mercado, and Petra Diaz). She was a member of the La Iglesia Bautista Church, Hollis, Okla. Funeral services were held at La Iglesia Mennonita del Calvario, Mathis, Texas, June 10, in charge of Paul Conrad and Weldon Martin.

**Helmuth, John F.,** son of Frederick and Rebecca Helmuth, was born in Holmes Co., Ohio, March 23, 1884; died of a cerebral hemorrhage at his home near Alden, N.Y., June 3, 1962; aged 78 y. 2 m. 11 d. On Feb. 18, 1909, he was married to Elizabeth Miller, who survives. Also surviving are 5 sons (Harvey, Fred, Erwin, Alvin, and Freeman), 5 daughters (Martha—Mrs. Edward Hoden, Mary—Mrs. Jacob Yoder, Alta—Mrs. Jerry Jantzi, Cora—Mrs. Jonas Troyer, and Edna—Mrs. Francis Bozery), 26 grandchildren, 2 great-grandchildren, and one sister (Lizzie—Mrs. Seth Erb, Charn, Ohio). Two brothers, 2 sisters, and 2 grandchildren preceded him in death. He with his family moved to Alden, N.Y., in 1924, and he was one of the pioneers in establishing the Alden Mennonite Church, where he served as deacon for many years. Funeral services were held at the church, June 6, with David Beachy and Joseph Miller officiating.

**Horst, Miriam,** daughter of Milton S. and Anna (Sensenig) Horst, was born July 9, 1927; died at her home of cancer, May 17, 1962; aged 31 y. 10 m. 8 d. Surviving are her parents, one brother (Raymond S., New Holland, Pa.), and 3 sisters (Mary—Mrs. James Clymer and Florence—Mrs. Jay L. Martin, East Earl; and Evelyn—Mrs. Laurence Sauder, Hyattstown, Md.). She was a member of the Weaverland Church, where funeral services were held May 20, in charge of J. Paul Graybill, David N. Weaver, Aaron Hollinger, and Alvin Martin.

**Kramer, Raymond L.,** son of Mr. and Mrs. Eli D. Kramer, Portsmouth, Va., was born in Plain City, Ohio, Aug. 6, 1923; died of cancer at Kitchener, Ont., June 17, 1962; aged 38 y. 10 m. 11 d. On Aug. 18, 1944, he was married to Doris Miller, who survives. Also surviving are 7 children (Jonathan, Paul David, Phyllis, Marcus, Daniel, Stephanie, and Mary Ette, all at home), his parents, one brother (Daniel,

## Anniversaries

**Birky.** William H. Birky and Anna Beachler were married Jan. 11, 1912, at Hopedale, Ill. They observed their fiftieth wedding anniversary on June 24, 1962, with open house at the Kouts, Ind., Mennonite Church. Approximately 230 guests attended, including all seven of their living children: Bonita—Mrs. William Schrag, Hebron, Ind.; Barbara—Mrs. Donald Hartzler, Cable, Ohio; Lee M., Valparaiso, Ind.; Margaret—Mrs. Harold Bless, Portland, Texas; Frances—Mrs. Walter Whitmer, Glenwood Springs, Colo.; Vera—Mrs. Frank Ventura, Deerfield, Ill.; and James R., San Pierre, Ind. One of their 17 grandchildren could not attend as he was in the hospital at the time. They lived for two years near Tuleta, Texas, and then spent four years near Hopedale, Ill. They moved to Kouts, Ind., in 1918, where they lived until 1925, and then returned to the Hopedale community; twelve years later they returned to Kouts, where they have resided the past 25 years.

**Kremer.** William H. Kremer and Malinda Miller were married June 6, 1912, at the East Fairview Church, Milford, Nebr., by Bishop Joseph Schlegel, grandfather of Bro. Kremer. They were attended by his twin sisters, Anna and Mary, and their husbands, Warren Eicher and William Rediger, respectively. The Kremer family lived on a farm near Milford for 35 years. On June 2, 1962, they celebrated their golden wedding anniversary. A dinner was held at the home of their youngest son, Lorne, Milford. The following children and their families were present: Opal—Mrs. Wilbur J. Miller, Iowa City, Iowa; Margaret—Mrs.



Raleigh, N.C.), and 2 sisters (Mrs. Richard P. Nicholas, Jr., Wallingford, Pa.; and Mrs. Milan Hochstetler, Amelia, Va.). One infant child preceded him in death. During World War II, he served in G.P.S. for more than 3 years. On Nov. 17, 1946, he was ordained to the Christian ministry and installed as pastor of a mission church at Meadville, Pa., a congregation which achieved self-supporting status during his tenure of 12 years. In addition to his pastoral duties, he was active in evangelism, missions, Bible conferences, and as an instructor and principal in a winter Bible school at Canton, Ohio. In Aug., 1958, he accepted a call as pastor of the St. Jacobs (Ont.) Mennonite Church. Since that time he attended some classes at Waterloo Lutheran Seminary, and in early 1960 enrolled in an accelerated clinical course of pastoral care and psychology at Winston-Salem, N.C. Funeral services were held at the St. Jacobs Church, June 20, in charge of Rufus Jutzi.

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The Kansas Supreme Court has ruled that the First Baptist Church of Wichita may not be withdrawn from the American Baptist Convention and related groups, even though a majority of the congregation voted for such action. Reversing a decision of a state district court, the Supreme Court declared that "not even in a autonomous Baptist church may the denomination of the church be changed by a mere majority vote." The court acknowledged that "one of the firm principles of a Baptist Church has been that each church was its own master and might run its own affairs as an autonomous church." But it pointed out that the congregation was formed by the group represented in the American Baptist Convention and until 1960 took an active part in that denomination. Two years ago, the congregation withdrew from the American Baptist Convention as a protest against the denomination's affiliation with the National Council of Churches.

Mrs. John H. Glenn, Sr., New Concord, Ohio, was named World Mother by the American Mothers' Committee. She was honored in recognition, not so much of her son, who was America's first man to orbit the earth, but for the "exceptional home training which has made her son a symbol of high moral character."

A resolution urging a "positive worldwide witness for peace" instead of a selfish shelter program" has been adopted by the Board of Directors of the Pennsylvania Council of Churches. A council statement spoke of "moral problems involved in the proposed Federal program for the construction of fallout shelters." It declared that "shelters are not an answer to the world's problems."

The Assemblies of God have reported that their missionaries in Cuba have not been able to receive Sunday-school literature produced in the United States. This denomination has three missionaries in Cuba now; most pastoral positions have been assumed by nationals.

Theodore O. Wedel, Episcopal leader



# ITEMS AND COMMENTS

BY THE EDITOR

who was formerly a Mennonite and whose theological orientation is conservative, will be Harry Emerson Fosdick Visiting Professor at Union Theological Seminary in New York in 1962-63.

Records of the New York Avenue Presbyterian Church in Washington, D.C., indicate that President Abraham Lincoln planned to become a member of that church, where he attended regularly, but was shot four days before his planned formal affiliation. Before being elected president, Lincoln attended a Presbyterian church in Springfield, Ill., but was not a member.

The American Bible Society's circulation of Scriptures reached the highest point in the organization's history in 1961 with a distribution of 24,183,024 Bibles, Testaments, portions, and selections in over 100 countries on six continents. The annual report of the Society stressed "the astonishing continuing increase in Scriptures' circulation in areas of tension and revolution." Cuba and the Congo are cases in point. In the former distribution increased from 611,000 to 906,000 Scriptures, and in the Congo there was an increase of over 75,000.

Jacob Zhidkov, leader of the Baptist Church in Russia, wrote to President Kennedy that the nuclear tests on Christmas Island, "named after the Founder of Christianity," are "a bitter mockery of the teachings of Christ. The task of the whole of modern Christendom is to destroy nuclear weapons, which are the most lethal for mankind, as well as all weapons."

Emik Avakian recently received the president's trophy as Handicapped American of the Year. Avakian is an inventor and engineer of national fame. When no other school would accept him, Eureka College in Illinois saw that he had a brilliant intellect

and although he could not hold a pencil, they admitted him for the study of engineering drawing. He was graduated with honors and has achieved fame as an engineer for International Business Machines. His citation is a triumph not only for him, but for the small college which was willing to educate him.

The \$500,000,000 stolen in the United States last year by pickpockets, burglars, and armed robbers is only a fraction of the loot stolen by the country's white-collar embezzlers, according to a detective agency. Norman Jaspán, president of Investigations Incorporated, told the National Association of Electrical Distributors that employees steal more than a billion dollars a year in just cash and merchandise, with more than 60 per cent attributable to supervisory and executive personnel. They felt that theft of merchandise is seven times greater than that of cash. Frauds drive more than 250 firms out of business each year. Kickbacks and thefts of company secrets are widespread. Consumers are forced to pay as much as 15 per cent more for purchases because of these thefts. Jaspán blamed lax supervision for creating the atmosphere for dishonesty. "Ninety-nine per cent of employees are honest when they start to work," he said. "The work place becomes the school for dishonesty, especially if the supervision is indifferent, and the atmosphere is such that 'nobody cares.'"

The Newark Episcopal diocese in New Jersey branded capital punishment as contrary to the "Christian doctrine of redemption, rehabilitation, and reverence for life," and called on the New Jersey Legislature to work for the abolition of the death penalty in the state.

The Southern Baptist Convention appointed a committee in San Francisco to study the possibility of rewriting a statement of faith, adopted in 1925.



# Gospel Herald

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TUESDAY, JULY 24, 1962

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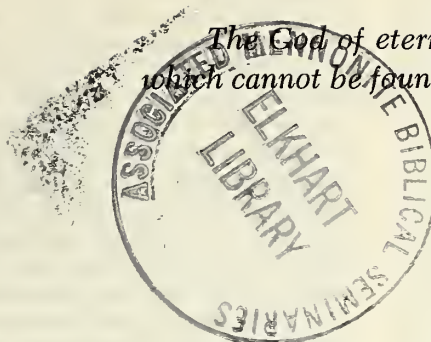
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## "These Be Thy Gods"

### (1) Security

By Bill Detweiler

(Bill Detweiler is codirector of the international radio program—The Calvary Hour. Today begins a series of six messages in the GOSPEL HERALD under the general heading, "These Be Thy Gods." These messages speak in particular to crucial areas worthy of our attention.—Ed.)

There are thousands of persons who like to think of themselves as Christians, but who in reality worship a god quite other than the God of eternity as revealed in Jesus Christ. Many of these persons worship the god of security. It is obviously their belief that having an abundance of "things" is the most important value in life.

Our devotion to materialism is somewhat illustrated by an American humorist quoting what was probably a fictitious advertisement: "Am thirty-eight years old. Would like to marry young woman of thirty who has a tractor. Please send picture of the tractor." Now that is no doubt stretched and rather humorous, but the overtone is closer to the truth than many of us would like to admit. We worship the god of materialism, the god of security.

Let's admit from the start that man does need food. He needs shelter and clothing. And it seems necessary in our culture to have *some* degree of security. It is not wrong that we should, for even the Apostle Paul goes so far as to say, "If any one does not provide for his relatives, and especially for his own family, he has disowned the faith and is worse than an unbeliever" (I Tim. 5:8, RSV). And so, to a definite degree, which can be determined by the guidance of the Holy Spirit, each one who claims to be a follower of Christ is justified in providing *some* degree of security for himself and his family.

But this idea of *some* degree of security has been twisted and distorted completely beyond Christian proportions. In fact, it has been stretched so far by some professing Christians that, if they should dare to be so bold as to state publicly that their first loyalty in life was to please Christ and see the advancement of His church, people would laugh in their faces. It is so obvious that the first loyalty in their lives is not Christ at all, but rather the pursuit of materialism. By practical judgments, it is very clear that they do not worship the God of eternity nearly so devotedly as they worship the god of security. Oh, of course, they pay lip service to the God of eternity by following the accepted and respectable custom of going to church on Sunday mornings (it might hurt their business if they didn't attend), but during the week, the only god in their thoughts is the god of security.

They may even piously sing in the Sunday morning service, "Jesus Is All the World to Me," but during the rest of the week, in a continuous hymn to their little god of security, they unconsciously chant, "Just give me money, money, money. . . !" On Sunday morning some of them even have the nerve to sing,



# A Way of Escape

BY BEULAH L. DUFFENBACH

A way of escape  
When the burdens press  
And the spirit grows heavy  
With the strain and the stress?

A way of escape  
When the heart freezes with fear  
As we watch o'er a loved one  
And death seems near?

A way of escape  
When temptations come fast  
And we weaken and tremble  
Beneath the strong blast?

Yes, He has promised.  
Relax in His care.  
In a way least expected  
He'll answer your prayer.  
Lancaster, Pa.

"To be like Jesus, to be like Jesus;  
On earth I long to be like Him.  
All through life's journey,  
From earth to glory,  
I only long to be like Him."

Well, either they are singing a straight, unvarnished lie, or else they are being carried along on the wings of some nostalgic sentimentalism. Or else it has just never occurred to them, when they sing that they "only long to be like Him," that during His earthly ministry Christ did not even have a place to call home. On one occasion He said, "The foxes have holes, and the birds of the air have nests; but I do not even have a place to lay my head."

These are the professing Christians who will spend more on one party than they give to the cause of Christ during an entire year, or perhaps in even five years. These are the people who will purchase the most expensive clothing, refusing even to think of the missionaries who are using binder twine for shoe laces, or about the many people in our world who don't even have shoes. These are the persons who must live in the most expensive houses, drive the most expensive cars, and have the most expensive items they can possibly afford—always telling themselves that these things, after all, are legitimate investments for security.

Again, it has never occurred to their twisted sense of values that one bomb could

reduce all their security to radioactive dust, or that one little air bubble in their blood stream could bring them face to face with the One who said, "Don't pile up treasures on earth, where moth and rust can spoil them and thieves can break in and steal. But keep your treasure in Heaven where there is neither moth nor rust to spoil it and nobody can break in and steal" (Matt. 6:19, 20, Phillips).

Now many of these people don't seem bad—as I said, they go to church, and they give to the church and other worthy causes—no, they don't *seem* bad. They just don't worship the God of eternity—that's all. They worship the god of security instead. And so, in a Christian sense, they are bad people, because Christ said that the first commandment is to *love the Lord God* with all one's heart and soul and mind and strength. Mark 12:29, 30.

The sin that God hates most is the sin of idolatry, the sin of man putting something ahead of God in his affections. The persons who profess to believe in God and Christ, go to church, and even give some of their money to the church, but give their ultimate allegiance to the getting of materialistic security, are clearly guilty of the sin of idolatry. They have broken the first commandment.

Christ told a story of a man whose god was security. It is found in Luke 12. "Once upon a time a rich man's farmland produced heavy crops. So he said to himself, 'What shall I do, for I have no room to store this harvest of mine?' Then he said: 'I know what I'll do. I'll pull down my barns and build bigger ones where I can store all my grain and my goods and I can say to my soul, Soul, you have plenty of good things stored up there for years to come. Relax! Eat, drink and have a good time!' But God said to him, 'You fool, this very night you will be asked for *your soul*! Then who is going to possess all that you have prepared?' That is what happens to the man who hoards things for himself and is not rich where God is concerned" (Phillips).

Bishop Edwin Hughes preached a sermon one time on the theme, "God Is Owner," saying that we are debtors—we own nothing. A wealthy man who heard the sermon invited the bishop home to lunch. After lunch, they drove to a hilltop overlooking hundreds of beautiful acres. The man waved his hand toward the horizon and said, "Bishop, if this doesn't belong to me, then to whom does it belong?" The bishop

## Our Readers Say—

In the GOSPEL HERALD (June 5) appeared an editorial that stirred me to do some very serious thinking. The editorial dealt with the dilemma of our Amish brethren in their stand against Social Security and the relationship between the Mennonite and Amish churches. We feel that this particular editorial was timely, needful, and given for our serious consideration to put to practice that which we so strongly profess, namely, the principle of love.

My wife and I do not have an Amish background, but we have learned to love and appreciate our Amish brethren and sisters. We can say that the associations and fellowship we have had with those we have learned to know have strengthened our faith. They have given us much courage and strength to maintain a well-ordered and disciplined life. We thank God for these our Amish brethren who are one with us in Christ.

We have heard some very uncharitable and unkind remarks about the Amish Church and certain individuals in the group. We feel this is very un-Christlike, having no place in our Mennonite circles. It is things just of this nature that split, divide, and break our relations with our Amish Church. We do not need this; instead, we need an understanding mind respecting their beliefs in the way they practice those beliefs. We may differ in certain cultural and traditional practice, but that does not separate us when we are in Christ. We need patience, love, and plenty of forbearance with each other because of our human limitations in failing to understand each other properly.

We are glad for this editorial and hope it will do much to bring our churches closer together. We know it will help our people understand each other better. We as a minority group called "Mennonites and Amish" have far too many divisions among us to have any more. In order to avoid more factions and splinter groups among us we stand in need of plenty of patience and charity with each other. Let us be understanding with each other as pertains to our outward forms and practices having no bearing on the salvation of the soul. It is the work of the enemy of our souls to sow tares in our midst and thus destroy our testimony for Christ.

My prayer is that my small children may grow up not hearing an unkind remark or ever see an uncharitable act displayed in their presence in our relationship with our Amish brethren. We need each other. Let us love one another as Christ loved the church. In this way we shall help unite our church instead of causing more splinter groups.

May God bless every effort which is put forth in helping to unite our churches in a better understanding of each other as well as establishing a more harmonious relationship between them.—Jonas E. Christner, Phoenix, Ariz.

quietly replied, "Ask me that question a hundred years from now." There was no answer.  
(Continued on page 661)

## GOSPEL HERALD

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## *Let Us Pray*

The United States Supreme Court decision that daily recitation of prayer in public schools is unconstitutional jolted many people. The court declared that such recitation violates the first amendment to the constitution.

The brief and nonsectarian prayer reads, "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessing upon us, our parents, our teachers, and our country." Five persons—two Jewish, one Unitarian, one member of the Society for Ethical Culture, and one agnostic—challenged the use of the prayer.

Much more will be said and written regarding the court's decision for a long time to come. My purpose here is not to debate whether the court was right or wrong. I want to point to several areas of concern which we may be long overdue in facing.

The court's action ought to call us to think through our home prayer life. Our president urged added effort to spend more time in prayer in our homes. Here prayer is not ruled out. Yet one study tells us that less than 5 per cent of Christian homes in our country have family worship. No, I didn't say 5 per cent of American homes. I said 5 per cent of Christian homes. The home that does not have united family prayer can hardly expect daily prayer to be retained in a public institution. Might I say, such a home should not be surprised if it is not perpetuated in our schools or anywhere else. Prayer is ruled out in many homes, not by court order, but by simple default.

The court has not ruled out prayer in restaurants. In fact, encouragement to pray is often given in restaurants by placing small prayer cards on the table. Yet there are those who rule prayer out themselves in eating places. They would never eat a meal at home without prayer. But for some strange reason it is skipped here.

Even in the churches prayer may become the most preached and least practiced doctrine. The common statement, "Let us bow our heads for a moment of prayer," is more descriptive of our prayer life than we like to confess. We are on the run. We don't have time for more than a moment at most. It remains true, however, that churches which are houses of prayer are necessary before there is a national consciousness of the importance of prayer.

The court has not ruled out private

prayer. Closet prayer is basic to all other praying. Check here. How much do we pray?

The decision on prayer in public schools may be indicative of something else that is happening across our country. It is the attempt to divide life into segments. One part is sacred. Another is secular. Christ can claim certain parts of our life. Other parts we are lord over. Our church life is one thing. Our business life is another. Christ no doubt deserves a little of our time. The rest is ours to do with as we will. On the whole, however, life is lived without much thought about making each moment and decision count in light of Christ's glory and lordship. Christ is allowed around as long as He doesn't infringe on what we want to do.

The fact is that the Christian life cannot be divided into secular and sacred. It is wholly the Lord's.

Some things remain clear. Our world needs prayer. Our nation needs prayer. Our schools need prayer. Our homes need prayer. We need prayer. We have known this a long time. True, but have we prayed?

Numerous times God's people have been persecuted for praying. Churches, families, and individuals were stamped out because they dared to pray when prayer was forbidden. This is not true in America. There is still great opportunity to pray. Privileges not used are often taken away. Let us pray.—D.

## *Modern Martyr*

Danny Gerber is in the hands of communist guerrillas in Vietnam. Missionary Merlin Grove was stabbed to death in Mogadiscio, Somalia. At this writing, Dorothy, his wife, remains in critical condition from three cruel stabbings she received.

Again and again our twentieth century is blood-marked by martyrdom. Obsessed with the truth that Christ meant what He said, "the gospel to every creature," another young missionary laid down his life.

Is this what we can expect? Or is it something we should not expect? I well remember the word received a little over two years ago during the annual meeting of the Eastern Mission Board. The same session the Groves were appointed, news came from Somalia concerning the sudden death of Dr. and Sister Ivan Leaman's child.

A hush went over the audience and many prayers ascended heavenward.

But should we continue to call others to hazard their lives in such a world of danger and hostility? Why does God allow such happenings to those held dear and to those serving Him so faithfully? Young people like these are needed everywhere today. Are they expendable?

These questions and many others call for answer in all of our hearts. "Where was God when my son was killed?" cried a mother during World War II. "Ah," answered another, "He was at the same place as when His own Son was slain." God could certainly have prevented such tragedy. But He "spared not his own Son" to bring to completion His salvation plan. So God does have an overruling purpose in this. With God it is not tragedy. It is triumph.

Other questions push themselves forward. Is this God's way of breaking open a beachhead for the Gospel in a country in need of the saving grace of God? He used this method in the past. Is it God's way of breaking our hearts to assume more willingly our task in today's world? We need this. Is it God's way of opening our eyes on the fields and our hearts in prayer for those who serve? We confess our failure here. Could it be God wants to call us again to become less satisfied with the little we are doing in light of the sacrifice of others?

The taking of the Gospel always costs lives. The blood of the martyrs is always the seed of the church. Can we expect less today in the battle of the Lord? We pause to realize again we are in a warfare. We live as Christians in a hostile world. We dare never forget this. We acknowledge that whether it be life or death Christ is glorified in us.

The Lord speaks in various ways. He calls by His acts as well as His words. He uses something mighty in death. In the mystery of His doings our faith looks up to Him. We continue to trust, knowing that He remains triumphant and we are triumphant in Him.

Yes, we can expect casualties. And we can expect resources from the Lord to fill the place left by the faithful ones moved higher. We can continue to trust the overruling purposes of God. For in this too we shall yet see His goodness and His glory.

On the prayer card of the Groves I found the following verse:

Strong in the Lord of hosts  
And in His mighty power  
Who in the strength of Jesus trusts  
Is more than conqueror.

Merlin is not defeated even in death. He is conqueror. He has joined a host of



conquerors. I only add the few words of a familiar hymn:

A noble army, men and boys,  
The matron and the maid,  
Around the Saviour's throne rejoice,  
In robes of light arrayed;  
They climbed the steep ascent of heav'n  
Through peril, toil, and pain:  
O God, to us may grace be giv'n  
To follow in their train.

—D.

## From My Bible Collection

### Symbolic Bibles

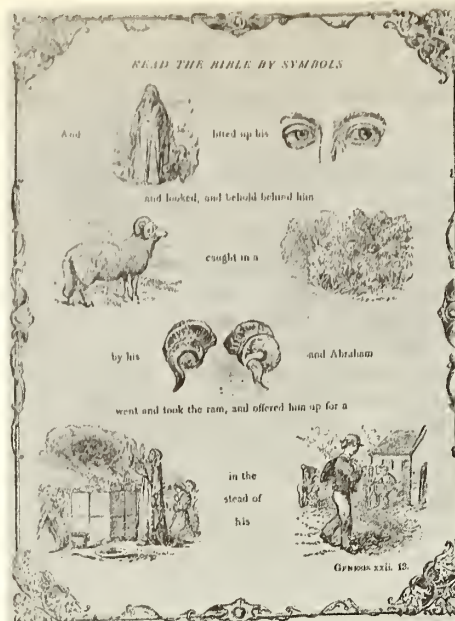
BY GERALD STUDER

This picture is page 19 from a book published in 1899 and sold only on subscription. It carefully states that this book is not to be had in bookstores. The title of the book is *Picture Puzzles or How to Read the Bible by Symbols*, designed especially for the boys and girls to stimulate a greater interest in the Holy Bible. It is illustrated by Frank Beard and others, and has been collected, compiled, and arranged by the publishers, J. L. Nichols & Co., Naperville, Ill.

This book antedates the excellent Christian education materials, Daily Vacation Bible School, and television so familiar to us today. The preface speaks of the book's "beautiful pictures" and laments that "the young of our day know less about the Bible than did their forefathers. Many, even graduates from our high schools and academies, are unable to say whether Jude is found in the Old or New Testament." Was the Biblical illiteracy so common today already beginning more than sixty years ago?

Many a well-informed adult Christian today would be challenged by some of the verses here translated into symbols or pictures. This book was originally designed primarily for children, but its preface does say that the use of this volume will "lead many of the youth and middle age to treasure up in their hearts many a precious Bible text." It was intended that *Picture Puzzles* would stimulate young and old to "search the scriptures" in many a home where the Bible itself is forgotten.

This means of teaching the Bible, quaint as it seems to us, is far older than the turn of this century. Already in the 1400's there appeared in manuscript form first, and later in block printing, the *Biblia Pauperum*, or Bibles for the poor. The book was so called to distinguish it from complete text Bibles and it consisted of pictures illustrating scenes from the Bible. Of course, this was somewhat different from *Picture Puzzles*, for it could not assume that the average person could read even the small connecting words and it was not intended primarily



for children. But except for these rather incidental differences, the purpose was the same and the technique was the same, i.e., translating the words of truth into pictures that would be impressive and understandable even to those who could not read.

Also in my collection is another book published in 1907 entitled *Three Hundred Illustrations with Scripture texts for family reading*. This one was published in England and states in its preface that "the use of illustrations of natural objects in imparting knowledge to others accords with a principle which has numerous examples in both the Old Testament and the New. God, when speaking through His servants, was often pleased to employ material things (either animate, . . . or inanimate) to illustrate and enforce spiritual truth . . . (and to) render more simple and easy of appre-

## The Library

That place, that does contain  
My books, the best companions, is to me  
A glorious court, where hourly I converse  
With the old sages and philosophers.  
And sometimes, for variety, I confer  
With kings and emperors, and weigh their  
counsels;  
Calling their victories, if unjustly got,  
Unto a strict account: and in my fancy,  
Deface their ill-planned statues. Can I then  
Part with such constant pleasures, to embrace  
Uncertain vanities? No: be it your care  
To augment your heap of wealth; it shall  
be mine  
To increase in knowledge. Lights there for  
my study!

—Giles Fletcher (1584-1623).

hension the important truths which He intended to communicate."

There is a constant flow of Sunday-school materials and books off the presses today designed to fulfill the same purposes as stated in these two old volumes. The parables of the prophets and of Jesus Christ are instances of teaching the truth by means of word pictures. Today we can reinforce this method yet by means of truly beautiful color printing. It is inspiring to see with what imagination and determination those who love the Bible have striven by every means to propagate its truths and make it palatable to those of every age group, temperament, and training.

## "Goal One!"

BY EDWIN RAYMOND ANDERSON

When William Lyon Phelps was professor of English literature at Yale, he would gather a group of students at his home on Saturday evenings, and put to each in turn, this question—

"What are you living for?"

The same response upon each occasion: the silence, the lowering of the head, the furrowed brow, and the puckered lips. It was a question which demanded thought and answer.

There was the reply of the tall, tweeded fellow seated over against the fireplace. He was a bright pre-med. "I plan to be a doctor. My dad was one—following in his footsteps as it were."

The shorter chap next to him shook his head. "You can keep your pills; an artist's life for me! And who knows? Might make the Metropolitan with my brush!"

Silence for a moment, broken by the voice of a third. "Hasn't it been written somewhere that music is the prophet's art? Mark me down as a prophet then!"

A ripple of laughter cascaded about the room. All but "Billy" Phelps; sorrow and disappointment were etched deep on his face.

"Gentlemen," his voice was low and sorrowful, "you all missed it. All of you. None of you have answered my question. I did not ask you what you are going to do for a living. I asked you what you are living for, and that's quite different."

Quite different. The students knew it. Do you?

Well, what are you living for? What's your goal? your aim? Perhaps your only answer will be silence, thoughtful, challenging, convicting.

All at once you realize that your present gods and gains and goals are not a sufficient nor even realistic answer to that penetrating question. Gold and gain are

(Continued on page 661)



# Missionary with a Tool

By Urie A. Bender

One of the leading proponents of literature evangelism in the Mennonite Church is Ralph Palmer. Bro. Palmer has given unstintingly of himself for a number of years in massive programs of tract distribution in major cities across the United States. And Sister Palmer has been a faithful helper as they move around the country.

During the past several months the Mennonite Publishing House has been working hard on the production and delivery of the largest single tract order ever placed by Bro. Palmer or any other tract distributor. A small 24-page booklet entitled *Peace and Pardon from the Bible* was developed by the Director of Herald Press Tracts both for Bro. Palmer's use and for sale through the Tract Department. This booklet, half the page size of a tract, with an attractive two-color cover, is made up mostly of appropriate Scripture verses arranged in sequence to lead the reader to faith in Christ.

The entire order cost \$8,000. To make up 500,000 copies of this booklet for Bro. Palmer along with an additional 125,000 copies for Tract Department inventory called for large amounts of material and time. The job took 161,000 sheets or 6,500 pounds of paper. Cover stock required 14,000 sheets or 2,750 pounds. Ten miles or 52,083 feet of wire was used to put only one staple into each booklet. Ten pounds of black ink and 13 pounds of blue ink were used. Total press time came to 84 hours. Folding took 120 hours and the automatic stitching machine required 115

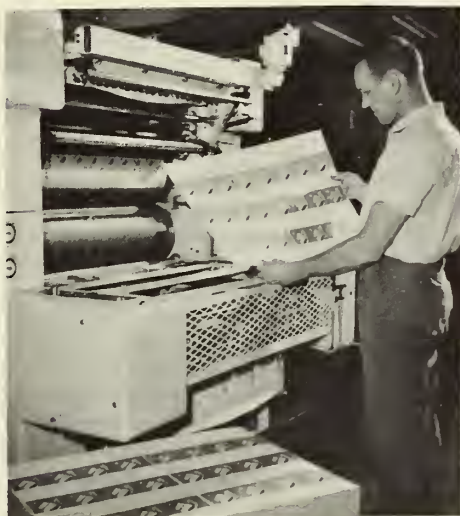
hours. Trimming and packing took another 80 hours. Altogether, approximately 26 people were involved in the operation, from copy editor and proofreader to job specification man and packer.

Interested friends of literature evangelism and Bro. Palmer are helping him pay for this order. Undoubtedly others from various congregations will assist in distribution. Still others will be praying that the seed sown bountifully will bring forth a bountiful harvest.

While literature specialists bemoan the



Clarence Hartzler, left, from the Tract Department, packs "Peace and Pardon" as Robert Fisher, Production Division, operates the cutter.



Pete Yoder, operator of the new Harris Offset Press, checks cover copy as the job is being run.



Cover stock and inside copy lie flat on skids beside cartons of the finished booklets waiting for shipment direct to Brother Palmer.



Ralph and Martha Palmer stand beside the vehicle that has been their "home away from home" for thousands of miles.

bottleneck in distribution, Bro. Palmer is doing something about it. His care in the precise selection of materials for mass distribution is commendable. He has always insisted that only certain types of messages are appropriate for this particular kind of outreach. And his enthusiasm and concern have not only carried him forward week in and week out for many years but have also placed a burden on his heart for others to become interested in this ministry as well.

These literature missionaries, Bro. and Sister Palmer, deserve our prayers. Only the record in the hands of our Father can reveal the harvest such an earnest seed-sowing effort will have made possible.

Elkhart, Ind.

There is not that thing in the world of more grave and urgent importance, throughout the whole life of man, than is discipline.—John Milton.



## MYF Convention—1962

Several thousand young persons are anticipating this year's church-wide convention of Mennonite Youth Fellowship. The meeting which convenes at Peoria, Ill., Aug. 16-19, has been designed to confront young people with the lordship and love of Jesus Christ in the environment of the twentieth century.

As a central facet of the four-day program, convention-goers will examine the convention theme, "To live is Christ," and will study the entire Philippian letter from which the phrase derives. They will learn the implications of Paul's analysis of the Christian life. Through firsthand exposure to dynamic Christian personalities, convention-attenders will share in the possibilities of a Spirit-shaped life.

Directing the thinking of the convention body will be Bro. B. Charles Hostetter, radio pastor of the Mennonite Hour, and Bro. C. Franklin Bishop, professor of biology at Goshen College.

In addition, nearly 150 leaders have been recruited to direct give-and-take Bible studies on the Philippian Epistle, while numerous experienced Christians will head up small workshop groups in examining various phases of the Christian life and youth activities. Typical groups will discuss "Evangelism," "The Role of the Adult Partner," "The Mennonite Church Today," "Conversational Prayer," "Witness on the Campus," "MYF and World Mission," "Weekend Camping," and "MYF Planning Retreats."

Although the convention itself promises to be exhilarating and challenging, the benefits of the program must reach beyond the excitement of a record-breaking crowd or a momentary mountaintop experience. The convention is planned with the prayer that it may be a means to enhance fellowship in local churches and to share Christ with pagans both inside and outside of the church.

Thus the meeting is planned not merely to strengthen the young people who show up in Peoria or for the sponsors and pastors who accompany them. Rather, the convention ought to be a catalyst for activating witnesses throughout the church. Local groups will profit most when they view the convention as a channel for building their program of fellowship and soul-winning.

Already many youth groups, regardless of whether they expect to travel to Peoria, are engaged in Bible study and sharing in the letter to the Philippians. Nearly 400 young people have registered their intention of memorizing the book. Quiz teams are digging into the letter to answer questions proffered by quiz masters, and in the process they are absorbing the thought and inspiration of Paul as he wrote under the direction of the Holy Spirit. Through their

study, young people are finding that life, indeed, finds expression in the trenchant slogan: "To live is CHRIST."

MYF Convention then is more than a project of the MYF cabinet or of a few youth leaders. It is part of the program of the entire church as she works toward the goal of sharing in Christ's program of reconciling mankind to Himself. In this light, church leaders and parents need to assist in praying for the meetings and to encourage youth to give themselves to the claim of Christ as the Holy Spirit makes it plain to them.—Gordon Zook

## The Happy Man

BY LORIE C. GOODING

The first Psalm is the psalm of the happy man. Note first what he does *not* do. He "walketh not in the counsel of the ungodly." He does not seek the advice of the unconverted. He does not let the unre-generated make his decisions for him. If he has a problem in his life—legal, financial, moral, ethical—he does not ask a non-Christian to help him solve it. How could a non-Christian solve a problem according to Christian principles? His guide is the law, "an eye for an eye"; but the Christian's guide is the Golden Rule.

Then, he "... standeth [not] in the way of sinners." He does not go where sinners go, nor do the things which sinners do. He takes no part in worldly amusements,

worldly politics, worldly vices. He engages in no business or enterprise which contributes to the sin and misery of the world.

Also, he is careful not to sit "in the seat of the scornful." He does not look with contempt upon those who are less fortunate than he. Because he has found salvation, he does not draw aside from those who have not found it. He holds no narrow, Pharisaic creed; but is moved with compassion for the lost of this world, and desires their salvation.

The positive side of the story is this: "His delight is in the law of the Lord." His joy, his delight, his most precious treasure is the commandment of the Lord. He knows, and is sure, that all things work together for good to them which love God. So when trouble and trial, sickness and loss, and seeming misfortune touch his life, he does not grudgingly submit, saying, "This is the will of God; I suppose I must endure it"; but joyfully surrenders, saying, "I delight to do Thy will, O my God." "And in his law doth he meditate day and night." This is his secret of constant happiness. The law of the Lord is his constant meditation. It is not relegated to one hour a day, or one day each week. It forms the background against which all his life is lived; the standard against which every act is measured; the undergirding of his courage; the refrain of his song. Not for an instant is he beyond its influence; not for a moment is it absent from his thoughts. "Thy law is within my heart."

And so "he shall be like a tree planted

## Our Mennonite Churches: Ninth Street



The Ninth Street Mennonite Church in Saginaw, Mich., grew from a co-operative program of general Mission Board voluntary service personnel with the Pigeon, Mich., congregation, the summer of 1949. A residence in which to hold services was purchased in the fall of 1950. The building pictured was built in 1951 and dedicated on Nov. 18 of that year. The pastor is Marvin Sweigart. Membership is 47.



by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Like a tree which is beside a river, whose roots are ever tapping the source of the strengthening water, he shall know no drought. His heart is always drawing Living Water from the Wells of Salvation. He shall have no barren season, but the fruit of the Spirit shall be his constant portion, and the greenness of his growth shall not fade. Whatever he does, he does to the glory of God; and so God blesses all that he undertakes.

"The ungodly are not so: but are like the chaff which the wind driveth away." Not as this happy man are they who do not know God; not as a tree that is planted by the waters and shall not be moved. They are blown about with every wind. They have no substance within themselves to resist the force of the tempests of life; no weight to pit against its trials. They are driven as chaff before every gale. "Therefore the ungodly shall not stand in the judgment." When the winds of divine judgment blow, they shall be blown before them like worthless chaff. They shall be scattered and they shall not be gathered. When the fires of divine wrath sweep over the earth, they shall be burned, as dry chaff is burned. Think of the tragedy of being counted with the ungodly; think of facing the judgment without Christ!

"Nor sinners in the congregation of the righteous." There is a day coming when this promise shall be fulfilled. Even now there are sinners in the congregation of the righteous. Some of them, as Jesus indicated, so resemble the "wheat" of His church that it will take angels to tell the difference. Some may have a high position in the church, lead a good, moral life, be zealous of good works; as a matter of fact, have *everything but salvation*. And the enemy may even deceive them into believing that they do have it. But they are empty shells, "chaff," without the Spirit of Christ in their hearts. They have "a name that . . . [they live], and . . . [are] dead." That is the most devastating statement Christ could ever make of some poor, deceived, and deceiving souls. But at the "end of the age" sinners shall not stand in the congregation of the righteous. At that time we shall see "a glorious church, not having spot, or wrinkle, or any such thing"; a church purified, sanctified, glorified.

"For the Lord knoweth the way of the righteous." His eyes are upon them. He watches their goings out and their comings in. He cares for them tenderly. If they stumble, He holds them up; if they fall, He lifts them up. He corrects them with His rod, and guides them with His staff. Be very sure, "the Lord knoweth them that are his."

"But the way of the ungodly shall

perish." What a solemn warning! Oh, that sinners would take it to heart, would heed it and turn to God quickly. Jesus said, "Except ye repent, ye shall . . . perish." When once the judgment of God is begun, it will be too late. Now while the door of grace is still open, now while the Lord still waits, "now is the accepted time; . . . now is the day of salvation."

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

## The Prayer of Faith

BY MARY ANN HORST

We, a group of five women, were seated in my living room. Our faces wore the expression of deep concern, for we were faced with a perplexing problem to which we could see no solution.

Jean, always ready to suggest ways and means of solving trying difficulties, this time had only one suggestion.

"Why," she stated simply, "don't we bring the matter before the Lord in prayer?"

Beginning with Jean we "prayed around the circle." Praying thus, we all felt some sense of release from the tension of anxiety. Nevertheless, I was somewhat startled when Betty, the last person to lead in prayer, prayed thus:

"Father, we thank Thee that Thou hast heard our prayers and that we can rest assured that Thou hast answered them."

How, I asked myself, could Betty be so sure? Didn't we have to wait and see what the final outcome would be before we could enjoy the peace of complete relaxation?

Yet, a little later, when the problem which had previously seemed insoluble was solved in a totally unexpected way, I was firmly convinced that Betty's unquestioning trust had not been a mark of simple naiveté but of mature faith.

Another thing that made a forceful impression on me was that Betty was the individual who was largely instrumental in meeting this need. To be thus instrumental meant a demand from Betty, a demand in terms of hard cash, a commodity which Betty has never had in abundance.

Today, almost two years after this incident, I am still challenged by Betty's complete trust in the power of God. Not only did Betty's demonstration of unwavering faith impress me anew with the truth that God answers prayer, but it also brought to my attention a much overlooked truth concerning prayer. Prayer is not only asking from God. It also includes the willingness to be instrumental in answering our prayers.

# A Prayer

FOR THIS WEEK

O Lord, cut down in me this hour and every hour the swift growing tree of self-regard which screens from me the needs of others. Fill me with the realization that for these few swift years I am put here on earth, I am sent to be spent in service of others. Amen. —Bernard of Clairvaux.

## Prayer Requests

(Requests for this column must be signed)

The missionary family in Madhya Pradesh, India, welcomed the return of the John Friesen family and Elizabeth Erb. The Friesens will assume duties at Shantipur Leprosy Home; Sister Erb will serve at Dhamtari Christian Hospital. Pray that God will grant physical and spiritual strength for them as they begin another term of service.

A full-time warden for the boys' hostel and Bible teacher in the school is needed at Dhamtari, India. Pray that a young man may answer God's call to this field of service.

Prayer is requested for the schools in Madhya Pradesh, India, that government grants may be forthcoming soon. Without these, schools may need to be closed.

On the last two nights of the evangelistic services the church auditorium in Sao Paulo, Brazil, was full with some people standing. A number of people manifested decisions for Christ. Pray that the recent converts at the evangelistic services may grow in grace and become active members in the church.

Pray for the material and spiritual welfare of a bereaved family of nine children, including two married daughters, in Sao Paulo, Brazil. Tragedy struck this home, where Peter Sawatskys had conducted weekly Bible studies for several months. On May 1 the father in a drunken stupor killed the mother with a knife and then shot himself. The mother and several older members, including a married daughter, had accepted Christ before the tragedy occurred. Peter Sawatsky conducted a funeral service in a friend's home; a number of people attended such a service for the first time.

I am convinced that the prayer of faith always includes this willingness to work and to sacrifice. God never turns a deaf ear to this kind of praying. It is only the parrot-like jabber of words uttered with no real concern that He ignores.

To pray in faith is not only an obligation. It is also our priceless privilege. Without this prayer of faith we are doomed for defeat. With it we can be sure of ultimate victory.





# OUR SCHOOLS

## Another Forbidden Weapon

BY MARY I. GROH

(A Chapel Talk at  
Rockway Mennonite School)

Imagine Jerry S., an ordinary young fellow who might live anywhere and be a member of any 4-H club. Jerry does not like his club president and wishes to get rid of him. How does he do it? The quickest way would be to shoot him, but this is quite unacceptable. Jerry has been taught the Christian idea that it is wrong to destroy human life. He has another weapon, however, and if he is skillful in using it he can get rid of the club president and possibly even make himself the successor.

The weapon, of course, is the tongue. Jerry starts a whispering campaign among his friends in the club. He watches the president like a hawk and notices how he fumbles in handling a piece of business. He makes the most of this. He reminds his friends of the last club social, which was not a complete success, and together they discover how the failures can be traced back to the president. He makes his friends feel that their club dues are largely wasted, and points out how much more other clubs are accomplishing, until they have a sense of personal injury and injustice, responsibility for which is laid to the president. The points in Jerry's whispering campaign are not all important ones. The way the president combs his hair, his poor taste in clothes, his out-of-county girl friend are all appropriate material for his campaign. It is surprising how many flaws he is discovering now that he is really looking for them, and when others are looking, too. For now not only Jerry's particular friends are aware and looking, but many of the other club members are joining the campaign. Even the president's own friends eventually join. For Jerry makes sure of this—that no matter when or where he meets any of these people, or what the topic of conversation may be, it ends with a thorough discussion of the club president.

Jerry finds, to his satisfaction, that the next time the club meets, the president fumbles the business worse than ever. Of course, none of the members help with discussion or make suggestions, nor do they support any suggestion the president may advance. Even committee members have become quite un-co-operative. The unhappy fellow has little desire to continue in his office and soon resigns. Jerry's chances for nomination are excellent.

Is this illustration unlikely? Transfer the

elements of this situation to other situations. Is this not how some churches get rid of their pastors? Is this not how some young people get rid of a rival in romance, or older ones get rid of someone hindering their advance in a business? Do people not use this weapon to get rid of co-workers even in Christian work? Because this sin of gossip and slander plays such a large part in our social and church relationships, we must face it squarely and see it in its true colors.

One is perfectly justified in calling this a sin. Scripture puts it in the same list with lying, stealing, adultery, and murder. See, for example, Col. 3:5-9; Rom. 1:24-32; Psalm 50:16-20; Matt. 15:19. Why is it that we have consciences against stealing, lying, adultery, and murder but very little conscience against gossip and slander? Is it not more detrimental to spoil a person's relationship with other people than to take an article of his private property which is more easily replaced? Which reflects greater sinfulness—a young person who commits a sexual sin, or a person who gratifies his desire for prestige and popularity by malicious slander? Which brings greater reproach upon the cause of Christ and His church—the church which encourages its young people to take up arms for their country's defense, or the church which preaches nonresistant love but ousts its pastor by the method mentioned above?

We simply *must* develop a sensitive conscience on this matter of gossip and slander. The very fact that this disease is so common does not make it less deadly. There are probably very few Christians who have not been guilty of gossip at one time or another. Who of us is completely innocent of having said an unkind thing against another behind his back? But the fact that it is so common a sin does not make it all right and harmless.

Where is Christian love and the other Christian virtues when we are gossiping? Gossip never springs from these, no matter how we rationalize. The illustration cited shows that we start gossip about a person because we dislike him. Along with hatred there is an ugly mixture of envy, self-pity, self-importance, desire for vengeance, desire for personal glory. All these evils blind us so that we cannot understand a person's actions and speech even if we would, and everything is misconstrued.

When we are possessed by these feelings, we catch up any action or statement of our

victim and dip it into the inky cesspool of our malice, then furiously wave our little black flag. This attracts a lot of attention, for our carnal natures delight in sordid, sensational details. Soon those about us are waving black flags, too, and the company grows rapidly and the waving becomes blacker and more violent.

If we happen across a crowd like this, let us stay away, or else bring a white flag of truce and purity. Why should we take the part of someone with a supposed grievance, against a person with whom we have no quarrel? I have seen this happen on college campuses. At a university I attended, for example, the girls said unkind things about Miss F, the dean of women, because this was the thing to do, and dislike was the way people were supposed to feel against her. "Nobody likes her." The new girls who came were quickly drawn into this gossip before they could possibly have had any personal gripe. Yet I never in the whole school year saw anything or heard any sound reason why the dean of women should be so hated, and I always admired the girls who would dare to say, in the midst of schoolmates, that Miss F had always been kind to them.

This sort of thing takes real courage. Have we got a strong enough character to refuse to gossip? When we are trying to establish ourselves in a group, it is a great temptation to make a witty but cutting remark, to add just a little delicious item which will get attention, to use a tone of voice which conveys our intention perfectly, or even to say nothing but assume a knowing look which arouses gossipous curiosity. It is when temptations to do this assail us that we must exert painful self-discipline. One could gratify one's ego or an inner, carnal urge so easily. And if one is naturally talkative, it is so much more difficult to resist the temptation. Let us make up our minds now, ahead of time, that we *must* not say unkind things about people. Then when the temptation comes, we must listen to our consciences and refuse to say the thing that pops into our minds. We can be sure it did not come there from God, but from the enemy of our souls.

When we are tempted to criticize our preacher, ask these questions. Has he not been called by God to the ministry? Has not the church ordained him to be a pastor? Has not our congregation chosen him for his position? If this is the case, how shabby and inexcusable is it of us to run down such a person who is doing his best to serve us! How can he do a good job as pastor when he knows the people's hearts are against him? A person in this situation loses self-confidence and becomes constantly less effective. Perhaps if this goes on too long he may even lose his self-respect and eventually become the very person which people

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# CHURCH HISTORY

## A Get-Together of 20th Century Significance

By JOHN I. SMUCKER

There was a fourth-century church get-together out of which came decisions that are still with us today. The Council of Nicea of A.D. 325, summoned by political emperor Constantine was one of the most outstanding and illustrious of all church history. This conference-table method of settling differences is still widely used today both in church and in political affairs. The United Nations is a living example in the political realm. The Church Council of Nicea is interesting from the viewpoint of its background, its actual council proceedings, and its lasting consequences.

Origen, a very influential early third-century church leader, taught the seeds which developed into two main streams of thought about the deity of Jesus Christ. Origen said that God the Father always existed, that Christ was His only begotten Son, and that the Father never existed without generating the Son. The orthodox group took from Origen's writings that Jesus was equal with the Father in every way. Another group took from his writings the idea that Christ was subordinate to the Father.

A pupil of Origen named Dionysius of Alexandria used terms indicating that the Father created the Son. Lucian, another influential teacher at Antioch, produced pupils that believed the Son-subordination-to-Father idea. One of these students named Arius came in conflict with his bishop, Alexander. Arius was a tall, handsome, ascetic, religious, and eloquent presbyter in this Alexandrian church. Arius accused his bishop of teaching that "the Son is unbegotten begotten." Arius said that Christ, the Son, had a beginning and was not a part of God.

Bishop Alexander called a synod in Alexandria about A.D. 320 and excommunicated and deposed Arius and his friends. Bishop Alexander and Arius continued their debate through correspondence with other churchmen. The whole church was being torn into dissensions. One pagan said of this time, "The highways were covered with galloping bishops." The whole Roman Empire was being threatened with disruption by the disputes within the strongest institution of the Mediterranean world.

About this time Emperor Constantine wrote and told Alexander and Arius to compose their differences and forgive each other. After this failed, Constantine called a council of the whole church. He offered to pay the bill. Each bishop was to bring with him two elders and three servants. The

bishops came from all over the empire by public post carriage, horses, mules, and on foot. Constantine was determined that these churchmen get together, even though he knew very little about the real issues.

On June 14, A.D., 325 about 1,800 persons met in the royal palace at Nicea, Asia Minor. Nicea is today a little insignificant village called Is-nik in Turkey. About 318 bishops out of the 1,800 in the Roman Empire were present, mostly from the eastern part of the empire. As the Emperor Constantine made his stately entrance, all the churchmen rose to their feet. Some bishops still had marks on their bodies from Constantine's recent persecutions. Now this gold-covered emperor was siding with the Christians. The church's worst enemy had become the church's best friend. Only after many years of church history can we tell that Constantine was indeed the church's enemy still, but in disguise.

After a brief address from a bishop, the emperor delivered, with a gentle Latin voice, the opening address, which was immediately translated into Greek. Constantine expressed his desire to see the church united. He said he considered discord in the church more fearful and painful than any war. Obviously, his ambitions were political.

The council was divided into three parties: the Orthodox represented by Alexander, the Arians represented by Arius, and the middle-of-the-roads represented by the famous historian Eusebius of Caesarea. The Arians first proposed a creed which was later rejected by all eighteen signers except Arius and two other bishops. Then Eusebius, the historian, proposed an ancient Palestinian confession which was similar to the one finally accepted by this council. But the right-wing Orthodox group wanted no part of any creed the Arian group could accept. After the second proposed creed was rejected, Hosius of Cordova announced that a new confession had appeared, and it was read by the secretary. It stated that Christ was equal to the Father, of the same substance and not of similar substance as the Arians insisted.

The new creed also included a condemnation of the Arian heresy. This was the first document to be signed in the Christian Church. It was finally signed by 'most all present, except Arius and two other bishops from Egypt, who were thereupon banished to Illyria. Constantine ordered Arius' books burned and his followers con-

sidered enemies to Christianity. This is the first example of civil punishment for heresy.

The council officially adjourned on July 29, A.D., 325 with an emperor-sponsored banquet for the churchmen. This banquet celebrated the twentieth anniversary of the Constantinian rule. The bishops, however, stayed till Aug. 25, deciding on other issues as well. This was only a temporary victory for orthodoxy. Arianism continued and was not finally put down officially until another council at Constantinople in A.D. 381. Athanasius, a young able elder, and helper of Bishop Alexander at the council, was to take up the fight for orthodoxy for the next half century after the Council of Nicea.

A Christian creed was established at Nicea which lasted till this day. It says Christ is the very God, of the same substance, or He has no rightful claim on our lives. The marriage of church and state by Constantine at the Council of Nicea has had its bad repercussions for the church. But the truth remains—Christ is equal with the Father.

Bronx, N.Y.



### A Hard Question

The first time I heard this story I was greatly disturbed by its implications. I still am.

A man sat in a room all alone. In a corner of the room hung a bell rope of some rather remarkable qualities. By pulling the bell rope once, the man would assure himself of a pleasant and comfortable life for the rest of his days. Riches and luxury would be his. But there was a drawback. If he pulled the rope, something else would take place. An obscure inhabitant of the far interior of a poor and heathen land would die. Yet no one would ever know of the unimportant man's death, except the man who pulled the rope.

Should this man pull the rope?

—*The Free Methodist.*



Dr. Edwin Dahlberg, president of the National Council of Churches, said recently that "too many Christians have become Fifth Amendment Christians in that they refuse to be witnesses for their Lord." Christians could well ponder the question as to whether they are really doing or saying anything that will identify them as Christians and help bring people to Christ and in affiliation with His church. Christ said, "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses." The courage and heroism of the early Christians in witnessing to their faith should challenge us today. The communists' fanatical devotion to their beliefs and their determination to change the world make it necessary for us to be effective witnesses for Christ if we are to defeat their purpose.—D. Carl Yoder.





## The Family Playing Together

By KEN ANDERSON

You've heard it said, "The family that prays together stays together." From rather disheartening observation at times, however, my wife and I have come to the conclusion that the family that "prays" together may yet go shipwreck unless that family also "plays" together.

If this sounds like the watered down philosophy of a too modern evangelical, hold steady for a few paragraphs. And if you are also a parent, take brief inventory of your own family activities and the results of them.

We have seven children. The oldest is newly married. The next oldest is in college. One is in high school and two are in junior high. My namesake is a second grader, our youngest a girl of three. So while we make no pretense of knowing all there is to be known about the do and do not aspects of Christian parenthood, we have learned lessons which may prove relevant to some of the less initiated.

If any one rule for being a successful mother and father has emerged from the trial and error of our family life, it is this: To win your children, you must make them feel you are the most wonderful people in all the world. Discipline, of course. But give discipline meaning because it comes from two people who give legs to love, and heart to happiness.

We have fallen far short of the ideals which hindsight now gives to us. But we thank God for the evidences just the same of mixing fun with faith to lead little minds out of the wonder-world of childhood into the reality of a Christ-centered life.

Both my wife and I have taken note since our own childhoods of Christian homes which have succeeded, spiritually speaking, and Christian homes which have failed. Without exception, we have found that children go astray from homes where the solemn truths of the Bible are proclaimed as dynamic law, but where the parents, however sincere, fail to add that warmth of genuineness which must be *seen* for the Christian faith to ring real in a child's calculating mind.

There is not time here to speak of negativism, except to say that any parent is on dangerous ground if the things he says "no" to are not outbalanced by the things to which he says "yes." But I do want to emphasize that, in my opinion, successful

Christian parenthood involves identification with the child in all the details and delights of life.

From earliest childhood, we have found time to fill each day with at least a few moments of family frolic: long hikes through the woods which surround our house, picnics along some nearby waterway, parlor games, and a family fun night, whenever my hectic schedule would allow. Out of these bright threads we have interwoven the more somber strands of family responsibility.

The result? One by one—and to God be all the glory!—we have seen our children come to the Lord and identify themselves as positive Christians.

Call it coincidental if you must, but I add that not one of these children made profession of faith in a public evangelistic meeting. Each met the Saviour either at my wife's knee or at my own.

We have traveled thousands of miles together, on a budget that did not so much as permit the renting of a lakeside cabin for a week. Instead, thanks to the American procedure of so much down and so much a month, we bought an inexpensive tent. With it, we've camped in the mountains, at Niagara, out in the desert, and alongside Grand Canyon.

Some of our most memorable occasions in family devotions have come out in the fresh breath of nature, a Christian family enjoying together those profuse magnificences the Lord has provided, but which so few take time to enjoy.

One morning, for example, a giant sequoia formed the background for "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," as we told our children, "It gives the Lord much pleasure to create one of these great trees, but not nearly so much pleasure as when He sees the building of a beautiful Christian life."

Discipline, too, has come as a natural course. Five, then six, and then seven youngsters make up a sizable safari; and more than once wary shopkeepers have watched askance lest something go splintering to the floor.

We'll always remember, however, the day we went through Ashland Manor, home of Henry Clay in Lexington, Ky. The lady in charge followed us through several rooms. But we had experienced this before; so we weren't overly embarrassed. After a bit, however, she disappeared. She was sitting at her desk in the lobby, as we concluded the tour.

"I must tell you something," she said as we left. "Never in my life have I seen such

a large group of well-mannered children."

I winked at my wife. Two of our older children grinned. Outside one of them said, "Boy, Dad, it's a good thing she doesn't see us sometimes!" But to this day when we go out together—those who yet remain with us—the very mention of "Ashland manners" brings immediate meaning and results.

Even in our family worship, we have tried to intersperse the aspect of play. Instead of reading the Bible without comment, we relate it to the natural events of childhood, and of the rapidly passing year: the excitement of a ball game, the fun you can have at a friend's house, or when he comes to yours, whatever event of the day cast any shade of meaning upon the portion being read. For, again and again, the introductory light touch would gain and hold attention for the deeper meanings which might otherwise be missed.

Sometimes, frankly, we have wondered if our emphasis on taking the happiness approach might be overdone. Like the time, for example, when one of our boys exclaimed: "You don't seem like our parents sometimes! You're just like one of us!"

But there was also the day when another of our children, in a solemn moment, said, "You sure feel sorry for kids who don't have a family like ours. No wonder they can't understand why us kids are all Christians."

Draw your own conclusions. Rest assured, too, that our family life has not been spared its share of blemishes. But do be wise enough to face, as we have faced, the fact that a long, long bridge spans the gap between childhood and you. Only as you reach across this bridge to your children can you lead them safely across.

My wife and I believe you undergird your children when you pray. You lead them in moments of serious counsel, of course, but you give meaning to that counsel, and to your prayers, when you take time to play.

Courtesy of National Sunday School Association.



In one of our great churches there served for a quarter of a century a wonderful minister.

One Sunday at dinner, following the service, the conversation of a family turned on the morning church service and a little boy in the family exclaimed, "Daddy, I smiled at God in church today and He smiled back at me!" To that little boy, James Leishman and Jesus had so lived together all these years that for that boy God and James Leishman were indistinguishable. So it has ever been. Men transformed by the love of Jesus Christ communicate His presence to others.

—Edward L. R. Elson, in *And Still He Speaks The Words of the Risen Christ* (Fleming H. Revell Company).



# Our "Crisis of Abundance" and the Famine in China

While the United States and Canada have been suffering, if that is quite the word, for several decades from what has been called the "crisis of abundance," famine conditions in Mainland China have been steadily worsening.

The food problem in China is no simple one. The Chinese are the most numerous of the human family. There are said to be 700 million people in China today—nearly four times as many as in the United States. The size of the population alone makes the problem seem well-nigh insoluble, but it is complicated even further by international ill will and fear.

The plight of the Chinese was again brought dramatically to the world's attention a few weeks ago when border restrictions were temporarily relaxed and tens of thousands of refugees flooded into Hong Kong and Macao. The refugees reported that many of the weak and undernourished had lagged behind along the way and that many had died.

We North Americans were dismayed, and perhaps even somewhat angered, that Hong Kong closed its borders to this agonizing surge of refugees. But then, as we took time to reflect on the matter, we hung our heads in shame because we recognized how little we and our countries were willing to do to ease the crisis. We quickly made room for a few more immigrants from Hong Kong, but it was only a token gesture.

But are the conditions really as bad in China as the reports say? If they are, what are the causes? Couldn't it be that the Chinese are merely playing possum? These are some of the questions that are being asked.

A Swiss newsman who spent three months in China last summer reports that "People in the streets, many of them, appear listless, depressed. Some are hungry and you can see it. Some of the smaller children had the distended potbellies of hunger. . . . In adults I saw the signs of malnutrition primarily in their obvious weakness and their low resistance. . . . I saw this . . . at a season when there was more food available to everyone than at any other season."

But let some of the refugees speak for themselves about conditions in their homeland:

*An 18-year-old young man.* You work when the cadres are watching, and steal food when they are not.

*A factory doctor.* Most of my patients are elderly, suffering from edema (swelling) and inflammation of the liver, due to malnutrition and sugar deficiency. . . . My own average rice ration is seven *liang*. (A

normal rice ration in Hong Kong for servants is 14 *liang*.)

*A factory worker.* I was being returned with my wife and two children to our old home village because our shoe factory is being closed down. . . . We knew we would not be wanted at our village, because the labor force there is adequate and food is already short.

A report submitted to the Joint Economic Committee of the United States Congress in late 1961 says: "Famine conditions in Communist China appear to be only beginning. . . . In China, famine now affects hundreds of millions. In the West, catastrophes of this dimension are hardly comprehensible."

The famine is due to a variety of factors: three years of floods and droughts, insect damage, lack of fertilizer, mistakes in government planning, the establishment of the commune system, overemphasis on the development of heavy industry at the expense of agricultural needs, and rapid population growth.

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## Thought for the Week

It is more important to add life  
to years than years to life.—D.

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Mennonites in North America have been deeply disturbed by conditions in China. The Mennonite Central Committee, at the request of the (Old) Mennonite General Conference in 1961, has continued to search for ways in which to send food to that country, but thus far without success.

In autumn, 1961, Harvey Taves, director of the Canadian MCC office, attempted to meet with a Chinese wheat-buying delegation visiting in Canada. Early this year Peter J. Dyck, director of MCC in Europe, visited the Chinese embassy in Berne, Switzerland, to ask if the Chinese would accept a gift of wheat from Canadian Mennonites. Both these overtures were politely, but firmly, turned down. The MCC, however, will continue to seek ways of sending food to China.

Meanwhile the MCC has launched a small program in Hong Kong to send food packages to Mainland China. A few months ago 100 members of a Christian church in Hong Kong, most of whom have relatives in China, were given five dollars to buy food to send to their relatives. Thus far 67 of the 100 recipients in China have responded, saying that they have received the food.

The package program does not replace the idea of a bigger food for China pro-

gram which the MCC is still hoping to undertake; rather, it is an interim project which will be carried on while explorations for a larger program are continued.

The MCC is not the only organization which is actively promoting a food for China program. The Friends Committee on National Legislation, for example, is pressing for U.S. government shipments to China. Thus far they too have been unsuccessful in their efforts.

The FCNL is suggesting that the administration:

- \* lift the embargo on sale of food to Communist China.

- \* offer assistance for famine relief under Title II of Public Law 480, which permits grants of food to "friendly people regardless of the friendliness of their government."

Other Christian organizations and individuals, likewise, are taking seriously the Biblical injunction: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

The Kansas Freedom from Hunger Committee recently sent a petition to President Kennedy which concluded with these words: "We would not be true to the bedrock idealism of our American heritage nor to the golden rule of our religious faith if we too easily called ourselves helpless to assist our hungry brothers. We must test every means to that end, which, with the help of God, we will discover."

Seven West Coast religious leaders, including nationally known Protestants and Jews, made this statement in November, 1961: "With thanks to God for His bounteous goodness to us, we petition our government and the people of our nation to place no barrier to selling food to those who are hungry in any land, regardless of the political position of their leader. . . ."

The chances for sending food to China seem to be improving. George McGovern, the U.S. Food for Peace director, recently said of the possibility of sending U.S. surplus to Red China's starving population. "It's a lot more possible than it was a year ago."

Canada has been selling grain to China for several years—seven million tons in 1961. This may prove to be an opening for Canadian voluntary agencies.

The MCC will continue to explore the possibility of sending food to China. It is hoping that a program can be worked out where the destination of the food is reasonably assured. However, the many who have expressed an interest in this project should realize that it may take months, perhaps years, to establish such a program. Meanwhile it will require much prayer, patience, and persistence.

—MCC, Akron, Pa.



## Younger Churches Reaching Out

By Lena Graber

Do you remember how you were stimulated and strengthened when you were able to help in the church outreach in your home community? People are the same the world over. Our Indian brothers and sisters also want to help in the work of the church in mission. When I approached some of the young people, they were interested—they were ready to leave their homes and spend their yearly month of holiday coming to Nepal to work with us.

This idea grew out of my looking for a way to stimulate missionary interest in the India Mennonite Church. I had challenged our church leaders to send a missionary colleague to work in Nepal when I stopped at Dhamtari en route to Nepal. So when I was faced with staffing a growing general hospital, Shanta Bhawan in Katmandu, my mind turned toward Dhamtari Christian Hospital in India. I knew the nurses there had one month of vacation each year in April, May, or June. I also knew that my staff at Shanta Bhawan wanted their annual month of vacation the same months. Our hospital finances were not such that we could bring nurses from Dhamtari to Katmandu for just one month. So I went by faith that I could finance the transportation myself, knowing that there would be interested people in North America who would want to help also. When

I approached the medical superintendent with my plan, she approved.

So that first year, 1959, three nurses and a primary school teacher responded for VS service in Nepal. They experienced difficulties getting travel permits from the district magistrate's office and an income tax clearance. But finally they secured all the necessary permits and started the two-day journey to Patna in Bihar Province in North India. Here they embarked on their first plane ride. They got their first look at the beautiful Himalayas from the air as they came north across the foothills that are 9,000 feet above sea level and into Katmandu Valley. It is such a breath-taking view that I am sure they will not soon forget it. After coming from a temperature of approximately 120 degrees, 80 to 85 degrees seemed a lovely cool to them. As I met them at Gaucher Airport, I felt as though my family had arrived. And rightly so, for they really were my brothers and sisters!

I sort of acted as unit leader, helping them get settled, sharing my blankets, having meals together frequently, taking them sight-seeing, and giving the work assignments. They actually lived in the boys' and girls' hostels, learning to know our Nepalese nurses and technicians. They ate Nepalese food. They went to chapel with



The author, Lena Graber, conceived of the VS idea after having been denied re-entry to India and then went to Nepal. Here she talks to Mrs. Barclay's baby, at Shanta Bhawan for a check-up. The Barclays are affiliated with the British Embassy to Nepal.

us and took their turns leading chapel. They attended the Sunday church services with us when not on duty. They attended and participated in the Sunday evening hymn sing in the wards and chapel. They worked in the hospital wards and in the office.

All this time they were hearing the Nepalese language, a language not too much different from the Hindi which they spoke. They went to help in the village clinics and so could see at first hand the needs of the people in the villages. They learned to love the Nepalese people just as we had. One Nepalese nurse told me after the group had gone back home that she wished they could have stayed longer. I asked her why and she said, "You know they loved us!" This non-Christian Nepalese nurse had experienced that quality which any missionary must have no matter where he works.

A month passed so quickly and they went home. They had participated in foreign mission work for a month and were excited about it. I gave them some colored slides to take along back so that they could show where they had been and what they had seen. They had gotten a few things in the bazaar that were typically Nepalese. They visited all the churches in the Dhamtari area telling of their experiences working in Nepal. They had been impressed with the idea of so many Christian people working together to witness of God's love and concern for the people of Nepal. They saw and participated in obedience to a commitment to God among the Nepalese. They saw that not much could be said in words, but it was the kind of work Jesus did, and it was done in much the same way.



The first VS-ers from Dhamtari went to Nepal in 1958. In the garden at Shanta Bhawan Hospital, they are (left to right) Ken Stichter, Pax man in Nepal at that time; Joshua Pilloo, nurse from Shantipur, India; Lena Graber; Suniti Singh, now Mrs. Nahum Masih and a tutor at Dhamtari Christian Hospital; Daniel Dasru, primary headmaster from Shantipur, India; Mary Singh, now on the teaching staff at Dhamtari Christian Hospital; and James Witmer, Pax man also in Nepal at that time.



Through interest stirred up by this first VS group, the India Mennonite Church began having regular missionary Sundays. They began taking collections for mission work in Nepal, looking forward to sending out a missionary. A committee was set up to study what qualifications such a missionary ought to have. Up to now they have not appointed a missionary, but I know many of them are praying with us to this end. For the fourth year, VS persons have come to Nepal for a month. Since we are largely a medical mission, most of the VS persons have been nurses. However, we have had a schoolteacher and two persons trained in office procedures.

The Mennonite Church in India had its beginnings right after the turn of the century. Home missions were a part of the church for some years. Now, less than 50 years after its beginning in India, the church is involved in foreign missions. It took the Mennonite Church here in America much longer to become involved in home missions and even longer to become involved in foreign missions. Those of us who have lived in India and worked with the India Mennonite Church looked forward to the day when this church would reach out. The time came in a more or less unexpected way.

There was a Nepalese revolution in 1950 which opened the country to the outside world. Robert L. Fleming, a missionary teacher, got a permit to go to Nepal to collect bird skins, and I did not get a permit to return to India. The young Mennonite Church in India was prepared with an active group of young people. An older church at home had interested people who followed this venture with their money and prayers.

The India Mennonite Church has furnished some fine, fully qualified nurses from our nursing school in Dhamtari, who are employed by the United Mission to Nepal in its program. We have six such young people. At present, some have returned to India. Mennonit and Ananda and little Amy Usha are still with us, living in the village of Chapagaon, seven miles from Katmandu. They are the only Christian family living and witnessing in this village. They have not only learned Nepalese, but are learning a second language used in their village. They see anyone who comes to the dispensary in their house; they make house calls and deliver babies not only in this village but as far around as they can go on foot. A doctor from Shanta Bhawan makes a weekly visit to help and advise. Recently Dr. Iwamura, a public health doctor from Japan who just joined the United Mission, advised on public health problems of Chapagaon. This included the giving of BCG vaccine and the chlorination of the water sources.

Mennonit and Ananda have many interesting experiences. Some of them remind me of similar experiences I had in the villages of India. One day Ananda got a call for an emergency. He quickly put a few things into his bag and rushed along to the house only to find a duck belonging to this family with an object stuck in its trachea. Ananda advised quickly chopping off the duck's head and getting it ready for the frying pan. Everyone laughed but followed his advice.

#### God Works in Devious Ways

God works in various ways to get His work done. When I did not receive a visa to return to Dhamtari in India, I at first

thought I should remain at home. However, the call came for Nepal. Here the language was very similar to Hindi. The experiences of India were of tremendous help to me. This made it easier for our young VS folks to get permission from their parents to come to Nepal, a place far from the home village. So now as I look back, I can see that it is good for me to be in Nepal and not in India. I feel I have been able to do more for the church in India by not being there. Interest in "reaching out" is growing and it is my sincere prayer that I may in some way keep on helping the India Mennonite Church in this, looking for the day when she will send a missionary colleague to Nepal.

## To Preach the Kingdom and to Heal

By HAROLD L. WEAVER

"Katmandu streets are full of U.S. and Russian 'jeeps.' Nepal is courted by many. The radio is heavy with Peking viewpoints and with Voice of America news (often jammed). The country is beautiful, beyond words, and the climate is wonderful. I am here working in the United Mission Hospital in Nepal. There are four of us on the medical staff. In this situation we try to give a Christian witness and render a Christian service."

So writes Dr. Jonathan Yoder, medical missionary serving the church and the Mennonite Board of Missions and Charities with the United Mission to Nepal. In these lines echoes response to One of whom it is said, "And he sent them out to preach the kingdom of God and to heal," and who Himself said, "I will come and heal him."

In a day when major segments of the world's population still accept as normal a 50 per cent mortality rate among children, it is difficult to exaggerate the potential impact and witness value of dedicated Christians whom the Spirit has anointed to heal.

*And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people.*

—Matt. 4:23, RSV.

The general mission board sponsors medical mission work in five overseas countries and in Puerto Rico in addition to extensive involvement in medical service administered by its Health and Welfare Committee. Some idea of the impact of medical work as a witness for Christ is implicit in this statement from the 1962 annual report of the mission program in Puerto Rico: "The Mennonite General Hospital in Aibonito is known far and wide over the island for its loving, efficient, and not-too-expensive care. To say you are from the Mennonites is to bring to mind immediately the

hospital. It seems that 'most everyone in Puerto Rico, or someone from their family or acquaintances, has been a patient here.'

In 1961 Doctors Clayton Diener, Paul Roth, and Virgil Stoltzfus served 2,701 patients at Mennonite General Hospital. Daily clinics served an additional 26,762 patients, and church clinics 6,448. Veteran medical missionary Dr. George Troyer was among those who pioneered the work in Puerto Rico and continues to practice there.

The same annual report concludes with a paragraph which points to an immediate and pressing concern of the church and its mission administrator—the continuing need for qualified physicians to dedicate their talents to the work of the church. "There continues to be a need for doctors who feel the need of remaining on the island, either in the service of the hospital or giving a portion of their services to it. . . . We are hoping to find at least two doctors who feel led of the Lord to establish themselves permanently here."

*And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity.—Matt. 10:1, RSV.*

Dr. John Grasse served two terms at Mennonite General Hospital in Puerto Rico. He is now medical superintendent of the new Abiriba Joint Hospital in Eastern Nigeria. The flavor of that setting and a sense of the need there are part of a letter addressed to American medical colleagues in the *Mennonite Medical Messenger*.

"May marked the opening of two new maternal health centers in the county, at Ohafia and at Nkporo. Both of these will shortly come under our health program as visits to them begin every two weeks. . . . Our general hospital work is progressing well, with patient visits in the vicinity of 1,800 monthly.



"The local county council has administered the dispensary and maternity center in Abirba until now, but when our own maternity unit opens in July they will turn the buildings over to us to begin a midwifery school. About this same time we begin a program for the oversight of rural health work in our county, hoping to work along the lines of preventive medicine and eventually make some of the present unnecessary sickness history.

"It is still difficult to combat the juju and use of native customs and superstitious types of treatment sought by so many, and responsible for their coming when illness is so far progressed that even all our efforts fail. Death rates are alarming, but no doubt education over many years is the only answer to changing the acceptance of a 50 per cent mortality rate among children as the expected thing.

"Betty is working with some of the women from the church who want to help make things for the hospital. At present they are making crib and baby bed mattresses. These are stuffed with fine shavings and then knotted as you do comforters. They turn out quite nicely.

"Within the next month we hope they will connect the water and electricity. The electricity will be on only during evenings and on surgery mornings, but it will be nice to have brighter light to read by."

*Whenever you enter a town and they receive you, eat what is set before you; heal the sick in it and say to them, "The kingdom of God has come near to you."*

—Luke 10:8, 9, RSV.

In nearby Ghana, two clinics were opened in 1961. The Moyers (Dr. Ellen Moyer) moved to Somanya, 45 miles northeast of Accra, in April, and opened a clinic there. Attendance increased from a score to 150 or more per week. There is urgent need here for a replacement for Dr. Moyer when she goes on furlough this fall.

Thirteen miles north of Accra at Amasaman, missionary Anna Marie Kurtz, R.N., opened a government clinic which was never used because of lack of anyone to operate it. She serves about 20 patients a day there and assists in instruction in the churches and villages.

A new challenge comes to the Mennonite Church with the offer of the government of Ghana to construct a 120-bed hospital if the church will agree to staff it. The opportunity to preach the kingdom and to heal in this particular setting could be one of far-reaching significance.

*Heal the sick, raise the dead, cleanse lepers, cast out demons. . .*

—Matt. 10:8, RSV.

Another frontier for the Mennonite Church in medical missions is the developing program in the Bihar area of India. "After many years of spasmodic ventures in medical ministry to the unending ills of



Jonathan G. Yoder, M.D., medical missionary to Nepal, checks one of his patients in Shanta Bhawan Hospital, Katmandu. Medical doctors and nurses are needed urgently in the general mission board's overseas program.

Palamau District's thousands, and many years of prayer and seeking the Lord's leading, as well as countless negotiations with government for permission and visas, the Bihar Mennonite Mission finally moved toward opening its New Light Hospital by dedicating a temporary dispensary on Nov. 20, 1961." In September, Dr. Mark Kniss and family occupied the first staff duplex. It is anticipated that the facilities of this 30-bed hospital will be available for use within a year.

Five hundred miles southwest of Bihar is Dhamtari Christian Hospital, earliest overseas medical work of the general mission board. Established by Dr. W. B. Page in 1900, the work has expanded to include village dispensaries, a small hospital at Sankra, and roadside leprosy clinics. Dr. Paul Conrad serves as chairman of the Mennonite Medical Board which administers this program. In addition, a co-operative hospital is administered for the Mission to Lepers.

An important adjunct of the medical program at Dhamtari is the hospital nursing school. This school has made it possible to staff the hospitals and dispensaries largely with national personnel, an increasing necessity because of visa restrictions. Graduates of this school also assist in staffing the hospital at Katmandu, Nepal, where their Christian testimony is significantly effective.

*And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues.—I Cor. 12:28, RSV.*

In every mission medical enterprise, trained assistants to the physician are essential. In addition to national workers,

(Continued on page 662)

# Missions Today

## Communicating the Gospel

By J. D. GRABER

Paul's passion, concern, and method are indicated to us in I Cor. 9:16-23. His concern was not merely to clear his hands of the blood of lost men. He was not satisfied until he could win them. He had a fire burning within that made the declaring of the Gospel compulsive. But it was not mere preaching that he had a passion for but communicating.

The Gospel had to get through to the heart of the listener. His method was to do anything short of that which was ethically wrong to get the message through. He did not wince at operating illegally. Preaching the Gospel and extending the church was illegal most of the time and in most places where he worked. He was in and out of jail all his active life, and tradition says he was finally executed for his illegal Gospel-spreading activity. What an inspiring example he is for us!

Incarnation of the Gospel is the first requisite if we would effectively communicate its message. When God the Father desired to make known to lost mankind His redeeming love, He did not write flaming letters in the sky. He did not send down a book, as the Moslems believe regarding their Koran. He did not try to intimidate men with the lightnings and thunders of judgment. After having sent prophets and other human representatives for some centuries, He finally spoke to us through His Son. Heb. 1:1, 2.

God is like Jesus. This is an astonishingly simple way of expressing a truth that really "passeth . . . understanding." Philosophers and theologians have labored long and hard to try to make clear what God is like. But the fog does not lift. Only when we look at Jesus do we see God. There is nothing in Jesus that we cannot rightly ascribe to the Father, except, of course, His temporary incarnation, i.e., the clothing in flesh and bones of the eternal mystery of the Godhead. "He that hath seen me hath seen the Father," Jesus said.

Truth is a person. This is what the coming of Jesus to earth means. The Gospel of God is a person, not a philosophy or an ethical system. "This is life eternal, that they might know thee [not it] . . . and Jesus Christ, whom thou hast sent" (John 17:3). John also said that the Word, which was God, became flesh and tabernacled among us. He said further that in this incarnate word, then, we beheld the very

(Continued on page 660)





# MISSION NEWS

## Overseas Missions

**India**—The new school year at Woodstock School, Mussoorie, U.P., commenced on June 18 with an increased enrollment from 432 to 496. Only 74 of these students are Indian nationals and nonmissionary. According to statistical reports, there are 397 Americans (340 from U.S. and 57 from Canada), 33 Indians, and 30 British subjects. The others are Australian, Chinese, German, Dutch, Latvian, Polish, Thai, and Tibetan students.

**Israel**—On July 8 Paul Swarrs, missionaries in Ramat Gan, expected to sail from Haifa to New York City. They plan to live in Goshen, Ind., this fall where Bro. Swarr will study at Goshen College Biblical Seminary.

**Japan**—Principal Arletta Selzer of the International School of Sapporo has announced the teaching staff for the 1962-63 school year. Sister Selzer will be principal and will teach grades one and two. Grace Martin, Orrville, Ohio, will arrive in Japan on Aug. 13 and will teach grades 3, 4, and 5. Grades 6, 7, and 8 will be taught by Mr. Kemph. The school will open on Sept. 17.

The staff hopes the new building will be completed by Sept. 10. The present school building was sold for use as a music studio. The Eugene Blosser family will continue to operate a hostel for missionaries' children who attend the school.

Miss Toshiko Shinohara of Sapporo will leave Aug. 16 for a year of graduate study at Goshen College Biblical Seminary, for which she has Fulbright travel and WMSA scholarships. For the past four years she has taught high-school English in Sapporo. She became interested in Christianity when the Blossers lived in Obihiro, near her home. Later she joined the Tokyo Mennonite Church.

On July 4 Yorifumi Yaguchi left by ship for study in the B.D. program at Goshen College Biblical Seminary. Last year he served as interpreter to Howard Charles when he was in Japan. He relinquished his plans to become a scholar of literature to become a Bible teacher and to introduce Anabaptist theology to the Japanese church. Bro. Yaguchi has a full scholarship from the seminary and a travel scholarship from the Ontario A.M. Conference.

In other news from Japan, the Charles Shenk family plans to leave Hokkaido the third week of July by ship for furlough. Bro. Shenk will also attend the Goshen seminary next year.

The Don Reber family, also missionaries to Japan, is in the United States on a three-month furlough this summer.

On June 20 the church conference evangelism committee met at Kaneko-san's home in Obihiro. Since July and August are months of exhilarated evangelistic activity in Hokkaido churches, the meeting was well timed. Convinced that every

church member is called to be a responsible witness, the committee felt that a lay evangelistic team is one concrete way in which the laity can build the church.

The Japanese Mennonite churches anticipate a visit by Herman Tan, of the Indonesian Mennonite Church, on his way home from Mennonite World Conference. Bro. Tan, an active worker in the Javanese Mennonite Church, is well known in the Mennonite brotherhood.

**Nigeria**—The weekend of June 29, 30, all the Mennonites in Nigeria congregated in Calabar to meet with John Howard Yoder, overseas missions administrator for Europe and North Africa.

In other news, the Abiriba Joint Hospital is now registered, according to the government's hospital laws of 1953, as a 77-bed hospital.

Recently the hospital's religious life committee began services in the hospital wards on Sunday mornings. Four groups take turns being in charge of the services.

On June 19 the minister of health of Eastern Nigeria made an inspection tour of the hospital. He was pleased with the progress made so far.

**Puerto Rico**—On June 9 a group of men met at Aibonito to discuss the need and opportunities of the general organization of their societies. Several testified of salvation as the type of work in which men's fellowships are engaged.

Lawrence Greaser, Wilfredo Roig, Jose Antonio Santiago, and Elvin V. Snyder enrolled at the summer seminar of the Evangelical Seminary at Rio Piedras, June 19-29. Dr. John McKay, special speaker, used as his theme, "The Momentous Opportunity of the Christian Church in Latin America Today."

Jose Antonio Santiago, colporteur on the bookmobile, and his helper, Wilfredo Roig, also attended a six weeks' summer school on colporteur evangelism at the seminary.

Special courses on evangelism are being given in the interior of the island at Aibonito Mennonite Church under the direction of E. V. Snyder during July. Dr. Samuel Nelson, from Mexico, and Rev. Gildo Sanchez, both working as American Bible Society agents in the Latin-American community, will give lectures.

At the request of the Aibonito congregation, Lawrence Greaser was ordained June 22.

**Argentina**—Nelson and Ada Litwiller spent the weekend of June 17 with the Floresta congregation in a revival emphasis. On that Sunday the new hall above the church was dedicated.

The Mario Snyders visited the Chaco missionaries and the work there ten days during the "winter holidays."

Delbert Erb is serving as assistant treasurer of the Argentine conference while Agustin F. Darino is visiting in the United States.

Rogelio Perugorria reports that through his prison work a man converted and baptized while in prison has been freed on good conduct and is now active in the church in Santa Rosa, La Pampa.

**Netherlands**—The Dutch Mennonite Mission Council and Mennonite Union for Spread of the Gospel held their annual meeting, June 23, 24. The council received reports of its work in New Guinea and Indonesia. It hopes to undertake new work in Chad, Africa. One of the main addresses, "Islam and Missions," was delivered by Rev. Kuitse.

The conference reflected mission interest within the Dutch Mennonite brotherhood. Especially evident was the number of younger people among the participants.

**Puerto Rico**—John W. Zimmerly, M.D., formerly of Sterling, Ohio, and his wife, the former Trula Detweiler, Parnell, Iowa, arrived in Puerto Rico, July 9, to begin Dr. Zimmerly's service at Mennonite General Hospital at Aibonito. One of three physicians, Dr. Zimmerly will assist with both inpatient and outpatient care, in surgery, fluoroscopy, and emergencies.

**India**—The Paul Kniss family was scheduled to leave Calcutta on July 15 by air for San Francisco, and then Baltimore, Md., for a four- or five-month furlough.

**Harrisonburg, Va.**—Recordings of the nine major messages of the annual board meeting are available from Weaver Audio Studio, 931 South College Avenue, Harrisonburg, Va. Two messages are on a tape recorded double track at 3 3/4 inches per second. Price per tape (two messages) is \$3.50 postpaid in continental U.S.A.; \$4.00 in Canada.

Tapes, subjects, and speakers are: Tape 1—Keynote Address, J. D. Graber; "Men of Compassion," John E. Lapp; tape 2—"Power Through Prayer," Milo Kauffman; "Evangelism in Crisis," Keith Esch; tape 3—"Committed in Crisis," Carl Beck; "Obedient in Personal Witness," Nelson E. Kauffman; tape 4—"Mission Crisis in Sub-Sahara Africa," Orie O. Miller; "Strategy in Crisis," A. J. Metzler; tape 5—"Obeying Christ in Crisis," John Mosemann; Consecration Service, John R. Mumaw.

**Elkhart, Ind.**—Word was received at mission board offices that John and Dorothy Nyce, overseas mission associates to Woodstock School, India, arrived in Delhi, India, July 8. Bro. Nyce will teach mathematics; his wife will be a housemother.



John and Dorothy Nyce, Goshen, Ind.



Philadelphia, Pa.—Darrell Minnich underwent open heart surgery on July 10 at Hahnemann Hospital. The operation was successful and he is recovering quite well. He is the son of R. Herbert and Shirley Minnich, missionaries now on furlough from Brazil. The Minnichs appreciated the prayers on their behalf.

La Junta, Colo.—Mrs. D. Parke (Forrey) Lantz died at La Junta Mennonite Hospital on July 8. She was born in Lancaster County on Nov. 1, 1883, and, during her lifetime, served three terms on the Argentine mission field. Obituary later.

## Home Missions

Rocky Ford, Colo.—The Rocky Ford Mennonite Church was dedicated on July 15, 1962. High lights in the life of the congregation include the first service held in the chapel at Pioneers Memorial Hospital on June 5, 1960. On Jan. 1, 1961, the congregation officially organized with 28 charter members. On July 16, 1961, ground was broken for the first stage of the three-stage building program. On Nov. 26, 1961, the congregation began holding services in the partly completed building.

St. Anne, Ill.—Two teen-agers were baptized at Rehoboth Mennonite Church on July 8. One mother was received on confession of faith the Sunday before.

## District Mission Boards

Ontario—The 33rd annual meeting of the Mennonite Mission Board of Ontario was held May 20, 21. During the past year two new churches had been built at Ayr and MacArthur's Mills, at approximately \$18,000 and \$6,000 respectively. The rural building projects for the coming year are a church at Monetville, estimated at \$8,000, and a parsonage at Bothwell, at \$7,000.

Emerson McDowell and John Hess proposed a new work in the Warden Avenue area, Toronto. Approval was given to make an offer of \$18,000 for a church site in a new development area on Warden Avenue.

Arnold Gingrichs continue to work in London, Ont., and assist in the project of the Amish Mennonite and (Old) Mennonite boards in the new church. Bro. Gingrich will also do publicity work for the board as well as continue with his student work and the London Rescue Mission.

In the election of officers, Rufus Jutzi was elected vice-president of the board. Other officers remained the same.

## Health and Welfare

Rocky Ford, Colo.—Victor H. Esch, administrator of Pioneers Memorial Hospital, reports that the last part of the original \$10,000 loan from the general mission board, made in 1954, was paid this last fiscal year. In his annual report to the community hospital board, he also stated that the Colorado State Department of Employment will soon conduct a job evaluation and classification study for the hospital organi-

zation. The purpose is to set up a merit rating system.

In other news, the Pioneers Memorial Hospital board of directors applied for \$100,000 in Hill-Burton funds for a proposed 26-bed nursing home in Rocky Ford. The community hopes to raise approximately \$100,000 to match the Hill-Burton funds. The nursing home was adopted as a Community Council project two years ago and a committee has been working with the hospital board and the Chamber of Commerce.

Lebanon, Oreg.—On June 26 Donald H. Lidgren, Vancouver, Wash., was engaged as architect for the proposed Lebanon Villa, a housing plan for senior citizens. The program of Lebanon Villa will be integrated with the program of the Lebanon Community Hospital, which is administered by the general mission board. A group of leading businessmen, professional men, and industrialists are organizing a nonprofit corporation, to be filed with the state of Oregon, for the new senior citizens' facility.

## Voluntary Services

Salunga, Pa.—A team of five VS men left for Honduras on July 11: Daniel Wert, Jr.,

R.N., Manheim, Pa.; A. David Ebersole, Lancaster, Pa.; Ernest Hochstetler, Topeka, Ind.; Paul Hess, Lancaster, Pa.; and Marlin Ebersole, Bainbridge, Pa. After a period of orientation in language and culture in La Ceiba, Honduras, they will go out to the extension assignments in the villages, with the exception of Daniel Wert who will serve as administrator of the tuberculosis hospital in La Ceiba.

In other news, Marian Denlinger, Columbia, Pa., began a summer voluntary service term as camp nurse for Camp Hebron on June 15. Helen Longenecker, Middletown, Pa., also began service there on June 15. William and Rhoda (Wiker) Mellinger, Quarryville, Pa., began a two-year VS term there on June 29.

Nineteen persons enrolled in the VS orientation, held at Salunga July 2-7. John Eby, new assistant in the VS—I-W office, served as moderator. A consecration service for outgoing VS-ers was held as the orientation's final feature at Black Rock Retreat on July 7 and was led by David N. Thomas. The service climaxed the annual VS reunion at Black Rock, also held that day.

Immokalee, Fla.—The Immokalee unit station wagon was involved in a serious accident while returning from a boys' club

# The Challenge of the New Congo

BY DR. JOHN R. DYCK

(Dr. John R. Dyck and his wife, Florence, Winnipeg, Man., are currently in the Congo serving a two-year relief assignment with Congo Protestant Relief Agency.)

Few will forget June 30, 1960, when the former Belgian Congo achieved political independence. Almost overnight, European masters were thrown off and rejected. Missionaries were forced to evacuate. In the dark days that followed, Christians all over the world were asking themselves, "What about Congolese missions—is the door forever closed?" Perhaps today the picture is clarifying.

To us, of course, the main challenge was the medical need. We took over the medical direction of Gungu's 300-bed hospital on Aug. 1, 1961. To the Congolese, "doctor" and "surgeon" are synonymous. My wife and I have undertaken about 200 major operations as well as numerous minor procedures. The major operations include 10 Caesarean deliveries, 14 strangulated hernias, 30 other abdominal operations, and about 140 other hernia repairs.

In the nonsurgical medical field, there are great inadequacies. We see, today, the skeleton of a sound medical and public health program founded by the Belgians. Much of this work has collapsed because of lack of staff. At present a smallpox epidemic rages. More and better qualified Congolese nurses, sanitary agents, medical technicians, and administrative staffs are needed. Many laboratories lag for the lack of experienced direction. X-ray machines no longer aid in diagnosing tuberculosis because of breakdowns.

Some mission hospitals have reopened their nurses' training programs. Most government hospitals, however, are not training new staff because there are no adequately qualified doctors and nursing instructors. Many, like us, do not know the French language.

Immense educational needs of this country were soon apparent to us. Villages with grade one or two classes want more teachers. Many schools need better-qualified teachers, new buildings, and adequate textbooks. Parents who have some education are looking for better schools for their children. Many are dissatisfied with traditional Congolese classroom methods. English language classes are in great demand everywhere, especially by adults.

Missionaries are presently in the Congo, assisting in the infant church. Some evangelistic tours have met with marked success. Congregations have gained new vigor and insight; as a result, the role of the missionary in pioneering new churches is perhaps over. The difficult task of giving guidance and counsel remains. Evangelism through Christian literature and radio broadcasting is in its infancy. Translation of the Scriptures is continuing.

We can be assured that the doors are by no means finally closed to foreign workers with a missionary purpose. Those who work here now are under new circumstances. The Congolese have become autonomous and are no longer a servant class. There is a new relationship between the races.



outing on June 27. Lecile Vickers, a twelve-year-old boy, was instantly killed. The driver, VS-er Gideon Miller, and several boys from the club were hospitalized. Lecile had accepted Christ during revival meetings last fall. He with his parents, whom he helped to bring to the Lord, were planning to be baptized in the near future as members of the Mennonite Church.

**Puerto Rico**—Summer VS-ers Earl and Jane Sears, Goshen, Ind., are busy in Coamo, P.R., helping with Bible schools and conducting a religious survey.

**British Guiana**—Gene Stoltzfus, Aurora, Ohio, and Warren Lambright, Middlebury, Ind., summer VS-ers in British Guiana, work along with two nationals, one of which serves as co-ordinator of the summer work. Concentrated efforts are being made on door-to-door contacts for three weeks on the Essequibo Coast distributing free literature and selling books. Tracts are enthusiastically received; however, economic conditions present a barrier in the sale of Christian books. Open-air meetings are also being conducted.

**Narberth, Pa.**—A new VS unit of four persons is scheduled for opening at the Pathway School, Narberth, Pa., on Aug. 27, 1962. Pathway School was opened in September, 1961, for children suffering from aphasia and brain damage. An enlarged program is planned for the 1962-63 school year including housing facilities for students traveling from a distance.

An article in the June, 1962, *Christian Living* gives background information on the program of the school as it relates to the experience of the twin sons of Vernon Glicks, Smoketown, Pa.

Volunteers are needed to serve as houseparents, housekeepers, and free-time activities director for the home in which the children will live. Persons interested in serving children of this type should apply immediately for service to VS Personnel Director, Mennonite Board of Missions and Charities, P.O. Box 316, Elkhart, Ind.

**Elkhart, Ind.**—The Mennonite Relief and Service Committee staff is working on plans to transfer its responsibility for service in Algeria during the present emergency to the Mennonite Central Committee foreign services office. Presently three overseas VS-ers serve in Algeria. The overseas mission office of the general mission board will continue to carry responsibility for the mission program.

**Stanfield, Ariz.**—The unit of five at Stanfield conducted two Bible schools, each for a duration of two weeks, in the Alejandro and YD camps. Enrollment totaled 110. Two evenings each week were spent visiting homes of attendants.

**Divide, Colo.**—Joe Cressman, Telford, Pa., began a two-year term of voluntary service on July 6 at Frontier Boys Camp, Divide, Colo., where he will serve as a counselor.

**Elkhart, Ind.**—Voluntary service orientations scheduled in the next six months are: July 24-27, Aug. 28-31, Sept. 5-14, Oct. 9-19, and Nov. 6-16. Anyone contemplating entering the voluntary service program should write to the VS Personnel Director,

P.O. Box 316, Elkhart, Ind., several months prior to the time he hopes to enter.

Members of the Life Experiment Team, whose VS assignment will be in conjunction with Mennonite Youth Fellowship, will be in Elkhart for a period of orientation Aug. 28-31 before beginning their term. Members of the team are John Shearer, Hershey, Pa., leader; Jim Helmuth, Louisville, Ohio; Dany Hostetter, Dalton, Ohio; Marian Kauffman, Lebanon, Oreg.; and Velorous Gingrich, Elmira, Ont. The group will encourage and teach MYF groups in a program of youth witness. Scheduling for the team is being done by the Youth Field Worker, Gene Herr, Scottdale, Pa.

## I-W Services

**West Liberty, Ohio**—The West Liberty, Ohio, MYF has begun a systematic study of the peace and service information series materials. A local pastor or adviser leads each study. The first meeting was held on July 5 using "Think on These Things." Each person received this booklet in the mailing, scheduled at 17 years of age. Other congregations interested in a similar study may contact the I-W Office, P.O. Box 316, Elkhart, Ind.

## Broadcasting

**Harrisonburg, Va.**—The "Mennonite Hour" men's chorus is scheduled to sing at Mennonite World Conference on Aug. 3. To and from Ontario they will present several programs. Unless otherwise indicated, they will sing in the following Mennonite churches: July 28, Midway, Columbiana, Ohio; July 29, Beech and Stoner Heights, Louisville, Ohio, and Hiland High School, between Berlin and Walnut Creek, Ohio; July 30, Zion, Archbold, Ohio; July 31, Sturgis-Young Auditorium, Sturgis, Mich.; Aug. 1, Lakers High School, Pigeon, Mich.; Aug. 4, Locust Grove, Belleville, Pa.; Aug. 5, Bethel, Gettysburg, Pa.; and Cedar Grove, Greencastle, Pa.

**Argentina**—For the first time "Luz y Verdad" is now able to release a program in Argentina. A commercial station, Radio Antartida, in Buenos Aires, has accepted the Spanish broadcast which will cover Buenos Aires and outlying areas. Buenos Aires is South America's largest city, with a population of about four million, ranking eighth largest in the world.

**Ecuador**—The Spanish broadcast begins this month on HCET-6 in Ambato, one of Ecuador's largest cities. "Luz y Verdad" is also heard on HCJB, a powerful short-wave missionary station in Ecuador.

**Harrisonburg, Va.**—B. Charles Hostetter reports that recently counseling by mail and in person has increased. Whether this represents an over-all trend cannot be determined at this point.

In other news from Harrisonburg, Milton Harder, youth worker for the General Conference Mennonite Church, spoke to the radio staff June 29 on "Witnessing for Christ."

**Nigeria**—A spurt in the response from listeners to "The Way to Life" broadcast in Nigeria resulted from a series of drinking messages by Pastor Hostetter. Most listeners requested printed copies of the sermons. One who was helped writes, "... Though I have been baptized, yet I have been a sinner. I have not been living a life pleasing to God. I want now to know God as my own Saviour and to live a life pleasing to Him. Please send helpful advice and pray for me."

Another says, "I listened to your recent series of broadcasts coming up on WNBS and I am very much impressed by the talks. I consider them as helping especially to young folks and I am sure it will do a great help to those already indulging themselves in heavy drinking."

**Levittown, Pa.**—WBCB each Sunday at 10:30 a.m. is releasing "The Way to Life." The station, located at 1490 on the dial, is granting free time for the program.

## Relief Service

**Souderton, Pa.**—R. Wayne Clemens, Souderton, Pa., has been appointed executive co-ordinator of Mennonite Disaster Services. He will begin the assignment in November.

The office of executive co-ordinator, according to the reorganizational plan adopted by the MDS annual meeting in February, will provide better co-ordination between local units and give leadership and research to matters pertaining to civil defense. The office, a half-time position, will be located in Akron, Pa.

**Congo**—Over 17,000 Baluba refugees from the Elisabethville refugee camp in Katanga, Congo, had been flown to South

(Continued on page 660)



"The Mennonite Hour" men's chorus will sing at Mennonite World Conference on August 3. The group also will present a number of programs with B. Charles Hostetter in Ohio, Michigan, and Pennsylvania, July 28—August 5.





## FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Alphie Smucker, Allensville, Pa., has been elected treasurer of the Allegheny Mission Board, succeeding Ray Hershberger, who served in this office for ten years. Glen Jones, of the Kaufman congregation, Hollsopple, Pa., succeeds Bro. Smucker as fifth member of the executive committee.

Missions giving by the Allegheny Conference has almost quadrupled in the last ten years, according to the report presented to the Allegheny Mission Board by the treasurer, Ray Hershberger.

Paul Erb filled his first appointments under his new assignment in promotion and publicity for the Mennonite Board of Missions and Charities at Monterey, Leola, Pa., and Bethel, Gettysburg, Pa., on July 15.

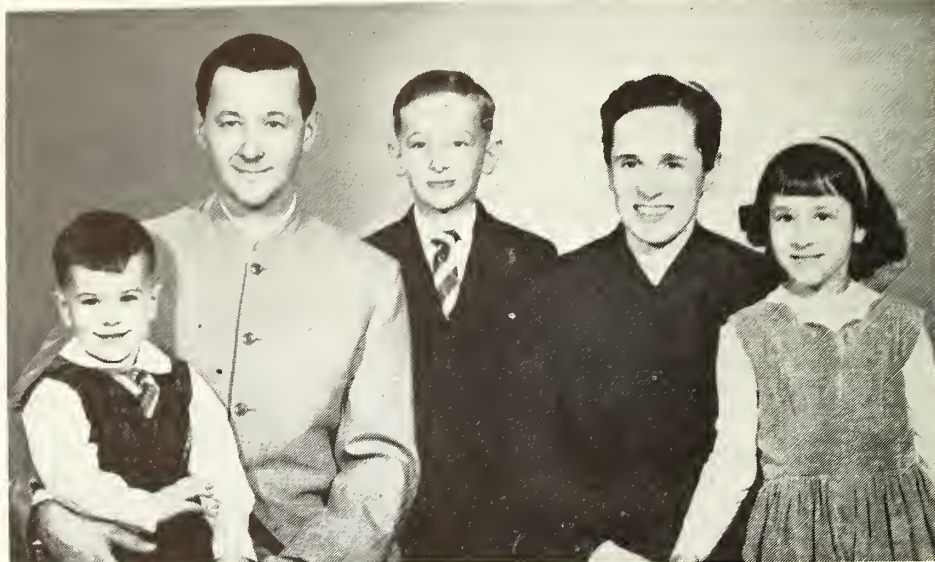
Visiting Speakers: J. A. Oosterbaan, the Netherlands, at Park View, Harrisonburg, Va., July 15. Bernard Muganda, Tanganyika, at First Mennonite, Denver, Colo., July 1. Robert Stetter, Algeria, at Midway, Columbiana, Ohio, July 8. Leroy Schrock, Glen Flora, Wis., at Yoder, Kans., July 8.

Ralph Buckwalter, Japan, at Pennsylvania, Hesston, Kans., July 8, and at Crystal Springs, Kans., July 15. Paul M. Miller, Goshen, Ind., at Hopedale, Ill., July 8. Milo Kauffman, Hesston, Kans., at Science Ridge, Sterling, Ill., July 8. Don Reber, Japan, at Benton, Ind., July 1. Mahlon Miller, Pinto, Md., at North Main, Nappanee, Ind., July 8. Calvin Redekop, Richmond, Ind., at North Main, Nappanee, Ind., July 8.

Merlin Good, Tanksley, Ky., at Nampa, Idaho, July 8. John H. Shenk, Denbigh, Va., at Frazer, Pa., July 8. Lowell Nissley, Mission, Kans., at West Chester, Pa., July 8. Mark Kniss, India, at Marion, Pa., July 15. Gene Kanagy, Lebanon, Oreg., at Bethel, Gettysburg, Pa., July 1.

Myron Augsburg, Harrisonburg, Va., at Worcester, Pa., July 8. James Metzler, appointed to Vietnam, at Erisman's, Mannheim, Pa., July 15. A. Lehman Longenecker, Harrisonburg, Va., at Bethany, East Earl, Pa., July 8. I. Mark Ross, Kidron, Ohio, at Northridge, Springfield, Ohio, July 1.

Ingida Asfaw, Ethiopia, at Park View, Harrisonburg, Va., July 8. Addona Nissley, Puerto Rico, at Mt. Clinton, Va., June 24. Fred Brenneman, Souderton, Pa., at Ka-



DAVID, MERLIN, BRUCE, DOROTHY, PAULINE GROVE

lona, Iowa, July 8. Aaron Mast, New Holland, Pa., at Beaverdam, Corry, Pa., July 8.

Albert Slabach, Baltic, Ohio, at Tavistock, Ont., July 8. Nelson Kauffman, Elkhart, Ind., at Calvary, Los Angeles, Calif., July 15. Joseph Shenk, under appointment to Africa, at East Chestnut Street, Lancaster, Pa., July 15. Mahlon Hess, Tanganyika, at Conestoga, Morgantown, Pa., July 15. Clyde Fulmer, Morton, Ill., at Perkasié, Pa., July 1.

James Stauffer, Vietnam, at Finland, Pennsburg, Pa., July 8. John L. Glick, Oley, Pa., at Finland, Pennsburg, Pa., July 15. Paul T. Yoder, Ethiopia, at Kraybill School, Mt. Joy, Pa., July 21. Robert Stetter, Algeria, at Weaver's, Johnstown, Pa., July 23.

G. Irvin Lehman, Harrisonburg, Va., is one of sixteen Bible scholars of fifteen different religious denominations from all parts of the United States taking part in a six-week study course in Jerusalem.

J. Frederick Erb has accepted a call to be Admissions Counselor and Assistant in Development at Hesston College, Hesston, Kans., following his resignation as pastor for the past six and one-half years at Science Ridge, Sterling, Ill.

The 27th annual Frazer Summer Bible School closed recently with an average attendance of 659 boys and girls. Eighty-one cars and nine bus trips provided transportation for pupils and teachers. This school at Frazer, near Malvern, Pa., has shown a steady growth since its beginning in 1936. Harry G. Brackbill serves as director.

William E. Pannell, Detroit, Mich., in youth rally at Central, Elida, Ohio, July 13-15.

Elmer Geiser, with a group from Pine Grove, Ewington, Ohio, in an evening program at Central, Elida, Ohio, July 8.

### Martyrdom Today

Merlin and Dorothy Grove, missionaries in Mogadiscio, Somalia, were stabbed July 16. Merlin was killed. Dorothy has rallied some, but remains in critical condition. On July 5 they received permission to open school, and Merlin, secretary of missions in Somalia, was registering students for evening classes on the planned opening date, July 16. A man from the crowd attacked Merlin, killing him. When his wife, apparently hearing the commotion, arrived, she was stabbed three times. Funeral services for Merlin were held July 17, at 9:00 a.m., E.D.T., with Carl Wesselhoef and S.I.M. missionaries in charge. Merlin and his family had arrived in Somalia exactly two years to the day. They have three children. Their home previously was at Markham, Ont. Let us pray for Dorothy, the families involved, and God's work in Somalia.

## Calendar

Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.  
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
Alberta-Saskatchewan Youth Retreat at Didsbury, Alta., Aug. 6-12.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Conservative Mennonite Conference, with Lowville-Croghan congregations, Lowville, N.Y., Aug. 14-16.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 21-23.  
Indiana-Michigan Christian Workers' Conference, East Goshen congregation host, at Bethany Christian High School, Goshen, Ind., Aug. 21, 22.  
Back to School Day, Aug. 26.  
Rocky Mountain Mennonite Conference, La Junta, Colo., Aug. 31 to Sept. 2.  
Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.

### Coming Next Week

"These Be Thy Gods" (Conformity), by Bill Detweiler; "Outdoor Setting for Encounter with God," by Virgil Brenneman; and "Spanish Radio Speaker Visits Spain," by Eugene Souder.



The Walnut Creek Church, Walnut Creek, Ohio, honored Paul R. Miller for 25 years of service, July 7. An MYF youth presided for most of the program, **This Is Your Life**. The church gave him a purse as well as paying for a cabin for him and his wife at World Conference and at the Laurelville Missionary Conference. The church also gave checks to retired ministers Venus Hershberger and Alvin Miller.

Mervin Baer, minister of the McBride Church, British Columbia, was ordained by lot as bishop on July 9, to serve both churches of the Upper Fraser Mennonite Fellowship. Valentine Nafziger and Wilbert Kropf were in charge.

Clayton Swartzentruber, and a group from Central Christian High School, Kidron, Ohio, at Jefferson Street, Lima, Ohio, July 22.

John Garber and wife, Burton, Ohio, in a Home Conference at New Wilmington, Pa., June 30, July 1.

Grant and Ruth Stoltzfus, Harrisonburg, Va., in a Home Conference at Plain View, Aurora, Ohio, July 1.

New Every-Home-Plan churches: Sharon, Winton, Calif.; Lambert, Whitmer, W. Va.; Arthur, Arthur, Ill.; and Edgemont Chapel, Harrisburg, Pa.

Kenneth Bender was licensed to the ministry for the Avon Mennonite Church, Stratford, Ont., on July 8. Paul M. Miller preached the sermon, and Ephraim Gingerich was bishop in charge. Bro. Bender's address is 464 Brunswick St., Stratford, Ont. Telephone: Area Code 519 271-0732.

The Alberta-Saskatchewan Conference met in the interest of church conference, mission work, and Christian educational activities at Guernsey, Sask., July 5-8. There was good attendance from the eleven congregations, as well as from the mission points in the North, some coming 800 miles. J. B. Stauffer based the conference sermon on Heb. 10:19-25. C. J. Ramer was re-elected moderator. Visitors were present from Ontario, Pennsylvania, Japan, Montana, and Oregon.

Melvin Hamilton, Sterling, Ill., was in charge of morning devotions over WSDR, the week of June 24.

## Announcements

New telephone numbers: Orie Kauffman, White Pigeon, Mich., HU 3-5581. Jonas D. Miller, Middlebury, Ind., 825-2662.

Wanted: a middle-aged woman as a cook at the Helen O. Snively Memorial Home,

Hershey, Pa., Address J. R. Snively, Hummelstown, Pa., R.D. 1.

Missionary Conference with Charles and Ruth Shenk, Japan, at Bethel, Gettysburg, Pa., Aug. 26, and Robert and Lila Stetter, Algeria, Sept. 9.

The Kidron Mennonite Church Chorus, directed by Don Sommer, will present a choral program on Sunday, Aug. 5, 10:00 a.m., at Church Music Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa.

Bible and Harvest Home meeting, Landis Valley, Lancaster, Pa., July 28, 29. Speakers: J. Wilmer Eby, Don Augsburg, John S. Martin.

World-Wide Gospel Fellowship at Black Rock Retreat, Quarryville, Pa., July 21. Speaker: Robert Mussman, Christiana, Pa.

Reunion of the CO's of World War I will be held D.V., at Black Rock Retreat, on Route 472, four miles south of Quarryville, Pa., Sunday, Aug. 12; sponsored by the CO's of Camp Meade, Md.

P. J. Malagar, India, at Blenheim, New Dundee, Ont., July 29.

John Driver, Puerto Rico, at Baden, Ont., Aug. 5.

Addona Nissley, Puerto Rico, at South Colon, Colon, Mich., July 29.

Second annual Bible Instruction meeting at Tidings of Peace Mennonite Mission, York, Pa., Aug. 5. Speakers: Martin Kraybill, Russel Baer, Robert Hershey.

Evangelistic rally with A. Don Augsburg, Aug. 3-5, at First Mennonite, Meadville, Pa.

The young people attending the Mennonite World Conference are invited to a late evening wiener roast and fellowship hour on Aug. 4 at 9:30 p.m. Hosts will be youth from seven Mennonite churches in Kitchener and Waterloo.

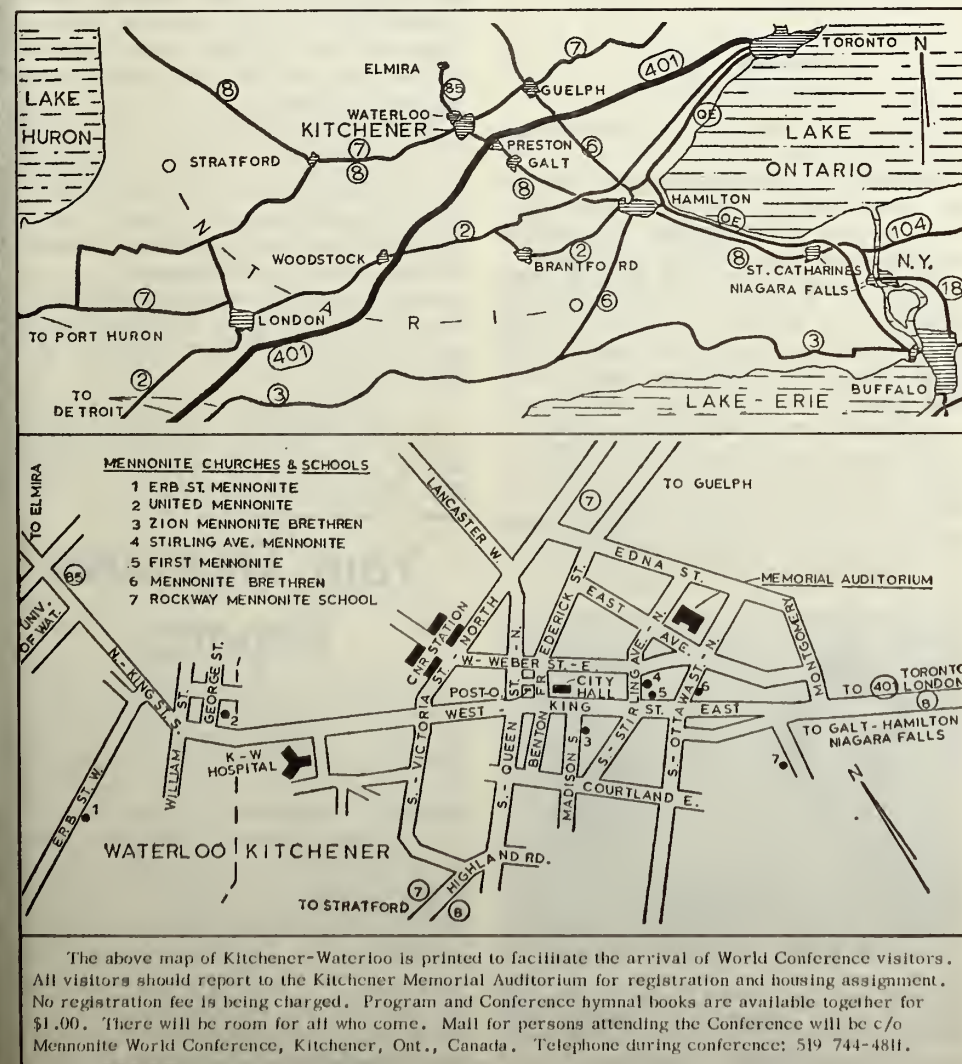
The Dordrecht Confession of Faith, the historic eighteen articles dating from 1632, continues to be available to our people in Mennonite Church Polity, for sale at all our bookstores and from Mennonite Publishing House. It will be printed with the Mennonite Confession of Faith, now being prepared for adoption by Mennonite General Conference in 1963.

Harold S. Bender, author of *These Are My People*, a new book just published by the Mennonite Publishing House, will be present at an autographing party at the Gospel Book Store, Goshen, Ind., on Saturday, July 28, 3:00 to 5:00 p.m.

Annual Sunday-school meeting at Williamson Mennonite Church, Williamson, Pa., Aug. 18, 19. Speakers: Byard Shank, Criglersville, Va.; Menno Sell, Laytonsville, Md.

## World Conference Delegate Meeting

First business meeting of the delegates to the Seventh Mennonite World Conference, Wednesday, Aug. 1, 10:00 a.m., in the Kitchener Memorial Auditorium. All delegates are urged to be present for this session. The second business session has been set for 8:00 a.m., Monday, Aug. 6. The official opening of the Conference has been set for 2:00 p.m., Aug. 1.—Cornelius J. Dyck, Secy., Elkhart, Ind.





## Evangelistic Meetings

Joe Esh, Mt. Union, Pa., at Plato, La-grange, Ind., Aug. 24 to Sept. 2. A. Dou Augsbunger, Harrisonburg, Va., at Mid-land, Mich., July 16-22.

## Church Camps

There will be a rich experience for your children at the Rocky Mountain Church Music Week, Aug. 4-11. A children's chorus will be organized, and will sing numbers from **Junior Hymns** and **Our Hymns of Praise**. Bring your family to this week at Rocky Mountain Camp, and make it a family vacation with a purpose.

Registration for 1962 at Menno Haven, Tiskilwa, Ill., will come close to the 200 mark, which is the largest registration on record for Illinois camping. Swimming, boating, and archery added much to the program this year. A 20 x 32 addition to the kitchen also helped to improve the program.

Christian Business and Professional Week at Little Eden Camp, Onekama, Mich., July 28 to Aug. 4. Paul Diller, Toledo, Ohio; Jim Miller, Muskegon, Mich.; and Carl Beck, Japan, will serve on the program.

### MISSIONS TODAY

(Continued from page 654)

glory of God. How much clearer this communicated to men than a philosophical or theological treatise would have done.

The Gospel according to me is the only Gospel I can communicate. I can talk about the Gospel, but the only Gospel that will get through to the heart of my listeners and observers is that which I express in flesh and blood. It is impossible to communicate the Gospel without thus becoming involved in it.

Elkhart, Ind.

### ANOTHER FORBIDDEN WEAPON

(Continued from page 648)

have slanderously made him. It is not true, as children shout in the streets, "Sticks and stones will break my bones, but names will never hurt me." People are hurt by gossip and slander. And even if a person's character is strong enough to resist permanent damage, at least his chances of performing useful service where he is are destroyed. Let us rather be like David, who, when he had the opportunity to kill Saul, his avowed enemy, refused to do so, for he revered King Saul as the Lord's anointed. So are our pastors.

The person who gossips and slanders can expect the same treatment and often receives it. But judgment for this sin does

not necessarily fall immediately. The work of the evil one goes on unseen in the lives of those who let their evil nature flourish by expressing itself. "Out of the abundance of the heart the mouth speaketh." Jesus teaches that no amount of religious formal observance will save us if we produce evil words. "... what comes out of the mouth, this defiles a man" (RSV).

"Let no evil talk come out of your mouths, but only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear" (Eph. 4:29, RSV). Let us heed these words of Paul and live by the standard which he sets forth in his great sermon on love, 1 Cor. 13:

"Love has good manners and does not pursue selfish advantage. It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails" (Phillips).

Such a positive Christian attitude of heart is the only road to disarmament for those who wield the deadly weapons of gossip and slander.

Kitchener, Ont.

### MISSION NEWS

(Continued from page 657)

Kasai by June 10. Up to 1,400 refugees were being moved daily.

Although the refugees are glad to leave the camp, they continue to have problems since most of them have left without their possessions and are without employment.

Akron, Pa.—A dried foods drive is being planned by the West Coast Relief Committee. The drive is for raisins, dried fruit, beans, and rice to be used in the relief programs in Vietnam, Hong Kong, and Korea. Both funds for purchase and the commodities themselves are needed.

In other news, Mr. and Mrs. Peter J. Dyck and family arrived in New York on June 12 for a three-month furlough.

Several (Old) Mennonite church members have recently accepted assignments under Mennonite Central Committee.



Dr. and Mrs. Carl Yoder, Lancaster, Pa., will begin a service assignment in Vietnam soon. Dr. Yoder will be medical director of the Evangelical Clinic, at Nhatrang.



Mr. and Mrs. Norman Wingert left California on July 4 for Ruanda Urundi, Africa, for a material aid distribution assignment.

Under TAP (Teachers Abroad Program) Ralph Rheinheimer, New Carlisle, Ind., will go to Kaimosi Girls' High School, Kisumu, in Kenya, East Africa. His wife, Carol (Stout) Rheinheimer, will teach at Kaimosi Teacher Training College, Kisumu. Another couple, David and Marian Yoder, Elyria, Ohio, will also be located in Kenya. Bro. Yoder will teach at Chavakali Secondary School, Maragoli, and Mrs. Yoder, a nurse, at Kaimosi Nurses' Training School, Kisumu. Mary Groh, Kitchener, Ont., will teach at Kauhuhia Girls' Secondary School, Fort Hall, Kenya. Carroll David Yoder, Wellman, Iowa, will spend one year in French study in France before being assigned to a teaching position in the Congo.

Other personnel will serve in foreign relief assignments. Dr. Paul and Barbara Hodel, Decatur, Ill., will go to Angola. Dr. Carl and Phyllis Yoder, Lancaster, Pa., will go to Vietnam, where Dr. Yoder will become medical director of the Evangelical Clinic, a hospital at Nhatrang.

Carmen Good, Kouts, Ind., will go as a Pax man to Pakistan. Also in Pax, but going to Europe, are Gene Gerber, Walnut Creek, Ohio, and Max Kanagy, West Liberty, Ohio.

In other personnel news, Carl Bartsch, Yarrow, B.C., has been appointed director of the relief program in Korea. Mr. and Mrs. Bartsch will leave for Korea this month following orientation.

## Your Treasurer Reports

May I urge that we remember our missionaries during these days of summer activities and vacations. The need for making Christ known goes on. In many areas our mission personnel continue to work under difficult circumstances and with an urgent need of support from the church at home.

Opportunities to witness are before us always. Truly the harvest is ripe—ready to harvest—and the workers are few. Prayer and financial support are needed in these difficult days of rising costs, political uncertainties, and anti-Christian movements. Let us hold up our workers before our Lord that they might be mighty in extending His kingdom. —H. Ernest Bennett.



## THESE BE THY GODS

(Continued from page 642)

Both of these stories indicate that the worship of the god of security does not lie in having things in moderation, but rather in allowing these things to have first place in one's life. The Bible does not say that riches in themselves are a sin. (Christ did say, though, that it is more difficult for a rich man to get into heaven than for a camel to squeeze through the eye of a needle! Adding, however, that with God anything is possible. Matt. 19:23-26.) The Bible *does* say that the love of money is wrong; in fact, it says that the love of money is "the root of all evil" (1 Tim. 6:10). When the love of money or things or any type of security takes the place of love for God, then it becomes the sin of idolatry, which is one of the greatest of sins.

The tragedy of worshipping the god of security is that it cannot bring lasting happiness. The god of security is a harsh god, driving a man relentlessly to the fulfillment of his impassioned desire for more and more wealth. In fact, this god of security often demands that those who worship at its shrine be willing to recast the old standards of right and wrong so that anything which promises a little more security is to be considered all right. Deals once considered questionable are now considered shrewd. Someone has said that the modern god is not a "golden calf" but a "fast buck."

The god of security often says that one of our freedoms is the right to chisel—if you don't chisel too much. There are plenty of "rigged" quizzes which are not on television, you know. Take, for example, the one in which Uncle Sam asks us each year how much money we earned last year . . . and then hires 50,000 men to make sure that we do not cheat.

Yes, the god of security is a real slave driver. It can never be satisfied. Sacrifices must be constantly offered upon its altar. Men serve this god with all their heart, soul, mind, and strength. And then often, they suddenly drop over dead. In the words of Christ, "Then whose shall those things be?" There are no pockets in shrouds, you know.

The modern mood says that happiness is the result of getting what you want. Many can remember the era known as the Great Depression in the late 20's and early 30's, and the fond dreams of those days. During those hard times, it seemed that if only we could achieve full employment with a decent wage, put a car in every garage and a chicken in every pot, then we should nearly have heaven on earth. How astonishingly those dreams have been fulfilled! At least in the United States.

Someone recently estimated that all our population could ride in our cars at the same time, and *no one would have to take*

*a back seat!* Many of our homes are crowded with automatic devices of every sort—electric washers and driers, electric vacuum cleaners, electric can openers—in fact, one man said recently that the only thing he hasn't gotten for his wife yet is an electric chair!

Let's face it; we're not only prosperous and affluent—we're *rich*, at least by the standards of the rest of the world! Americans have fifteen times as many possessions per person as the rest of the people of the world. It would appear that our worship of the god of security has resulted in abundant blessings.

But has it? With all our security and abundance of things, are we happier than those who do not have a fraction of the wealth we have? Perhaps these few facts will help to answer that question: We lead the world in the rate of murder. We lead the world in our rate of alcoholism. We are internationally famous for the extent of our juvenile crime. We are known around the world for the instability of our marriages—only in Egypt is the divorce rate higher than in the United States.

We rank high in our rate of suicide. With all of our clutter of "things," we are uneasy, worried, insecure, and restless. We gobble down tranquilizers and sedatives by literally the ton. We cannot provide enough treatment for our armies of psychotics and severe neurotics. We almost have to say that our "things" are driving us crazy. Not a very benevolent god, is it, this god of security? And yet, many men worship it with fanatical devotion.

When one worships at the shrine of security, tragically, he may gain the whole world, but in so doing lose his own soul. What seems to be great gain is really tragic loss. There is a fable about a family of tigers, Father Tiger, Mother Tiger, and Little Baby Tiger, who lived in the jungle. One day a hunter with a high-powered rifle went into the jungle, and saw Father Tiger, with his magnificent skin. The hunter shot Father Tiger, and his skin was made into a beautiful coat, and hung in a shopwindow with a price tag on it of \$1,500. One afternoon, according to the fable, Mother Tiger and Baby Tiger happened to be walking in town. They stopped in front of the shopwindow and recognized the skin of Father Tiger. Their comment was, "He was better off when he wasn't worth so much."

How true this is of persons with eternal souls! For all the years of their lives, they follow the false god of security, only to find, when they come to the end, that they were much "better off when they weren't worth so much." How many disillusioned men of security and wealth have come to the end of the line, only to see no open door but the door of suicide! They thought they owned their wealth and security, only

to find that it owned *them*. Again, do you hear the words of Christ, "What shall it profit a man, if he shall gain the whole world, and lose his own soul" (Mark 8:36)?

Standing in direct opposition to the false god of security is the true God of eternity. This God says, "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). The God of eternity offers a satisfying security which cannot be found in the accumulation of things or on a social security card.

This soul-satisfying security comes to the person who has followed the command of Christ to "seek ye first the kingdom of God, and his righteousness" (Matt. 6:33). Those who by faith in Christ do this have the promise that God knows all the things of which we have need (Matt. 6:32), and that, as Paul writes, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

## GOAL ONE

(Continued from page 644)

just not the worth-while goals for this life, for these things have a way of taking unexpected wings and swiftly passing away in the night. Many a pauper has peace with God, while many a millionaire is miserable, having found out that cold cash can be cold comfort.

Really, no one is at all prepared to answer that question until personally considered the greatest of all questions—"What shall I do then with Jesus" (Matt. 27:22)? The only one who may give a sensible answer to that probe is the one who has first cried out, "God be merciful to me a sinner" (Luke 18:13)! Of a truth, life is but a snare and a snarl until sin has been blood-washed (1 Pet. 1:19) and the Bleeding Sacrifice accepted (Rom. 10:9, 10).

It was not as the prize student of Gamaliel, "an Hebrew of the Hebrews" (Phil. 3:4-6), that Paul was able to declare, "For to me to live is Christ" (Phil. 1:21). And no more can you! Every Christless, world-filled moment causes you to realize that you can't say that. And because you can't say it, you are saying that life with all its grasp and greed and tinsel glory is, after all is said and done, but bitter ashes and a "troubled sea" (Isa. 57:20).

Here is the greatest of all goals! "For to me to live is Christ." The one appropriation needful and worth while! the life complete! John 17:3. The past pardoned, the present pillowed (John 16:33), the future provided (John 14:2-4). What a glory goal!

But first, one must claim Christ (John 3:3; II Cor. 5:17); then and only then, is one fully prepared to live a Christ-centered, Christ-satisfying life.

Are you prepared? Are you? Have you a



goal, a high, worthwhile aim such as this? Or is your life a series of sprawls and tumbles?

You're not prepared? Why not? What's the reason worthy of being a reason?

If not, why not now. If Cor. 6:2, 'This is the time, and this is the place!'

Hartford, Conn.

## TO PREACH

(Continued from page 654)

the board's overseas medical program includes missionary nurses in Brazil, Ghana, India, Nepal, Nigeria, Brazil, and Puerto Rico; it includes hospital administrators in India, Nigeria, and Puerto Rico.

In areas where physicians are not available, nurses carry greater than ordinary responsibility for medical needs of those they serve. At Araguacema, Brazil, nurses Dorothy Yoder, Esther Reesor, and Evelyn Kinsinger perform a unique ministry. The census of those treated from January through March of 1962 was 4,257. A Missionary Aviation Fellowship plane and pilot stationed at Araguacema enables the nurses to reach far into the hinterland with their physical and spiritual witness.

"Clinic work, along with midwifery service, continues to grow—as always. Since people here are able to buy more drugs locally, it is the feeling of the nurses that it is time to get into outlying communities that have less opportunity for proper treatment and drugs. We hope to make trips to some of these communities and to have a nurse permanently in Morro do Mato. The medical needs are many in a land that does not have adequate means of transportation."

*And he called the twelve together and gave them power and authority over all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal.—Luke 9:1, 2, RSV.*

Dr. Grasse, following a statistical evaluation of the medical mission work in which he served two terms in Puerto Rico, had this to say in the February, 1961, *Mennonite Medical Messenger*.

"Statistics show that we missionaries find plenty to do. And yet, just how important is the treatment of the sick in building God's kingdom? I personally believe the biggest opportunity a missionary has in the way of hospitals and clinics is not the care of the sick, but the position it affords to show God's love to one who is in need. It is a paradox that one who is sent to demonstrate God's love should be so busy with minutiae, that he can give so little time to each person individually, but so it is in the lives of all of us on the field.

"Unusual opportunities to witness come, and all try to use them, but no doubt the daily devotional period preceding clinics,

the personnel devotions each day, the regular schedule of hospital singing, services, and a chance to show our love by merely being here and taking time to love those often otherwise unloved make up our greatest witness.

"At times one wonders why all the rush! Could we not take more time out to worship God, to study and to be with our families, and to enjoy the many material blessings God has given? However, reading Matt. 25:35-40, it is clear we cannot let needs go unmet."

*And the King will answer them, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."*

—Matt. 25:40, RSV.

The Mennonite Board of Missions and Charities needs at least four doctors to fill existing commitments in the near future. Unusual opportunities such as those in Ghana are on the horizon. The church has urgent need of those who will preach the kingdom and heal, a witness combination which Christ Himself demonstrated as uniquely effective in bringing souls to the kingdom.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

Albrecht, Lyle and Alice (Hoffman), Pigeon, Mich., first child, Starla Ann, May 27, 1962.

Boshart, Delbert and Ardis (Schweitzer), Seward, Nebr., seventh child, sixth daughter, Wendy Lou, July 5, 1962.

Brenneman, Vernon and Norma (Schmidt), Wellesley, Ont., first child, Cheryl Jean, July 2, 1962.

Dietzel, Cleason S. and Louise (Miller), Midland, Mich., first child, Laurie Christine, June 21, 1962.

Gerig, Amos B. and Louise (Nofziger), Lebanon, Oreg., fifth child, third son, Ricky Amos, June 22, 1962.

Gingerich, Don and Claramae (Kauffman), Kouts, Ind., second child, first daughter, Kendra Ann, April 29, 1962.

Good, Walter and Martha (Huber), Wellsville, N.Y., fourth child, second son, Marlin Darlton, June 27, 1962.

Graybill, Elvin P. and Mary E. (Blank), Nottingham, Pa., fifth child, fourth daughter, July 6, 1962.

Helmuth, Chris J. and Martha (Hochstedler), Kalona, Iowa, fifth child (fourth living), first son, Dale Francis, July 7, 1962.

Lautzenheiser, Warren and Elda (Horst), Dalton, Ohio, a son, born March 23, 1962; received for adoption, June 5, 1962.

Lehman, Oliver and Clara (Hjelster), Ryley, Alta., seventh child, fifth son, Harold Marvin, June 25, 1962.

Martin, Ivan L. and Elizabeth (Eby), Hagerstown, Md., fourth child, second son, Ivan Eby, July 5, 1962.

Shetler, Leslie and Francis (Terwilliger), Pigeon, Mich., fifth child, first daughter, Bonnie Lou, June 26, 1962.

Siegel, Russel and Marilyn (Nofziger), Holland, Ohio, second child, first daughter, Shelly Kristine, June 10, 1962.

Sommers, Earl and Phyllis (Birky), Kouts, Ind., fourth child, third daughter, Dawn Rene, May 29, 1962.

Steinman, Gerald D. and Carol (Cressman), Preston, Ont., second child, first daughter, Lynne Marie, July 6, 1962.

Swartztruber, Norman and Anna Mae (Miller), Turner, Mich., third son, James Truman, June 13, 1962.

Troyer, Donald Wayne and Carol Jean (Miller), Rome City, Ind., second daughter, Teresa Ann, June 29, 1962.

Ulrich, Arthur W. and Marianna (Kropf), Harrisburg, Oreg., seventh child, fourth son, Craig Thomas, April 7, 1962. (One daughter deceased.)

Weaver, Paul M. and Ruth H. (Petre), Boiling Springs, Pa., seventh child, third son, John Mark, July 1, 1962.

Yoder, Amos and Sara (Miller), Kalona, Iowa, fifth child, second daughter, Dorcas Elaine, June 29, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Burkey—Wenger.—Galen Burkey, Shedd, Oreg., and Nancy Wenger, Wayland, Iowa, by Roman Stutzman and Willard Leichty at Bethel, Wayland, Iowa, June 9, 1962.

Gerber—Steckley.—John Y. Gerber, Brunner, Ont., and Pauline Clara Steckley, Milverton, Ont., both of the Poole cong., by Herbert Schultz at the church, June 30, 1962.

Gingrich—Knechtel.—Gordon Gingrich, Elmira, Ont., and Erma Knechtel, Mannheim, Ont., by Osiah Horst at Mannheim, June 30, 1962.

Glenn—Chupp.—Robert Glenn, Kansas City (Mo.) Mennonite Fellowship cong., and Shirley Chupp, Nappanee (Ind.) cong., by Roman Stutzman and Richard Yoder at Nappanee, June 16, 1962.

Grabner—Crossgrove.—Aaron Grabner, Fort Wayne, Ind., Berea cong., and Betty Lou Crossgrove, Yoder, Ind., New Bethel cong., by Orvil Crossgrove, father of the bride, at the Cuba Church, June 9, 1962.

Hochstetler—Freyenberger.—Waldo James Hochstetler, Kalona, Iowa, Lower Deer Creek cong., and Anna Marie Freyenberger, Wayland, Iowa, Sugar Creek cong., by Vernon S. Gerig at Sugar Creek, June 23, 1962.

Houston—Koch.—Dr. James Houston, Winnipeg, Man., and Doreen Koch, Baden, Ont. Geiger cong., by Osiah Horst at the church, July 7, 1962.

Kreider—Messner.—Elvin Kreider, Ronks, Pa., Paradise cong., and Maribeth Messner, Harrisonburg, Va., Lindale cong., by John R. Mumaw at Lindale, June 20, 1962.

Kreider—Stahl.—John Kreider, Lancaster, Pa. East Petersburg cong., and Sara Stahl, Harrisonburg, Va., Lindale cong., by John R. Mumaw at Morning View Church, June 16, 1962.

Landis—Nolt.—Earl W. Landis, Lancaster, Pa., Mellinger cong., and Martha Lois Nolt, Lititz, Pa., Hess cong., by Mahlon Zimmermar at the Hess Church, July 7, 1962.

Miller—Grabner.—Ervin Miller, Middlebury, Ind., Forks cong., and Margaret Grabner, Etna, Green, Ind., N. Main Street cong., by Richard W. Yoder at N. Main Street, June 16, 1962.

Miller—Miller.—Dr. David R. Miller, Hartsville (Ohio) C.M. cong., and Joanne Fawn Miller, Millersburg, Ohio, Berlin cong., by Alber H. Miller at Berlin, June 2, 1962.

Miller—Roth.—Truman Miller and Ardy



Roth, both of Albany, Oreg., Fairview cong., by Verl Nofziger at the church, June 8, 1962.

**Peachey—Peachey.**—Jesse Lee Peachey and Leona Ann Peachey, both of the Locust Grove cong., Belleville, Pa., by Erie Renno, assisted by Elam Peachey, June 16, 1962.

**Shelly—Stover.**—Wilmer Shelly, Silverdale, Pa., St. Luke's Lutheran cong., and Irene Stover, Blooming Glen (Pa.) cong., by David F. Derstine, Jr., at Blooming Glen, July 7, 1962.

**Slack—Moyer.**—Lewis L. Slack, Whitesville, N.Y., West Union cong., and Ethel Marie Moyer, Manheim, Pa., Hernley cong., by Homer Bomberger at the home of the bride, June 23, 1962.

**Trotter—Holloway.**—L. Wayne Trotter, Lee-tonia, Ohio, and Carol Holloway, Columbiana, Ohio, by Warren Holloway at Struthers (Ohio) Baptist Tabernacle, June 8, 1962.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Brackbill, Ruth Esther**, daughter of J. D. and Hettie (Kulp) Mininger, was born in Ohio, March 10, 1906; died at St. Luke's Presbyterian Hospital, Chicago, Ill., April 30, 1962, after an illness of several months; aged 56 y. 1 m. 20 d. On Aug. 21, 1932, she was married to Maurice T. Brackbill. She taught English at Eastern Mennonite College, Harrisonburg, Va., for many years. Surviving are her husband, her mother, and 2 brothers (Paul, Goshen, Ind.; and Edward, Elkhart, Ind.). She was a member of the Park View Church, Harrisonburg, Va. Funeral services were held at Eastern Mennonite College, May 2, with Paul Erb, Ira E. Miller, and Chester K. Lehman officiating; interment in Weaver's Church Cemetery.

**Brandenberger, Dean Lewis**, son of D. J. and Elsie (Shannon) Brandenberger, was born at Fort Wayne, Ind., June 2, 1946; died as the result of a boating accident on Lake Wawasee, Syracuse, Ind., July 8, 1962; aged 16 y. 6 m. 6 d. Surviving are his parents, 2 sisters (Deborah and Doris), and grandparents (Mr. and Mrs. J. J. Brandenberger, New Haven). He was a member of the First Mennonite Church, Fort Wayne, where funeral services were held July 11, in charge of John R. Smucker, Jason Martin, and Paul Robbins; interment in Leo Cemetery. Special memorial services were held at the McCombs Funeral Home the evening of July 10, conducted by the Mennonite Youth Fellowship and Youth for Christ.

**Brandenberger, Ezra John** (Ed), son of Jacob J. and Leah (Graber) Brandenberger, was born near New Haven, Ind., Oct. 26, 1918; died by drowning in ocean on last planned day of family vacation at Ocean City, N.J., June 29, 1962; aged 43 y. 7 m. 3 d. On June 9, 1945, he was married to Elizabeth Clemens, who survives. Occupation: carpenter. Also surviving are 5 children (Donna, Jan, Sheryl, Mary Kay, and Denise, all at home), his parents, 5 brothers (Enos and Elmer, New Haven; D. J., Joseph, and Martin, of Fort Wayne, Ind.), and 2 sisters (Mrs. Enos Steary, New Haven; and Mrs. Ruben Steury, Grabill). He was a member of the First Mennonite Church, Fort Wayne, Ind. Funeral services were held at the Calvary Mennonite Church, Lansdale, Pa., July 3, in charge of John R. Smucker and Arthur Mailes; interment in church cemetery. Memorial services were held at First Mennonite, Fort Wayne, July 7, with Paul M. Miller, D. A. Yoder, and John R. Smucker officiating.

**Burker, Keller Carper**, son of James and Emma Burker, was born at Luray, Va., Aug. 4, 1890; died at the Washington County Hos-

pital, Hagerstown, Md., June 24, 1962; aged 71 y. 10 m. 20 d. His wife died in December, 1960. Surviving are 3 children (Mrs. Linda Shoemaker, Charles L., and Arnold), 15 grandchildren, 7 great-grandchildren, one sister (Mrs. Carrie Burkner), and 3 brothers (Andrew, Wilbur, and Harrison). He was a member of the Pinesburg Church. Funeral services were held June 27, in charge of Moses K. Horst and Oliver H. Martin.

**Campbell, Tildia Christine**, daughter of Marvin and Lethenia Campbell, was born at Elkton, Va., Feb. 26, 1919; died at the Rockingham Memorial Hospital, Harrisonburg, Va., June 3, 1962; aged 43 y. 3 m. 8 d. Surviving, besides her parents, are 8 sisters and 5 brothers. She was a member of the Elkton Church, where funeral services were held June 5, in charge of Mahlon L. Blosser.

**Frank, Bertha E.**, daughter of Abraham B. and Ida E. (Landis) Landis, was born in East Hempfield Twp., Pa.; died at her home in East Petersburg, Pa., May 25, 1962, following a heart attack; aged 73 y. She was married to Harry N. Frank, who preceded her in death. Surviving are one daughter (Florence—Mrs. Menno Heisey, Manheim), 5 grandchildren, and one brother (Sanford A., Strasburg Pike). She was a member of the East Petersburg Church, where funeral services were held May 28, in charge of Christian W. Frank and Irvin Kreider.

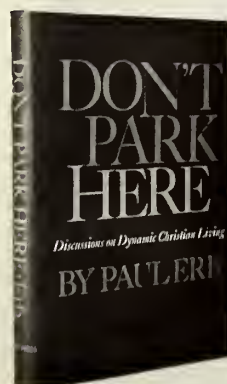
**Gehman, William P.**, son of David and Catherine (Proctor) Gehman, was born at Doylestown, Pa., April 2, 1876; died at the Allentown (Pa.) General Hospital, May 30, 1962; aged 86 y. 1 m. 28 d. He was married

to Katie Overholt, who preceded him in death. Surviving are 3 sons (W. Norman, Allentown; Elliston, Quakertown; and Warren, Allentown), 9 grandchildren, and 17 great-grandchildren. One brother and one sister also preceded him in death. He was a member of the Swamp Church, Quakertown, Pa., where he served as church chorister for many years, working toward the improvement of congregational singing. Funeral services were held at the church, June 4, in charge of Winfield M. Ruth.

**Gibble, Minnie Elizabeth**, daughter of Jacob B. and Elizabeth (Burkholder) Greiner, was born near Mt. Joy, Pa., Aug. 9, 1896; died at her home near Mt. Joy, May 9, 1962, after an illness of several years; aged 65 y. 9 m. She was married to Enos S. Gibble, who survives. Also surviving are one daughter (Ruth—Mrs. John W. Rowe, Lancaster), 2 sons (Howard G. and Richard Eugene, both at home), and one grandchild. She was a member of the Mt. Joy Church, where funeral services were held May 12, in charge of Amos Hess, Clarence Ulrich, and Henry Frank; interment in Kraybill Cemetery.

**Hostetler, Susan**, daughter of Samuel and Magdalene Kuhns, was born July 26, 1871; died at Hutchinson, Kans., June 20, 1962; aged 90 y. 10 m. 20 d. In February, 1892, she was married to Benjamin F. Hostetler, who died June 3, 1927. Surviving are 2 daughters (Lulu Klingelsmith, Hutchinson; and Mrs. D. D. Miller, Berlin, Ohio), an adopted son (Richard, Los Angeles, Calif.), 12 grandchildren, 20 great-grandchildren, and one sister (Mrs. Emma Taton, Argonia). She was a member of

## HERALD PRESS BOOKS



**DON'T PARK HERE** by Paul Erb

\$3.00

How many times have you wanted to park

—Before an undesirable decision?

—At some conference ground or evangelistic meeting where your soul was fed?

—At that place of ecstasy just beyond some major crisis in Christian life?

—When a new truth is revealed but you really don't want to comprehend?

—When the Lord asks you to move on and you're not ready to move?

Here is a book for those who are "pressing on," for those who know Paul Erb, an editor who has not parked in the Gospel Herald office but is going on to new things.

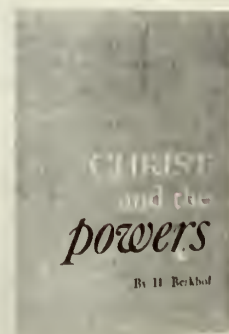
**CHRIST AND THE POWERS** by H. Berkhof

\$1.25

For I am sure that neither death nor life, nor angels nor principalities, nor present nor future, nor powers, nor height nor depth, nor any other creature, will be able to separate us from the love of God, which is in Christ Jesus, our Lord. Romans 8:38.

For we do not have to wrestle against flesh and blood, but against principalities and powers, against the world rulers of this darkness, against the evil spirits in heavenly places. Ephesians 6:12.

Have you ever wondered about these powers? Do you accept them as some unknown fate? Should they be recognizable? Are they real or imaginary? What is Paul talking about in Romans, Ephesians, Corinthians, and Colossians where he keeps mentioning powers? This book is an appeal to put on the whole armor of God and to wrestle with the evil spirits in the air.



■ At Your Bookstore **HERALD PRESS, Scottdale, Pa.** ■



the Pleasant Valley Church, Harper, Kans. Funeral services were held at the Brownell-Wiley Chapel, Harper, June 22, with James Betweiler in charge; interment in Argonia, Kans., Cemetery.

**King, Rebecca Faye**, youngest daughter of Lawrence and Sadie (Yoder) King, was born at Minot, N. Dak., Sept. 8, 1954; passed quietly away at her home near Blountstown, Fla., June 23, 1962; aged 7 y. 9 m. 15 d. From early childhood, Rebecca never enjoyed normal health. She is survived by her parents, one sister (Vivian), 3 brothers (La Verne, John, and Roger), and her grandmother (Mrs. P. A. Yoder, Minot, N. Dak.). One brother preceded her in death. Funeral services were held at the Oak Terrace Church, June 25, in charge of Oscar Schrock and Raymond Byler.

**Leatherman, Aaron M.**, son of Christian and Sarah (Meyers) Leatherman, was born near Doylestown, Pa., Oct. 29, 1869; died in his sleep at his home near Cheraw, Colo., June 19, 1962; aged 92 y. 7 m. 21 d. On Oct. 24, 1893, he was married to Elizabeth Kulp, and soon after their marriage they united with the Deep Run Mennonite Church. Surviving are their 3 children (Isaac N., Pueblo, Colo.; Elwyn K., Fresno, Calif.; and Kathryn, at home), 10 grandchildren, and 27 great-grandchildren. In 1910, the family moved to Cheraw. On April 28, 1913, he was ordained as minister to serve the East Holbrook Church, where he served until his retirement in 1943. Bro. and Sister Leatherman observed their 68th wedding anniversary last fall. Although both were invalids, they were thankful to God that He saw fit to spare them to be together for so many years. Funeral services were held at the East Holbrook Church, June 23, in charge of Clifford E. King, Joe C. Driver, and David Alderfer.

**Lehman, James**, son of Walter H. and Ada (Martin) Lehman, was born in Franklin Co., Pa., Jan. 14, 1938; died in a motel at State College, Pa., June 2, 1962, while attending a D.H.I.A. Conference; aged 24 y. 4 m. 19 d. Surviving besides his parents, are his wife (Catherine Eby Lehman), one daughter (Wilma Jean), 4 brothers (Aldus, Walter, and John, of Chambersburg; and Marcus, Philadelphia), and 7 sisters (Mrs. Edgar Burkholder, Williamson; Mrs. Nathan Diller, Smithsburg; Mrs. Ira Miller and Mrs. Elmer Martin, Hagerstown; Sarah, Miriam, and Eunice, and a foster sister, Sharon Miley, all of Chambersburg). He was a member of the Pleasant View Church, where funeral services were held June 5, in charge of John Sollenberger, Amos E. Martin, and Nelson Martin.

**Lehman, Stephen M.**, son of Adin L. and Helen (Myers) Lehman, died June 3, 1962, six hours after receiving injuries in an auto accident; aged 8 m. 17 d. Besides his parents, he is survived by 2 brothers (Eugene and Dean), one sister (Suzanne), his grandparents (Pearl Myers and Irvin Grove, Hagerstown, Md.; and Reuben and Katy Lehman, Middletown, Pa.), and great-grandparents (Mr. and Mrs. Harry Myers, Greencastle, Pa.). Funeral services were held at the Pleasant View Church, June 6, in charge of Abram Baer, Walter Lehman, and John Sollenberger.

**Pence, Anna Blanche**, daughter of Tobias and Barbara (Musser) Greider, was born near Dayton, Ohio, May 21, 1889; died May 28, 1962; aged 73 y. 7 d. On Feb. 18, 1915, she was married to Elias Pence, who died in Feb., 1947. They had opened their home to his brother, Wilbur Pence. Surviving are 2 sisters (Clara—Mrs. Orville Warye, Hubbard, Oreg.; and Minnie—Mrs. Wesley Hilty, Dayton, Ohio) and one brother (Joe, West Liberty, Ohio). She was a member of the Huber Church, where funeral services were held May 31, in charge of Paul Yoder, Sr.



## ITEMS AND COMMENTS

BY THE EDITOR

Local Young Men's Christian Associations in the United States were urged by the organization's policy-making National Council to place special emphasis on the religious nature of the Y's purposes and programs. The council, at its annual meeting, reaffirmed that the YMCA "in its essential genius is a world-wide fellowship united by a common loyalty to Jesus Christ for the purpose of developing Christian personalities and building a Christian society."

\* \* \*

George Romney's entrance into politics in Michigan has brought to the public notice teachings of the Mormon Church and of the Book of Mormon on the race question, and so the editor of the official magazine of this denomination says, "It is our belief that in the kingdom of God there are no second-class citizens; all are sons and daughters of God. . . . We should be ready to testify that racial discrimination is not taught in the Book of Mormon; rather, it teaches, 'He inviteth them all to come to Him, black and white, bond and free . . . all are alike unto God.'"

\* \* \*

An article in *Printer's Ink* predicts the rapid increase of Sunday selling in the United States. It points out that the major opposition to Sunday store openings has not come from religious groups but from commercial groups like the small retailers, who eventually will be forced to succumb to public demand. The article points out that Sunday shopping will call also for Sunday carnivals, circuses, miniature golf, swimming pools, music, entertainment, and recreation centers. And so our churches of the years just ahead will meet increasing opposition in the form of offering something else to do on Sunday. And our Mennonite merchants will be facing the problem of meeting competition without doing business on Sunday.

\* \* \*

An impressive increase in Protestant membership in Mexico is reported by

Religious News Service. A Catholic priest there says he is astonished to learn that the number of Protestants has increased almost 300 per cent since 1949. During this period the average increase in all of Latin America is about 80 per cent. Except for Brazil the Protestant churches in Mexico have had the fastest growth in all Latin America.

\* \* \*

The archbishop of Canterbury, leader of the Church of England, favors the abolition of all weapons of war, not just nuclear weapons. He says that when once war has started with conventional weapons, it could quickly be turned into a nuclear war. Therefore, he believes that "the only safeguard for peace is abolition or drastic reduction of all weapons of all kinds."

\* \* \*

The government of Bolivia, says an article in the *Mennonite Weekly Review*, has passed a decree granting special privileges and rights to Mennonite colonists. These rights include the privilege of affirmation instead of swearing in court, exemption from compulsory military service, freedom to administer their own mutual fire and storm insurance and to conduct their own churches and schools, and exemption from duty during the period of settlement. It is reported that some of the Amish, looking for a refuge from compulsory Social Security, are turning their eyes toward Bolivia.

\* \* \*

Abilene Christian College of Abilene, Texas, an institution of the Church of Christ, has announced it will accept all qualified students regardless of race in its junior and senior classes next fall.

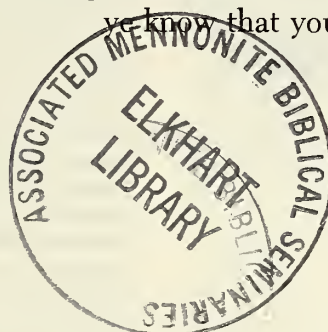
\* \* \*

Out of all the family units in America only 2,600,000 do not have refrigerators. Only 7,000,000 families do not have TV sets. Only 12,225,000 families do not own automobiles. But 17,000,435 families are without some religious affiliation.—*Religion in American Life*.



# Gospel Herald

My beloved brethren, be ye stedfast, unmoveable,  
always abounding in the work of the Lord, forasmuch as  
ye know that your labour is not in vain  
in the Lord.



TUESDAY, JULY 31, 1962  
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PSALM ONE HUNDRED

**M**ake a joyful noise unto the Lord,  
all ye lands. Serve the Lord with glad-  
ness: come before his presence with sing-  
ing. Know ye that the Lord he is God:  
it is he that hath made us, and not we  
ourselves; we are his people, and the  
sheep of his pasture. Enter into his  
gates with thanksgiving, and into his  
courts with praise: be thankful unto him,  
and bless his name. For the Lord is  
good; his mercy is everlasting; and his  
truth endureth to all generations.

Paul Mann



## This I Know

BY MYRTA STOVER

You said—

"I can't understand it all."

Neither can I understand  
A diamond or how or why  
It caught its star-flashing beauty,  
But this God of sky,  
Of pearls, of dew, of music,  
Of unfolding leaves, of snowflakes,  
And of stars,

This God of tides, of dawn winds, rocks,  
and Mars,  
Is the God I know, and  
Because I've seen and heard,  
Here will I drink  
From His revealing Word.

## Grumbling About the Preacher

BY FRANCES BEERTHUIS

(Frances Beerthuis conducts the "Woman to Woman" program on WMBI, Chicago, and WDLN, Moline, Ill.—Ed.)

I want to talk to you today about grumbling. Some grumbling takes the form of criticism of a minister. Some people grumble in this way, "I don't see why the pastor doesn't come to visit me." It doesn't help to grumble in this way. It makes you unhappy, and it isn't good for your attitude toward your preacher.

Some congregations are larger than others, and the more people there are to call on, the more pressed the minister feels for time. And there are so many other things besides calling that a minister needs to do. A *Life* magazine article in 1957 pictured a pupit with the head and shoulders of four men sticking out from the one pulpit. This was to picture the minister in his fourfold role of preacher, administrator, public relations man, and counselor. A big job. The demands of the job are so many that often the preacher is in a dilemma as to where he is needed most.

A preacher friend of ours went on a visit to the British Isles a few years ago. Now, I don't know if his observation about ministers there would be borne out by others, but this is what he told us: "There they have the concept that the preacher's main business is to preach, study the Word of

God, pray, and visit." He liked that concept better than the American concept of a preacher's work.

One minister may feel his ministry to his congregation is enhanced by getting to know his people better, by talking with them about the common things of life—family, home, and job. This minister feels that the type of call some preachers make in homes isn't the most effective.

I know a minister who boasts of how many calls he makes in a week, adding, "I don't stay more than twenty minutes. I speak with them briefly, ask how they're getting along, open the Bible and read a portion with them, pray, and take my leave. I just can't stay much longer than twenty minutes." This minister shouldn't be criticized. He's time conscious, and conscious of the many persons he needs to call on.

On the other hand, the minister who makes longer visits when the whole family is home, as when he's invited to have dinner with the family or spend an evening with them, has a talking point. He can refer to the ministry of Jesus: how He spent time in the home of Mary and Martha and Lazarus; that He spent time at the home of Peter—for instance, on the occasion when He healed Peter's wife's mother. He went to the home of Zacchaeus. He spent time at a wedding in Cana of Galilee. He went to dinner at the home of Simon. He took time to hold little children in His arms. He must have spent time with some people not approved by the religious leaders, for Jesus' critics accused Him of companying with winebibbers and publicans.

Some ministers are criticized because their calls are too short; some are criticized because they go to too many social affairs, because they take time to fraternize with their people. Well, if a minister is criticized, he can take comfort in what our Lord said as He considered the criticisms of people concerning John the Baptist and Himself. Here is what Jesus said—and this is from the Phillips' translation:

"What can I say that the men of this generation are like—what sort of men are they? They are like children sitting in the market place and calling out to one another, 'We played at weddings for you, but you wouldn't dance, and we played at funerals for you, and you wouldn't cry!' For John the Baptist came in the strictest austerity and you say he is crazy. Then the Son of Man came, enjoying life, and you

(Continued on page 675)

## Our Readers Say—

Bro. Mumaw's article, "A New Vitality" (May 15), was good reading from a leader in our church and in Christian education. As he pointed out, we are truly caught in satanic influences on all sides. The apostle's words in Eph. 6:12-14 came to my mind after reading his concern.

These spiritual forces that are tearing down the "ancient landmarks" are affecting all areas of our Anabaptist-Mennonite witness—of Bible principles in ethics and morals, of Bible doctrine, of a confession of faith taught and believed, of Holy Spirit leadership, of a way of life conformed to Christ instead of the world, of church membership by a truly changed heart and life, of a spiritual unity in Christ in family of churches instead of one organized religious body—and on and on come the onslaughts of Satan until some who were once great in the faith can no longer stand and face the barrage.

The church—believers in Christ and followers of Him in all denominations—is being purified to its very core. Judgment has already begun in the very house of God. Who is able to stand?

But for the grace and mercy of God in Christ we would all be slain by His wrath on the children of disobedience; however, for the love of God in Christ we receive pardon and spiritual strength, being made able to stand against tyrannies that pose as angels of light.

Bro. Mumaw calls for a renewal of "personal piety which experiences love to Christ, obedience to His teachings, and respect for His lordship . . . [for] the presence of the Holy Spirit, who forms the community of believers and constitutes the true essence of her wisdom and power."

Unless men and women truly experience salvation from sins, a changed heart, and the indwelling of the Holy Spirit, the "ancient landmarks" or the things mentioned in Mumaw's witness will have little effect in our church fellowship and our witness to a lost and dying world.

Reformation was not completed in the sixteenth century; it is a continuing process of our Anabaptist heritage—an extension of martyrs' blood for a vital faith once for all delivered to the saints.—Lee H. Kanagy, Hokkaido, Japan.

\* \* \*

Much as I am opposed to the consumption of alcoholic beverages, I feel obligated to point out that every statement in "Is Drinking a Disease?" (June 5) is false. Probably no one would call "drinking" a disease, but most everyone familiar with alcoholism (granted that it is variously defined) probably agrees that it is a disease. We tend to resist that concept because we are used to thinking of diseases as afflicting us aggressively without our co-operation. Actually that is often not the case. We bring many of them on ourselves, or at least enhance them. Perhaps we should give more thought to obesity, mental illness, and accidents (to name a few) which we are propagating among our brotherhood.—Vernon Eli Yoder, M.D., Dallas, Texas.

(Continued on page 685)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

JOHN M. DRESCHER, EDITOR

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## More About Prayer in Schools

In light of all the talk about the Supreme Court's decision on prayer in schools, we should look at it with sober and objective minds. An additional statement may be helpful in addition to last week's editorial.

The court's decision does not rule out all prayer in schools. The court ruled that it was not the function or place of government to prescribe or write prayers.

We agree with this. We would complain if the government should decide on a Catholic prayer, a Confucian prayer, or a prayer representing any other one church to be used in our schools.

We stand for separation of church and state. We desire freedom of religion. We do not want the government, in any way, to say what we dare preach or pray. To keep this liberty for ourselves, we must give it to others.

Much might be said about the added impetus the action of the court will give to secularism, control of minority groups, and to separation of the spiritual from all state functions. However, in the final analysis, we would have to agree that this action does guarantee our freedom of worship and at the same time should call all Christians to become more conscious of the priceless privilege of prayer.

It seems to be the predominant opinion that the court's action does not, in any way, prevent teachers from offering prayers in the schoolroom.—D.

## Searching for Substitutes

We live in a day of substitutes. Many are available at much less cost than the real thing. Yet they appear to be the real thing. They seem to do the same job. And, in fact, many substitutes may do as well as the real item.

There are some things which have no substitutes. What is often offered looks like the real thing. If tried, it may seem for a while to do the same job. Yet when put to the test, it is seen to be a substitute.

Take prayer. There is no substitute for prayer. Either you practice daily prayer or you are a pauper in spiritual power. It doesn't matter how many meetings you attend. You might give scores of speeches.

But unless you spend some time face to face with God each day, you are not living a vital dynamic life. It takes regular times set aside and concern which keeps a prayer list. There is no substitute for prayer.

There is no substitute for the study of the Word. The Scripture must be lovingly digested for personal spiritual growth. And only on this foundation can you build a strong superstructure of spiritual service. Only then are you equipped to continue faithful to Christ in the current of the world. You can't substitute personal search of the Word by listening to a hundred sermons, reading all the theology of modern day theologians, or becoming acquainted with many books about the Bible. There is no substitute for personal study.

Or take the matter of witnessing. Perhaps there is no area where so many substitutes are sought as in witnessing. We invite people to church; we tell them to be good in many ways; we plan for all kinds of programs for fellowship without ever sharing Christ Himself. Witnessing is introducing others to a person. It is not only living a godly life. It is telling that which you have seen and heard. There is no substitute for this. Unless one is a witness for Christ he is more a hazard than a help.

Now, all this is true also in the life of the church. The church has as much power as her persistent prayer life. The church is as strong as her study of the Word. The impact on the world is in proportion to the willingness to witness. We cannot seek to substitute something else for these and still have a strong spiritual church.

Why do we try to substitute in spiritual things? Because we are not willing to do what it takes for the real thing. It's hard to pray, study the Word, and be a faithful witness. It's much easier and simpler to substitute something else. We think there are short cuts to spiritual maturity, spiritual renewal, and soul saving. So we devise parties, contests, specials, and loads of activities thinking that they just have to work.

But somehow they don't. Why? Because we cannot feed people's spiritual hunger with anything but spiritual food. Because there is no other place to receive power except from God. Because the way of witnessing is still the same: "Ye shall be witnesses unto me."

There are times and places for parties, contests, specials, and other good activities. Who has not enjoyed such! They can be the means of strengthening us spiritually. But facing it honestly, few are brought to the gates of salvation by these. We dare never think that when we have done these,

we have done our duty. Souls are still won today by prayer, the Word, and personal witness. There really are no substitutes.

—D.

## Building Churches

Enjoy seeing churches being built. We need more churches. The population is growing. Church membership is climbing. Some churches have inadequate facilities. Sunday-school space is essential. There is not only need for new churches but old churches need repair or rebuilding.

However, an uneasy feeling, really an inner fear, sometimes seizes me when I see some church buildings today. Much of the money is spent, not for mission or outreach, or even because the congregation is pushing out its walls from growth. It is going for bigger and better buildings in place of those which are now used.

There seem to be so many extras. Financial figures stating the amount spent for church building in the United States mount month by month. And the statistics say the cost of many churches is so great, not because of increased sanctuary space, but because of larger kitchens and social rooms.

Perhaps I've been spurred on to share my concern because of what I learned of late. The other day on a train traveling east a lady told me her congregation was building a new church. It is to cost one and one-half million dollars. I couldn't comprehend this much. She explained further. The membership wasn't particularly large, but, she said, "There are some wealthy people in the congregation." The church plan calls for a swimming pool in one section, a large natural garden for the center of the sanctuary, and a large social room for dancing (chaperoned of course). Extreme, you say. I hope so. Yet it made me think seriously.

Then I heard something else. Well, let me quote from a foreign missionary's letter. "When America, which has one minister for every 514 people and churches with billions already invested in brick and mortar, plush pews, expensive organs, and lavish stained glass windows, still is foolish enough to spend more than a million dollars a day to construct still more and fancier churches, do you wonder why we think it is not fair?"

The fear I mentioned strikes me when I remember that the great cathedrals of the past were built during the Dark Ages.

Martin E. Marty, associate editor of *Christian Century*, said some time ago that when belief burns low, we put emphasis on secondary things. We become more concerned with the ritual and the elaborate when spiritual life cools off. We must draw attention somewhere to prove we are alive.



Our insecurity is seen in doing many big things which are to give us a sense of security.

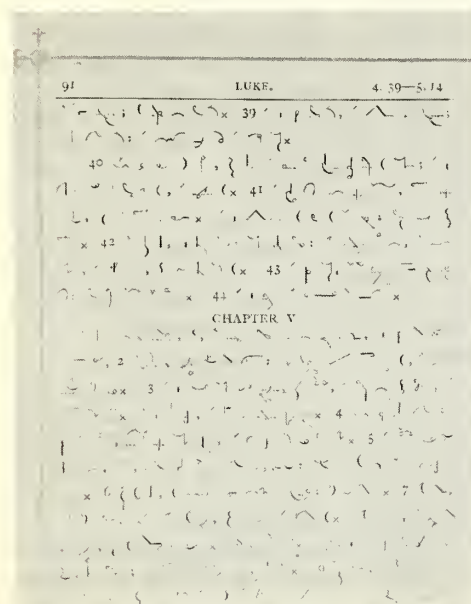
I began by saying that I enjoy seeing churches being built. I'll not retract that. Churches are needed, especially in new areas of outreach. I'll add that we should search our motives before we move to put piles of money in brick and mortar.

We need new and better churches. Some congregations need new or added facilities and it seems the membership doesn't have the vision to see the need. However, a real danger today is that some congregations do not have a vision beyond themselves. Such are inclined to settle down and build great cathedrals for themselves, keeping more than they give.—D.

## From My Bible Collection

## Pitman's New Testament

BY GERALD STUDER



Yes, the illustration shows part of a page from an English New Testament. It is a translation too, if we interpret translation to mean not only a particular combination of words intended to convey the same message from one language to another, but also a form of writing other than the standard alphabet, but used to convey the message in the same language. The passage pictured above is written in Pitman Shorthand. The copy in my collection is simply entitled *The New Testament* on the outside cover. Inside is pasted a black and red presentation plate that reads as follows:

"Willow House School, Wednesbury Road, Walsall. Prize presented to R. Jayne for Shorthand, 4th Form, June

Dear Church-at-Home:

In 1925 J. A. Ressler was sent as a delegate to the twenty-fifth anniversary celebration of the founding of the Mennonite Mission in India. He was gone about six months. When he came home, he was full of stories—the one about the village which had been saved from plague through prayer, the one about blind Nandlal, stories of what had happened as the orphan children he had known became adults, the one about the Methodist missionary bungalow in Kanker State standing empty because there was no one to go fill it, and this excerpt:

In conversation with a friend who had been serving under another board during the early days in Madhya Pradesh, that friend suddenly turned to him and asked,

"Jake, are the Mennonites building big churches yet?"

"No-o-o, I can't say that they are just now."

"Well, when they begin, you can count on it, there just won't be enough money to meet the mission budget."

I wonder. . . .

Very sincerely yours,  
Ruth Ressler.

1901. Samuel Hughes, F.E.I.S. & Headmaster."

What an appropriate gift to a promising shorthand student is this New Testament! It is a book that any shorthand student should not only read for spiritual nourishment, but, if regularly read, would keep his shorthand in good trim besides.

You may never have heard of Pitman's Shorthand. It is but one of dozens of systems of shorthand that have been developed, advocated, and used since earliest times, reaching far back before Christ. The Pitman and Gregg systems are by far the most popular shorthand systems in use today in England and America, with the Gregg system rapidly gaining a wide margin of favor over that of Pitman.

Sir Isaac Pitman was born in 1813 in Trowbridge, Wiltshire, England. He was a schoolmaster and while so employed published his *Stenographic Sound-Hand* in 1837. He finally devoted himself completely to the development of shorthand as well as to spelling reform. His method of shorthand became very popular and is extensively used to this day in England. Mr. Pitman was knighted in 1894 and died in 1897. His system is a geometrical system using only straight lines and regular curves with light and heavy characters. It is likely these peculiar characteristics of the Pitman system that are responsible for the gradual decline that is now in process in both countries.

John Robert Gregg's system does not depend upon light and heavy characters nor is it limited to geometrical lines. It follows the more natural motions of regular long-hand writing. Mr. Gregg was born in Ireland in 1867 and came to America in 1893. His system was already popular in England before he came to the United States.

I am not aware that the New Testament has ever been published in Gregg Shorthand, but Mr. Gregg, like Sir Isaac Pitman,

did establish his own publishing house. The copy of the Pitman New Testament in my collection is one published by the Pitman Publishing Company and contains two Biblical maps, though not in their proper places according to the listing of contents. We may suppose that the original is the work of Sir Isaac Pitman himself, although it does not say, and the copy that I have was published without a date.

## Our Peace

BY ROSA STONE

A storm rages within;  
The heart trembles with fear.  
Disaster, ruin black, darkness  
Prevail.  
He is our Peace?

Friends turn away, misunderstand,  
Their taunts assail.  
Weariness, despair, anxiety  
On every side.  
But He is our Peace.

I fail, miss the mark,  
Self-accusations overwhelm.  
Blunders, insufficiencies, ignorance  
Compass me about.  
Yet He is my Peace.

Peace through His cross!  
Strong, deep confidence endures;  
His victory, His merit, His calmness  
Pierce my anguish  
And He is my Peace!  
(Eph. 2:14)  
Elkhart, Ind.



# "These Be Thy Gods"

## (2) Conformity

By BILL DETWEILER

No one enjoys being different. At least not if being that way involves ridicule or scorn. In fact, the creed of many people seems to be, "I'd rather be dead than different!" Either consciously or unconsciously, most of us try to do our best to be like other people. In other words, we bow down before the god of conformity. This is a powerful, contemporary god who decrees that all of us shall become pressurized, patternized, and passive products of mass assembly-line culture.

Standing against this pressure of conformity is seldom, if ever, popular. Think of the few men in history who dared to be different, from Moses on down through the Christian martyrs—Martin Luther, and the few persons of the present day who are willing to stand out and be different, even if it should involve death. Nonconformity is certainly not a popular position, unless everybody is trying to style himself a nonconformist.

The point is that we try to be like others. Our code of conduct revolves around the concept, "If everybody is doing it, then it must be all right, and I want to do it too." What we are not willing to admit is that human nature, as it follows the inclination of its selfish desires, is a sinful nature, and that therefore, when everybody is doing a certain thing, everybody who is doing it may be sinning.

The old phrase, "The voice of the people is the voice of God," is not always true, unless you are worshiping the god of conformity. If you can say that the god of conformity has a theology, it could very well be this creed: "The voice of the people is the voice of god." Therefore, if everyone is doing something, and because of the fact that everybody is doing it, it must be right—"The voice of the people is the voice of God."

Many of us do not hold to any of our own convictions—probably simply because we live such spineless lives that we have no convictions. We have blindly accepted the convictions of the culture in which we live (although you can't really call them convictions). Many of us don't think for ourselves. We passively acquiesce to contemporary attitudes and substandards, giving no personal thought to the rightness or wrongness of these attitudes. This pattern of uninvestigated and unqualified acceptance of current cultural convictions has to mean that *morality is on a sliding scale*, at least if you are willing to subscribe to the Biblical teaching that man's natural tendency is toward depravity.

If you worship the god of conformity, then, because men are basically sinful (the Bible says they are), morality in the nature of things must inevitably deteriorate. What was once considered as wrong and immoral is now considered to be right, or at least an individual matter. Let us look more closely at the cultural pattern of the United States, attempting to see that in our worship of the god of conformity our ideas of right and wrong are being degraded.

Consider the matter of personal integrity and honesty. There was a time when it was said, no matter where you would go, that a Mennonite's word was as good as his bond. And I am glad to report that this is still true of the great majority of us. But unfortunately, this reputation for honesty which has been ours for so many years is beginning to slip.

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### Thought for the Week

Truth is kept better by declaring it than by debating and discussing it.—D.

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Recently one of my friends was telling me how a Mennonite has owed money to the business which he represents for a long time. In spite of the friendly appeals which have been made to the man owing the money, he has made no effort at all to settle his account. Invading the minds of too many professing Christians is the idea that if everybody else is becoming indifferent to paying bills, then it is all right for us to become indifferent also. This is bowing down before the god of conformity.

Consider the manner in which we worship the god of conformity at the check-out counter of our supermarkets. Executives of our large chain stores have decided that one fourth of us will not steal under any circumstances; one fourth of us will steal anything, especially if it is mailed down; and the other half of us vary according to the strength of the temptation and the chances of getting away with it. And so, at the check-out counter, about three out of every four of us worship the god of conformity. Everybody is stealing; so why shouldn't I? If it is the prevalent practice, then it is right for me, too.

Consider the worship of the god of conformity on college campuses, with regard to individual honesty. One professor has estimated that one in every three students

cheats regularly. Twenty or thirty years ago, the great hope for integrity lay in the honor system. Today this system exists in only a few colleges, because, as they say, the professors had the "honor," and the students had the "system." And so, in many of our colleges today, cheating is an accepted practice. And why is it accepted? Simply because "everybody is doing it."

Or consider the fact that each year we are asked to tell our government how much money we earned during the preceding year. It is estimated that last year, 70 per cent of Americans deliberately cheated on their income tax returns. Consequently, Uncle Sam has to hire a force of 50,000 men who will try to make sure that we don't cheat the government. "Everybody else cheats on income tax forms—why shouldn't I?" Thus we worship thee, O god of conformity!

Think of how we bow down to the god of conformity in sexual matters. The late Dr. Kinsey brought this rather strikingly to our attention. But really, about all his reports indicated was that we are on a sliding scale of morality. Since more and more people are being involved in premarital and extramarital experiences, then it must be less and less wrong to be thus involved, if wrong at all. If more and more persons are getting divorces, then there is obviously nothing wrong in getting divorces. Is not "the voice of the people the voice of God"?

And in our family lives, we want our children to be "popular," and so again we bow down before the damning god of conformity. To insure the popularity of their children, parents are not willing to teach their children to be different. So they encourage, or at least permit, their children to date at the tender age of fourteen, attend modern dances, and engage in other sub-Christian practices in order that their children may be "part of the crowd." We wouldn't want our children to stand alone, you know! We want Johnny and Mary to be popular, even if being popular means that they have to sacrifice their sense of being the children of God. "All the other teen-agers are doing it—I can't tell my son (or my daughter) that he can't do it!" Well, there you are again—down on your knees before the powerful god of conformity.

Even within our churches we sometimes like to bring the idol of conformity. We desire to be like other churches. Whether or not we are the type of church that God wants us to be isn't as important as keeping up with the standards and practices of the other churches in the community. Denomination A has just built a beautiful and costly new church. This means we simply must do something to improve the appearance of our church, or, better yet, we ought to build a new one. We've got to keep up with Denomination A, you know.



Whether or not we need a new church is beside the point. We must be like Denomination A, and it has just built a new church! And if other preachers are not speaking out against sin, then we shouldn't either because—well, that's just not being done today, and we don't want to be different. "Dare to be a Daniel," did you say? "Dare to stand alone"—whoever heard of that in these days? Don't you know that the modern method is, "If you can't beat 'em, join 'em"? And so, even as ministers, we find ourselves offering sacrifices on the secular and sinful altar of the god of conformity.

Teen-agers especially are pressured into worshipping the god of conformity. If a teen-ager doesn't go along with the practices of the crowd, he is labeled a "square." If he doesn't drink with the crowd, he is a "religious fanatic." If he doesn't smoke with the gang, he's an "odd ball." If he doesn't dance with the crowd, he's a "wet blanket." If he doesn't speed with the crowd, he's a "chicken."

Late one night last summer, I had a long chat with five teen-agers (three boys and two girls) on the northern shores of Lake Michigan. As I talked with them, each was holding a bottle of beer in one hand and a cigarette in the other. After having talked about religion for almost two hours, one of the fellows finally said that he doesn't like to smoke, and he doesn't believe in drinking, but when he's with the crowd, he has to do these things to be accepted. He has to yield to the powerful pressure of conformity. Teen-agers worship regularly at the shrine of conformity.

I could go on with many more illustrations indicating that our society is bowing down before the god of conformity. But, in closing, by way of contrast, I want to again point you to the God of eternity.

Already back in the Old Testament, the God of eternity decreed that those who worship Him should be different in many respects from the heathen people around them. One of the deepest causes for Israel's eventual downfall lay in the desire of the people of Israel to be "like all the nations" (1 Sam. 8:5, 20) by having an earthly king to rule over them rather than God.

The New Testament also makes it very clear that the people of God as revealed in Jesus Christ are to be different from the other persons who do not claim to worship the God of eternity. Christians are not to be conformed to the sin practices of this world, Paul writes in Rom. 12; rather, they are to be *transformed* to Christ through the Holy Spirit. These persons who sincerely follow Christ look to Him and to His Word and then act accordingly. Those who follow the god of conformity look to the crowd, and then react accordingly, because they have no inner motivation or direction.

Never forget that true Christians are dif-

ferent—delightfully different, I think, but nevertheless different. There may be times when they are called to stand alone like a giant oak standing strong against a silent sky. But remember that difference can determine destiny. Dare to be different, for the sake of Jesus Christ, and for your own sake in the life which is to come.

## I Did My Duty

BY MARTHA KING

I am very upset this morning. Lucy died last night. It was so sudden and unexpected; she had a heart attack while at work. They summoned the emergency squad, but it was too late. She was dead before the squad arrived.

Lucy was my next door neighbor. And what a fine neighbor she was! We lived side by side for the last four years, and we always got along so well. I certainly shall miss her as a neighbor.

But there's something else that bothers me more. I'm afraid Lucy wasn't a Christian. She was a good Catholic; she went to church every Sunday. But she did some things that I don't think a Christian would do. She was a barmaid in a saloon. And she had quite a few dates with married men. I never discussed religion with Lucy, but I have heard people say that most Catholics are completely ignorant of the way of salvation. Lucy was too nice a person to be lost. Oh, how I wish she would have been a Christian!

There's one thing I'm glad of, though.

I'm sure God won't hold me responsible for Lucy's soul. For the last four years I've lived a good Christian life in front of her. Certainly she could see that I lived a better life than she did. I don't even drink moderately, let alone work in a saloon. And I live a pure life morally. I'm sure my life was a very good testimony to Lucy.

And she could have come to our church to find out how to be saved. Everyone is welcome to attend our church services. I never invited Lucy. I was afraid to because she was such a strict Catholic. But certainly she knew she was welcome. Our local newspaper carries our church ad every week. And she could have known that the services met the needs in my life, or I wouldn't have attended so regularly. She saw me go to church every Sunday and Wednesday.

Yes, I feel that I did my duty. Why, I even gave ten dollars to help along with Billy Graham's telecasts last fall. He was on television every night for a whole week. I thought of Lucy often during that week and wondered what she thought of his sermons. I'm quite sure she watched those programs. I didn't mention them to her, but I think she knew about them because the newspaper always carries a complete listing of the daily telecasts. Billy Graham explained the way of salvation so clearly. How glad I am that I had a part in helping to make his television ministry possible! This gave Lucy another opportunity to hear the Gospel.

It wouldn't have been wise for me to witness to Lucy directly. A person has to be very tactful in dealing with Catholics. A direct witness tends to irritate them. It's

## Our Mennonite Churches: North Scottdale



Worship services began in an old school building at North Scottdale, Pa., in 1934, as an outreach of the Scottdale Church. The congregation was organized in 1958. Membership is 58. The average attendance is approximately 100. Edwin Alderfer is pastor.



so hard for me to talk about religion with someone who doesn't believe as I do. I think it's better to let my life speak.

It makes me sad to think that Lucy died without Christ. My only comfort is in the fact that I did my duty.

Fairpoint, Ohio.

## Priceless Possession

BY EMMA SHETLER BRUBAKER

Some people enjoy collecting antiques. Others find pleasure in filling their china closet shelves with such things as salt and pepper shakers. There are still others who like to see many different kinds of African violets or other plants adorning their window sills. Many more things could be mentioned that people enjoy "collecting."

I have a unique collection. They are not to be found on my window sills or in my china closet, but they are scattered over a wide territory—they are my friends. To me they are of greater value than anything I could purchase with money. It reminds me of planting seeds in a garden. The garden has been places where I have worked, lived, and traveled. The yield of fruit from these seeds which I have planted has been continuous and very bountiful.

One day a busy mother and her two children stopped to see me and we had a short time of profitable fellowship together. With her she brought a dessert for our supper, something she herself took time to make. The same day I found in my dining room a dish of good cookies made by a kind neighbor. Then from time to time I find letters in my mailbox from friends that I seldom see.

I could list a host of things that friends have done for me, but I appreciate them for more than that. As I laugh with a friend, shed tears with another, play a game or study with someone, or converse at meal-

time or coffee break, my life is enriched by sharing experiences.

Without the encouragement of certain individuals down through the years, in times of adversity and sickness, perhaps I would have been inclined to discouragement. Their words of sympathy in times of death in our family were most valuable.

Oftentimes it has been the unconscious influence of a friend which has had a tremendous bearing upon my Christian character and development. This collection of mine is priceless. It is one of the most interesting hobbies one can engage in.

Jesus Christ was a friend to young and old. My challenge is that I may befriend as Christ did, first of all my family, then other friends. As I keep adding to my collection, I thank Him daily for this wonderful blessing of friendship.

Harrisonburg, Va.

## Inner Space

BY LOIS YODER

In this highly space-conscious age there are after all only a select few who have the training and are equipped for space travel. Outer space is really a new world and it's fascinating how man through technology is making a drastic effort to equip himself for this exploratory task. But outer space is not the only world which has tremendous problems. It is the world which lies closest to us, the strange world within. If we would put forth as much effort to conquer this world of "inner space" as is put forth in outer space, we would not need nuclear warheads. If every man in America who calls himself Christian would put forth this effort, it would make such an impact in the world community that it would save the world from a nuclear war. Then President Kennedy's wish of "beating swords into plowshares" could become a reality.

Harrisonburg, Va.

## A Prayer

FOR THIS WEEK

God grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference.

—Source Unknown.

## Prayer Requests

(Requests for this column must be signed)

Remember Harold and Sandra Shantz, serving in Landour, Mussoorie, U.P., India. Bro. Shantz was recently in the hospital with sickness diagnosed as meningitis. He is reported to be improving.

Pray for a young man, that he might see where his present life is leading him, and that he may have victory over sin.

Pray for a girl who wants to live a Christian life, and asks that she be remembered in prayer, that she may have victory over certain temptations.

Pray that definite guidance be given to our congregations in their sending of youth to the MYF Convention. Request that spiritual as well as financial backing be given.

Pray for guidance of the Holy Spirit in the placement of personnel at various locations of work in South Texas.

Pray for Richard Fahndrichs and other workers in the Premont, Texas, community, that they might have God's leading in promoting a program that will meet the needs of the community.

Pray for Paul and Ann Conrad at Mathis, Texas, that God will give them knowledge of His will in the development of the church program, and for the youth who have dedicated their lives to the cause of Christ.

## A Peaceful Land



by Lorie C. Gooding

This is my land; and here no hunter's gun shall terrify a rabbit; here not one soft-eyed and tawny deer shall flee in fright, nor any bright-plumed bird be put to flight.

The world may rage (the world has raged before) o'ergloomed with hate, and blazing bright with war. Here, at these gates, shall all the tumult cease. Within my small domain there shall be peace.





# TEACHING THE WORD

## An Outdoor Setting for Encounters with God

By VIRGIL J. BRENNEMAN, SECRETARY OF CHURCH CAMPS

The "outdoor" ministry of church camping is a potential for winning youth for Christ and for Christian growth which is often overlooked. It provides a natural and fresh setting for individual and group encounters with God. A Mennonite bishop once said, "More people do real business with the Lord in camp than anywhere else." He, of course, knew that many people do business with the Lord in other than camp settings. For less than one fourth of our junior through youth Sunday-school pupils are in camp each summer. Without disparaging the other educational ministries of the local congregation, he was merely reflecting on the contrasting higher percentage of response in vital Christian growth and decision making. A new congregation of three years reports that ten of the twenty-one persons baptized since its beginning came to their commitment in a camp setting. In our files are testimonies of persons from both Christian and non-Christian homes who first met Christ in camp. The high potential of camping is not yet fully appreciated in our churches.

The effectiveness of an outdoor ministry should not seem strange to us who know the Bible. Jesus usually taught His disciples in outdoor settings: by the lake, in the mountain (Sermon on the Mount), in the wilderness, by the river, in the garden, or around a fire. Jesus often retreated into the solitude of the wilderness for prayer and rest. The best devotional literature in the world, the Psalms, makes many allusions to outdoor life. Apparently the author spent much time there for renewal, for devotion, and for "recreating" the spirit. Above all, the psalmist knew the Maker of the out-of-doors, of the trees and mountains, and God became for him the "rock of my salvation." Maybe the cure for our own shallowness is reading the Psalms as well as experiencing psalms of our own in the quietness of God's creation. Camping provides time and stimuli for quiet meditation and contemplation.

The normal place for instruction with the goal of salvation and righteousness is, of course, first of all the home, and secondly, our regular church life. While camping cannot replace the Sunday school or summer Bible school, certain aspects of our ministry of evangelism and nurture can be done better in camp than anywhere else. While we wait on the Lord for results, we need all the "help" we can get

to bring youth into an encounter with Him. "Delinquency" and "vandalism" are no longer limited to the slum, but occur with increasing regularity among well-to-do and even well-churched families. What is taught in the home and preached in the church is not always heard, and what is heard is often not experienced in real life. Spiritual truth comes alive only through experience. All too often the teachings about faith and Christian principles become so familiar that many a young person can grow up without experiencing them. He can give the right verbal answers and the correct external expressions of piety without really participating. The result is all too often a glaring failure in Christian commitment and growth, even in adults.

Jesus was concerned with the motives and attitudes which make a person tick. "The thoughts and intents of the heart" reveal the true character of man. The church's goal is to help persons, through committing themselves to Jesus Christ, to develop Christian attitudes and motivations in the experiences of life. Camping is uniquely suited to provide a setting for this to occur. It provides an experience in Christian living for realizing experientially what is taught in the Sunday school and church.

Church camping is a twenty-four-hour-a-day "laboratory of Christian experience" in a setting stripped of many of the limiting factors of our modern life. It is an adventure in living in God's out-of-doors. It is enjoying the natural environment under the leadership of Christian counselors. It helps to develop an awareness of God as Creator and Father. It can develop attitudes of Christian faith and life which can be nurtured in the home and church.

In camping we live close to the elementary needs of our existence. It helps us realize the inadequacy of life that is concerned only with material comforts. It helps us realize the value of the simple life. This realization is often missed in our homes, although they are the primary lab for Christian living. The modern home is under the pressures of accelerated living. Our homes and communities are caught in the rat race of economic competition and the illusive goals of status seeking.

Even the Christian home is sometimes so busy doing what is expected or accepted that it fails to pass on the enduring values of life itself. Mennonites profess to believe in the simple life, but this way of life has

largely lost its meaning among us. Camping provides a setting stripped of the pressures of modern living, in which the simple life can be nurtured. A girl may come to camp with six or seven can-cans or with two dresses for every day of camp. It is hoped that in her experience at camp she will neither feel the need nor find the occasion to use all of them. Here is an opportunity for Christian growth to take place.

Camping is a spiritual ministry. Combined with God's great out-of-doors is the impact of Spirit-filled counselors. It is a dynamic setting for decisions, or in the words of our bishop friend, "to do business with God." One director of a small camp group last summer reported seven decisions for Christ from nonmember homes, all from one congregation. Many decisions made are not recorded at camp but make a whole world of difference for life and eternity. A. J. Metzler reported an incident from India which illustrates this. In a meeting with missionaries in which each shared the events in his call to service, five persons learned for the first time that each had made his commitment to Christ and His service at the same campfire some twenty years earlier!

Every child and youth has a right to have a camp experience. Every local congregation should plan such an experience for all its youth the same as it does for Sunday school and summer Bible school. Camping should be considered an arm of the church's ministry in evangelism and Christian nurture on a par with its other ministries.

The local congregation should put camping into its budget. It should recruit camp counselors and personnel along with the summer Bible school and Sunday school. It should consider the service of its pastor in a camping situation for one to two weeks each summer as a regular part of his ministry.

The pastor and Christian education committee of the congregation should seek new and creative ways to utilize every possibility of a camping program.

A Sunday-school teacher may plan an experience with his class. One teacher testifies that he found this a choice time to become acquainted with each pupil. Another simply said they slept under the stars. A pastor could camp with the baptismal class; the pastor and MYF sponsor with the youth of the church for a weekend or more. The pastor may want to explore the possibility of camping with a group of families. Many camps are developing their facilities for year-round programing. As these materialize, they provide an even greater variety of opportunities.

The camp setting is particularly adapted as an atmosphere in which God can work with the least hindrance. It is much more than a place; it is an experience for meeting with God.





# FOR OUR SHUT-INS

## Your Comfort Makes Me Strong

BY EMILY SARGENT COUNCILMAN

Your comfort makes me strong.  
You do not merely wipe my tears away,  
Leaving me to harbor hopelessness.  
Quietly you show your faith in me,  
That courage will be mine for every need  
And joy to walk the unknown path ahead—  
My trust in God—wherever life may lead.

Your comfort makes me strong.  
You never offer pity, bent to keep me  
Sorry for myself and helpless-bound.  
You give compassion I must give away!  
And I find strength not only meant for me;  
I must receive and then pass on to others,  
As rivers grow and flow into the sea.

Burlington, N.C.

## Broken Things Can Be Glorious!

BY GRACE V. WATKINS

Have there been times in your life when something you dearly loved was broken? When you felt a rush of tears as you looked at a little apple tree broken off by the storm? A favorite flower bush broken by heavy rain? A cherished vase broken when someone brushed against it accidentally?

Yes, we've all had those experiences. When this sort of thing happens, I think of the man who, going out on the front step after a heavy windstorm, saw that his lovely basswood tree had been snapped off by the gale, that it lay on the ground.

Sick at heart, he turned back into the house, could scarcely eat any supper, and slept little that night.

Then, as dawn came, suddenly he had a wonderful idea. He'd build another room onto the house. And in the room he'd have a chapel, and in the chapel, an altar fashioned from the wood of the tree the storm had blown down. The tree he had so loved would become an even more beautiful object, far more meaningful and precious than it had been when it stood in the yard.

Probably no one kept a record of how many friends and neighbors found deeper fellowship with God in the little chapel. But what glory that the broken tree became a radiantly lovely and inspiring altar dedicated to God!

Have you ever thought of the wonder of it, that some things must be broken before the greater glory can come to them? The rainbow, with its color and splendor, could not come unless the light were broken. The bread the little lad gave that our Lord might use it to feed the multitude had to be broken before it could fulfill its larger mission.

And supremely wonderful among all broken things—the seal set upon the door of Christ's tomb. It was broken that the door might be opened.

Let us never resent or mourn when something is broken. Whatever it is, God can use it for a purpose more glorious than we could dream!

Fargo, N. Dak.

## Shut-In Activities

BY REBECCA HOFFMAN

If I were a shut-in and were able to read, write, or print (by hand), cut with a scissors, and paste neatly, I should sometimes like to exercise these abilities in the following ways:

Scrapbooks: Neatly made scrapbooks can usually be placed where they will be used and appreciated.

Boxes: I like collecting little boxes of various sizes and shapes, all quite small. Yes, round ones are nice too. Then I salvage white or light-colored stiffish paper and cut it into cards the shape of the box I have on hand, but a little smaller. On each card I print a verse. They can be a mixture of Scripture passages and other encouraging verses, or humorous sayings. Some or all of the cards can be made double for longer verses or larger printing. Boxes for children, or even for adults, can have pretty or amusing little cutouts pasted on some of the cards instead of all verses.

Boxes with commercial names on them must be either entirely covered, or nicely colored paper or flowers cut to a size and shape to cover printed portions. A supply of used get-well, birthday, Christmas, and Easter cards are good for this. Christmas cards can be used on boxes given away at Christmas time. You'll have no trouble finding someone who will appreciate the finished product. It may be a missionary leaving for the field. These little items do not take much currency but they can symbolize lots of love, and thought, and sometimes a little pain.

Cartons: This idea came to me recently

when I wanted some favors for a get-together at Easter time. With a pair of scissors I cut the tops from cream cartons, and cut frozen fruit boxes and milk cartons the desired height. I lined the inside with foil wrap, turning the ends down the outside of the cartons about half an inch. Flowers and other Easter pictures were cut and pasted on each side of the cartons. The lower part of the pictures had to be cut the shape of the carton so as to cover commercial print. The top parts, which extended a little above the cartons, were cut irregularly around the tops of the pictures. A basket effect could be made by pasting or taping pipe cleaners on cartons for handles.

I filled these containers with sweets. Decorated accordingly, they would do for any season, and I needn't tell you how to dispose of them.

Toronto, Ont.

## Better Than Wealth

BY LORIE C. GOODING

My brother's house  
is rich and fine.  
This old gray house  
on the hill is mine.  
Better by far  
this old gray house  
haunted by chipmunk  
and owl and mouse;  
yes, better to me  
my house than his  
cut-stone mansion  
where no love is.

Better by far  
my crust of bread  
than his linen cloth  
and his table spread  
with finest wine  
and choicest fare,  
and hatred crouching  
beneath his chair.

Better I like  
my simple life  
than all of his riches  
stained with strife.  
Yes, better than wealth  
or jewels or art  
are laughter and love  
and a merry heart.

Killbuck, Ohio.

I have never met a young person who danced who was a consistent soul winner over a long period of time. There is something about the dance that dulls a teenager's contact with God and zeal for Christ.

—Jim Smith, director of Wichita YFC, in *Teen Talk*.





# OUR SCHOOLS

## Jottings from a Teacher's Diary

BY ORPHA TROYER

Fickle and silly are terms I hear tossed about very freely as describing all our teenagers. I agree that they are not nearly all examples of believers (I Tim. 4:12) as God intended they should be; however, they are not all thoughtless and easygoing. This is how I know, for I work with them. I would like to share some little incidents, for life is really made up of many more small impressionable items than big spectacular ones, and I have learned some fine spiritual lessons from these high-school students—and some heartbreaking ones too, unfortunately.

\* \* \*

Could a ball game be a Christian challenge? This one was! The game was not going well for our team. The young fifteen-year-old pitcher found the batters too good for his skill, in spite of the fact that he did his best. Finally the coach replaced him, and he walked to third base. His older brother was on the team, too, as a pitcher. He could have been jealous that he had not been given the opportunity to pitch the opening of that important game, for after all he was older and had more experience.

But here is where real Christian character revealed itself. Sure, Christian character can reveal itself on the ball diamond! The older walked over to the younger from his short-stop position, and they calmly talked all the while the new pitcher was "warming up," and then they both supported the new pitcher with the enthusiasm they always displayed in any game.

There were many errors made in that game, but I do not remember who made them. The score was bad for us—a complete loss—but I do not remember what it was. But ever so many spectators remember this gesture of goodness and kindness. When someone asked him about it, he said, "I know what it means to walk off the mound and feel you have failed. And, after all, he is my brother."

Teen-age brothers and sisters often act in school as if they were ashamed of each other. Why? And Christian brothers and sisters in the church all too often act as if they didn't like each other. I fear I have done it myself at times. Have you? Once again it took a youth to give me this object lesson, and on the ball field at that!

\* \* \*

Have you ever asked someone to teach a Sunday-school class or give a talk and received an immediate response? How often have you had a flat refusal or innumerable

excuses offered? Recently I had the privilege of asking a seventeen-year-old to teach a Sunday-school class for the first time. He thought deeply for only a few seconds, then replied, "Yes, I will."

The response was just that immediate, simple, and sincere.

This little incident is one of those unforgettable of my memory. I am going to say an immediate yes when the Lord asks me to do something. Why not? After all, it is a privilege to be allowed to do things for Him. And it is fun and meaningful to my life too. Why make excuses and have to be coaxed? I had to ask the Lord for forgiveness that day when I got home, and thank God for a young man who was ready and willing.

\* \* \*

Is anyone honest any more? Do students really answer questions on tests and examinations from their minds instead of from hidden notes or open books looked at on the sly?

James was at the blackboard, but he simply could not do the problem assigned. I distinctly saw his neighbor whisper the solution. Immediately James turned around and said, "I don't know how to do it. I am sorry." That is the first thing I thought of when I heard of his accident, although about ten years had elapsed between the board incident and his death.

Margie was taking a history test. Her papers were usually almost perfect, but one blank evaded her on this particular test. Her neighbor wished to be helpful; she deliberately lifted her paper where Margie could not help seeing the answer she needed. Immediately she turned in her paper, without the answer, but she was disturbed, for she was sure the answer would have come to her later. A student who was not a Christian remarked to me, "I'll never forget what Margie did. I didn't know anyone was that honest."

How many a temptation I have been able to overcome when the names of James and Margie flash into my mind so vividly!

Walnut Creek, Ohio.



If we are to be motivated by our Master to spread His message, we must take a long look at the level of our loyalty to Him.—J. Drescher.

## In Quietness and Confidence

BY GLADYS L. ROPP

Today's world is a world of confusion, mixed-up feelings, frustrations, and problems. In fact, the world is united in testifying that we are in a crisis, politically and spiritually. It is a time when men's hearts are failing them, for fear has taken over. Millions are searching and seeking, trying to find something to fill the inner vacuum of their lives.

To the Christian who has found Christ, the source of all peace, there are still many things in life which cannot be understood. There are mysteries; there are struggles and problems that puzzle one. There are those times when friends fail, and seemingly one stands alone—forsaken and misunderstood. And there are those times when one feels crushed beneath the load of life, weighed down with perplexities and, yes, temptations.

But down underneath it all one can have the inner peace and calmness that far surpasses any philosophical understanding. In quietness and confidence our strength can be found. In quietness before God, feeling His heavenly blessings showered upon us as His child. In confidence, knowing His promises are real and everlasting. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). This is as sure today as in the days of the prophet Isaiah.

Though the world is topsy-turvy, and though there are many problems on every hand, or even when friends fail, the handwriting of God can be seen: "In quietness and in confidence shall be your strength." The child of God can be at peace, relaxed in Christ. The storms may rage, but within the inner recesses of man's heart tranquility can reign, for Christ is there.

## Prescription for Our Age

BY DAVID E. HOSTETLER

Bill is a watchmaker in a downtown Syracuse, N.Y., department store. He meets scores of people daily. It is his opinion that many Americans are living in fear—a hidden fear perhaps, but a real one, nevertheless.

Threat of nuclear war and the strain people live under to support the arms race is telling.

Nearly 2,000 years ago the Galilean said, "Blessed [happy] are the peacemakers." A disciple of His wrote, "Perfect love casts out fear." This is the prescription we need for our age.

Syracuse, N.Y.



# The Annual Custom Job

BY WALDO E. MILLER

Most of us are aware of the effort which is spent continuously by the younger set in revamping their automobiles. They rip this off, and hang that on, paint here, and scratch marks in there. This is called "the custom job." In other words, it is difficult to tell a Ford from a Chevie, or a Studebaker from a Cadillac, as a result of modern youth and their imaginative ability.

It seems that in the summer months there is a "customize job" taking place in the local church. When the attendance drops from 304 to 171 in one week, surely there must be customizing in operation. The appearance from the pulpit is so radically different, it's difficult to recognize your own congregation. These folks are not here. Only one family in the balcony. The front benches, usually well filled, are now bleak and soulless. Perhaps there are those who just stay at home, to keep the traditional summer nonchalance.

If we analyze the church attendance picture today, in conjunction with the directives in the Bible, we are at a loss to interpret the sincerity and devotion of individuals and their relationship to God, by such action. While it's true the summer is the most convenient time for picnics, boating, vacations, and all that goes with the outdoor life, this is not license for us to forget the responsibility we have in nurturing our souls.

There is nothing wrong, as such, with picnics, boating, and vacations. But there is something wrong with the individual who will lay aside his responsibility to the nurture of his soul, in favor of a portion of short-lived pleasure. The Bible says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." We also read in the Old Testament, one of the Ten Commandments, "Remember the sabbath day, to keep it holy."

The psychologist will tell us that when a young man "customizes" his automobile, he is simply seeking recognition among his fellow men. He will also tell us that when a young man persists in these extreme drives into later years, he is not a normal individual. Dare we say that if the churchgoer customizes his church attendance habits, and persists in doing this summer after summer, this will eventually become a habitual degrading experience for him? He will not only suffer periods of loose relationship to God, but he will degenerate completely. He will have become heathen beyond doubt. "And even as they did not like to retain God in their knowledge, God

gave them over to a reprobate mind, to do those things which are not convenient . . . who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them (Rom. 1:28, 32).

Belleville, Pa.

## GRUMBLING ABOUT THE PREACHER

(Continued from page 666)

say, 'Look, a drunkard and a glutton, a bosom friend of the tax collector and the outsider!' Ah well, wisdom's reputation is entirely in the hands of her children!"

Why am I talking this way? It sounds as though I'm talking to ministers. No, I'm talking to you, woman to woman. I'm trying to help you understand your pastor better so that you won't be critical of him. If you think he should be doing more visiting, or his sermons need improving—remember, you don't know the whole story. Only God knows that. Remember, too, he's God's servant, and he's responsible to God for the use of his time, money, talents, and influence—as are you for your time, talents, money, and influence.

Some ministers are errand boys of their congregations, doing things that other people in the congregation could easily do—like carting folding chairs from the church to someone's home for a shower on a missionary. I heard one minister of a church in a small town say to another minister whose expository preaching of the Word was a blessing, "I don't get time to study; there are so many things my congregation expects of me that keep me on the go." And yet we read in the Word of God that the apostles in the early church had to make a decision as to whether they would "wait on tables"—care for the material needs of the widows in the church community—or devote themselves to spiritual priorities.

Not that a church should be neglectful of the very real needs of the poor people in a congregation, or the needs of the sick and the suffering, the sorrowing, or people in any kind of trouble. But the apostles felt that they must give priority to two essentials: the Word of God and prayer. This is what they said to the assembled church: "It is not right that we should have to neglect preaching the Word of God in order to look after the accounts. You, our brothers, must look round and pick out from your number seven men of good reputation who are both practical and spiritually-minded and we will put them in charge of this matter. Then we shall devote ourselves wholeheartedly to prayer and the ministry of the Word."

Needs in the church weren't to be neglected, but responsibility was delegated, and the men who were responsible for the preaching were determined to put the Word of God and prayer first.

That reminds me of Moses in the Old Testament. As leader of God's people—between three and five million—the responsibility was heavy. He said to God, "I am not able to bear all this people alone, because it is too heavy for me." Then the Lord told him to gather seventy men of the elders of Israel and bring them to the tabernacle of the congregation and stand there with Moses. And God said, "I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone." Shared responsibility—and God's power for it.

And if your husband is one of those laymen who share responsibilities in your church, be glad for the privilege that is his, and pray for him in that service.

Perhaps you've heard the facetious remark about some families having "roast preacher" for Sunday dinner. And that remark usually brings a laugh. But it's a serious thing when you look at it from this angle: How are the children and young people in your family going to be affected by hearing criticism of the pastor at the family dinner table? Won't it lessen the pastor's influence on the children and young people in your family? And how about your own power for good? Won't it be lessened by your words of unkind criticism? The badge of Christ's followers is this: "By this shall all men know that ye are my disciples, if ye have love one to another."

Remember that children seldom join a church they've heard their parents criticize. Always speak constructively of the church and its work. Worthy or unworthy attitudes toward the church are fostered right in the home.

When you attend church, listen carefully to the message. If it has inspired you, tell your minister so. You don't need to be afraid it will make him feel proud. Enough things happen in the course of a week to keep him humble, I'm sure, having lived in a parsonage for over thirty years.

Pray for your minister during the week. When you go to church, pray during the service. Pray for yourself and your family. Pray for the minister and all who take part in the service. After the service closes, whether at church or when you get home, pray for all who attended and for the homes to which they go.

Thank God for the church and ask Him to help you to take your place in the life and work of the church.

—Used by permission.



## Spanish Radio Speaker Visits Spain

By Eugene Souder

"There is more tolerance toward the evangelical church in Spain in the last four to five years," reported Lester Hershey following a three-week visit to Spain, May 4-27.

Lester Hershey, director and speaker of our Spanish Mennonite broadcast, *Luz y Verdad*, gave six purposes for the recent trip which he took in company with John Howard Yoder, Mennonite Board of Missions and Charities European Missions Administrator. These purposes were: (1) Contact church leaders, ministers, and laymen. (2) See the church at work. (3) Meet several men who are interested in working with the Mennonite Church. (4) Meet radio listeners in cities, villages, and country as may be possible. (5) Inquire about a possible branch office for Spain. (6) Contact Christian printers and get quotes on printing of Bible Correspondence Course lessons in Spain.



Fernando Millon, invalid Christian, hands out Lester Hershey's printed radio sermons while selling trinkets at the Linares plaza, a city of over 30,000.

### Growing Tolerance Toward Evangelicals

In reporting on this trip, Hershey made some significant observations which he summarized.

There is more tolerance toward the evan-

gelical church in the last four or five years.

Pastors are allowed more freedom to marry and bury the persons brought into the evangelical church.

Some churches leave front doors open for services. At least three are built on the sidewalk, and singing and preaching can be heard from the street. However, the majority of churches are built inside other buildings, requiring to go through two and three doors to enter; or on second and even third floors.

Christians are becoming more bold in their witnessing by mouth and distribution of literature, as they see more tolerance.

Many books are published and printed clandestinely right in Spain, but carry the name and address of a Swiss, British, or American publisher. Some books have been confiscated. Some plates have been destroyed. But the printing goes right on. Various magazines, papers, and tracts are being printed monthly.

The Bible Society is officially closed, but one can enter through a side door and buy a Bible. These are limited in variety and number, however. But deposits of Bibles and books are found in many places in Bar-

celona, Madrid, Tarrasa, and Zaragoza as well as in many churches. Usually they have done as Jacob did—they keep their stock in at least three places, in case of raids and confiscation.

Institutions, such as schools, Bible institutes, a hospital, several old people's homes, and a children's home, are being operated by the evangelicals in Spain.

Children in public schools are lawfully exempt from catechism which is required of all other children. However, the pressure is tremendous. For this reason evangelicals would like to have more Christian schools.

Congregations are beginning to repair and beautify their church sanctuaries. They have services on Sundays and during the week similar to our own. Laymen are very active in all denominations. Invitations to accept Christ are becoming more numerous, since heretofore they only gave an opportunity to talk to the pastor afterward. One pastor told me it is nothing to be preaching when suddenly someone will stand up and testify of his faith in Christ. On occasions several have done this during one service. They must be very careful, though, that they aren't accused of proselytizing.

Distribution of literature on the streets is forbidden, but some individual organizations are handing out literature in mass fashion despite the law.

This change of attitude toward evangelicals indicates that there is a new day dawning for evangelism in Spain. As one missionary put it, "We are getting prepared

On the trip Bro. Hershey had opportunity to visit the family of Mrs. Valdepevas (right), who served as cook for relief workers, Levi Hartzler, Clarence Fretz, and Lester Hershey, following the Spanish Civil War, which ended in 1939. They now have opportunity to hear the Spanish broadcast released on Trans World Radio in Monaco.



Arrow points to Catalina Campos, a listener and correspondence course student visited by Bro. Hershey. She has been influential in helping 14-year-old Luis (picture to the left of Miss Campos) to find Christ. Others on the picture are also interested in learning more of Christ.







While traveling down the road, Bro. Hershey stopped and talked to a farmer cultivating his vineyard. After some conversation, he accepted a New Testament and promised to listen next week to the Spanish broadcast.

today for the new day tomorrow. Anything you Mennonites can do to help evangelicals get ready for tomorrow's opportunity, do it."

By and large there is good co-operation by the evangelical churches of Spain.

The evangelical church in Spain endeavors to prepare its workers as best it can. Some serve as apprentices under a pastor. Others study the Bible in Bible classes held in congregations. In Barcelona there exists a small Union Seminary, directed by Manuel Gutierrez Marin. The Baptists have their own in Barcelona, and the Brethren have a sort of Bible Institute directed by Ernest Trenchard in his home in Barlecona. The Spanish Gospel Mission every year holds a 10-day Bible study, first for girls and then for boys, in Valdepenas. But all operate under difficulty and in expectation of being closed.

#### Visits Radio Listeners

The Spanish broadcast has been heard in Spain for many years on four different radio stations. Trans World Radio is now releasing our Spanish broadcast and, according to Hershey, it covers most of Spain with exceptionally good reception. Said Hershey, "I already mentioned meeting listeners and Correspondence Course students in my trip around the country. I am impressed with the clarity with which our program comes into Spain from TWR. I listened carefully to *Luz y Verdad* on a Tuesday afternoon in the home of a listener. When the ladies' chorus sang 'The Saddened Sheep' she wiped the tears from her eyes as she said, 'This song I love, but it always brings tears to my eyes. Please excuse my tears.'

"While the message came through almost as clear as it sounds in our studios, this mother and a daughter-in-law listened without saying a word. When finished, they both said, 'We wish we could listen to more Christian radio programs. We are alone in this town. We do not have the privilege of meeting in churches with other Christians. So we imagine we are part of a large congregation as we listen each day to the radio messages. It must be nice to be able to go to church with many others.'"

Reporting on another visit of a person

who was saved by listening to the broadcast, Lester writes, "It was a joy to meet a mother who four years ago was converted when listening to our broadcast from Tangiers. She lived in Mancha Real, near Jaen, but knew of no church to attend. She wrote us asking for information. We sent her name and address to a nearby pastor. The letter she wrote afterward showed the joy she had. Now she lives in Jaen and is the main 'spark plug' in that church. Her 20-year-old son, Luis, is a respected leader among the Christian youth. She has three teen-age daughters, now believers. These girls have helped several other friends to become believers."

Hershey observed that from Trans World Radio only a half hour of Gospel programs are released to Spain each day. The people Hershey contacted in Spain all urged that more good Gospel broadcasts in the Spanish language be released.

#### Looking Ahead

Where do we go from here?

Following the trip to Spain Bro. Hershey drew up several recommendations in an effort to make better use of our opportunities in Spain. They were:

(1) Encourage Christian youth who want to learn Spanish to study in a Spanish university. Lester says, "Several have encouraged me to suggest that a married student could furnish a home for Christian university students as well as a place for Bible study and to induce foreign students to meet. With the several hundred Puerto Rican students attending Salamanca University alone, there would be a full-time Christian service job for someone. Might the Voluntary Service office become interested in such a venture?"

(2) Continue to send Christian literature to Spain such as *El Discipulo Cristiano*.

(3) Increase the number of our Span-

ish programs beamed from Trans World Radio.

(4) Since tuition is so cheap at a Spanish university (at Salamanca medical it is \$50 a year), and living expenses when compared with our standards are not too expensive, it might be acceptable to the Board to send a Latin-American prospective missionary to one of Spain's universities to study the language, thus being ready in the event that Spain does open up and become more tolerant to evangelical missions.

(5) Open a branch office for *Luz y Verdad* in Spain, using a Spaniard, who could be a possible spearhead for the Mennonite work when the opportune time came.

#### The Great Need

Bro. Hershey summarized his trip by saying, "I feel the trip was well worth the time and expense. Visiting radio listeners and pastors of different denominations, attending the Evangelical Council for Spain's annual meeting, speaking in churches and homes, and seeing the people as they actually live have given me a vision of Spain's needs I didn't have before. I could have stayed on in Spain. I felt quite at home as I traveled by car and train.

"A strange feeling came over me as I heard the experiences Christians told of being imprisoned and persecuted for Jesus' sake. I thanked God more than once for the brave Christians in Spain who are willing to defy danger in order to get the Gospel out to a dying Spaniard.

"Yet one is saddened when he thinks that out of 30 million inhabitants only 16,000 plus are baptized evangelical believers, and when adding to this figure the believers' families, the entire Christian community scarcely numbers 30,000. This is the size of the present church that has come out of centuries of persecution, which began with the Reformation in the sixteenth century."

## Communists Kidnap Missionaries

BY T. GRADY MANGHAM, JR.

The abduction of three missionaries at the Leprosarium in Vietnam was reported in the June 12 issue of *GOSPEL HERALD* and has been well publicized in the public press.

On June 1, I flew by military plane to Banmethuot, where I learned all the details available regarding the abduction of Dr. Ardel Vietti, Rev. Archie Mitchell, and Dan Gerber on May 30 at the Leprosarium.

You may be aware that beginning May 23 a special seminar on leprosy was held at the Leprosarium under the direction of Dr. Richard Buker. All the missionaries who are giving any assistance to the out-clinic ministry, which includes the Reeds, Longs, Flemings, Phillips, and Mr. Frazier, were attending this seminar. Mr. Long and Mr.

Fleming were not at the Leprosarium since they had accompanied H. P. Williams on a trip to visit some of the stations in Central Vietnam.

On Friday night, May 25, the Viet Cong forces (communists) cut the road between Banmethuot and the Leprosarium by felling twenty-three trees and burning three bridges. This was discovered the next morning. The twenty-three trees were all felled within a distance of approximately three and a half kilometers from the Leprosarium. They had also planted bamboo spikes along the sides of the road and had put up signs in Raday and Vietnamese stating that no one was to use the road on penalty of retaliation.





Patients wait for treatment at the Banmethuot clinic. The sign on the house reads, "In the Name of Christ."



Elnora Weaver, MCC nurse from Gulliver, Mich., treats a tribes patient at the clinic and leprosarium. Miss Weaver terminated service there in March.

This was reported on Saturday morning to the American military advisers in Banmethuot and also to the Vietnamese authorities. When the report was first given, the missionaries did not know how many trees had been felled but simply reported that the road was blocked by trees. It was not discovered until later that the three bridges had been burned.

It was impossible to make any contact with our personnel at the Leprosarium until Sunday morning. Then the Vietnam Marines finally arrived at the Leprosarium with the word that they had cleared the road but that the bridges were out. The Vietnamese captain told the missionaries they must all evacuate to Banmethuot.

The missionaries were very reluctant to leave, so made arrangements for Archie Mitchell and Dave Frazier to accompany the Marine captain back to Banmethuot to talk with the authorities. After conferring with those of the American advisory group, it was decided that all visiting personnel on the station should be evacuated that day. However, the missionaries, in consultation with the American military advisers, decided that it would be to the best interests of the work for the personnel assigned to the Leprosarium to continue their ministries as in the past.

Since there had never been any indication of any ill feeling against the Leprosarium, and since the same personnel had lived there for a long period of time, it was thought that there was nothing to fear. Also, on Sunday afternoon, the Viet Congs struck at a Muong refugee village some twelve kilometers beyond the Leprosarium, and it was assumed that this was their reason for having cut the road.

That afternoon (Sunday) all the visiting personnel were moved into Banmethuot and those on the staff at the Leprosarium remained there. Nothing happened the following three days and there was no indication of any impending crisis.

On Wednesday evenings the Leprosarium staff has a prayer meeting together. As

they were making preparations to meet at Dr. Vietti's house, a group of approximately twelve armed men arrived just at dusk (about 7:45 p.m.). They had divided into three bands; one of these bands met Dan Gerber and immediately tied him up. Another band went directly to the Mitchell residence and ordered Archie Mitchell out. They tied him up and led him away to join Dan Gerber. Mrs. Mitchell and the three older children (ages thirteen, ten, and eight) all witnessed this. Geraldine, the youngest of the Mitchell children (age four), was already asleep in bed, and the Viet Cong agents would not permit Mrs. Mitchell to return to the house to get her.

Others of the guerrillas had already gone to Dr. Vietti's house where they found her in bed also. She had a very bad ulcer on her left ankle and so had retired early. She was ordered to get up and dress and was led unbound to join the two men who were being kept outside the confines of the Leprosarium compound.

The remainder of the Viet Cong group ordered the Mitchell family and the nurses to gather in front of the nurses' residence. They asked for the car keys, and after some little delay were given the keys to Miss Kingsbury's Land Rover. Part of the group then went to get the car while the others remained to lecture the nurses, Mrs. Mitchell, and the children. They spoke in Raday but according to what the various members of the staff could ascertain there was only one

(Continued on page 684)

This is the leprosarium where the capture took place. Pax men built this addition to the hospital in 1959-60.



# Missions Today

## Witnessing as We Go

By J. D. GRABER

The Gospel according to you is the only Bible most men will read. And, you may depend on it, they will read it carefully. What we are will communicate itself a lot better than what we profess or what we say. As the Gospel of redemption became incarnate in the Son, so the Gospel needs to become incarnate in us.

Our life is our witness much more than our preaching or professing. If this is true, and I know it is, then witnessing takes on new meaning. Francis of Assisi once went for a walk with a young man newly arrived at the monastery. They walked all day. As they returned, the young man said, "I thought we were going out to preach, but we have not conducted a single meeting." St. Francis answered:

"If we do not preach as we go, there is no use to go and preach." Our attitudes bear stronger witness than our words. There is no use talking to people about the love of Christ if they are not convinced in their hearts that we love them. How can anyone believe that Jesus will accept him if we do not accept him? Theoretically this would be possible, but lost persons suffer usually from a deep sense of rejection and it takes a deal of convincing to make them feel accepted by Christ's people, and from there to feeling and knowing they are accepted by Christ.

The church needs many more missionaries. The need for full-time fully supported missionaries must still be increased. But this is not enough. The membership of the churches must become much more fully involved. Just because a congregation has one of its members in a foreign country as a missionary and makes up his cash allowance (however good and necessary this is) does not mean that the congregation has discharged its missionary duty. It is similar to feeling that because we have cooperated with a local evangelism crusade we have done our evangelism for a year.

Evangelism, whether home or foreign, is not accomplished without personal involvement. This means specific acts such as personal work, tract distribution, preaching, and other means of conventional witnessing. But our daily walk and talk; our work and our manner of life—all these are bearing witness "as we go." This is a kind of witnessing no Christian can avoid. He is putting his weight for or against Christ "as he goes" whether he wants to or not.

How important, then, that Christ and His redemptive love should shine out through everything we do, through all we say, through our work, and through our walk. Truly we are witnesses.





## Overseas Missions

**Argentina**—Albert and Lois Buckwalter were scheduled to leave from the Argentine Chaco on July 14 for Montevideo, Uruguay, and then for New York. They expect to attend Mennonite World Conference in Ontario, and then Missionary Bible Conference at Laurelville Camp in Pennsylvania. This winter they will attend classes at the Hartford (Conn.) Seminary Foundation with emphasis on linguistic studies in connection with the Toba language.

**Algeria**—People in the city of Algiers were delirious with joy July 1-5 because of the independence proclaimed there, reports Marian Hostetler, missionary to Algeria. It is now possible again to send mail directly to the missionaries in Algeria instead of via CIMADE, Paris, France.

**Ghana**—The Mennonite Publishing House has sent Bible story books to Erma Grove. The girl who translates for her has been reading from one of the books to an influential man in the village.

Beginning June 1 Sister Grove began taking care of Bible correspondence work for the middle school, equal to sixth, seventh, and eighth grades in the United States. She checks and sends out approximately 30 to 60 lessons a day. Over 300 from various parts of Ghana are enrolled in the course.

Sister Grove has started something similar to WMSA with the women of one village. In their first meeting they cut bandages for the clinic, at which Anna Marie Kurtz works, stamped and folded Bible lessons, and had a short devotional period. She hopes to begin similar meetings in other villages.

She plans to hold three one-week Bible schools in three schools during vacation time which begins the first of August.

**Puerto Rico**—David Helmuth and his family moved from 1-3, #16, Las Lomas, Rio Piedras, Puerto Rico, to 1751 Asomante, Summit Hills, Rio Piedras, Puerto Rico, on July 23.

Sixty-eight students enrolled in the Penzotti Institute at the Aibonito Mennonite Church for the central district of the interior of Puerto Rico. The institute was sponsored by the American Bible Society on July 3, 10, 17, and 24.

On July 15, Angel Luis Miranda was licensed as assistant pastor of the Mennonite Church in Summit Hills, San Juan. President Don Heiser and Secretary Lester Hershey of the Puerto Rico Mennonite Conference had charge of the ceremony. Immediately following the licensing, they installed the new pastor, David Helmuth, and the assistant pastor in their offices of the congregation.

Bro. Miranda, a graduate of Goshen College, has taught in the grade school at Betania, and at present is a teacher in the Bayamon public school system.

**Vietnam**—On July 4, the government approved the applications for visas for the James Metzlers and the Luke Martins. Both couples will be going for the first time as evangelist-teachers in September.

**Tanganyika**—Delegates from the various churches will gather on Aug. 30, 31 at the Bumangi Middle School to choose a bishop. Actual ordination will be some time later.

**Salunga, Pa.**—Naomi Weaver, R.N., and Miriam Buckwalter left New York July 16

by air for their missionary service in Tanganyika. Sister Weaver, on her first term, will serve as a nurse. Sister Buckwalter, on a second term, will again be teaching at Mara Hills School for missionary children.

The following overseas missionaries were appointed by the Eastern mission board at their regular bimonthly meeting on July 11:

George and Lois Zimmerman, R. 3, Mechanicsburg, Pa., for two-year assignment as missionary evangelist in Honduras, preceded by eight months' language study in Costa Rica, beginning January, 1963.

James and Arlene Stauffer, Eastern Mennonite College, Harrisonburg, Va., for second, regular-term missionary evangelist

## Further News on Missionary Slain in Somalia

Merlin Grove, thirty-three, Markham, Ont., serving as a missionary-evangelist in the Republic of Somalia, was fatally stabbed Monday evening, July 16.

Paul N. Kraybill, secretary of the Eastern Mennonite Board of Missions and Charities, Salunga, Pa., made known the news from a cablegram sent by Harold Stauffer, mission business manager in Mogadiscio.

Merlin and Harold were registering students for evening English classes, following a three-and-one-half-month suspension of mission activities by the government. This suspension resulted from pressure on the government by Muslim leaders.

A Somali entered the office in the line with students and attacked Merlin. Harold, hearing the screams, rushed to Merlin's assistance. Dorothy, Merlin's wife, came running to the building. The Somali man turned on her, stabbing her three times in the abdomen. She was taken to a hospital where she underwent an operation. On July 20, word was received that Dorothy is improving. Merlin died immediately from his wounds.

Carl Wesselhoeft, Helen Ranck, and

Anna Lutz, stationed at Mahaddei, seventy miles north of Mogadiscio, came immediately to assist. Anna Lutz, R.N., is on constant duty at the bedside of Dorothy.

Everyone else is safe. The Grove children—Bruce, ten; Pauline, eight; and David, five—are taking the tragedy quite well and realize in part what is happening.

The police radio-telegraphed a message to the missionaries at Margherita, 240 miles south of Mogadiscio, and supplied a four-wheel drive vehicle to bring them to the capital.

Funeral services took place in Mogadiscio on Tuesday, July 17, at 4:00 p.m. The body was buried in the Protestant division of the Catholic cemetery, where the Wesselhoeft and Leaman children were buried.

The local populace is most sympathetic. The police were very co-operative and the Somali man was captured and is in custody. The British and American embassies are also sympathetic and co-operative.

A 1959 graduate of Toronto Bible College, Merlin had served in various home mission posts. This was his first overseas assignment. The Groves have been in Somalia two years, exactly to the day of his death. A few months ago he was appointed secretary of the Somalia Mennonite Mission.

Merlin is the son of Russell and Annie Grove, Markham, Ont., and attended the Morningside Mennonite Church, Toronto. The slain man's parents visited their son and daughter-in-law last February, while on a trip through Africa.

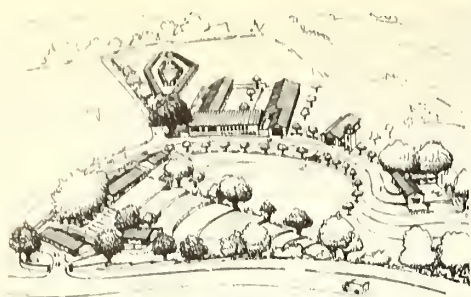
There is no recollection of any incident that may have precipitated this attack. Merlin has had very good working relationships within the Somali community.

This is the first member of the Eastern Mission Board family of overseas missionaries to meet a violent death while performing his duties.

A memorial service for Merlin was planned for Wednesday afternoon, July 25, at the Wideman Mennonite Church near Markham, Ont. Raymond Charles, Lancaster, Pa., and Paul N. Kraybill, Landisville, Pa., participated, along with the local ministers of that area.







Architect's drawing of the future Satbarwa, India, hospital compound. Starting from lower left, moving clockwise, the buildings are: staff quarters (under construction), dispensary, house for Cecil Buschert and Mark Kniss, M.D., and family, Indian doctors' quarters (not yet built), proposed quarters for relatives and companions who do cooking for the patients; hospital with wards, outpatient clinic, and operating room; proposed chapel with tower, which also serves as water tower; proposed residence for Mark Kniss, M.D., and family.

service in Vietnam. They will leave in September.

Mildred M. Heistand, R. 4, Manheim, Pa., for fourth, regular-term missionary teacher service in Ethiopia. She will leave in late August.

Edith M. Martin, 570 Jackson St., New Holland, Pa., for first, regular-term housekeeper assignment at Mara Hills School, Tanganyika. She will leave in August.

apartment for their move to Chicago in August. Bro. Wenger has answered a call to serve the Mennonite Community Chapel as pastor.

The four inner-city Mennonite churches co-operated in a program of fresh-air visits for Sunday-school children. One hundred and forty-five children from Mennonite Community Chapel, Second Mennonite Church, Bethel Mennonite Church, and Englewood Mennonite Church were sent into Indiana, Iowa, and Illinois for two-week visits in farm homes.

St. Louis, Mo.—Over 414 enrolled in vacation Bible school, affiliated with Bethesda Mennonite Church.

Frazer, Pa.—The twenty-seventh annual summer Bible school at Frazer closed recently with an average attendance of 659 boys and girls. This school has shown a steady growth since its beginning in 1936.

Tampa, Fla.—Following a recent deputation to Tampa, the Eastern mission board approved the following recommendations: relocation of the Ida Street program to the growing edge of the city, the closing of Sharon School, the development of a VS unit in Tampa, and further study on the procurement of a camp site.

Salunga, Pa.—The properties owned by the Eastern mission board and used by the Mt. Vernon Mennonite Church, Oxford, Pa., and the Lincoln University Mennonite Church, Lincoln University, Pa., are being turned over to the local trustees. These are regular self-supporting congregations.

## Broadcasting

California—A listener now confined in a hospital reported blessings received from the Bible memory cards she obtained from

"The Mennonite Hour": "I'm sure God knew I needed those verses tonight as they were mislaid at home when they came and they were brought to me tonight. Tonight, as I lay here, feeling my doctor had let me down because he had repeatedly broken promises to me, and feeling blue in general, I read Psalm 118:8 and 91:1, 2, and wondered why I'm upset; when really it is the Lord who alone can make me well and He can do it here as well as in another hospital. Also if He would pull money (or have someone) from a fish's mouth, why should I have cause to worry? So my heart is singing and I can only say 'Thank you' and 'Thank God.' Now I feel I can sleep tonight."

Japan—Kaneko-san, Japanese Mennonite Hour counselor, has had contact in person and by mail with a listener, now a hospital patient. Even though the listener claims to be an atheist, he writes, "When I became ill, I had much time to lie still and think. I became uneasy about my life and thoughts. According to Christian teaching, restful peace can be found for such as I; so I write to you. I know nothing. Please teach me."

Harrisonburg, Va.—B. Charles Hostetter announces the following titles for the August "Mennonite Hour" and "Way to Life" broadcasts: Aug. 5, "The Conquest of Fear"; Aug. 12, "Pursuit of Happiness"; Aug. 19, "Civilization's New Test"; and Aug. 26, "Facing Life."

"Heart to Heart" talks for August are entitled: July 30 to Aug. 4, "Shall I Marry?" Aug. 6-11, "True Beauty"; Aug. 13-18, "What Are You Worth?" Aug. 20-25, "How to Be Popular"; and Aug. 27 to Sept. 1, "School Dropout."

Spain—Recent letters from listeners in-



John W. Zimmerly, M.D., began service at Mennonite General Hospital, Aibonito, Puerto Rico, July 10.

## Home Missions

New York—John I. Smucker, pastor of Mennonite House of Friendship, recently acknowledged a gift from an Ohio family that gave to the work at the House of Friendship rather than buying Christmas gifts. Bro. Smucker commented, "Only as Christians are willing to sacrifice some time, talent, and money will the work of Christ move ahead as it must for the Gospel to reach this generation."

Chicago, Ill.—Paul and Margaret Wenger spent July 13-15 in Chicago preparing their

You take speech for granted. As a child, you said, "I want a drink," or "I don't want to wash my ears," simply from hearing others speak. For some children (because of a condition called aphasia) sounds are a meaningless jumble. They are pushed into isolation, even from those who love them best.

The Pathway School, Narberth, Pa., ministers to such children. Volunteers will serve there as houseparents, housekeepers, maintenance man, and recreational director. If you have love and patience enough to guess at a child's need even when he cannot tell you what it is, this may be your service opportunity.

You take a good mind for granted, too. You expect to be able to feed yourself, to achieve, to make decisions. But there are children who cannot even reach out for the care they need. Sunshine Children's Home, Maumee, Ohio, is dedicated to the custodial care of severely retarded children.

Five volunteers are needed to serve as nurse aides, orderlies, maintenance man, and secretary. If you have the maturity to accept what you cannot explain plus a willingness to be a channel of God's love and concern to the helpless, then, perhaps,

Sunshine Children's Home is your service opportunity.

How often have you ever stopped to thank God for being able to read and write? Has the big yellow school bus that pulled up in front of your home when you were a child ever seemed like a miracle? Yet there are children (in the remote reaches of that fascinating north country of Canada) who cannot take an education for granted.

A boarding school is being established at Anzac, Alta., for children like this. Elaine Wideman, ex-VS-er, has accepted an assignment there as cook and crafts director. Other volunteers needed are a couple to serve as houseparents, a girl to supervise a girls' dorm, and a fellow for general maintenance. If you feel a compulsion to serve because of the many educational opportunities you've had (grade school, high school, Sunday school, summer Bible school) and if you can realize that as you serve one of these little ones, you are really serving Christ—then this may be your service opportunity.

For further information about these and other openings under the Mennonite Relief and Service Committee, write to VS Personnel Director, P.O. Box 316, Elkhart, Ind.



clude one from a road caretaker and another from a blind lady. The former, who receives quantities of Spanish radio sermons for distribution, writes, "Many people ask for evangelical literature. . . . Along the road where I work there is a school and when the children pass by, they ask me for the little booklets."

The blind lady says, "I continue to listen to your messages, and I enjoy them greatly. Each one is like a ray of light that penetrates to the innermost part of my being."

## Health and Welfare

**Colorado**—The chaplaincy ministry at the University of Colorado Medical Center, where Glenn Martin serves as chaplain, has been restored to full time with financial help from the Colorado State Council of Churches.

The general mission board, through the Health and Welfare Committee, formerly subsidized the larger portion of this ministry, but during recent months adequate funds were not available.



Architect's sketch of the proposed educational unit for Adriel School, West Liberty, Ohio. It will house an auditorium-gymnasium, multi-purpose room, home arts room, classrooms, shop and crafts rooms, and shower and locker rooms for boys and girls.

Bro. Martin reports that a \$22,000,000 475-bed hospital is now under construction on the medical center campus. Three offices for chaplains and a chapel are in the structural planning. The Colorado State Council of Churches and the medical center administrative personnel have joined their efforts to expand chaplaincy services to meet the expansion program.

The Denver voluntary service unit meets in the unit center each Wednesday evening with Bro. Martin. The unit, under the leadership of Ronald Murry, formed a weekly discussion centering in Bernhard W. Anderson's book, "The Unfolding Drama of the Bible."

**Maumee, Ohio**—June 1 was moving day for the children at Sunshine Children's Home, when children moved into the new building. Because of enlarged facilities, 13 children were newly admitted.

With more children more laundry facilities were needed. A large new commercial washing machine was donated by the Toledo, Ohio, Police Department. The new room to the laundry will soon be under roof.

The old building, presently being re-decorated, will be used for some ambulatory children, who will soon be teenagers.

## I-W Services

**Cleveland, Ohio**—The annual reunion of Cleveland I-W men will be held the after-

noon and evening of Aug. 18 at the South Chagrin Metropolitan Park Reservation.

**Chicago, Ill.**—On July 18 the Mennonite I-W Co-ordinating Board met for its semi-annual meeting. In addition to reports, plans were made for a I-W Unit Leaders' Conference and I-W Sponsors' Conference.

## Voluntary Services

**Edmonton, Alta.**—Area directors Isaac and Mildred Glick are currently studying in an intensive summer session the Cree Indian language for continuing service when they return to Calling Lake in the fall. Former VS-er Fred Gingerich, teacher and trading post operator at Chipewyan, and Ralph Alger, who also assists in the northern Alberta program, are taking the same course at the university.

**Sandy Lake, Alta.**—Paul and Suzanne Landis, Harrisonburg, Va., have now completed Selective Service requirements while teaching at Sandy Lake. The challenge of the work yet to be done has led them to elect to remain another year to solidify the contacts and work.

**Anzac, Alta.**—Plans are progressing to have the personnel and hostel ready by September to care for 20 to 30 Indian children who will attend school in Anzac. Since they live along the railway which makes only two round trips a week, it is necessary to provide a home for the children while in school. After about every ten days they will return home for a long weekend. Personnel to care for the hostel and children have not yet been fully determined.

**Calling Lake, Alta.**—VS-ers John and Sylvia Leonard, Lewistown, Pa., along with members of the local church fellowship, conducted a community summer Bible school July 9-20. Heavy rain on mud roads made considerable difficulty, and on some days, Indian children in the more remote reserves could not be reached to transport to the school. The school was composed of resident Indian and white children, along with a number of children from Edmonton vacationing at the lake with their families.

**Redland, Fla.**—The average Sunday-school attendance in the Redland Camp Chapel, Homestead, Fla., for the past season was 102. There were two classes of teen-agers with a weekly average of fifteen. There was an average of twelve persons in the adult class. Highest attendance in the teen-age Bible and Craft Club was 23. The child care center operated 127 days, with a daily average attendance of 32. The cost of one day's operation was 60¢ per child.

## Mennonite Mental Health

**Hagerstown, Md.**—"How can Brook Lane help pastors to minister to emotional illness?" was one of the main topics discussed at Brook Lane Farm Hospital's third annual constituent meeting June 30. Approximately 50 people, representing churches in Virginia, Pennsylvania, and Maryland, attended the meeting, the first to be held in the hospital's new chapel. Hospital Chaplain Chester Raber, and Edwin Alderfer and Paul Erb, both of



The superstructure of the Oaklawn Psychiatric Center building has been erected. Target date for completion of the building is Jan. 1, 1963. The center, located at Elkhart, Ind., is the newest mental health service to the Mennonite church.

Scottdale, Pa., participated in the sessions.

Official dedication of the chapel took place on July 14. Wayne E. Oates, professor of psychology of religion and pastoral care at the Southern Baptist Theological Seminary, Louisville, Ky., gave the dedication address.

## Relief Service

**Akron, Pa.**—Several (Old) Mennonite Church members have recently accepted assignments under Mennonite Central Committee. Serving in voluntary service in Haiti will be Dr. Glen and Marilyn Miller, Midland, Mich. Glen and Elizabeth Frederick, Souderton, Pa., will go to the Hoopa, Calif., VS unit. Merle Hostetler, Harper, Kans., and Timothy and Helen Peachey, Belleville, Pa., will serve at Brook Lane Farm Hospital, Hagerstown, Md. Clayton and Veronica Ranck, Lancaster, Pa., will serve at Prairie View Hospital, Newton, Kans.

Jean Burkholder, Lititz, Pa., will serve as secretary at the Mennonite Central Committee Office in Akron, Pa. Joining the staff of Menno Travel Service are Joan Shank, Elkhart, Ind., John M. Hertzler, Goshen, Ind., who will serve at Akron, and Frederick J. Obold, Schwenksville, Pa., who will serve at Amsterdam, Netherlands.

**Akron, Pa.**—Mr. and Mrs. Ralph Sommer, Bluffton, Ohio, will leave soon for a two-year service assignment under the joint sponsorship of Mennonite Central Committee and Mennonite Economic Development Associates. The Sommers and their four children will go to the Volendam Colony in Paraguay where they will replace the Lloyd Fishers, relief workers now returning to Oregon. The Sommers are former relief workers in China.

In Volendam Bro. Sommer will manage the agricultural credit program, which makes loans to farmers for clearing land.

(Continued on page 683)





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Memorial services for Lillie Lantz, former missionary to Argentina, were held July 9, at La Junta, Colo., in charge of M. M. Troyer and Paul Martin.

Broadcasts on Youth by Grant and Ruth Stoltzfus over WDAC-FM, Lancaster, Pa., have been changed to Tuesday at 10:15 a.m.

Earl Martin, a '62 graduate of Garden Spot High School, New Holland, Pa., presented the winning oration at the final competition of the Lancaster MYF oratorical contest, July 15. I. Merle Good, Lancaster, Pa., was second place winner. Earl was awarded a free round-trip ticket by jet to attend the MYF Convention at Peoria, Ill. Merle was awarded half fare for a trip to the Convention, and a \$5.00 bonus for being the audience's choice of winner. Twenty young men participated in the contest.

Norman Witmer, Sheldon, Wis., was ordained to the office of bishop, July 15, with Valentine Nafziger and Wilbert Kropf in charge.

Ivan and Leah Magal flew from New York, July 29, to spend three or four weeks in Europe, if plans carried. Ivan will attend a number of conferences of Russian-speaking Christians, and will speak in various places in Belgium, Germany, Poland, and Czechoslovakia. Bro. Ivan is speaker on our Russian broadcast.

Herman Tan, of the Chinese Mennonite Church, Java, and S. Djodjohardjo, of the Javanese Mennonite Church, were scheduled to leave Frankfurt on July 31, and arrive in Toronto, Aug. 1. They will participate in the Mennonite World Conference, and also in the Conference on Islam. After World Conference, they will visit MCC headquarters, and attend the General Conference sessions at Bethlehem, Pa. They will visit church institutions in Scottdale, Goshen-Elkhart, and Newton-Hillsboro areas Aug. 13-17. From Aug. 19 until their departure on Sept. 5 they will be engaged in deputation work in Canada.

Visiting speakers: John S. Hess, Lititz, Pa., at Clear Spring, Md., July 14, 15; and at Reiff's, Hagerstown, Md., July 15, evening. Menno M. Troyer, La Junta, Colo., at West Liberty, Windom, Kans., July 29. Howard Snider, Edmonton, Alta., at Erb Street, Waterloo, Ont., July 29.

## Coming Next Week

Look for

"The Mystical Aspect of Christianity,"

"The God of Activity," and

"Young Christians at Work in God's World," which will prove of special help for the Sunday evening service program, Aug. 19.

Allen Erb, Hesston, Kans., at Albany, Oreg., June 24. Robert Stetter, Algeria, at Kidron, Ohio, July 15. John R. Mumaw, Harrisonburg, Va., and Martin Lehman, Tampa, Fla., at Marion, Pa., July 15. Ernesto Suarez, Argentina, at Waldo, Flanagan, Ill., July 15. Kenneth Snyder, Goshen, Ind., at East Holbrook, Cheraw, Colo., July 15. Chester Osborne, Hesston, Kans., at Bon Air, Kokomo, Ind., July 15.

J. N. Kaufman, Goshen, Ind., at Central, Elida, Ohio, July 29. Addona Nissley, Puerto Rico, at Fairview, Mich., July 17; and at Midland, Mich., July 15. Isaac Zuercher, Kidron, Ohio, at East Zorra, Tavistock, Ont., July 8. Wilbert Lind, Somalia, at Lebanon, Oreg., July 22.

John David Zehr, Goshen, Ind., at Calvary, Los Angeles, Calif., July 15. George Reno, Akers, La., at Crossroads, Gulfport, Miss., July 22. Ray Bair, Louisville, Ohio, at Belmont, Elkhart, Ind., July 22. Fannie Miller, Somalia, at Salem, Wooster, Ohio, July 22.

Ira E. Miller, Harrisonburg, Va., at Steelton, Pa., July 22. James Stauffer, Vietnam, at Wesley Chapel, Newark, Del., July 22. Llewellyn Groff, Ogema, Minn., at Salford, Harleysville, Pa., July 22. Quintus Leatherman, London, at Portland, Oreg., a.m., and at Nampa, Idaho, evening, July 15. J. Mark Stauffer, Harrisonburg, Va., at Blooming Glen, Pa., July 15.

New members: fourteen by baptism at Hess's, Lititz, Pa., July 8; one by baptism at Madisonville, La., July 1.

## Announcements

Change of address: John A. Hostetler from Edmonton, Alta., to 515 Evans Circle, Willow Grove, Pa. Menno M. Troyer from 312 West Ninth St., La Junta, to 1409 Bellevue Ave., La Junta, Colo.

P. J. Malagar, Dhamtari, India, at Erb Street, Waterloo, Ont., Aug. 5.

Don Augsburg, Harrisonburg, Va., at Martins, Orrville, Ohio, Aug. 12.

James Stauffer, Vietnam, at Scottdale, Pa., Aug. 12.

A Witness Workshop will be held in Portland, Oreg., Sept. 12-16, under the direction of Nelson Kauffman, Secretary of Home Missions and Evangelism.

Missionary Training Institute Reunion, Salunga, Pa., Aug. 13, at 3:00 p.m. Melvin K. Barge, Ronks, Pa., speaker. A fellowship luncheon will be held at 5:00 p.m.

Ohio Christian Workers' Conference to be held at Kidron, Ohio, Aug. 12-14. The theme is: "God Builds the Church Through Congregational Evangelism." Guest speaker will be Don Augsburg, Harrisonburg, Va.

Paul E. Bender was given a release as pastor from the Casselman Mennonite Church to serve as principal of the Belleville Mennonite School. He will serve as principal-elect for the term 1962-63. Ivan

E. Yoder, currently on the faculty, will be in position of acting principal for the coming term.

Rocky Mountain Mennonite Conference, Aug. 31 to Sept. 2, La Junta, Colo. Out-of-conference speakers include Milo Kauffman, Hesston, Kans., who will bring the conference sermon; A. J. Metzler, Scottdale, Pa.; and Daniel Kauffman, Scottdale, Pa.

The Quakertown Christian Day School, Quakertown, Pa., is urgently in need of two teachers. For information write or call Robert G. Walters, Route 1, Kintnersville, Pa. Phone: 346-7019.

A "Boys' Clubs" workshop is being planned for Mennonite World Conference, Kitchener, Ont. The tentative time is set for 3:30 to 5:15 p.m. Monday, Aug. 6. Watch for an announcement in the daily World Conference newsheets. Evan Oswald, Secretary of Junior Activities for the Mennonite Commission for Christian Education, and Benno Barg, Secretary of Junior Activities for the Ontario Christian Nurture Cabinet, are planning this workshop as well as a display of junior materials at the stands.

Cleveland I-W Reunion, Saturday, Aug. 18, at the South Chagrin Metropolitan Park Reservation, located on S.O.M. Center Road (Rt. 91). Activities will include visiting the hospitals and friends. Supper at 5:00 p.m., E.D.T., with a short program following. Speakers: Mrs. Erma Richardson, former director of personnel at University Hospitals, and John A. Lapp, Harrisonburg, Va., former I-W man at University Hospitals. John is currently teaching history at Eastern Mennonite College. All former and present Cleveland I-W men, families, and friends are invited.

H. B. Schmidt, Moundridge, Kans., at Maple Grove, Belleville, Pa., Aug. 12.

Jewish Evangelism meeting, Aug. 6, 2:00 p.m., Vine Street, Lancaster, Pa., and at 7:30 p.m., at Bowmansville, Pa.; D. Stoner Krady, Philadelphia, Pa., speaker.

## Evangelistic Meetings

George R. Brunk Evangelistic Campaign, Tofteld, Alta., Aug. 12-26. The prayers of the brotherhood are requested for this work.

## Calendar

Mennonite World Conference, Kitchener, Ont., Aug. 1-7.  
Alberta-Saskatchewan Youth Retreat at Didsbury, Alta., Aug. 6-12.  
South Central Conference, Hannibal, Mo., Aug. 8-10.  
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.  
Conservative Mennonite Conference, with Lowville-Croghan congregations, Lowville, N.Y., Aug. 14-18.  
Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17.  
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.  
Illinois Mennonite Conference, Arthur, Ill., Aug. 21-23.  
Indiana-Michigan Christian Workers' Conference, East Goshen congregation host, Goshen College Church Chapel, Goshen, Ind., Aug. 21, 22.  
Back to School Day, Aug. 26.  
Rocky Mountain Mennonite Conference, La Junta, Colo., Aug. 31 to Sept. 2.  
Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.



# Church Camps

Little Eden Camp, Onokama, Mich.: Christian Fellowship and Family Week, Aug. 4-11. Tobe Schmucker, South Bend, Ind., is director, and Don Price, Bible teacher and evangelist from Saginaw, Mich., discussion leader.

## MISSION NEWS

(Continued from page 681)

raising crops, and making farm improvements.

**Quebec, Canada**—The first Canadian pork shipment to Hong Kong left Quebec City on July 9. This carload of 75,000 pounds is the first installment of the 350,000 pounds of surplus meat donated to Mennonite Central Committee by the Canada Department of Agriculture for use in Hong Kong. The plan is to ship one carload (approximately 22,500 pounds) per month for the next six to eight months.

**Akron, Pa.**—During a 16-year period Mennonite Central Committee, the inter-Mennonite overseas relief agency, ranked fifth in material aid shipments to Germany under the Council of Relief Agencies Licensed for Operation in Germany (CRALOG) arrangement. Statistics for 26 organizations were reported as of June 30, 1962, the official closing date of CRALOG shipments to Germany.

The end of the CRALOG agreement represents changes in the economy and need in Germany which prompted the CRALOG Board in New York to ask for less and less assistance from the German government. As of Dec. 31, 1962, the German government will place the CRALOG agreement in a state of inactivity with the provision that it can be resurrected if and when the need arises. If it should not be reactivated by that date, it becomes null and void.



Dr. and Mrs. Glen Miller, Midland, Mich., have accepted an assignment under Mennonite Central Committee to serve at Hospital Grande Riviere du Nord, in Haiti. Dr. Miller will be the second staff doctor there.

# Your Treasurer Reports

On various occasions Sunday-school classes, families, or individuals will request special projects to support in the mission program. The treasurer's office has supplied a list of such projects when requested. A sample of specific needs in this year's program is as follows:

## Argentina Central

National Workers' Support  
\$640.00 monthly

## Argentina Chaco

Miller House Indian Guest Room  
550.00 annual

## Brazil

Sertaozinho Church Building  
1,250.00 annual  
Bookstore Property Amortization  
5,375.00 annual  
Language School Tuition  
224.75 annual

## India Yeotmal Seminary

Library Building  
3,000.00 annual

## India Bihar

Student Loans  
425.50 annual  
Satbarwa Hospital Medical Supplies  
680.00 annual

## Japan

Leadership Training  
54.40 monthly \$650.00 annual

## Nigeria

Duplicator  
100.00 annual  
Movie Projector for Abiriba Hospital  
Public Health Program  
250.00

## Spain

Subscriptions for Spanish Magazine  
(El Discipulo Cristiano)  
1,098.75 annual

These listed needs have not yet been met by designated gifts. Any group or individual desiring to sponsor any of these projects should advise the general mission board office. Other projects will be suggested from different areas of the mission and service programs upon request.

—H. Ernest Bennett.

# Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

Visitation Evangelism Seminar, by Horace F. Dean; Moody, 1962; 64 pp.; paper 29¢; Compact Book, No. 11.

The author of this small booklet is president of "Christ for America," an evangelistic organization that promotes evangelism based in the local congregation, and done largely by the members of the con-

gregation. He says in the introduction that mass evangelism has a basic weakness in taking people's minds away from their responsibility locally to win people for Christ.

This booklet could be used in our congregations as a prayer meeting study, which could then lead to setting up a visitation program in the congregation. The author says that 25 per cent of the people in a congregation do all the work, and he is not speaking about our own church, in which this also is likely true.

A pastor who wishes help to get a simple, workable program of evangelistic visitation under way in his church, will find this booklet a most stimulating piece. Our pastors should be encouraged to get this booklet and endeavor to reach out into their communities. The author says it takes 500 man-hours for Mormon missionaries to win one convert and yet they do it and are growing. Why should false teachers use the Lord's method of visitation and we who teach the Gospel of the New Testament fail to use this method?

—Nelson E. Kauffman.

Beliefs That Count, by Georgia Harkness; Abingdon Press, 1961; 125 pp.; \$1.00.

This is a book of theology for laymen. It is written in simple nontechnical language and in a very readable style. Miss Harkness makes twelve affirmations of faith in basic Christian doctrines. Each chapter title begins with the words, "We believe in—" Then she treats the doctrine of God, the doctrine of Jesus Christ, the doctrine of the Holy Spirit, and other doctrines in these separate chapters. In this volume, the authoress relates theological truth to some of the many human problems that plague us in our day. Miss Harkness shows a very keen insight into modern life situations as well as into theological truth.

The book assumes a conservative theological position at many points. Miss Harkness emphasizes the importance of the Christian belief in a personal God as the Creator and Sustainer of the universe (p. 15). She insists that God reveals Himself in His essential nature only through Jesus Christ (pp. 26, 27, 33). She emphasizes the sinfulness of man (pp. 18, 26, 53-58), and that salvation from sin is possible only through Christ (pp. 87, 88). Salvation, the book declares, is possible only through a new birth or regeneration experience (pp. 39, 62-67). Miss Harkness says that the Christian faith asserts unequivocally that there is eternal life for the Christian beyond the grave (pp. 114, 119 f.), and that there is no reason to doubt that there could be a hell, a life of alienation from God that stretches beyond this life (p. 114 f.).

Miss Harkness is apparently neo-orthodox in her theological persuasion (p. 53 ff.).



At certain points, this reviewer was dissatisfied with certain theological premises of this book. There is, in the opinion of this reviewer, an inadequate doctrine of Scripture (pp. 28, 43 ff.). Although there is generally speaking a high Christology in the book, the authoress evidently assumes that Jesus was not a heavenly being and that He mistakenly shared some of the apocalyptic ideas of His time (p. 101). She does not seem to accept the doctrine of the Parousia (pp. 83, 105).

I found this book to be a very stimulating treatment of some of the most important Bible doctrines. In spite of some of these theological inadequacies, I believe this book would make a very useful addition to the library of the discriminating reader. It is well worth the dollar it costs.

—John D. Zehr.

## COMMUNISTS KIDNAP MISSIONARIES

(Continued from page 678)

true Raday in the group. There were a few Vietnamese and some of another tribal group; they spoke Raday but rather poorly.

During the lecture they made many threats to all of the missionaries, calling them oppressors of the people, betrayers of the people, agents of the government, and saying they were all worthy of death. They said that they understood the nurses and Mrs. Mitchell simply took orders; therefore, they were taking the leaders of the Leprosarium. They did say that the doctor would not be harmed.

While this lecture continued (it lasted a long while), the other group who had gone to get the car drove it over to Dr. Vietti's house. They completely ransacked the house, taking whatever they saw of value, and especially taking all available cloth, such as sheets and towels, and linens of all kinds. After having taken everything they wanted from the doctor's house, they drove over to the Mitchells' home where they did a thorough job of ransacking, taking most of the children's clothing, all articles of value that they could find, and again sheets, towels, dishcloths—everything of this nature.

All during this time of more than an hour Mrs. Mitchell was very much concerned not only for her husband but also for Geraldine who had been left alone in the house that was now being ransacked. Finally, about 9:30 p.m., Mrs. Mitchell was told that she could return to her house. She found Geraldine quietly waiting for her.

She and the nurses were threatened that they must not try to go to Banmethuot that night, but that they should go there on the following day, that they should take all of their possessions, and that they should never return. The Viet Congs said, "You

must turn over the operation and supervision of this work to the national staff here. They are able to carry on without your being here and they will see that these people get proper treatment, rather than being oppressed and betrayed as you have done in the past."

A few minutes after having told the missionary nurses and Mrs. Mitchell that they could now return to their houses, two of the group came back and stated they wanted medicines. They were taken to both hospital units—nonleprous and leprous—where they collected a small quantity of medicines. They were especially interested in penicillin and sulpha drugs. Fortunately, they did not get very much of the large supply of medicines that were on hand there at the Leprosarium. They also asked for surgical instruments that could be used for amputations and for extracting bullets from wounds. Finally, just after ten o'clock, they left.

All this time none of the native staff and patients were disturbed by the Viet Cong group. In fact, it was not until the next morning that the staff and patients knew three of the missionaries had been taken hostage. They were completely dumbfounded and showed great grief.

In the morning Mrs. Mitchell and the four nurses made preparations to move as many of their things as they could in the three remaining vehicles. Fortunately the Viet Congs had not discovered the money which was on hand to pay the national staff on May 31; so before leaving, Miss Wilting took care of the monthly payroll. Then about 9:00 a.m. they left to go to Banmethuot. They had considerable difficulty in trying to drive around the three bridges that were still out, and it was not until approximately 11:30 a.m. on May 31 that the missionaries in Banmethuot knew what had happened.

Mrs. Mitchell found great comfort in a rather unusual happening. When she returned to her house, after having listened to the lecture by the Viet Cong agents, she found everything in disorder. Her Bible had been left on top of the bookcase in the living room. Evidently some of the Viet Congs had leafed through it. The words at the top left-hand corner of the opened Bible were a part of Zech. 9:12, which reads: "Ye prisoners of hope: even today do I declare that I will render double unto thee." As she glanced over the page Mrs. Mitchell saw many other wonderful promises and accepted them as the Lord's message to her and all other members of the staff at this time. She has held up wonderfully well, as have all members of the staff. Only when she came to the breakfast table on June 1, did she display any outward emotion. She remarked, "Today is our fifteenth wedding anniversary."

The Vietnamese government is doing

everything possible to make contact with the group who abducted the three missionaries. The American government has also pledged all of its resources in order to see that everything possible is done to get them back safely.

The Vietnamese government has requested that missionary personnel not return to the Leprosarium to live at the present time. The provincial governor told me, "We have never wanted to interfere in any way with your work at the Leprosarium nor have we wanted to cause any difficulty by the placement of military forces in the immediate area. However, the Viet Congs have now forced our hands. We feel we must put a military force in the section of the Leprosarium compound previously occupied by the nonleprous personnel."

The plan is that American Special Forces personnel will be placed there, along with Raday tribes trainees. They will endeavor to secure the entire area. Then at a little later date they expect to move their personnel farther to the south, and when the security is considered well in hand, invite our missionaries to return to live at the Leprosarium.

The care of the patients will be carried by the national staff. Nurses continue to make regular visits from Banmethuot during the daylight hours.—Reprinted by permission from *The Alliance Witness*.

## The Banmethuot Leprosarium

The Leprosarium, located about nine miles from Banmethuot, was begun in 1951, with forty patients being cared for in crude facilities in a small jungle clearing. The plant now includes a well-equipped hospital with operating theater and laboratory; space for 200 patients; a nursery for well children whose parents are patients; store-rooms; a chapel; residences for the superintendent, doctor, and four nurses (all missionary staff), and for the national pastor, assistants, and building staff; and a dispensary for outpatients.

In addition to this work at the hospital the staff serves in four segregated villages. In these villages are patients who are able to care for their families, cultivate their fields, etc., and yet remain under proper medical supervision. Sixteen village dispensaries are operated monthly for patients who are not contagious. A total of 1,450 persons regularly receive treatment, while 1,500 nonleprous children are on prophylactic treatment.

The patients come from ten major tribal groups of the Vietnam highlands; they are officers and teachers, village chiefs and farmers, tribal judges and sorcerers, Christian preachers and students. All of them receive a practical demonstration of the love of Christ in the service given by our missionaries, as well as a witness through the Word of God.



"How do you do? My name is Plank. We are glad you stopped at our church, Mrs. Snyder. Won't you go along for dinner? We were hoping some strangers might show up to help us eat the roast in the oven. We always prepare to entertain the chance visitors. That's one of the nice things about having our church near the highway. You follow our car, that Ford over there."

—Hesston Church Bulletin.



## OUR READERS SAY

(Continued from page 666)

In your editorial, "The Eichmann Case" (June 12), a question asked by Martin Buber, "Who gave society the right to kill itself?" may be properly answered by the Bible. That principle was established by God Himself (Gen. 9:6)—one of the temporary arrangements He made because of our sinful depravity. Rom. 13 tells us that governments are ordained of God and that their ministers "[bear] not the sword in vain." The sword is a symbol of power, authority, judgment, and retribution. Phillips translation reads that the government is divinely appointed to inflict God's (emphasis mine) punishment upon evildoers. That is one reason why the Christian has no part in government since that is out of his sphere.

That is the reason we do not expect the government to teach God's Word in public schools. In fact, I wouldn't want them to (although I have done it). If I have a right to teach, then the Unitarians and others have a right to teach also, and I would not want my children or anyone else's to be taught a partial or false Gospel. Teaching God's Word is not their work—it is ours.—Earl J. Hartzler, Onego, W. Va.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

Amstutz, Nathan and Anna (Geiser), Orrville, Ohio, fifth child, second daughter, Carlene Sue, June 21, 1962.

Bachman, Merle and Christina (Garber), Fort Dodge, Iowa, first child, Mitchell Bryan, July 12, 1962.

Beachy, Vernon and Erma (Shrock), North Canton, Ohio, second child, first son, Bradley Dale, July 7, 1962.

Brubaker, Donald and Esther (Brubaker), Lancaster, Pa., second child, first daughter, Brenda Lee, July 5, 1962.

Cender, Alva and Edna (Heiser), Fisher, Ill., sixth child, second son, Mark Joseph, July 12, 1962.

Coher, Russel and Mae (Snider), Kitchener, Ont., third child, second daughter, Denise Joanne, June 28, 1962.

Eichorn, Paul and Amanda (Yoder), Cochran, Pa., eighth and ninth children, fourth daughter and fifth son, Esther Park and Paul Kim, born Aug. 15 and Aug. 16, 1961, Seoul, Korea; received for adoption, July 12, 1962.

Engle, William and Miriam (Horst), Cochranville, Pa., second child, first son, William Neal, July 6, 1962.

Johnson, Norman and Vernabelle (Peterson), Fort Dodge, Iowa, fifth child, third daughter, Paula Sue, July 12, 1962.

Kauffman, Raymond and Diane (Sutton), Denver, Colo., first child, Raymond Scott, Jr., July 10, 1962.

King, David and Rhoda (Longacre), Cochranville, Pa., seventh son, Timothy Lynn, June 24, 1962. (One son deceased.)

Kulp, Irwin and Elizabeth (Leatherman), Harleysville, Pa., ninth child, fifth son, Stephen L., July 2, 1962.

Lauffer, Charles and Lois (Zimmerman), Protection, Kans., fifth child, third son, Charles Edward, May 17, 1962.

Lichti, Harold and Elsie (Gerber), New Hamburg, Ont., third child, first son, Thomas Harold, June 29, 1962.

Miller, Gordon Kay and Iva (Overholt), Kalona, Iowa, first child, Julia Rose, July 7, 1962.

Miller, Henry D. and Ethel (Swartzendruber), Kalona, Iowa, fourth living child, third daughter, Jill Denise, July 1, 1962.

Miller, Ira and Mary Olive (Yoder), Dryfork, W. Va., seventh child, fourth daughter, Naomi Grace, June 4, 1962.

Nafziger, Dr. Myrl A. and Twila (Hostetler), Wadsworth, Ohio, fifth child, fourth son, Jon Owen, June 15, 1962.

Noblit, Ray and Harriet (Nussbaum), Wooster, Ohio, seventh child, first son, Philip Dean, July 4, 1962.

Rogers, Glenn and Betty Lou (Miller), Middlebury, Ind., second son, Jack Llewellyn, June 10, 1962.

Schultz, Herbert and Shirley (Schultz), Poole, Ont., first child, Charles Herbert, July 12, 1962.

Smucker, Wilton D. and Anna Mary (Miller), Winston, Oreg., third child, first daughter, Lois Esther, June 25, 1962.

Sommers, Walter and Betty (Miller), Uniontown, Ohio, fifth child, second daughter, Mary Lou, July 11, 1962.

Swiegart, Melvin G. and Gladys A. (Stoltzfus), Oxford, Pa., third child, first daughter, Rebecca Kay, July 11, 1962.

Troyer, Martin and Shirley (Kurtz), Greentown, Ohio, first child, a son, Leslie Dale, July 8, 1962.

Yoder, Jerry and Alma (Hochstetler), Mendon, Mich., sixth child, fourth son, Lavon Dean, July 11, 1962.

Zehr, Eldon and Rosa (Waidelich), Ferndale, Mich., first child, Jeffrey Dean, born June 11, 1962; adopted July 16, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Birky—Dyck.—Howard Birky, Salem cong., Shickley, Nebr., and Anneliese Dyck, Friedelsheim cong., Friedelsheim/Pfalz, Germany, by Erwin Goering at Bethel College Mennonite Church, North Newton, Kans., Nov. 22, 1961.

Fritts—Healey.—Malcolm Fritts, Elkhart, Ind., Baptist cong., and Helen Healey, Olive cong., Jamestown, Ind., by D. A. Yoder at Olive, June 29, 1962.

Good—Graber.—Leland Good, Fisher, Ill., Dewey cong., and Deloris Graber, Archbold, Ohio, Central cong., by Charles Gautsche at Central, June 30, 1962.

Groff—Gahman.—Larry M. Groff, Harleysville, Pa., Salford cong., and Kathleen Gahman, Perkasia, Pa., by Richard C. Detweiler, assisted by Henry L. Ruth, at Salford, June 16, 1962.

Hartman—Burkhart.—Donald Hartman and Ruth Burkhart, both of the Maple River cong., Brutus, Mich., by Earl Hartman at the church, July 7, 1962.

Hartzler—Graber.—Kenneth Hartzler, Petersburg, Pa., Maple Grove cong., and Betty Graber, Hesston, Kans., First Mennonite Church of Moundridge, by Ralph Weber at First Mennonite, June 15, 1962.

Litwiller—Yoder.—Richard Litwiller, Ludlow, Ill., Dewey cong., and Karen Yoder, Elkhart, Ind., Eighth Street cong., by Howard Zehr at Eighth Street, May 6, 1962.

Martin—Gingerich.—Harold Martin, Elmira (Ont.) cong., and Ruth Gingerich, Ailsa Craig, Ont., Nairn cong., by Ephraim Gingerich at Nairn, July 6, 1962.

Martin—Kauffman.—Willard Martin, Elmira (Ont.) cong., and Mary Ellen Kauffman, Lancaster, Pa., Neffsville cong., by John R. Martin at Neffsville, June 30, 1962.

Peachey—Kauffman.—Raymond S. Peachey, Belleville, Pa., Allensville cong., and Joanne

Kauffman, Mattawana (Pa.) cong., by Elam Glick at Allensville, May 12, 1962.

Rush—Henry.—Richard Rush, Plumsteadville, Pa., Deep Run cong., and Ethel Henry, Doylestown (Pa.) cong., by Joseph L. Gross at the Doylestown Church, June 30, 1962.

Smith—Golden.—Wendell Paul Smith and Marilynne Golden, both of Elida, Ohio, Pike cong., by Paul W. Smith, father of the bridegroom, at his home, June 30, 1962.

Stemen—Golden.—John Stemen and Diana Golden, both of Elida, Ohio, Pike cong., by Paul W. Smith at the church, June 16, 1962.

Wenger—Suter.—David S. Wenger, Harrisonburg, Va., Lindale cong., and Betty Jean Suter, Harrisonburg, Weavers cong., by Dan M. Smucker, Jr., assisted by Isaac Risser, at the home of the bride, July 7, 1962.

Wittmer—Miller.—Joseph Wittmer and Elsa Miller, both of Hartville (Ohio) cong., by Lester A. Wyse at the church, June 9, 1962.

Wright—Detweiler.—Gerald Wright, Eureka, Ill., E.U.B. cong., and Jennita Detweiler, Eureka, Ill., Roanoke cong., by Milford Best, assisted by Norman Derstine, at Roanoke, June 10, 1962.

Yoder—Schrock.—Devon Yoder, Hesston, Kans., Howard-Miami cong., Kokomo, Ind., and Marcia Schrock, Goshen, Ind., North Main Street cong., Nappanee, Ind., by Richard W. Yoder at North Main Street, July 14, 1962.

Mumaw—Nitzsche.—James G. Mumaw, Cleveland, Ohio, Presbyterian cong., and Mae Nitzsche, Amenia, N. Dak., Casselton cong., by A. J. Stoll at Casselton, June 30, 1962.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bixler, Frederick E., son of John and Barbara (Huber) Bixler, was born near Wakarusa, Ind., May 7, 1885; died at the Westview Nursing Home, Elkhart, Ind., June 2, 1962; aged 77 y. 25 d. In Dec., 1956, he accepted the Lord and was baptized at his home by Clarence A. Shank, and was received into the Holdeman Church. He was often heard singing beautiful songs during the night and often when he was suffering, he sang to relieve his pain. He was preceded in death by 2 brothers and one sister. Surviving are one sister (E. Matilda Hershberger) and one niece (Esther M. Brower, Phoenix, Ariz.).

Hartzler, Emma M., daughter of Peter and Mary (Saltzman) Shertz, was born at Flanagan, Ill., July 20, 1884; died at Flanagan, July 6, 1962; aged 77 y. 11 m. 16 d. On Dec. 3, 1909, she was married to J. D. Hartzler, who survives. For many years she served faithfully as a pastor's wife. Surviving are 2 daughters and 2 sons (Alta—Mrs. Lester Litwiller, Carlock; Ruth Ann—Mrs. John Shertz, Roanoke; Paul W., Minonk; and Floyd A., Flanagan), 9 grandchildren, 2 brothers (William S. and Ben E., both of Flanagan), and 3 sisters (Mrs. Mattie Shertz and Mrs. Carrie Grieser, both of Flanagan; and Lora—Mrs. Will Shertz, Eureka). One sister and one grandson preceded her in death. She was a member of the Waldo Church, where funeral services were held July 8, in charge of Harold Zehr and Edwin J. Stalter.

Hossler, Clarence E., son of James and Mary (Rough) Hossler, was born in Stark Co., Ohio, Nov. 22, 1879; died at the Molly Stark Hospital, Louisville, Ohio, July 8, 1962; aged 82 y. 7 m. 16 d. At the age of 76 he accepted Christ as his Lord and Saviour and was received into the fellowship of the Beech Church. His two companions preceded him in death. Surviving are 2 daughters (Mrs. Orris Howard and Mrs. West Atkins, both of Manhattan Beach, Calif.).



5 grandchildren, and 8 great-grandchildren. Funeral services were held at the church, July 11, in charge of O. N. Johns.

**Kennel, Isaac G.**, son of John P. and Magdalena (Glick) Kennel, was born in Lancaster Co., Pa., June 15, 1885; died at the Lancaster (Pa.) General Hospital, June 21, 1962, after a short illness; aged 77 y. 6 d. On Oct. 26, 1911, he was married to Priscilla E. Kauffman, who survives. They celebrated their fiftieth wedding anniversary last year. Also surviving are 2 sons (E. Aquila, Earleville, Md.; and Elam E., Atglen, Pa.), one daughter (Ruth E., Lancaster, Pa.), 2 foster daughters (Arlene L. Seitz, at home; and Mrs. Robert Russell, New Holland, Pa.), 3 grandchildren, and 2 brothers (Bishop John A., Sadsburyville; and Aaron M., Honey Brook, Pa.). Three sons and one daughter preceded him in death. He was ordained to the ministry as a deacon forty years ago. He also served as an instructor in Bible schools for many years. Even though he was not as active in the work of the church at the time of his death, he still taught a Sunday-school class and preached occasionally. He was a member of the Maple Grove Church, Atglen, Pa., where funeral services were held June 24, in charge of Abner Stoltzfus, Aaron Stoltzfus, Ira Kurtz, Clair Umble, and Herman Glick; interment in Maple Grove Cemetery.

**Landis, Sanford A.**, son of Abraham B. and Ida E. (Landis) Landis, was born in Lancaster Co., Pa., March 6, 1893; died in the Lancaster (Pa.) General Hospital, June 7, 1962; aged 69 y. 3 m. 1 d. He was married to Hettie H. Herr, who survives. Also surviving are 6 children (David H., Lancaster; Sanford H., New Providence; I. Elizabeth—Mrs. Earl E. Brene-man, Millersville; Dorothy H.—Mrs. Paul K. Charles, Washington Boro; John H., Canton, Pa.; and Fannie M., at home) and 21 grandchildren. One brother, one sister, and one grandson preceded him in death. He was a member of Mellinger's Church, where funeral services were held June 10, in charge of Harry Lefever, Nelson Landis, and Paul G. Landis.

**Martin, Christian S.**, son of Andrew and Barbara (Stricher) Martin, was born at Lowville, N.Y., Oct. 13, 1909; died at Lowville, July 4, 1962, of a coronary occlusion; aged 52 y. 8 m. 21 d. On Jan. 31, 1934, he was married to Selma Mellnitz, who survives. Also surviving are one daughter (Dolores, Akron, Ohio), one son (Dorrance, Castorland, N.Y.), 3 grandchildren, 2 sisters (Gertrude—Mrs. Ezra Schweitzer, Castorland; and Christina—Mrs. John Schwartzentruber, Croghan), and his father (Andrew Martin, Croghan). His mother and 2 sisters preceded him in death. He was a member of the First Mennonite Church, New Bremen, where funeral services were held July 7, in charge of Donald Jantzi.

**Martinez, Dalia**, daughter of Isabel and Elizabeth (Vallejo) Martinez, was born at Mathis, Texas, April 26, 1962; died at Corpus Christi, Texas, June 16, 1962, of a spinal infection; aged 1 m. 21 d. On May 6, she was dedicated to the Lord by her parents. Besides her parents, she is survived by one brother (Florencio), her grandparents and great-grandparents. Funeral services were held at the La Iglesia Menonita del Calvario Church, Mathis, June 19, in charge of Paul Conrad.

**Merrbach, John Norman, Sr.**, son of Christian and Minnie (Speicher) Merrbach, was born Oct. 29, 1927; died at the Reed Hospital, Richmond, Ind., June 29, 1962; aged 34 y. 8 m. Surviving are his widow (Mrs. Mary Teeter Merrbach), 3 children (John, Jr., Francis, and Charolet, all at home), 3 brothers (Christ, Washington, D.C.; Floyd, Salishury, Pa.; and David, Richmond, Ind.), and 3 sisters (Mrs. Annie Speicher and Mrs. Carrie Leasure, both of Grantsville, Md.; and Mrs. Clara Reonalds, Ohio). Funeral services were in charge of Paul Bender.

**Miller, John Harrison**, son of Samuel S. and Sarah (Zook) Miller, was born in Mercer Co., Pa., May 27, 1888; died at his home, New Castle, Pa., June 18, 1962; aged 74 y. 22 d. On Feb. 23, 1910, he was married to Lydia Davis, who died April 22, 1949. Surviving are one son and one daughter (Clarence, Volant, Pa.; and Vera—Mrs. Thurman Kauffman, New Castle, Pa.), 3 sisters (Mary—Mrs. Steve Lapp, Volant; Amanda—Mrs. Harry Kauffman, New Wilmington; and Lorena—Mrs. Elmer Detweiler, Goshen, Ind.), 2 brothers (Harvey, New Wilmington; and Alvie, New Castle), 10 grandchildren, and 8 great-grandchildren. He was a member of the Maple Grove Church. Funeral services were held at the Sharp Funeral Home, June 20, in charge of Nathan Nussbaum.

**Miller, Karen Renee**, daughter of Daniel W. and Evelyn (Mast) Miller, was born Jan. 4, 1962; died unexpectedly at the Memorial Hospital, Sturgis, Mich., June 12, 1962; aged 5 m. 8 d. Surviving are her parents, one sister and 2 brothers (Cynthia, Jeffrey, and Gregory), and the grandparents (Mr. and Mrs. Omar Mast, Sturgis; and Mr. and Mrs. Malvin P. Miller, Ray, Ind.). Funeral services were held at the Fogleson Funeral Home in Sturgis, June 14, in charge of Malvin P. Miller; burial in Yoder Cemetery, near Middlebury, Ind.

**Miller, Sevilla**, daughter of Alexander and Catherine Miller, was born in Holmes Co., Ohio, June 20, 1893; died at the Pomerene Hospital, Millersburg, Ohio, May 22, 1962; aged 68 y. 11 m. 2 d. On Feb. 7, 1915, she was married to Alvin J. Miller, who survives. Also surviving are 4 sons (Vernon, Berlin, Ohio; Wayne, Dearborn, Mich.; Galen, Elkhart, Ind.; and Paul, at home), 5 daughters (Ruth—Mrs. Melvin Mullet, Berlin; Olis—Mrs. Payson Miller, Sugar Creek, Ohio; Myrtle—Mrs. Elmer Fricke, McMinnville, Oreg.; Gladys—Mrs. Ray Mumper, Loudonville; and Lorene—Mrs. Robert Wenger, Beaumont, Texas), 2 sisters (Katie—Mrs. John Zook, Smithville; and Elizabeth—Mrs. A. S. Wengerd, Berlin), one brother (Robert, Millersburg), and 28 grandchildren. One son, one daughter, 2 grandchildren, 2 brothers, and 4 sisters preceded her in death. She was a member of the Berlin Church, where funeral services were held May 24, in charge of Paul Hummel, S. W. Sommer, and D. D. Miller.

**Miller, William H.**, son of James and Leah Miller, was born at Lost River, W. Va., Feb. 2, 1883; died at his home, Rock Oak, W. Va., June 21, 1962; aged 79 y. 4 m. 19 d. On Jan. 4, 1909, he was married to Ollie Earle, who survives. Also surviving are 5 children (Roy, Winchester, Va.; Warden, Baltimore, Md.; Felix, Rock Oak; Mrs. Vergie Good, Winchester; and Mrs. Eula Bailey, Washington, D.C.), 12 grandchildren, 3 great-grandchildren, and one brother (Robert). On June 11, 1962, he was baptized and received into the Salem Mennonite Church. Funeral services were held at the Ashury Methodist Church, June 24, in charge of S. A. Shank and Ulysses Rhea.

**Myer, Amos W.**, son of Elias and Anna (Witmer) Myer, was born near Lancaster, Pa., Oct. 4, 1884; suffered a heart attack and died a few hours later at the Annie Warner Hospital, Gettysburg, Pa., May 25, 1962; aged 77 y. 7 m. 21 d. On Feb. 4, 1909, he was married to Elizabeth Kreider, who died Aug. 14, 1928. On Feb. 4, 1931, he was married to Lizzie Douthrich, who died Aug. 6, 1954. On Dec. 4, 1910, he was ordained to the ministry at Mummaburg, where he served faithfully until his death. Surviving are 4 daughters (Anna—Mrs. Willis Beam, Bareville, Pa.; Ruth—Mrs. Ira Hall, Akron, Pa.; Mary, at home; and Martha—Mrs. Jacob Sensenig, Gettysburg), 5 sons (Leon, Rothsville, Pa.; Elias, Denver, Pa.; Paul, New Holland; Mark and Roy, Akron), 31 grandchildren, 6 great-grandchildren, and

4 sisters (Nora—Mrs. Noah Landis, Annie—Mrs. Abram Siegrist, Frances—Mrs. Willis Groff, and Ruth—Mrs. Landis Buckwalter, all of Lancaster Co., Pa.). One daughter, 2 infant sons, 3 brothers, and 3 sisters preceded him in death. Funeral services were held at the Mummaburg Church, May 28, in charge of Richard Danner and Forrest Ogburn.

**Neuhouser, Joseph S.**, son of the late Mr. and Mrs. David Neuhouser, was born near Leo, Ind., Aug. 25, 1896; died of a heart attack at his home, Ft. Wayne, Ind., July 6, 1962; aged 65 y. 10 m. 11 d. On May 13, 1914, he was married to Hattie Kathryn Tonkel, who survives. Also surviving are 2 sons (Calvin, Ft. Wayne; and David, North Manchester), 4 daughters (Bonnie, Mt. Pleasant, Mich.; Mrs. Eva Leis, Ft. Wayne; Mrs. Mary Crossgrove, Yoder, Ind.; and Lorraine, at home), 15 grandchildren, one great-grandchild, 3 brothers (Melvin, Monroe, and Wayne), and 2 sisters (Mrs. Pluma Miller and Mrs. Rhea Grime). Early in his married life he dedicated himself to the Lord's work. He accepted Christ during evangelistic meetings conducted by S. E. Allgyer. On June 26, 1921, he was ordained as minister in the Leo congregation, in which he served from 1921 to 1941. Since 1942 he was pastor of the Anderson Mennonite Church, having been ordained as bishop there on March 25, 1956, by Bro. T. E. Schrock. In 1949, he was instrumental in starting a mission station near Ossian, Ind. He served as pastor of both Anderson and New Bethel until the ordination of his son-in-law, Orville J. Crossgrove, in 1952. Ill health for the past two years curtailed his activity, but not his dedication to, nor his interest in, the work of the church. A biographical sketch of him published in the *History of the Indiana-Michigan Conference* says that "he has been remarkably successful in winning unchurched people for Christ and receiving them into the Anderson congregation." Funeral services were held at the Leo Church, July 9, in charge of Anson Horner, assisted by Oney Hathaway.

**Newcomer, Frank C.**, son of Jacob and Susan (Carper) Newcomer, was born near Lancaster, Pa., Oct. 21, 1891; died at the Lancaster (Pa.) General Hospital, May 19, 1962; aged 70 y. 6 m. 28 d. On March 16, 1916, he was married to Ellen K. Elliott, who survives. One son died in infancy. Surviving are 2 sons and one daughter (Enos E., Fannie Lois—Mrs. Maurice Hostetter, and Warren E., all of near Lancaster), 6 grandchildren, and one brother (Charles C., Lancaster). He was an active member of the Millersville Church, where funeral services were held May 22, in charge of J. Herbert Fisher and Benjamin C. Eshbach.

**Peachey, John Philip**, son of Jonas and Arie Peachey, was born at Belleville, Pa., Oct. 30, 1911; died of a heart attack at Lancaster, Pa., May 20, 1962; aged 50 y. 6 m. 20 d. On Oct. 20, 1945, he was married to Elva Kurtz, who survives. Also surviving are 2 brothers and 4 sisters (Jesse, Belleville; Milo, Front Royal, Va.; Mrs. Naomi Yoder, Nannie, Mary, and Lydia, of Belleville). He was a member of the Locust Grove Church, where funeral services were held May 24, in charge of Louis Peachey and Eric Renno.

**Pence, Jacob Wilbur**, was born July 4, 1889; died June 15, 1962; aged 72 y. 11 m. 11 d. On June 8, 1947, he united with the Huber Mennonite Church, near New Carlisle, Ohio. Funeral services were held June 19 at the Rickeson Funeral Home, St. Paris, Ohio, in charge of Paul Yoder, Sr.

**Plank, Sophie**, daughter of Peter and Maria Kurzen, was born near Bern, Switzerland, Jan. 13, 1874; died at her home near Cheraw, Colo., June 9, 1962; aged 88 y. 4 m. 27 d. At the age of 13 she came to America with her parents, locating at Dalton, Ohio. On Jan. 7, 1902, she was married to Adam Plank, who died in



# NEW

# HERALD PRESS BOOKS

## WITH ANSWERS TO YOUR QUESTIONS

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by Harold E. Bauman 35¢

Have you ever wondered why we expect governments to get along with each other when we have trouble getting along with our fellow Christians? Is unity an impossibility with certain people? Does God make exceptions in His kingdom? Where would the Mennonite Church be today if unity had been practiced in Grebel's day? Would something have been lost if the division had not taken place? Do we do evil that good may come? What is the price of Christian unity? At what point does Biblical principle nullify the price of unity? In the few minutes it takes to read this book, you will receive hours of thought.

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by Paul Erb \$3.00

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—Before an undesirable decision?  
—At some conference ground or evangelistic meeting where your soul was fed?  
—At that place of ecstasy just beyond some major crisis in Christian life?  
—When a new truth is revealed but you really don't want to comprehend?  
—When the Lord asks you to move on and you're not ready to move?

Here is a hook for those who are "pressing on," for those who know Paul Erb, an editor who has not parked in the GOSPEL HERALD office but is going on to new things.

### Christ and the Powers

by H. Berkhof \$1.25

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. 8:38, 39.  
For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Eph. 6:12.  
Have you ever wondered about these powers? Do you accept them as some unknown fate? Should they be recognizable? Are they real or imaginary? What is Paul talking about in Romans, Ephesians, Corinthians, and Colossians where he keeps mentioning powers? This book is an appeal to put on the whole armor of God and to wrestle with the evil spirits in the air.

**At Your Bookstore**  
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### These Are My People

by Harold S. Bender \$3.50

Who are God's people? How can you tell? Are His people visible or invisible? How do you know? Dean Bender describes the church as being an identifiable, visible human community, whose nature is determined by its response to the grace of God. Chapter titles are: The People of God; The Body of Christ; The Holy Community; Believers, Disciples, and Saints; and The Lord's Ministers.

### War and the Gospel

by Jean Lasserre \$3.75  
Translated from French by Oliver Colburn

The following is taken from the introduction to the book:

"Never, it seems, has human life been held so cheap as today: abortions, euthanasia, elimination of mental defectives, genocide, gas chambers, and the whole concentration-camp world with its massacres, tortures, inquisitions, liquidation of traitors, A-bombs and H-bombs—and so on indefinitely.

"Modern man is mad indeed if he thinks he can build a civilized world while maintaining his lighthearted attitude to the sixth commandment. If there is one question of life or death, it is our attitude to 'Thou shalt not kill.' The planet's fate depends on this; the church's fate also. For it is this question above all by which modern man will finally judge the church and its witness. Where is its vaunted good news if it takes part in the slaughter and howls with the wolves? How can the church bring a message of hope to men oppressed by their murderous factions, if it seems to sanction these factions and murders with its moral authority?

"More than ever, Christians are torn between their obedience as children of God, who have received forgiveness and are called on to forgive others, and their obedience as citizens called on to maintain order and justice in this sinful world. Has the church really nothing to say to them?

"The pages which follow are intended as a modest contribution to the common search for a true faithfulness to God."

Contains eighteen pages of references, and seven pages of bibliography.



Feb., 1937. One son also preceded her in death. Surviving are 3 children (Walter, Rosie—Mrs. Lee Evers, and Elmer, all of Cheraw), 4 brothers and one sister (John, New York City; Walter, Akron, Ohio; and Alfred, Rudy, and Mrs. Elmer Ober, all of Dalton, Ohio), 10 grandchildren, and 6 great-grandchildren. She was a charter member of the East Holbrook Church, where services were held June 11, in charge of Clifford E. King and Earl Showalter.

**Rafeld, Herman**, son of Fredrich and Ernestine (Keokritz) Rafeld, was born in Medina Co., Ohio, Aug. 14, 1887; was instantly killed in an auto accident on June 2, 1962; aged 74 y. 9 m. 19 d. In 1909 he was married to Emma Wenger, who died in 1939. A son also died in infancy. Later he was married to Nola Horst, who also died as the result of this accident. Surviving are 2 daughters (Edna—Mrs. Elmer Martin, Dalton, Ohio; and Elva—Mrs. Dennis Steiner, Wadsworth, Ohio), 7 grandchildren, 9 great-grandchildren, and 2 brothers (Henry, Barberton, Ohio; and Clarence, Ann Arbor, Mich.).

**Rafeld, Nola**, daughter of Frank and Clara (Wenger) Horst, was born near North Lawrence, Ohio, Jan. 22, 1896; died June 2, 1962, as a result of the car accident that also took the life of her husband (see above) and his sister and brother-in-law; aged 66 y. 4 m. 11 d. On Dec. 29, 1940, she was married to Herman Rafeld. For the past 10 years she served as an attendant at the Massillon State Hospital. They were both members of the County Line Mennonite Church. Surviving her are 3 brothers (Earl, Dayton, Va.; Samuel and Elias, North Lawrence, Ohio) and 2 sisters (Della—Mrs. Lloyd Sigler, Wooster; and Mary—Mrs. Aaron Zimmerman, North Lawrence). A double funeral service was held at the Martins Mennonite Church, in charge of the family ministers.

**Roth, Veronica A.**, daughter of Nicholas and Veronica (Leis) Roth, was born at Wellesley, Ont., July 18, 1902; died of a heart attack at New Hamburg, Ont., May 5, 1962; aged 59 y. 9 m. 17 d. Surviving are 4 brothers (Solomon and Peter, of New Hamburg; John, Trowbridge; and Edward, Sturgis, Mich.). One brother preceded her in death. Funeral services were held at the Steinman A.M. Church, May 8, in charge of Orland Gingerich and Elmer Schwartztruber.

**Roth, William W.**, son of Chris and Lena Roth, was born at Noble, Iowa, June 13, 1882; died at his home, Nampa, Idaho, May 16, 1962; aged 79 y. 11 m. 3 d. On Jan. 1, 1908, he was married to Kathryn Birky, who died in 1954. On Dec. 23, 1956, he was married to Maggie E. Coleman, who survives. Also surviving are 3 daughters (Mrs. Elliott H. Zuercher, Denbigh, Va.; Mrs. Warren E. Spangenberg, Nampa, Idaho; and Mrs. Robert N. Zuercher, Salt Lake City, Utah), 3 sisters (Mrs. Aaron Eichelberger, Filer, Idaho; Mrs. Sam Stauffer, Tofield, Alta.; and Mrs. Simon Augustine, Spartansburg, Pa.), 2 stepsons, 9 grandchildren, 7 stepgrandchildren, 11 great-grandchildren, and one step-great-grandchild. He was a member of the Nampa Church, where funeral services were held May 21, in charge of Harold Hochstetler and D. A. Good.

**Shantz, Louida**, daughter of Mr. and Mrs. Enos Cressman, was born near Waterloo, Ont., Feb. 17, 1889; died at the Kitchener-Waterloo Hospital, July 9, 1962; aged 73 y. 4 m. 22 d. On Jan. 22, 1913, she was married to Manasseh Shantz, who survives. Also surviving are 8 sons (Howard, Nyal, Robert, and Arlie, of Baden; Wilfred, St. Agatha; Armand, Wellesley; Jon, Millbank; and Mahlon, Kitchener), 3 daughters (Etta—Mrs. Lloyd Shantz, Ida—Mrs. Lloyd Swartzentruber, and Esther—Mrs. Aron Enns), 28 grandchildren, 3 sisters (Mrs. Aaron Bowman, New Hamburg; Mrs. Mary Hunsberger,

Baden; and Mrs. Orpha Weber, Kitchener), and 4 brothers (Jacob and Manasseh, Kitchener; and Edmund and Abner, New Hamburg). She was a member of the Shantz Church, where funeral services were held July 12, in charge of L. H. Witmer.

**Shenk, Daniel Francis**, son of John M. and Fannie (Good) Shenk, was born near Elida, Ohio, Oct. 17, 1886; died of cancer at the Rock of Ages Mennonite Home, McMinnville, Oreg., June 22, 1962; aged 75 y. 8 m. 5 d. On Nov. 24, 1910, he was married to Fannie Schrag, who survives. Also surviving are 3 sons (Lloyd W., Pacific City, Oreg.; Kenneth M., Sheridan, Oreg.; and Ronald J., Vanderhoof, B.C.), one daughter (Mildred—Mrs. Enos Schrock, Sheridan), 19 grandchildren, 4 great-grandchildren, 5 brothers (Mose, Hesston, Kans.; Ruben, Pasco, Wash.; John, Philadelphia, Pa.; Levi, Newport News, Va.; and Jake, La Junta, Colo.), and one sister (Rebecca—Mrs. Royal Buskirk, Brutus, Mich.). He was ordained to the ministry in 1915 at Hopewell, Hubbard, Oreg. In 1923, they moved to Sheridan, Oreg., where he served since that time. For approximately the past 18 years, by request of the congregation, he devoted full time to personal work. The Lord blessed his efforts, and many souls were saved through his ministry. His cheerful smile and friendly manner were characteristic of his personality. Funeral services were held at the Sheridan Church, June 25, with LeRoy Cowan and David Hostetler officiating.

**Stutzman, Maynard Leroy**, son of Levi and Katie (Bontreger) Stutzman, was born at Go-

shen, Ind., Nov. 24, 1948; died at his home near Millersburg, Ind., July 8, 1962, following a 5-year illness with cancer of the brain; aged 13 y. 7 m. 14 d. Surviving are his parents, 6 brothers (Leon, Turner, Mich.; Vernon, Ray, and Melvin, of Goshen; Elmer and Glenn, at home), and his stepgrandmother. He was a member of the Clinton Frame Church, where funeral services were held July 10, in charge of Vernon E. Bontreger and Edwin J. Yoder.

**Westenberger, Benjamin L.**, son of Henry and Maria (Lehman) Westenberger, was born near Elizabethtown, Pa., Dec. 24, 1883; died at his home, Elizabethtown, June 10, 1962, after a long illness; aged 78 y. 5 m. 17 d. On Sept. 2, 1906, he was married to Alice L. Landis, who died April 14, 1941. Surviving are their 3 children (Henry L., Mary L., and Edna L., all of Elizabethtown) and 2 grandchildren. He was the last of his immediate family and a faithful member of the Elizabethtown Church, where funeral services were held June 13, in charge of Clarence E. Lutz and Walter Keener, Jr.; interment in Good's Mennonite Cemetery.

**Yoder, Alfred Lloyd**, son of Daniel F. and Fannie (Troyer) Yoder, was born at Garden City, Mo., March 23, 1895; died of a heart attack at the Harrisonville (Mo.) Memorial Hospital, June 25, 1962; aged 67 y. 3 m. 2 d. On Nov. 20, 1920, he was married to Zella Slayden, who survives. Also surviving are 2 sons (Alfred, Jr., and James D.). He was a member of the Sycamore Grove Church, where funeral services were held June 27, in charge of Leonard Garber.



## ITEMS AND COMMENTS

### BY THE EDITOR

The Bible societies in Ethiopia have undertaken to supply hotels in Ethiopia and Eritrea with English and Amharic Bibles in answer to a request which has come from Addis Ababa.

\* \* \*

Spanish customs officials confiscated a consignment of copies of John's Gospel as contraband material. The Gospels were being taken into the country by a Swiss publisher for students of a Bible correspondence course.

\* \* \*

*Between the Lines* tells of a motion picture now being made in Russia which will aid in the fight the Kremlin is making against Baptists there. The theme is a love

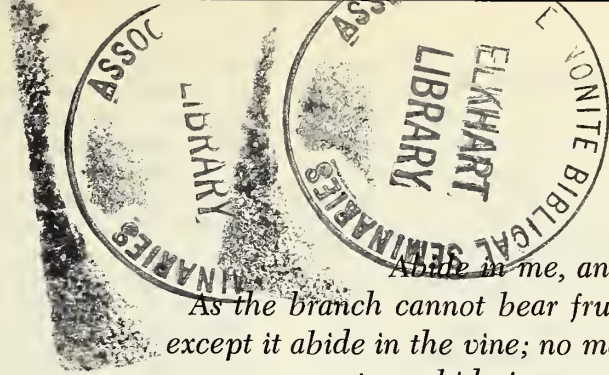
affair between a tractor driver and a Baptist girl. The tragedy is brought about because a "Baptist must not marry a nonbeliever." One of the results is that the girl's belief in God is shaken and she becomes a scientific atheist. The title of the film is "The Sinner."

\* \* \*

Transfer of three Negro Southern Presbyterian churches (U.S.A.) to the all-white Atlanta (Ga.) Presbytery has been approved the Georgia Presbyterian Synod. The Synod also went on record as endorsing the "efforts of any presbytery pursuing the possibility of inviting Negro churches in its geographical bounds to become member of that presbytery."



# Gospel Herald



*Abide in me, and I in you.  
As the branch cannot bear fruit of itself,  
except it abide in the vine; no more can ye,  
except ye abide in me.—John 15:4.*

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## The Mystical Aspect of Christianity

By Herbert Allen Keck

For a generation and more the Christian Church has to a great extent been shifting the emphasis. Many of us remember when the main stress in religion was placed on man's personal relation to God. In those days much was made of personal experience, the inward realization of eternal verities. Now the pendulum has swung pretty much to the opposite extreme and a humanistic Christianity holds the boards. The tendency is to put the social interest at the center and the religious message is considered in the light of it.

There are those who say in effect, "Let's just make the church hum!" forgetful of the fact that it is far more important that the church should be holy than that she should hum. Many churches are veritable beehives of industry, but the suspicion is close at hand that this hectic activity may be only a cover for spiritual poverty. It is activity in the Spirit that sets forward the reign of God in the earth. A few years back Dr. John R. Mott warned us that "we were multiplying Christian activities faster than we were developing Christian life and experience to sustain them." There are plenty of people in our churches who have religious interests and who are busy with church activities, but a life habitually at close quarters with God—that is another matter. They have more contact with the church than with God. They are powerless because they are prayerless.

We live in a day when religion is tempted to turn from a faith into a sociology. Dean Inge declared more than a generation ago that an excessive social emphasis would only mean the secularizing of Christianity. Many wonder if "this worldliness" has not pretty largely smothered out a proper interest in "other worldliness." To put the social interest at the center is a misinterpretation of the message of Jesus. Christianity is a God-centered faith. What it aims at primarily is saints rather than merely philanthropists.

This is a day when the mystical element in Christianity is at a discount. What men want to hear is: "Let us then be up and doing." Mahatma Gandhi one day remarked to the English missionary, Mr. Charles Andrews: "The great difficulty with Westerners is that they start doing before being." Many people today associate mysticism with moonshine. Confessedly there have been nonethical types of mysticism which are to be deprecated. We are thinking of Christian mysticism which is profoundly ethical. Jesus is the type of the true mystic. Christian mysticism means the personal experience of the Spirit of God; the Spirit of God which puts "Go" and "Glow" into Christian living. We cannot have religion without the mystical element. When religion ceases to be mystical, it becomes mechanical. Mysticism feeds morality. The mystical is the root, and the ethical is the fruit.

We are not out to disparage the social application of the Gospel. Beyond all question the Gospel does have social implications. Surely we must work at the human



# Lord's Day

(a hymn, C.M.D.)

This is the day the Lord hath made.

Let all the earth rejoice.

Let sunlight stream. Let anthems sound,

A grateful people's choice.

Let rest restore the tattered soul,

Strength fortify the mind,

That we may go tomorrow forth

To serve for Christ mankind.

This is the day that Christ arose,

The day the church began,

For Mary found an empty tomb

And to her brethren ran.

Let resurrection force be ours.

May we be risen too.

Let new life quicken all our walk,

Empowering what we do.

This is the day the Spirit seeks

For worshipers sincere.

We gather in this hallowed place.

We feel Thy presence here.

We praise Thee, Lord, for peace restored,

For love that like the air

Forgives, surrounds the sabbath earth,

And makes this Lord's day fair.

—Elaine Sommers Rich.

\* \* \*

problem both from within out and from without in. What we would accentuate is the putting of first things first. The late Dean Brown of Yale used to say: "We must have religion before we can apply it." We are constantly exhorted to live out our faith, to give it practical expression. That is important, but what is more important is that our faith should first be lived in.

Jesus almost takes our breath away when He says: "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." There the key words are—"Because I go unto my Father." When He went to the Father meant the inauguration of the distinctive era of the Spirit. Then the Holy Spirit would be poured out in plenitude.

One of the marvels of church history is the rapid progress of Christianity in those primitive days. In one generation there were saints in Caesar's household. The present revival of ritual, important as it is, will not put new life under the ribs of the Christian Church. It takes the Spirit of

God to illumine the intellect, to kindle the heart, and to invigorate the will. The prophetic word stands, and shall forever stand, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Let us as Christian people cease neglecting the mystical side of our holy faith. Let us return to a God-centered religion. Let us live in God and for God and then practical effectiveness will not be wanting.

The imperative need of these times is a better quality of Christianity in our churches. That we shall not have until, as Christian believers, we orient our lives Godward. We have been expecting too much fruitage for the strength and depth of our spiritual rootage. The time would seem to be ripe for a return to "other-worldliness" but in a new form, a return to the realm of the Spirit wherein alone is to be found power and purpose for effective witnessing unto Jesus Christ.—*Christian Economics*, used by permission.

## Our Readers Say—

We just received the GOSPEL HERALD (June 19) and were greatly blessed by a number of articles we read. Although they come sometimes a month late, the HERALDS are read from cover to cover. They keep us well informed concerning the church at home, as well as inspiring us to deeper fellowship with our Lord. Thank you!

Although I had read "The Parable of the Orange Tree" in the *Prairie Overcomer*, I read it and found it just as challenging as the first time. We in Mexico are just on the border of Home County, but when we see the great lack of orange pickers and the fruit falling to the ground, wasted, we know well enough that we are in Neglected County. Our nearly hopeless task seems even more hopeless when we realize that in Home County there are pickers who would gladly come to Neglected County, but for lack of money-makers in Home County, it is impossible to pick the ripening fruit.

Of course, we understand that Neglected County is thought of by those at home. Why, they give 10 per cent of their income to the work of the Lord and it can't be any less than half of that amount that eventually gets to Neglected County! However, as Bro. Derstine says in his cover article, "In a materialistic society we cannot afford the luxury of a life of ease—we must continue to find ways to share more of our material wealth for the eternal interests of the spiritual kingdom." Also the editor says in "An Economic Conscience," "We have our share of people that most of the world would call rich. We build homes that are more than comfortable. We reach out to secure practically anything we want to enhance our standard of living."

When people look into our home and see a wicker furniture set, three shelves full of books, a portable phonograph, and a concrete

floor, they immediately conclude that we are rich. What would they say if they could peek into a \$30,000 Mennonite home and see overstuffed furniture on every side, wall-to-wall carpeting, and perhaps TV—besides these necessary items (?), the expensive knickknacks all over the walls and shelves which if sold would bring enough money to support the orange picker in Neglected County for months? "Will a man rob God" when we are living in such critical times? "Will a man rob God" by giving only the tithe required in the O.T., when he could give two, three, or four times that much without really hurting his economic condition?

But lest you become overly alarmed, I should say that here in this Neglected County there are hundreds of orange pickers. A host of them is rushing from tree to tree, some with hammers, knocking the ripe fruit to the ground; others with sickles, slashing here and there on all the trees and ruining tons of oranges. Others speaking great convincing words about golden plates and angels and prophets are picking faster and faster, while those with their armloads of books and their sword called *Awake* are "awakening" and influencing the ripe fruit on every tree.

Is it right that these who are not really picking for the Lord of the harvest should outdo us who long to carry basketful after basketful of precious fruit to the Owner? Brethren, "come over into . . . [Neglected County], and help us." But first look up "the Parable of the Orange Tree," go where you can be alone and read it slowly and thoughtfully again. Then kneel down and ask the Lord of the harvest what He has for you to do. He asked me to be more dedicated to the task. He called me to even if it does seem unending and hopeless at times.—James C. Roth, Apdo. 531 Cd. Obregon, Sonora, Mexico.

\* \* \*

I always enjoy the "Our Readers Say" column, and was much interested in what Ruth Parsons Martin (March 27 issue) wrote about a Mennonite without a "Mennonite" name. I am a member of a Mennonite Church. My name is McCue. My husband is not a member, but he attends church with my daughter and me.

We were accepted by those Mennonite people who are friendly and hospitable. Never once have I felt like an outsider or as if we were not able to really belong. We consider it a God-given privilege to be a member of the Bowne congregation and be able to worship and have fellowship with them. To you who feel you don't quite belong, love more and be very thankful for just being a member of the body of Christ with them, and for the fellowship they do share with you. May God bless you as He has me.—Marjorie McCue, Grand Rapids, Mich.



When we realize that today's alcoholic was most likely yesterday's social drinker, and that alcohol is to many people a habit-forming beverage, how can intelligent and wise parents set an example that encourages sons and daughters to drink?—Judge Emma Fall Scholfield of a District Court in Massachusetts.

## GOSPEL HERALD

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# EDITORIAL

## Adding Up Our Assets

*Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. The works of the Lord are great, sought out of all them that have pleasure therein.*

—Psalm 111:1, 2.

A man wrote the editor of his church paper expressing his thanks for God's blessings on the church. He encouraged the church to look more at her spiritual assets. "The church," he said, "can be told it is small, it is poor, it is uneducated, it is weak, and it will begin to think small and weak, and it will have little or no influence. . . . Let us hold what strength we have. . . . Let us look objectively at what we have and list our assets. When we do so, we find the Lord has richly blessed us."

That's a good word. We may prophesy so loud and long our failures that we end up fulfilling our own prophecies. No one will ever know the harm done by the doubtful, disparaging, and debilitating word. Banks have gone broke. Businesses have failed because someone started the words, "All is lost," or "It's no use," or "It can't be done." People and children have gone down also, all because some individual found it more delightful to pull props out than to put props under.

With all our call to dedication and prodling to pray today, we need one thing we don't hear much about. We need to encourage people to praise God for what He is doing. A great soul was saved by hearing a humble sister say, "I sure loves my Jesus. He's done so much for me." A revival broke out at Philippi when Paul and Silas sang praises. More battles are won by the praise of saints than by the power of armies. Courage is renewed. Enemies are put to flight when God's people faithfully praise Him.

Praise God for the salvation which is ours through Christ. Praise Him for the privileges He places before us. God's message meets man's need today. Let's praise Him while we proclaim it. Our mission is no less than the mission of those twelve disciples. God provides more methods to proclaim His Word today than ever before. Let's pause long enough to praise Him.

Yes, there's room, plenty of it, to talk about what's good. There is real profit in proclaiming God's goodness. There is benefit in believing. God is as much alive and

concerned about His church today as He ever was.

Praise God for faithful ministers. Yesterday I heard a brother pray, "Lord, we thank you that our pastor is true to your Word." Add up that asset and praise God for it. Our church workers and young people hearing such prayers receive encouragement that makes it hard for them to go wrong. It helps any pastor to remain true against the onslaughts of sin when a saint says "Thank you" and praises God for it.

Praise God for members in our churches who are living a life worthy of the Gospel. They are living monuments of God's grace.

Praise God for the privilege of prayer and for those faithful in prayer. A saint of God, just gone to her reward, mentioned to me several months ago this secret. She and several others met around the throne each day at a particular time to pray for their pastor. Praise God for such.

Yes, we need to look more at our spiritual assets. Let us stop deploring the difficulties and describing over and over again our departure from the faith, our smallness, weakness, and little influence. Let's do something for God and delight in His work. Said Richard Baxter in 1656, "Up then and let us be doing with all our might. Difficulties must quicken and not discourage in a positive and necessary work."

True faith breaks forth in praise. Bemoaning our ineffectiveness is a part of the apostasy of the age. It is unthankfulness. It is taking our eyes off the Lord. It is the egotism which feels we must do it all or God won't get it done.

Praise God and keep on working rather than talking of the awfulness of our day. Praise the Lord and see the difference it makes.

The person who is quick to praise God is not swift to censure men. And praise is contagious. It is a vitalizing energy in which every member is empowered by and for God.—D.

## Act or React

Two friends walked home from work together. Each evening one bought his paper from a particular newsboy. He consistently greeted the boy with a kind word and a gracious thank you. The newsboy was as consistent in his grunting and growling in reply.

"How is it," his friend asked, "that you continue to speak so kindly to such a ruffian? He treats you like a dog. Yet you purchase your paper from him and always express your thanks."

"It would be foolish of me to let a newsboy determine for me how I should act," replied the other. "I know how I ought to act. To do differently is reaction."

Our reactions reveal more about our character than our actions. Too often we function in terms of wrong reaction. Like an animal we react, instinctively and without reason. We are struck. We return the blow.

As we grow older, reaction takes on different forms. The hitting back of childhood is the cutting tongue of later years. The quick hurt when criticized, the pouting when overlooked, the critical attitude when our idea is not accepted; the mopey and sullen attitude when we don't get our own way at home, at work, or in church are all reactions. This reaction is an attempt to get even in some way. Always it means our own hurt.

But I am speaking so far of only one kind of reaction. Certain kinds of reactions are good. Christian maturity shows itself in rising above mere negative reaction. It is positive. As Christians we react with love and kindness. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:44, 45).

Such reaction reveals our true Christian character. It is a real test of what God has done for us. Such redemptive achievement is possible only by the power of the indwelling Spirit of God. It is the result of God determining our actions rather than our own ego or other people's actions.—D.



## The Great and the Small

BY LORIE C. GOODING

Between my finger and my thumb I held a little flower, beautiful but small, and studied it; an intricacy of veins, of pink on pink, wondering at all the perfect miniature parts—stamen and pistil, leaf and stem. Then came a thought to me of what was tokened in this common weed, of wisdom, patience, and divine artistry.

And if the Mountain-Maker, Sea-Creator, Universe-Builder, Sustainer of all, can pause to make this lovely little blossom, woodland-hidden, which may never have been seen at all,

and give it His attention—then shall I answer "Here am I" if He should call, knowing that, in His service, I shall find no work too humble, and no task too small.



# Faith for Each New Day

BY SADIE YODER KING

Today, as I am alone with my two handicapped children, my mind goes back through the years as I planned for a home and family. I had always planned to have children, but I never dreamed that one day I would be the mother of six children, three of them handicapped. Now, as I look backward instead of forward, I see that in reality things are never quite as we expect them to be.

A little more than a year ago we laid to rest our little Verle Allen, and rest it really was for him. One of the hymns sung at the funeral was "Asleep in Jesus! blessed sleep, from which none ever wakes to weep." What comfort that song was as I remembered the nights of the past ten years when I would be awakened sometimes several times a night to the screams of terror! When Verle was having an epileptic seizure, his body would be tense and shaken. Verle was nearly thirteen years old, but he had never gone to school or played ball like other boys. Even the taking of food was done with difficulty. He was an invalid by the time he was four years old.

My family and I stood by his grave with tears, for we had truly learned to love him. During the following days I thought of many things. How proud my husband had been when the doctor announced that the baby was a boy! We had a little girl fifteen months old and now a boy. So we were looking forward to happy family living.

One morning, eighteen months later, after having morning devotion, a custom in our home which always prepared us to meet each new day, I gave Vivian, our daughter, her breakfast, and we discussed our plans for the day. When Verle awoke, I brought him to the kitchen for a few minutes with his daddy before he went out to work. In those few minutes Verle had an epileptic seizure, the first one I had ever seen. This day certainly proved that we never know at the beginning of the day what may come to test our courage and faith. Watching him have this convulsion really frightened us.

After he had a few more seizures that morning, we took him to the doctor. This began a long series of tests, observations, and more tests, but each one ended exactly like the one before. The drugs and treatments prescribed never stopped the number or violence of the seizures.

Up to this time Verle had grown normally and had a very pleasant disposition, but by the time he was three years old he began to show definite signs of mental retardation. He no longer smiled or took interest in activities going on about him.

By this time La Verne, our second son who was a husky, happy boy learning to

walk at a year old, was taking his place in our hearts and home. One day I noticed he had a few very light seizures. After having seen his brother have so many, I had real concern. I didn't tell his daddy the first day, as I hoped the seizure would never occur again. But when it continued lightly the next day, I didn't need a doctor's diagnosis to tell me that his was the same sickness. How my heart ached as I was faced with the unpleasant task of telling my husband that our baby was afflicted with the dreaded epilepsy!

The following Sunday morning, I shall never forget, we had to take La Verne to the doctor as he was having a spastic convulsion. Now we had two boys with epilepsy, no mistake about it. In many ways this was much more difficult to accept than before. The first time I had always felt that somewhere, sometime we would find a cure, or at least some help; but by now we realized what we were facing.

La Verne just didn't seem to respond to the treatment that was given to stop this convulsion. While the doctors were working over him, I found a room in the hospital where I could be alone, and then prayed, "God, if my baby must suffer as his little brother is suffering, just take him now." But his life was spared. About a week later he was released from the hospital. With heavy hearts we took him home that cold, dreary day, with nothing but a promise that drugs might help reduce the number of the seizures. La Verne has developed very little physically or mentally since.

The days of adjustment to these two handicapped children were not easy. Some-

times I watched my friends' children growing and developing normally and free from suffering and then looked at mine who no longer smiled or even responded to their names. My heart would be so filled with bitterness and misery that I would have to go to God and ask for help to overcome this feeling of resentment. After asking God's help a number of times, I was able to go away with peace.

Many times as I was doing the laundry, I would think the task of caring for two invalid children seemed unsurmountable; I knew this situation would be with me for years. One morning as I was hanging out diapers, I thought of the days I had already spent in this way, looking ahead to the years I knew not how many. Tears of self-pity ran down my face. Somehow I began to realize that yesterday was past; tomorrow wasn't here yet. Today was the only day I needed to face; things began to look brighter. When I began to face each new day with the idea that this was my day and that by the help of God and His grace I could and would go on, then life grew more bearable.

Now we have two boys who are normal. They with their older sister have given us the usual amount of pleasure, noise, clutter and challenge that go with normal family living. They have given me the incentive to live as normally as possible so that I can be the mother they need. My husband and I appreciate their attitude of never complaining when sometimes we can't participate in activities families enjoy when all are well. Each year at Christmas time there must be gifts for the handicapped even if

(Continued on page 695)

## Our Mennonite Churches: Poarch Gospel Mission



The Poarch Gospel Mission, near Atmore, Ala., is in a settlement of Creek Indian families. Services have been held here since January, 1955. Paul Dagen is pastor of the congregation, which is one of the twelve churches of the Lancaster Conference in the Northern Florida and Alabama district.



# "These Be Thy Gods"

## (3) Activity

BY BILL DETWEILER

One of the contemporary gods of today is the god of activity.

This god promises to keep life moving, to keep it fresh, to keep a person from being bored by the age-old patterns of existence, to prevent a man from bogging down in the swamp of his own inwardness. This god says that life is meaningless unless you take it by the throat and cause it to be otherwise.

The god of activity decrees that a man's day shall be so crammed and cluttered by activities and distractions that inward quietness can never become a reality. The underlying philosophy behind this god is that if you'd ever slow down and come to a standstill, you just couldn't stand the things you'd see or take the thoughts you'd have to think. So keep running, man, keep running! From early morning to late at night, just keep running! Run till you run yourself to death.

Because life seems to be so meaningless, we seem to feel that constant activity or busyness is an evidence of meaningfulness. But being overly active and talking always about how busy we are may simply give indication that we are finding no purpose in existence. The advent of the transistor radio, which can be carried in a person's pocket wherever he goes, seems to be the ultimate in guaranteeing that one shall never have to be left alone with the terror of his own thoughts.

By being constantly active and distracted, we are unconsciously trying to protect ourselves against a confession or even an awareness of our inward emptiness. The day-to-day life of jangling telephones, crowded calendars, and speeding from place to place results in end-of-the-day, end-of-the-week, and even end-of-the-vacation exhaustion. But many of us live our lives at this pace because within us there lurks a profound unwillingness to look life squarely in the face and this pace assures us that we shall not have the time to do so.

In our society we spend hours telling each other how busy we are, without ever raising the question of whether this "busyness" is necessary, good, or even true. Of the sergeant of the law in "The Canterbury Tales" it was said, "Methinks he seemed busier than he was." In spite of our much shorter work weeks, and in spite of the modern inventions which ought to free us for more leisure time, to hear us talk, we are busier than ever. This may be true, but I think there is a reason for it. The reason is that we are running away from some-

thing. We're afraid that if we'd ever stop running, whatever it is from which we are running would catch up with us, and we cannot stand to think of the consequences.

If our activism would be worth while, if it were accomplishing something, if it were helping us to become better persons, then the worship of the god of activity might not be such a terrible thing. But the fact is that most of our frenzied activity is not worth the effort it takes. Much of our expended energy isn't doing us any good, but it at least keeps us occupied, and it keeps our minds off our miserable selves.

Think of the time many people spend watching television. This modern time killer engages the attention of more than 46 million families for an average of about six hours a day. Granted, television has some excellent features, but much of the time it is only stuffing our minds with the husks of tremendous trivialities, or else downright poisoning our minds with corruption. But who would want to give up television? We'd be lost without it! It keeps us occupied! It keeps our minds off ourselves, and off our troubled world.

When the problems presented by conscious contemplation begin to sneak into our minds, what a relief it is to be able to flick on the television set, or even the radio, thereby deliberately further cultivating our emptiness of mind and poverty of soul. You see, there are more kinds of tranquilizers than just the little white pills you swallow with a drink of water. . . .

Worship of the god of activity is very prevalent among young people of today. The possibility of having to stay at home for even one night seems to many of them a fate too terrible to be endured. Something has to be going on all the time. Often their "go, go, go" activity is not geared to building character or expanding intellect, but only an empty "tearing around," a meaningless pattern of activity guaranteed to kill sixty minutes out of every hour. But let's not be too harsh with our young people—many of them pick up the patterns of their parents.

In this relentless treadmill of activity, our values become more and more distorted. Before we know it, we are spending the greater part of our spare time, not in worthwhile activities, but in the frittering away of literally hundreds of hours in chasing, as did the tigers of "Little Black Sambo," our own tails around the terrifying tree of personal existence. Man's days become a blurred and flickering sequence of activity,

like an imperfect film that cannot be brought into focus. All that matters is that the activity may continue so that reality will not break through with all of its despair.

Why do men worship this god of activity? Why do they fight against quietness and sober contemplation with all their might? There must be a reason—men don't usually run unless they are running from something.

First of all, in the worship of the god of activity man is running from himself and the world in which he finds himself. Most men simply are not willing to come to any quiet place where they would realistically have to face themselves and the world in which they live. By means of never-ceasing activity, they try to escape the reality of an unpleasant existence in an unfriendly world. Constant activity enables a man to "pull down the blind" over his own faults and the tragic and tangled and twisted facts of his own existence.

For some persons, the constant activity of dining and dancing and drinking is the "escape mechanism" which is used. Dine and dance and drink until you are completely exhausted, and then you will be too fatigued to have to take a good hard look at yourself before falling into bed. Then you can just drift into a deep sleep and forget the downright nuisance and bewilderment of life.

And if you can't sleep? Well—there are always drugs, you know. It's much better to be drugged into sleep than to have to lie awake in the stillness of the night thinking about the shambles one has made of his life. . . . In fact, very recently a British scientist warned that unless modern man can have access to tranquilizers and alcohol, he cannot survive the jet age.

Yes, there is alcohol too, of course. When a man is tired of actively running away from life, he can run just as far and perhaps even farther merely by going to the corner tavern. Life and its problems become too much, and it is such a simple way to "get away from it all" by means of the passive little pleasure of alcohol. Baffled and bewildered by life's problems, overwhelmed by circumstances (often circumstances of one's own making), driven to the dregs of despair, many men and women find a temporary escape in liquor.

From what are men running? First, they are running from themselves and their surroundings. In the second place, modern man, by his never-ending activity, is trying to run from God, the true God of eternity. Just as Adam and Eve, after they had broken the command of God, tried to run and hide from God in the Garden of Eden, even so man today is still running from a God who desires to approach him in an attitude of friendship.

In reality, much of the frenzied activity of modern man is basically the behavior of



a panic-stricken outlaw fleeing from the love and grace of God as revealed in Jesus Christ. Sinful man, with his proud and arrogant nature, runs blindly away from God, mistakenly supposing that he can hide from Him whose "eyes . . . run to and fro throughout the whole earth" (II Chron. 16:9).

The activity of man in his panic-stricken flight from the grace of God is classically portrayed in Francis Thompson's poem, "The Hound of Heaven":

*I fled Him, down the nights and down the days;*

*I fled Him down the arches of the years;*  
*I fled Him down the labyrinthine ways*

*Of my own mind; and in the mist of tears*

*I hid from Him, and under running laughter.*

This reckless flight from God involves all the activities of a life not given to God. Men go to the seashore, rush off to the Riviera, drown themselves in drink, sit around game tables with the chips piled high, and clutter their lives with the trifling trivialities of meaningless activity, only to find that deep down in their hearts there is no happiness, and no contentment, and nothing that really satisfies. . . . How true are the words of Isaiah, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20, 21).

And so, on goes modern man running in the treadmill of meaningless existence, never willing to slow down long enough for God to catch up with him. We have devised methods of going completely through life and even death without having to face unpleasant situations, and without having to encounter the gentle invitation of Christ to come to Him and rest. Matt. 11:28. A life of perpetual flight from one's self and from God has no happiness, no harbor, no shelter, no place to drop anchor. Ernest Dowson has recorded the overwhelming emptiness of all who try to run from God along the "labyrinthine ways" of activity:

*I cried for madder music and from stronger wine,*

*But when the feast is finished, and the lamps expire . . .*

*I am desolate and sick. . . .*

Desolation and soul sickness are the "blessings" granted by the god of activity to those who worship it. Standing again in contrast to the god of activity is the God of eternity. This true God says, "Be still, and know that I am God" (Psalm 46:10). When a man finds this God through His Son Jesus Christ, then he does not have to run from himself or from God. Because, when a man finds Jesus Christ, he then finds peace and rest with both himself and his God.

And when this is the case, there is no longer anything of which to be afraid, nothing

from which to run. Happiness is no longer dependent upon the counterfeit pleasures of activity. No longer is it necessary to chase fluttering, illusive butterflies through the flower fields of sin. No longer does a man have to be constantly alert for some new "kick" in life. Because, when a man finds Jesus Christ, or better, when a man allows God to find him, then the man finds life, real life, the life of which Christ was speaking when He said, "I have come that they may have life and have it to the full" (John 10:10, Moffatt). This, then, is not enduring life; it's enjoying it!

When a man has found Christ, he gets off the merry-go-round of ceaseless and meaningless activity. Suddenly, he knows *who* he is, he knows *whose* he is, and he knows *where* he's going! And then he can sing,

*I heard the voice of Jesus say,*

*"Come unto me and rest;*

*Lay down, thou weary one, lay down*

*Thy head upon my breast!"*

*I came to Jesus as I was,*

*Weary and worn and sad;*

*I found in Him a resting place,*

*And He has made me glad.*

## How Many Luxuries Do We Need?

BY WILMA CATHERINE ARLEY

"Listen to this: new brick house, four bedrooms, two baths, family room with paneling, living room, dining room, modern kitchen with built-in oven and loads of cupboard space, hardwood floors, beautiful recreation and laundry room in basement." Millie read from the newspaper. "That's what Dick and I need!"

"Need?" questioned her mother.

"Sure, you have to have an extra bedroom or two in case company should come. You wouldn't want to embarrass them or yourself by not having a room to offer."

"Oh, sure! But do you really need that expensive house? Couldn't you find an older one with just as many rooms or even a new one that would be cheaper than that?"

"You probably could, but then you wouldn't have the hardwood floors, a modern kitchen, or a nice basement."

"Yes, dear, you'd have a lovely house, but the price isn't too lovely," ventured her mother again.

"Oh, well, we have a little money and Dick's parents will give us the rest; so why worry if it is expensive?"

. . . And so life goes. People want their children to "get off easier" than they did, even if they did get off too easy themselves! If they had many luxuries, they want their children to have a few more, even if the

# A Prayer

FOR THIS WEEK

Our precious Lord,

We thank you for life and love and the liberty which we enjoy in this abundant land of ours—but we ask you to discipline us and send circumstances into our lives which will humble us and keep our selfish wills broken.

We know we are yours; forgive us for acting as if our lives were our own to plan.

In this age of crisis, forgive us for being lukewarm. Make us aware of the need in this world and make us willing to give our lives in service for you.

In the name of the One who did so much for us, Amen. —Loretta Lapp.

## Prayer Requests

(Requests for this column must be signed)

Pray for Richard Mussers, Joe Hostetlers, and Allen Kanagys, who are working in the Alice, Texas, community, that they might experience the leading of the Holy Spirit in reaching lives there.

Pray for Ken and Cass Seitz in Robstown, Texas, that they might know the will of God in the activities used to bring the community folks to an understanding of Christ's kingdom here on earth.

Pray for Weldon Martins and other workers at Corpus Christi. Thank the Lord for the growth of the church there and for the good attendance.

Thank the Lord for the progress being made on the church building at Corpus Christi. Pray for Orlo Fisher, who is directing the building program, that God may continue to give him strength and wisdom in this project.

Pray specifically that God will call and make possible the involvement in MY Convention of many adult partners of youth. Pray for a very deep encounter with our Lord by these persons.

Pray for the workers in Somalia as they seek to continue their witness in that need land, that they will be guided by the Holy Spirit in the decisions they need to make. Pray especially for Dorothy Grov and her family. Praise the Lord also for His triumph in Dorothy's testimony.

other half of the world is partially starved. Besides food, clothing, shelter, and air to breathe, what do we really need to keep alive? We, as Mennonites, profess to live plain, simple life and the world expects just that much of us. If we fail, are we to blame or shall we blame these dazzling gadgets for enticing us?





# OUR SCHOOLS

## Institute of Mennonite Studies



The annual meeting of the Advisory Council of the Institute of Mennonite Studies, Elkhart, Ind., was held at the Seminary on Friday, June 29. On June 30 the Anabaptist Seminar met for presentation and discussion of papers, as follows: Frits Kuiper (Amsterdam) on Jan de Liefde; Alvin Beachy (Harvard) on "Grace in the Radical Reformation"; Clarence Bauman (Bonn) on "Gewaltlosigkeit im Täuferium"; and Walter Klaassen (Oxford) on "Word and Spirit in Anabaptism." The Seminar has been in existence for many years as a form for Mennonite scholars working in Anabaptistica. Harold S. Bender was founder of the Seminar. Participants for this year are from left to right, back row: John C. Wenger, William Klassen, Robert Friedmann, Clarence Bauman, Sol Yoder, Delbert Gratz, John Oyer, Burton Yost, A. J. Klassen, Marion Wenger. Front row, left to right: Cornelius Krahn, C. N. Hostetter, Guy F. Hershberger, Alvin J. Beachy, Paul Peachey, Frits Kuiper, C. J. Dyck, Walter Klaassen (reading a paper). Participants not shown include Erland Waltner, Marlin Jeschke, Herman Enns, Calvin Redekop, C. Norman Kraus, Donald Wismer, Jacob Nickel.

## Heat

By MONT HURST

*Ye shall be witnesses unto me.—Acts 1:8.*

No matches were to be had in the days of our old frontiers. Maintenance of fire in the cabin was most important. It was carefully guarded and everything was done to keep it from dying out on the hearths of the stone fireplaces. But in case the fire died through carelessness or otherwise, a long trip to some distant neighbor was made in order to borrow some live coals.

Never allow the fire of your faith to simmer or die out. It must be guarded with everything you can muster through prayer and daily study of God's Word. We must not only keep the fire of faith glowing within us, but also give it to needy persons who are cold to the love of God and the sacrifice of Christ.

You are a witness. You and your testimony to blessings are necessary or God's work will suffer. You must be like the good neighbor who gives his fire to the one whose fire has died out.

God tells us that we must be baptized with the Holy Ghost and with fire. The latter is to give power to our witnessing. You can witness to your healing, your solu-

tion to problems, your financial help, and your other blessings which God has sent you or which He is sending you right now. Strive to live up to God's desires for you, and you will find the door to His healing and help will open faster and wider, and reveal to you untold blessings yet to come!

*Keep me constantly aware of my responsibility of witnessing to others of Thy marvelous blessings which come to me daily, O Lord.*

Dallas, Texas.

## FAITH FOR EACH NEW DAY

(Continued from page 692)

they do not have the ability to enjoy their presents.

Becky was a very welcome baby, an answer to prayer, but early in her life she showed signs that all was not well. Several times I mentioned this to the doctor, but he seemed to think nothing was seriously wrong. By the time she was eighteen months old, she was definitely epileptic. Having gone through this experience twice, we began to know what to expect. However, this knowledge made the burden no easier to bear. But I believe our former experiences with the boys have helped us to adjust our-

selves more quickly to this situation. Now we have a more quiet confidence in the promises of God. We know what a comfort it is to cast our cares upon Him and leave them there.

On a Sunday morning, when Becky had a spastic convulsion, we took her to the doctor. While we were there, our thoughts went back to the Sunday morning nearly eight years before when her little brother La Verne nearly left us. As she recovered from this seizure, she no longer smiled and didn't learn to walk or talk. Now, we have three children who have acquired epilepsy because of birth injury, as it has now been diagnosed. Doctors say that there is not much help for this type—nothing but institutional care.

Someday we may need to place one or both of the retarded children in an institution. When that time comes, I hope I can say "Yes," since the Lord has been so gracious in giving me physical, mental, and spiritual strength to carry on each day as it comes. As long as I can, I want to care for them. My husband has always been a real fortress of strength to me, so faithful and understanding. Some of the heartache is gone, as we have learned to trust the wisdom of the Almighty. We have grown accustomed to the seizures which often come many times a day. The screams and trembling no longer send into our hearts the terror which we felt at first.

The prayers and faithfulness of our many friends have been a great blessing and comfort to us. So many times when our little world seemed to collapse around us, someone came to the rescue and kept it from falling and crushing us completely.

La Verne and Becky, though physically and mentally retarded, are still very much a part of our family as the others do their part to help make them as comfortable as possible. We rest in the promise of the Lord: "My grace is sufficient for thee,"

[Ed. note.—On June 23 the Lord called little Becky home.]

The resolution that didn't pass: The following is a resolution that wasn't passed at any of this year's conferences; in fact, it wasn't even recommended for action. Maybe it should have been.

*"Whereas, A Cheap Ford, Chevrolet, or Volkswagen can get a person to his destination just as fast and almost as comfortably as a Cadillac, Buick, or Lincoln; and Whereas, The latter costs so much more to buy and operate; be it Resolved, That we go on record as favoring good stewardship and being opposed to the use of cars (houses, clothes, or what have you) as status symbols. Be it further Resolved, That conference members be encouraged to put at the disposal of the church the time and money they save in allowing the Joneses to go their own way."*

—The Canadian Mennonite.



## Young Christians at Work in God's World

By Irene Weaver

The whole palm bush sparkled as if dawn had reached down to touch the lowly cocoyam plants, the sheltering banana trees and the graceful palm branches, each little fern and blade of grass, and had studded the whole palm forest with sparkles. It was early. Mothers with their sleeping babies were already in the little thatch church at the end of the path. The five- and six-year-olds slept on a mat on the floor in front of the platform; the littlest ones slept on in their mothers' arms. The bush lantern, turned to its highest point, spread its warm rays through the little church. We sang, "*Spirit ungwana ke mf on, Siaha ke using . . .*" ("Spirit of light . . .").

The old man handed "The Book" to a strong young lad beside him. "Read from here," he said. Bassey stepped closer to the light. In a strong clear voice he read the first Psalm. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners. . . ." Bassey led in prayer. He was God's man for the hour in that place.

Morning after morning during vacation days Bassey takes his place in the early

morning prayers of the village church. He gives his widowed mother a helping hand on the farm, cutting the palm fruit bunches from the tall palm trees. "A good student," wrote the headmaster of the Qua Iboe secondary school on Bassey's report card. Bassey is one of our boys and the church in Nigeria is counting on his keen mind, his ready hand, and his willing spirit in the service of the church.

\* \* \*

Just five days ago Okon Peter, a tall, handsome, young man with a deep voice and a winning smile, sat with us in our upstairs home. Okon Peter comes frequently. He is a young Christian, so eager to learn and so anxious to grow. To his credit, in the village clearing stands a new thatch church. Using every word of the Bible he knows, Okon Peter is helping the people of his village to step out of the clutches of paganism into the freedom of life in Christ. "Come and sing," he says. "Come and worship. Come to Bible classes."

On this day Okon said, "*Etibum* [master], I want to go to Port Harcourt to learn more of my trade. Please come to our church and let us reason with the people to choose another one to help them in my absence. I will come when I can." The following Sunday evening we gathered in the little church to counsel with one another.

"But we need Okon Peter here with us," said one. "At this point we do not want another," said a second man. "We live in the midst of wolves," said yet another. "For Okon to leave us now is to destroy us and to weaken us. None of us want him to leave. He can learn from a man closer to his home. Someone in Uyo can teach him; that is just five miles from here. He can cycle back to us every evening."

Okon Peter said nothing for a long time. He sat on the low bench in the front row, seemingly lost in thought. There was silence in the church for some time. But the voice of the Holy Spirit was speaking to Okon Peter. "I came home that night five days ago to speak to my people," Okon said, finally. He was standing before them now. "My people do not wish me to go to Port Harcourt. I have asked God to help me.



Archibong someday wants to be a national leader in the Nigeria Mennonite Church.

I have prayed much and my heart will not let me go—I will stay with my people." A decision demanding sacrifice and courage—a decision demanding commitment—a decision for service. Luke 14:33: "So therefore, whoever of you does not renounce all that he has cannot be my disciple."

\* \* \*

"As the waters cover the sea. . . ." These words came to me as a group of us, mothers and children, came out of the church house into the compound. "All of you come back next week," Sunday was saying. "Every mother teach her children; teach the verses so you can all stand and say them together. If you can't read, get one of the school children to read for you. No pictures for those who cannot say their verses without mistakes." Sunday Umoren was their helper. He lived 15 miles from the village of Okpoto. Sunday made his way to them every week, sometimes by cycle and sometimes on foot. Sometimes he came two or three times a week. His ministry to them did not end with a worship service or mothers' meeting. Sunday was their friend and one who un-



Okon Peter stands in front of his village's new Mennonite church building.



The sign indicates the site of the new church in Ibianga, East Nigeria. Ten young men from surrounding villages meet at this church for Bible study classes.



derstood them. The children kept close to him. (A good sign, not?)

"Oh—come, all of you come," Sunday called through the drenching rain. He was pointing to the rear wheels of the car. How could I have known that I had parked over a place where a palm tree once stood? It all seemed solid ground in the sunshine at the start of the meeting. "Come quickly," said Sunday. A long row of little children sat under the church house eaves watching their mothers and Sunday and me heave with all our strength to get the back car wheels onto solid ground. They didn't have to help, but they wanted to, because Sunday was asking them to help. He was their friend. To them Sunday was a ray of hope, a comforting word, a counselor.

Some months later, after Sunday had gone back to school, I was called to the same village to the bedside of a sick mother. She was desperately ill and I despaired for her life ere we would reach the hospital. On our trek to the Mary Slessor Hospital at Itu, she said weakly, "Where is Sunday? He is our friend."

\* \* \*

The walls and floor of the new church in Ibianga were still wet mud, but that didn't phase the ten young men who had come from surrounding villages for Bible study classes. There were Friday Brownson, Peter Ekpo, Monday Jacob Ibana, Sunday Akpan Umoh, and their friends—keen, interested young men. "You can serve your people better," F. A. Udoh, the local leader, told them. "Come to Bible class." So it was that after a communion service in the village church, and several village compound meetings, this group of young men had asked for Bible classes just for themselves.

"In the beginning God. . . . And God said, Let there be light. . . . And God saw that it was good. . . . And God saw every thing that he had made, and, behold, it was very good. . . . And man became a living soul." For three days we searched through the pages of Genesis, in an effort to link the creature to the Creator, and to learn from nature of Nature's God.

The last session of the annual church conference was coming to a close. Near the front sat three of the young men from the Ibianga Bible class. The discussion centered on tithing. "But the Bible tells us to tithe," said one of them. "Why do we try to evade it? It is God's command." Babes in Christ with so much yet to learn, telling the older generation of Christians what they thought; and in a conference meeting at that. Bless them! "Keep learning," says F. A. Udoh. "You will help your people better."

\* \* \*

The last patients were bringing their thank offering to the altar. All eyes seemed fixed on a crippled form kneeling there

with his head bowed. He held a rooster in his hands. With great difficulty he placed the cock alongside of the copper and silver offerings on the altar table. Today was his graduation day. He with ninety others was receiving his dismissal certificate from the leper colony at Itu. Though he bore the crippling marks of leprosy on his body, he was leaving the institution "clean," cured, whole again.

"Do not forget the words of the Lord which you have heard in this institution," said the doctor superintendent in his farewell message to the patients. "God's Word is a lamp unto your feet and a light to your pathway. It is the Lord who goes before you; He will be with you; do not fear or be dismayed."



Will this chief, a member of F. A. Udoh's church at Ibianga, and his family and friends continue to learn, grow, and participate in the church? Can we in America help them through our prayers?

The leper chief lowered his baton as the orchestra led the leper band outside the church. The crippled man followed as he could, joining in with the crowd who sang and cheered with the well-wishers for those who were leaving the colony for their own home villages. Some had been away for many years. We stood on one side of the path while the cheering crowd passed by.

My heart responded to the expression of gratitude on the part of the cripple. As he passed, I could yet see him kneeling at the altar trying to place his cock on the altar table with his crippled hands. "Thank you, Lord, for the cripple's thankfulness. Accept his offering. How inadequate is my own thanksgiving for all your bounty to me! What shall I render unto the Lord?"

What more could I say or think as I found my own heart before the altar? My heart crippled by many things, my gratitude so small in comparison. All I could say was, "Were the whole realm of nature mine, that were a present far too small; love so amazing, so divine, demands my soul, my life, my all."

We felt the heart-flooding joys of mothers who received their well babies in this serv-

ice. We felt the sadness of those to whom the leper colony had become home, and yet must leave to make room for others. Opposite us on the other embankment stood a group of young nurses, most of whom had not yet received their dismissal certificates. Because of their faithful nursing care in the leper hospital, and the sacrifice and prayers of many who had served and are serving in one capacity or another, the cripple was today walking out from the colony a well man. This faithful band of young women and men serving their own people, leper people, hoped that someday they too would have a graduation day from the colony.

Over the large entrance archway to the colony is this quotation: "In His Name." Day after day in the leper colony at Itu a band of faithful young Christians from Nigeria and abroad are serving in His name, that all who come to the colony might come to have new life, both physically and spiritually.

\* \* \*

Solomon was a little lad, not so very wise. He sat close to his father on the narrow porch of their home. All about us in the courtyard behind, in front, in the floors of the house, under the trees, under the eaves, wherever the eye turned—were the telltale holes where Solomon's father had buried juju over the years. All morning and on into the afternoon neighbors and friends had helped George dig up and destroy his juju. His wives now stood alongside of him giving assent to the destruction. We had met now for a service of rejoicing. "I want you to have this Bible, George. It will teach you the way of truth and salvation. It will be a lamp unto your feet and a light on your pathway," said one of the group. "Live by its teachings and believe it with all your heart."

"But I can't read," said George. "I can read it for him," said Solomon. And so it is that the lad Solomon reads the Bible for his father, Chief George, every day. It was no surprise that some months later Solomon was among those down by the stream receiving baptism in the name of the Lord Jesus Christ.

\* \* \*

The first young people's retreat was over. The stars looked down on a happy group of people as they trekked down the bush path. They sang as they walked ahead of the car lights. There was Bassey on a cycle; there was Archibong, who someday wanted to be national leader. There were Itah and Sunday, Mercy and Lucy and Ragina. There was Inyang, and others. There were 40 in all. All eager to learn, all wanting to grow, all looking to someone for help, all seeking a way to serve. Who will help them? Will you?





# MISSION NEWS

## Overseas Missions

**Elkhart, Ind.**—Word was received that Paul Kuiss and family, missionaries from Bihar, India, arrived safely by air in Baltimore, Md., on July 21 for furlough. Charles Shenks sailed from Japan on July 25 for a one-year furlough. Grace L. Martin sailed July 30 from San Francisco, Calif., on "S.S. Cleveland" for Tokyo, Japan; she will be a teacher at Hokkaido International School in Sapporo this fall.

**Brazil**—Eight decided for the Lord recently at Morro do Mato, an outpost of Araguaema. One man had been a heavy drinker and often got into fights. As the missionaries traveled to his home, several people agreed with them that only the Lord could make such a change in his life. The man is now trying to win members of his family and of the family of his in-laws.

**Switzerland**—Because of health reasons, Paul and Bertha Swarr, missionaries to Israel have made a stopover in Switzerland on their way to the United States for furlough. They plan to arrive in New York on Aug. 9 by boat, as originally scheduled. They canceled their original plans to travel through Europe in favor of the Switzerland stopover.

**Japan**—Nancy Lee writes that during the past year they have seen the Japanese church change in several ways. Attendance has increased. The church has responded to the lay leadership challenge; the members meet regularly for prayer, fellowship, Bible study, and evangelism, as well as program planning and other business. Lay leaders also accept some preaching responsibility. Although some members were lost through marriage and through death, four were baptized at Christmas. Since the May meeting for all the Christian women in Kushiro, the women at Obihiro have become interested in meeting regularly once a month with believers and seekers for informal fellowship and service.

The group at Taiki is still small but is active, with a strong lay leader, Takahashisan. One person is ready for baptism. Recently a vigorous evangelistic program was initiated; plans are being made to reactivate work in Hiroo, a seaport south of Taiki.

Recently special evangelistic services were held at Obihiro. Shinada-san, a Tokyo minister helping with the radio follow-up work, substituted for the Mennonite Hour pastor who was ill. He spoke also in Kushiro.

**Jamaica**—The Northwest Kingston Evangelistic Crusade which started May 27 is off to a good start. The meetings are open-air on a vacant lot near the Constant Spring post office and within walking distance of the Good Tidings Mennonite Church. Attendance was estimated at nearly 2,000 the first night and about 1,500 for several nights following. In the first six services 200 decided for Christ.

**Mexico**—David Yoder and family have moved from San José, Costa Rica, where they were attending language school, to Mexico City. Their address is c/o Kenneth Seitz, Jose M. Correa 256, Dept. 2, Col. Viaducto Piedad, Mexico 13, D.F., Mexico.

**Uruguay**—Merle Sommers and family arrived in Montevideo safely by air on July 26. Bro. Sommers will teach at the Mennonite Evangelical Seminary.

## District Mission Boards

The Joseph Hertzler family began pastoral responsibilities at Richmond, Va., at National Heights Mennonite Church, in July.

**Conservative**—The annual meeting of the Conservative Mennonite Conference is planned to be held with the Lowville-Croghan congregations near Lowville, N.Y., Aug. 14-16. John Gingerich, missionary on furlough from Espelkamp, Germany, will be one of the speakers. Theme of the mission meeting of the conference is "Entrusted with the Gospel."

## Home Missions

**Columbus, Ohio**—When James Lark conducted summer Bible school at the mission at Burnside Heights in Columbus, it became clear that, out of the class which had been under instruction for some time, there were seven souls ready for reception into church fellowship by baptism and by confession of faith. Paul and Martha Yutz, Plain City, Ohio, are in charge of the work. The church was born on Sunday, June 17.

**St. Anne, Ill.**—Fourteen children, ages 10 to 12, confessed Christ during day camp at Camp Rehoboth so far this summer. Some of these were recommitments; others were first-time decisions. One mother was received on confession of faith and two teenagers were baptized during July at Rehoboth Mennonite Church. Three teen-agers were saved during Bible school at the church.

## Broadcasting

**New York**—A 17-year-old boy, after hearing the sermon on "Why Worry" over WINS, New York, wrote, "I have been doing nothing else but worry. . . . During the past three years I have slowly declined from an honor student to one whose marks are now below average. I have lost all ambition; I have few friends left, and this past week my girl friend whom I love very much broke off with me. I constantly worry if I will be accepted in a college and if I will succeed in later years. . . . I go to church every Sunday and I pray to God and to St. Jude for help. However, as the days pass, new and bigger obstacles keep coming up and the old ones become worse. At this

point I don't know where to turn for help. Perhaps God wanted me to listen to your program and knew that you would help me. I hope that this is true because I would appreciate greatly even the slightest assistance in my plight." Pastor John Smucker in New York was referred to this lad, who needs prayer support.

The sermon on "Why Worry" by Pastor Hostetter has brought in a much higher than average response from listeners.

**Harrisonburg, Va.**—In August of 1961, the front page of the *Informer*, Mennonite Broadcast's monthly publication, released a copy of "Ten Commandments for Teen-agers." The response for reprints on this was so much greater than anticipated that plans were immediately made to release it in more usable form.

This month "The Mennonite Hour" and "The Way to Life" are making available these "Teen Good Rules." It is printed in two attractive formats—a plastic bookmark and post card. A copy of each is available free of charge during August when writing to "The Mennonite Hour," Harrisonburg, Va., or Kitchener, Ont. For distribution or bulk use, post cards are available at 1¢ each, bookmarks at 10¢ each, or 12 for \$1.00.

**Knoxville, Tenn.**—"Heart to Heart" is now heard at 8:00 a.m., Saturday, on WKXV, Knoxville, instead of 2:45 p.m., Monday and Friday. The program is sponsored by the Knoxville Mennonite Church.

## Voluntary Services

**Georgetown, British Guiana**—Summer VS-ers, Gene Stoltzfus, Aurora, Ohio, and Warren Lambright, Middlebury, Ind., are busy preaching to congregations and at open-air meetings in addition to distributing literature.

**South Texas**—VS-ers helped staff a week of camp for 38 girls from the various churches in South Texas.

**Elkhart, Ind.**—A special orientation was held July 24-27, for six persons going to Puerto Rico. David Bauman, Salem, Ohio, and Rollin Welty, Wakarusa, Ind., are being assigned as VS-ers. Dr. and Mrs. Clifford Kauffman, West Liberty, Ohio, will serve in the medical program of the Aibonito hospital. Mr. and Mrs. David Lehman, Kidron, Ohio, also attended; Bro. Lehman will take a staff assignment as head of the maintenance department of the Abonito hospital.

## I-W Services

**Evanston, Ill.**—On July 19 the I-W's met at the Evanston Mennonite Church to see the film, "The Neighbor Next Door," and to reorganize. The new committee is Leonard Yoder, Yoder, Kans., president; Morris Mast, Scottsdale, Pa., vice-president; Delbert Voth, Walton, Kans., secretary-treasurer; Vern Beck, Archbold, Ohio, assistant secretary-treasurer.

**Greystone Park, N.J.**—On the evening of July 22 a group of 22 persons from the Centereach Mennonite Church of Long Island gave a program to the I-W unit at Grey-



stone on the theme, "Fruit-bearing Christians." Four persons, from non-Mennonite homes, gave inspiring testimonies.

## Relief Service

Akron, Pa.—On Aug. 1 George Fast, Rosenfeld, Man., began an assignment in the material aid division of the foreign relief and services office of the Mennonite Central Committee. He previously served a two-year Pax term in Europe and a six-month VS term at Akron as general assistant in office management.

On July 16 Bernice Rupp, R.N., assistant professor of public health nursing at Goshen College School of Nursing, left for

Haiti to receive laboratory experience in a foreign public health program. She is spending six weeks observing and assisting with the public health program at Hospital Grande Riviere du Nord and Hospital Albert Schweitzer.

Forty-one exchange visitors (trainees) arrived in Akron, Pa., on July 19 for orientation before beginning their year of living and working in the United States. Fourteen of the group come from Germany. Other countries represented are Netherlands (10), Switzerland (9), Greece (4), France (2), Jordan (1), and Paraguay (1). This is the thirteenth group of exchange visitors to come to the United States under the trainee program, which began in 1950.



The bookstore is located in the white Goias Building (in the lower right-hand corner) in this southern commercial section of Brasilia.

## Brasilia and the Evangelical Witness

BY ALLEN G. MARTIN

Brasilia, new jet-age capital of Brazil, is now two years old. Through major efforts of ex-president Kubitschek, a century-old Brazilian dream to move the capital to the rich soils of the interior was fulfilled on April 21, 1960. Rumblings of doubt about whether this new metropolis will become the heartbeat of Brazilian life or whether it will become the most beautiful ruins of the twentieth century persist. Today more than 300,000 people live in the Federal District. This includes 150,000 in the Plano Piloto (Brasilia proper) and another 200,000 in the four major satellite towns of Taguatinga, Sobradinho, Gama, and Nucleo Bandeirantes.

The evangelical church responded to the challenge of this mass migration. It is re-

ported that the population of the Federal District is 12 per cent evangelical. One reason for this is the large migration of workers from Brazil's northeast "Bible-belt" area. The satellite towns, mostly temporary houses of wood and lower income workers, probably have the highest percentage of evangelicals in Brazil. However, the sophisticated, wealthier government working class of the Plano Piloto probably has one of the lowest percentages of evangelical population in Brazil.

Brasilia and its satellite towns are planned cities with lots designated for church locations. Already there are more than 40 churches in the Federal District. Baptist, Presbyterian, Assembly of God, and Church of Christ are the leading denominations.

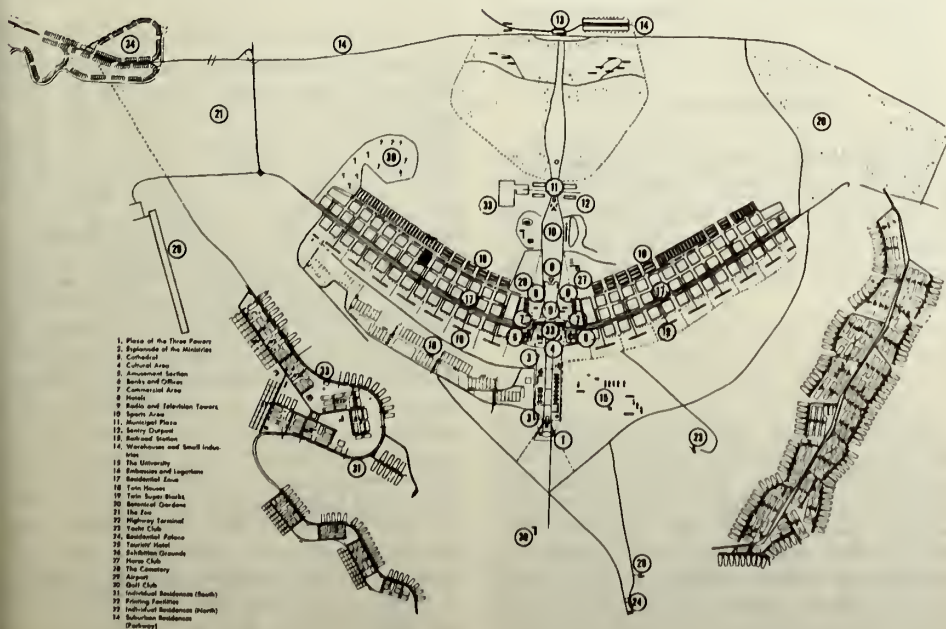
Evidence indicates that there is vigorous evangelical life and witness. Many churches carry heavy primary school education programs and relief assistance to the poor and jobless. A spirit of co-operation among the evangelicals and advance for the cause of Christ is manifest in this strategic city of Brasilia.

The Baptists will soon occupy their new 1,500-seat church. This imposing structure, a gift from an American Christian industrialist, has become a landmark on the Brasilia sky line. Work is progressing on the \$300,000 Presbyterian national training institute for lay workers, a gift from the Presbyterian women of the United States. The Methodists plan to expand their secondary educational facilities. The Episcopalians and the Church of Christ, now worshipping in temporary buildings, are constructing churches that will seat 600 people.

The Mennonite Church has come to help all of these churches with a Christian literature ministry. The *Livraria Crista Unida Ltda.* (United Christian Bookstore) is located in the center of the southern commercial section of Brasilia. It is one of seven stores on the ground level of the Goias building. Surrounding it are six twenty-story office buildings and a parking lot for several hundred cars. Across the street a large department store will be constructed. This location, although not yet the center of commercial activity, has that potential.

The Evangelical United Brethren Mission has requested the Mennonites to operate their bookmobile for the coming year. Representing an initial investment of \$10,000, this bookmobile serves the satellite towns of Taguatinga, Sobradinho, and Nucleo Bandeirantes. It will also be an invaluable aid in introducing the United Christian Bookstore to the churches.

Although the evangelical forces of Brasilia seem strong, there is much work to do. Roman Catholic forces are vigorous, as demonstrated when a crowd estimated at 100,000 turned out for the reception of the small statue of *Nossa Senhora Aparecida*, the patron saint of Brasilia. Many of the high-income, seemingly aloof people living



Street diagram of Plano Piloto (Brasilia proper). The bookstore is located in the commercial area indicated by the numeral, 7. Allen Martins live in the area indicated by the black box.



in the huge apartment buildings will not be reached in the conventional way by the "church on the corner." Bible study groups could be started in these buildings. Little is being done in the way of reaching the youth and students of the city. A type of Christian community center approach may be a valid point of contact.

Mennonite missionaries will devote most of the first year to establishing a literature ministry and then as time and personnel permit will branch out into other church building activities. Brasilia can become the heartbeat of evangelical life and witness as it becomes the heartbeat of Brazilian life and culture.

## Report from British Guiana

BY GENE STOLTZFUS

This summer the Mennonite Board of Missions and Charities has entered a different area of summer Voluntary Service. Warren Lambricht of Middlebury, Ind., and Gene Stoltzfus of Aurora, Ohio, are serving as colporteurs in an overseas assignment in the little British-owned South American colony of British Guiana. The work is carried forward in co-operation with the Christian Literature Crusade.

British Guiana is suffering with other underdeveloped sections of the world. The plight of the country is made more complex by rapidly changing social, political, and economic conditions. Outside of Georgetown, the capital, and a few hundred miles along the coast, there are few roads. Engineering and upkeep of the ports presents a problem. Except for the extensive Demerara and Essequibo river system, transportation is by mule cart, bicycles, foot, and a few cars.

The half-million people of British Guiana work hard to secure a meager existence. Unemployment is a growing problem due to recent economic crises. In Georgetown alone, some 33,000 are underemployed of the 125,000 population. Political unrest adds to the problems. Prince Jagan has for some time been friendly with the Castro regime and recently announced that he is a communist. The February riots caused wide concern among the population over the present government. Millions of dollars' worth of property was destroyed at that time, and business both inside and outside the country became cautious about further development.

The population of British Guiana is made up of East Indians brought here to work the sugar estates some 75 years ago,

Negroes brought here as slaves, aboriginal Indians, and a few whites, chiefly from England. Racial rivalry between Negro and East Indian is growing. This racial situation is paralleled by a religious diversity. The Hindu and Moslem religions are still important to many East Indian immigrants. Nearly half the population identifies with one of these religions. In some areas many of the original Indians have been won to Christianity. Through nearly a century of mission work, much of the rest of the population has been won to Christianity.

Christianity has been brought here by almost every major and minor Christian group. This diversity is accompanied by halfhearted church membership and confusion among the population. The rising interest in communism may be a symptom of a passive, negligent Christianity.

The educational status of the land also leaves much to be wished for. There are no colleges or universities and little higher education except in the capital city. All of the younger people are literate and most of the older ones.

One method of reaching a population such as this is through literature. The two VS-ers work with two natives under the direction of Mr. Hudson Chang of the Christian Literature Crusade, a world-wide organization for the promotion of Christian literature. Most of the literature is subsidized by the C.L.C. so that it can be sold very reasonably.

Along with selling literature a set of tracts produced by Herald Press is given to each person contacted. Most of the contacts are made through house-to-house visitation, although visits are made to market places and church groups.

The people of British Guiana are friendly and helpful. Many are glad to buy some Christian literature and are glad to visit for a while. Although their English dialect is difficult for an American to understand, meaningful contacts are being made.

We arrived by plane June 16 and will be spending the rest of the summer here. The natives with whom we work exhibit a warm Christian character and we find it a delight to share with them in the task of evangelism.

Our forefathers did without sugar until the thirteenth century; without coal fires until the fourteenth century; without buttered bread until the fifteenth century; without potatoes until the sixteenth century; without coffee, tea, and soup until the seventeenth century; without pudding until the eighteenth century; without gas, matches, and electricity until the nineteenth century; without canned goods until the twentieth century. Now what was it we were complaining about?—D. Carl Yoder.

## Your Treasurer Reports

In a very real way the missionary program of the church is a work of faith. Occasionally the impression exists that when a mission work is organized or sponsored under a church board, faith and reliance upon the leading of the Spirit are less likely to be present.

From experiences within the general board program, we are conscious of many areas where faith in God's leading is very vital. Our missionaries in all fields face difficult problems every day which are met only through finding God's purpose. Mission workers are supplied adequate funds for only 30 to 60 days of operation. They plan, in faith, that the church will have additional resources there in time to carry on.

The headquarters office must receive funds constantly in order to send operating budgets and support allowances to the fields. When receipts are inadequate, these needs must be met by borrowed funds. All of these activities are carried on in faith that the brotherhood will support the mission of the church and will continue to uphold the mission program in prayers, contributions, and personal services.

We are grateful that through the years this faith in God and the church has been in evidence. Our missionaries often recognize this and are constantly urging the intercession of the brethren for guidance in the tasks to be done. Your faith in the task being done by those who serve in other fields reflects yet another place where faith is needed. Your intercession that His Spirit guide the church is of utmost importance. Let us continue in faith believing.

—H. Ernest Bennett.



A wise Indian father wished to give his property and possessions to that one of his three sons who showed the most prowess and promise. As a test, he pointed to a mountain bold against the sky, and sent his three sons toward it, asking each of them to bring a token to show how far he had climbed up the mountain. The first one returned with a white wild flower in his hands. The father knew that it grew only above the timber line. The second son brought a red flint stone which revealed to the father that he had made it almost to the top. The third son was gone for a long time and returned empty-handed. "Father, where I went," he explained, "there was nothing to bring back, but I stood at the summit and looked out upon a valley where two great rivers join the ocean." And the proud father said to him, "It has been the ambition of my life that one of my sons should see what you have seen. You have nothing in your hand, but you have a greater thing: a vision in your soul. This is the greatest of all."

—Robert E. Goodrich, Jr., in *Reach for the Sky* Life at Its Highest (Fleming H. Revell Company).





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Urie A. Bender, Elkhart, Ind., and Ralph Lebold, London, Ont., were guest speakers at the Missionary Prayer Conference, Riverdale, Millbank, Ont., July 27-29.

Walter Smeltzer, Kokomo, Ind., was speaker each evening on "Family Faith" over the Kokomo radio station, the week of July 22.

New Gospel Herald Every-Home-Plan churches: South Union, West Liberty, Ohio, and Salem, Quakertown, Pa.

Dr. Paul Roth, returned from Puerto Rico, will begin medical practice at Killbuck, Ohio, in the near future.

James Burkholder, Waynesboro, Va., is assisting in the ministry at Springs, Pa., for the summer months.

Noah C. Miller was ordained to the ministry at the Haven Mennonite Church, Kalona, Iowa, on Sunday evening, July 22, with Valentine Nafziger and Jonas Schrock in charge.

William D. Hooley was licensed on July 22 to serve in the ministry at Locust Grove, Sturgis, Mich. His father, O. H. Hooley, officiated.

Earl Delp, Harrisonburg, Va., will join the faculty at Belleville Mennonite School this fall, teaching history.

James E. Metzler was ordained to the Christian ministry on July 21, at the Calvary Church near Brewton, Ala. Paul L. Dagen, Atmore, Ala., officiated, and Martin Lehman, Tampa, Fla., gave the ordination message. Bro. Metzler and his wife, Rachel, have been appointed by the Eastern Board of Missions for service in Vietnam, with plans for leaving the States in September.

James R. Rheam was ordained to the Christian ministry on July 22 to serve the Cobbtown, Fla., congregation. Officiating bishops were Paul Dagen, Simon Bucher, and Aaron Shank.

Visiting speakers: Robert Stettens, Algeria, at Pleasant Grove, Salix, Pa., July 15 and at Weaver's, Johnstown, Pa., July 22. Norman Kraus, Goshen, Ind., at Willow Springs, Tiskilwa, Ill., July 8. Mark Kniss, India, at Huber, New Carlisle, Ohio, Aug. 5. Milo Stutzman, Kingman, Alta., at Hope-dale, Ill., July 22.

## Coming Next Week

You will be interested in reading—

"How's Your Hospitality"

"The Value of a Church-Related College to Me"

"Dodging the Date Line"

"Goal—Laborers for the Harvest"

Phoebe Solomon, India, speaking at WMSA meeting, Preston, Ont., July 26. J. W. Birky, Strang, Nebr., at Hopewell, Kouts, Ind., July 29. Alvin Frey, Red Lake, Ont., at Berea, Alma, Ont., July 22. Leo Jantzi, Calling Lake, Alta., at Berea, Alma, Ont., July 29. Virgil Brenneman, Waterford, Goshen, Ind., at Cottage City, Md., July 22.

Richard Martin, Elida, Ohio, at open-air singing, Atglen, Pa., July 29. Arthur Cash, Fort Wayne, Ind., at Prairie St., Elkhart, Ind., July 29. M. A. Yoder, Hesston, Kans., at First Mennonite, Denver, Colo., July 22. John Driver, Puerto Rico, at Baden, Ont., Aug. 5. Mark Lehman, Rehoboth, St. Anne, Ill., at Neffsville, Pa., July 22.

Willie Peterschmitt, France, at Blenheim, New Dundee, Ont., July 29. Fred Brenne-man, Souderton, Pa., at Kalona, Iowa, July 15. John Koppenhaver, Hesston, Kans., at First Mennonite, Johnstown, Pa., July 8. Ernesto Suarez, Argentina, at Leo, Ind., July 29. Myron Augsburg, Harrisonburg, Va., at Plains, Lansdale, Pa., July 22.

Harold E. Thomas, Johnstown, Pa., at Science Ridge, Sterling, Ill., July 8. William Pannell, Detroit, Mich., at Grace Chapel, Saginaw, Mich., July 11. Clyde Allebach, Menahga, Minn., at Red Top, Bloomfield, Mont., July 22.

Wilbert Lind, Somalia, at Lebanon, Oreg., July 22. George Zimmerman, Honduras, at Paradise, Pa., Aug. 5. Russel Baer, Steel-ton, Pa., at Harrisonburg, Va., July 29. Chester Wenger, Ethiopia, at Warwick River, Va., July 22.

Robert N. Johnson has resigned from his pastorate at Pueblo, Colo., effective Aug. 19, and plans to assume duties at First Mennon-ite, Kitchener, Ont., Sept. 1.

## Announcements

A farewell service will be held for the Edgar Metzler family at First Mennonite, Kitchener, Ont., on Aug. 12. They will be moving to 19 N. 9th St., Akron, Pa.

Addona Nissley, Puerto Rico, at Red Top, Bloomfield, Mont., Aug. 30, and at Alpha, Minn., Sept. 7.

Missionary Training Institute Reunion, Salunga, Pa., headquarters, Monday, Aug. 13, beginning at 3:00 p.m. George Weber, retailer, Ruby Clement, housewife, and Roy Newswanger, electrician, will discuss "How MTL Helped Me in Witnessing in My Occupation." Melvin K. Barge, Ronks, Pa., will speak on "Lengthen thy cords, and strengthen thy stakes" (Isa. 54:2). All persons, with their families, who ever attended this institute, are invited to come. Bring a basket lunch to be shared with the group in a fellowship meal at 5:00 p.m.—Omar Eby.

\* Annual meeting of all CPS men, I-W's, I-O's, and all other interested friends and relatives at the Brethren Service Center,

New Windsor, Md., Aug. 12. Anyone wish-ing meals or lodging, please notify Mrs. Sadie Spangler, New Windsor, Md., in ad-vance.

John Hess, Lititz, Pa., at Central, Elida, Ohio, Aug. 12.

James Stauffer, Vietnam, at Scottsdale, Pa., Aug. 12.

David Derstine, Blooming Glen, Pa., at Upper Skippack Harvest Home Meeting, Creamery, Pa., Aug. 11, at 2:00 p.m.

Christian Life Conference, Cedar Grove, Greencastle, Pa., evening of Sept. 15 and morning and evening, Sept. 16. Speakers: Paul R. Miller, Walnut Creek, Ohio; An-drew Hartzler, Newport News, Va., and Merle A. Shank, Chambersburg, Pa.

A Harvest Home meeting at Bossler, Elizabethtown, Pa., Aug. 18, 2:00 p.m. Guest speaker: Willis Kling.

A farewell service will be held at Bossler, Elizabethtown, Pa., Sunday evening, Aug. 26, for Alma Longenecker, missionary on furlough from Honduras.

## Evangelistic Meetings

Amos Sauder, Ephrata, Pa., at Pinesburg, Md., Aug. 6-15, and at Burns Valley, Con-cord, Pa., Aug. 20-26. Abner Miller, East Earl, Pa., at East Goshen, Ind., Sept. 16-23. Don Augsburg, Harrisonburg, Va., at Meadville, Pa., Aug. 3-5.

Martin Kraybill, Elizabethtown, Pa., at Cedar Hill, Elizabethtown, Aug. 12-19.

## Church Camps

Farmers' Week, Little Eden, Aug. 11-18. Harley Nofziger, director; Dale Wyse, Arch-bold, Ohio, pastor.

Bethel Springs Camp, Culp, Ark. Thirty-one children attended the first week of camp, and 21 were present for the second week. The staff included Arlin Yoder and Esther Detwiler, Birch Tree, Mo.; James Hershberger, Henry Tregle, and Ruth Hamilton, Mountain Home; and Beth Beachy, Mary Ellen Stutzman, Sara Lou Gingrich, and A. Meryl and John Grasse, Calico Rock.

## Calendar

South Central Conference, Hannibal, Mo., Aug. 8-10. Ohio Christian Workers' Conference, Central Chris-tian High School, Kidron, Ohio, Aug. 12-14. Conservative Mennonite Conference, with Lowville-Croghan congregations, Lowville, N.Y., Aug. 14-16. Iowa-Nebraska Conference, Manson, Iowa, Aug. 14-17. Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19. Illinois Mennonite Conference, Arthur, Ill., Aug. 21-23. Indiana-Michigan Christian Workers' Conference, East Goshen congregation host, Goshen College Church Chapel, Goshen, Ind., Aug. 21, 22. Back to School Day, Aug. 26. Rocky Mountain Mennonite Conference, La Junta, Colo., Aug. 31 to Sept. 2. Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.



# Births

**Augsburger**, David W. and Nancy (Wert), Harrisonburg, Va., first child, Deborah Jean, July 12, 1962.

**Beachy**, Walter L. and Laurine (Miller), Kalona, Iowa, sixth child, third son, Richard Ardell, July 14, 1962.

**Boshart**, Royden and Carol (Hochstedler), Wayland, Iowa, first child, Lisa Annette, July 22, 1962.

**Coblentz**, Leon and Esther (Troyer), Canton, Ohio, fourth son, Curtis Leon, June 7, 1962.

**Drescher**, John M. and Betty (Keener), Scottsdale, Pa., fourth child, second son, Joseph Dean, July 31, 1962.

**Eberly**, Eugene S. and Nora (Beiler), New Holland, Pa., second daughter, Marilyn Kay, June 21, 1962.

**Gingerich**, Roman and Virginia (Birkey), Rome City, Ind., first child, Ricky Ray, July 14, 1962.

**Guipe**, John R. and Susan (Hostetler), Goshen, Ind., first child, John David, July 16, 1962.

**Heimbach**, Albert and Mary (Kauffman), Selinsgrove, Pa., sixth child, fourth son, Ronald Allen, March 23, 1962.

**Hooley**, Kenneth and Jean (Mast), Amelia, Va., second son, Philip Arnold, July 21, 1962.

**Hostetler**, Wayne and Mary Ann (Hostetler), Greentown, Ind., fifth child, fourth daughter, Donelle Sue, July 13, 1962.

**Kline**, Samuel J. and Lydia A. (Bornreger), Meadville, Pa., sixth child, third son, Steven Douglas, June 16, 1962.

**Lehman**, James D. and Connie (Yoder), Luray, Va., second daughter, Linda Beth, June 30, 1962.

**Lehman**, Richard N. and Ruth (Lehman), Lancaster, Pa., eighth child, third son, Raymond Daniel, July 20, 1962.

**Martin**, Fred W. and Miriam H. (Myer), Willow Street, Pa., first child, Darrell Lee, July 16, 1962.

**Martin**, Harvey and Gladys L. (Lauver), Bayfield, Ont., fifth child, third daughter, Linda Kathryn, March 17, 1962.

**Mast**, Ellsworth and Kathleen (Schulz), Embreeville, Pa., fourth child, third daughter, Ingrid Lisa, June 22, 1962.

**Miller**, Eldon H. and Ella June (Gingerich), Rowdy, Ky., first child, Elaine Rose, July 20, 1962.

**Neuenschwander**, Marcus and Esther (Nussbaum), Apple Creek, Ohio, sixth child, third son, Randall Stuart, July 15, 1962.

**Nofziger**, Daryl D. and Margaret (Rufenacht), Wauseon, Ohio, second child, first son, Tyron Alan, July 10, 1962.

**Nussbaum**, Earl and Ruth (Swartzentruber), Kidron, Ohio, first child, Carol Jean, May 21, 1962.

**Peachey**, John and Carol (Troyer), Waterford, Pa., first child, John Stephen, July 10, 1962.

**Ramer**, Amos W. and Martha (Rohrer), Tampa, Fla., third child, second son, Glen Clayton, July 9, 1962.

**Reesor**, John T. and Elsie (Wideman), Markham, Ont., third daughter, Donna Eileen, June 27, 1962.

**Reinford**, Floyd L. and Mary Jane (Hunsberger), Franconia, Pa., first child, Beverly Jane, July 17, 1962.

**Schlabach**, Alvin and Joyce (Stutzman), North English, Iowa, fourth child, second son, William Ray, July 2, 1962.

**Schmucker**, Allen H. and Alice (Gautsche), Toledo, Ohio, third son, Paul Edward, June 24, 1962.

**Schnupp**, Clair and Clara (Durksen), Red Lake, Ont., presently at Lebanon, Pa., second daughter, Karen Irene, July 10, 1962.

**Schrock**, Wayne and Mary (Halbert), Wauseon, Ohio, first child, Frances Christine, born April 27, 1962; adopted June 12, 1962.

**Snucker**, Wilton D. and Anna Mary (Miller), Roseburg, Oreg., third child, first daughter, Lois Esther, June 25, 1962.

**Troyer**, Ray and Loretta (Kauffman), Mio, Mich., sixth child, third daughter, Jeanette Kay, July 10, 1962.

**Wenger**, Earl D. and Lois (Shelly), Mannheim, Pa., second daughter, Linda Ann, July 14, 1962.

**Wilson**, Ralph and Ardith (Schertz), St. Paul, Minn., first child, Peter Lanning, July 3, 1962.

**Wise**, Alvin G. and Anna Mae (Good), Lincoln, Pa., fourth son, Donald Eugene, July 14, 1962.

**Zciset**, Paul S. and Carolyn (Weaver), Brownstown, Pa., second daughter, Kristine Carol.

# Marriages

**Byers-Sims**.—Delno R. Byers, Beaver, Oreg., Blaine cong., and Sharon Joan Sims, Willamina, Oreg., Church in the Wildwood cong., by Jacob D. Kauffman at Blaine.

**Gingerich-Riley**.—Lewis Gingerich, Bayfield, Ont., Zurich cong., and Marlene Riley, Kippen, Ont., Blake cong., by Ephraim Gingerich at Blake A.M. Church, July 14, 1962.

**Good-Sollenberger**.—Charles Alton Good, Cottage City (Md.) cong., and Ruth Janet Sollenberger, Chambersburg, Pa., Pleasant View cong., by Amos E. Martin at Pleasant View, July 21, 1962.

**Hoover-Byer**.—Douglas Hoover, Markham, Ont., Wideman cong., and Muriel Byer, Stouffville, Ont., United Missionary cong., by D. Sargent, assisted by N. L. Gingrich, at United Missionary Church, July 14, 1962.

**Hopkins-Yoder**.—Rex Hopkins and Violet Yoder, Lebanon (Oreg.) cong., by George M. Kauffman at the First Baptist Church, Lebanon, Oreg., June 29, 1962.

**Leaman-Martin**.—Paul Leaman, Narvon, Pa., Welsh Mountain cong., and Lillian Martin, Terre Hill, Pa., Weaverland cong., by J. Paul Graybill at his home, July 14, 1962.

**Mast-Petersheim**.—William Mast, Thomas, Okla., Pleasant View cong., and Betty Petersheim, New Philadelphia, Ohio, Walnut Creek cong., by Eldon King at Walnut Creek, May 6, 1962.

**Maust-Yoder**.—Norman Maust, Montgomery, Ind., Berea cong., and Wilmetta Yoder, Goshen, Ind., Pleasant View cong., by Edwin J. Yoder, grandfather of the bride, assisted by John S. Steiner, at Pleasant View, June 2, 1962.

**Myers-Miller**.—Michael L. Myers, Lake Village, Ind., and Marilyn Jo Miller, Morocco, Ind., both of the Burr Oak cong., by Henry J. Stoll, July 9, 1962.

**Ranck-Zimmerman**.—Clayton C. Ranck, Lancaster, Pa., Andrews Bridge cong., and Veronica Zimmerman, Bainbridge, Pa., Good cong., by Clarence E. Lutz at Good's June 23, 1962.

**Roggie-Boshart**.—Daniel Roggie and Ruth Ann Boshart, both of Lowville, N.Y., Lowville C.M. cong., by Lloyd Boshart at the church, June 23, 1962.

**Roupp-Buchanan**.—Stanley Roupp, Hesston (Kans.) cong., and Dana Buchanan, Methodist cong., Denver, Colo., by Peter B. Wiebe at Hesston, June 30, 1962.

**Stoll-Stoll**.—Abraham Stoll, Jr., and Shirley LaVon Stoll, both of Berea cong., Montgomery, Ind., by David J. Graber at the church, June 30, 1962.

**Wenger-Oskolkoff**.—Paul E. Wenger and Margaret Oskolkoff, both of Iowa City (Iowa) cong., by Wilbur Nachtigall at the church, July 21, 1962.

**Wogomon-Simpson**.—James R. Wogomon and Ginger Simpson, both of Goshen, Ind., Goshen College cong., by Robert Detweiler at the church, June 15, 1962.

**Yoder-Good**.—Gene Yoder, Millersburg, Ohio, Martin's Creek cong., and Mary Sue Good, Harrisonburg, Va., Chicago Avenue cong., by Harold Eshleman at the home of the bride, July 14, 1962.

**Yoder-Hostetler**.—Edward Yoder, Wolford, N. Dak., and Shirley Hostetler, Glendive, Mont., by James Mullet, June 10, 1962.

# Obituaries

**Brubaker, Annie B.**, daughter of Elias and Susan B. Groff, was born at Bird in Hand, Pa.; died at the Osteopathic Hospital, Lancaster, Pa., July 7, 1962; aged 81 y. She was married to J. Henry Brubaker, who died in 1952. Surviving are 2 daughters (Anna Ethel—Mrs. John M. Neff, Lancaster; and Susan V.—Mrs. J. Lloyd Shertzer, Mt. Joy), 5 grandchildren, one great-grandchild, 2 sisters (Mary—Mrs. John Sollenberger, Willow Street; and Mrs. Alice Bennington, New Danville), and one brother (Clayton, Holtwood). She was a member of the Landisville Church, where funeral services were held, in charge of Christian Frank and Barton Gehman.

**Bucher, Sallie A.**, nee Bachman, was born Feb. 18, 1888; died of a coronary occlusion May 21, 1962; aged 74 y. 3 m. 4 d. On Nov. 20, 1909, she was married to Simon G. Bucher. She was a member of the Dohner Mennonite Church. Funeral services were held at the Gingrich Church, with Aaron Shank, Amos S. Horst, and David Thomas officiating.

**Denlinger, J. Frank**, son of Elias and Elizabeth (Weaver) Denlinger, was born at Spring Garden, Pa., July 12, 1876; died at his home near Gap, Pa., June 2, 1962; aged 85 y. 11 m. 10 d. On Nov. 1, 1899, he was married to Ella N. Leaman, who survives. Also surviving are 5 children (Elsie—Mrs. Jacob Martin, Gap, Pa.; Paul L. and Erma—Mrs. Sanford High, both of Lancaster; Pearl—Mrs. D. Lester Groff, Leola; and J. Clair, Gap), 14 grandchildren, 15 great-grandchildren, and one sister (Mrs. Maggie Hershey, Intercourse, Pa.). He was a member of the Kinzer Mennonite Church, where funeral services were held June 6, in charge of Martin Hershey, Clair Eby, and Willis Kling; interment in Hershey Mennonite Cemetery.

**Derstine, Jacob D.**, son of Henry C. and Mary (Detweiler) Derstine, was born in Montgomery Co., Pa., Oct. 28, 1886; died at the Eastern Mennonite Home, Souderton, Pa., July 3, 1962; aged 75 y. 8 m. 5 d. On Nov. 20, 1909, he was married to Flora Garges, who died Oct. 8, 1946. Surviving are 3 grandchildren, 2 brothers (David D., Telford; and Isaiah D., Franconia), and 2 sisters (Mrs. Chester Moyer and Mrs. Vincent Detweiler, of Telford). One son preceded him in death. He was a member of the Franconia Church, where funeral services were held July 7, in charge of Curtis Bergey and Leroy Godshall.

**Eash, Mary**, daughter of Isaac and Mattie (Miller) Hostetler, was born near Hollsopple, Pa., March 24, 1876; died June 21, 1962; aged 86 y. 2 m. 28 d. She was married to Tobias Eash, who died 19 years ago. Surviving are 3 sons and one daughter (Pearl—Mrs. Kenneth Lehman, Cletus, and Otto [with whom she resided], all of Hollsopple; and Robert, Archbold, Ohio), 15 grandchildren, 8 great-grand-



children, and one brother (Noah). Five sisters and 4 brothers preceded her in death. She was a member of the Mennonite Church for over 60 years. Funeral services were held at the Kaufman Church, June 24, in charge of Harry Y. Shetler and Sanford G. Shetler.

**Gnagey, Simon D.**, son of Daniel and Eva (Maust) Gnagey, was born at Meyersdale, Pa., Feb. 12, 1885; died at Pigeon, Mich., May 12, 1962; aged 77 y. 3 m. On Jan. 29, 1911, he was married to Esther Swartzendruber, who survives. Also surviving are 3 daughters (Mary—Mrs. Ward Turner, Pigeon, Mich.; Salina—Mrs. Albert Eberly, Bay Port; and Nannie—Mrs. Earl Linder, Silverwood), 2 sons (Orie and Fred, Sebewaing), 20 grandchildren, 2 sisters (Ada and Amelia Gnagey, both of Pigeon), and 4 brothers (Joe, Jonas, and Howard, of Kalona, Iowa; and Eli, Bay Port). Two brothers and one sister preceded him in death. He was a member of the Pigeon River C.M. Church, where funeral services were held May 16, in charge of Luke Yoder and Willard Mayer.

**Hostetler, Mary Elizabeth**, daughter of David H. and Elizabeth (Hooley) Zook, was born at Belleville, Pa., Sept. 5, 1870; died at Belleville, April 10, 1962; aged 91 y. 7 m. 5 d. On Feb. 8, 1894, she was married to Levi Z. Kauffman, who died May 4, 1932. In 1933, she was married to Solomon D. Peachey, who died May 29, 1936. In 1940, she was married to Joshua Hostetler, who died in June, 1948. Surviving are 5 children (Mrs. Sadie Yoder, Thompsonstown, Pa.; Elsie—Mrs. Jonathan Yoder, Belleville; Mrs. Malinda Wills, Middletown, Pa.; Ezra, Belleville; and Mabel—Mrs. Samuel Spurrier, Harrisburg), 14 grandchildren, 29 great-grandchildren, and 3 great-great-grandchildren. She was a member of the Locust Grove Church, where funeral services were held April 12, in charge of Louis Peachey, John B. Zook, and Erie Renno.

**Kauffmann, Weldon Amos**, son of John and Alma (Litwiller) Kauffmann, was born at Minier, Ill., Dec. 8, 1927; died of nephritis at the Mennonite Hospital, Bloomington, Ill., June 16, 1962; aged 34 y. 6 m. 8 d. Occupation: teletypesetter operator. On Nov. 12, 1955, he was married to Marilyn Good, who survives. Also surviving are one son (Bruce), 2 daughters (Sonja and Diane), his parents, 5 brothers (Ivan, Hopedale, Ill.; Warren, Bloomington; Merle, Los Angeles, Calif.; Floyd, Hawaii; and Norman, Minier), one sister (Miriam, Minier), and his grandfather (Amos Litwiller, Hopedale). One son died in infancy, and one sister preceded him in death. He was a member of the Bloomington Church. Funeral services were held at the Hopedale Church, June 19, in charge of Harold Zehr and Ben Springer.

**Knokright, Eugene**, son of William and Mary (Siverly) Knokright, was born at Cordova, Nebr., June 30, 1875; died at the Memorial Hospital, Seward, Nebr., July 15, 1962; aged 87 y. 15 d. One sister (Mrs. Frank Parsons, Ft. Morgan, Colo.) survives. He was a member of the West Fairview Church, Beaver Crossing, Nebr. Funeral services were held at the Woods Mortuary, Seward, Nebr., July 18, in charge of Dale Oswald and Lloyal Burkey.

**Maust, Jonas**, was born at Meyersdale, Pa., Jan. 29, 1874; died at Goshen, Ind., July 13, 1962; aged 88 y. 5 m. 22 d. On Jan. 27, 1905, he was married to Mattie Nissley, who survives. One son (Lester) also survives. He was a member of the Salem Church, Foraker, Ind. Funeral services were held at the Yoder-Culp Funeral Home, July 16, in charge of Harold D. Myers and Francis E. Freed.

**Miller, Jacob R.**, son of the late Samuel L. and Annie (Risser) Miller, was born in Mt. Joy Twp., Lancaster Co., Pa., May 28, 1879; died at his home, Elizabethtown, Pa., June 30, 1962, from a stroke suffered earlier in the day;

aged 83 y. 1 m. 2 d. He was a retired farmer and a member of the Risser Mennonite Church. Surviving are his wife (Anna Mary Moyer Miller), 4 children (John M., Florin, Pa.; Clyde M. and Flora—Mrs. Raymond Longenecker, both of Elizabethtown, Pa.; and Irene—Mrs. William L. Thome, Mt. Joy, Pa.), 7 grandchildren, 10 great-grandchildren, and 4 brothers and sisters (Emery, Elizabethtown, Pa.; Anna—Mrs. Elam Hess, Mt. Joy, Pa.; Mrs. Ada R. Lehman, Middletown, Pa.; and Elmer R., Mt. Joy, Pa.). He and his brother Samuel died within 37 hours of each other. Funeral services were held at the Risser Church, July 4, in charge of Clarence E. Lutz and J. Harold Forwood; burial in Milton Grove Cemetery.

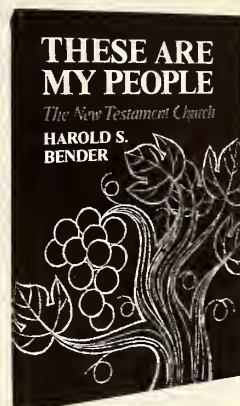
**Miller, Samuel R.**, son of the late Samuel L. and Annie (Risser) Miller, was born in Mt. Joy Twp., Lancaster Co., Pa., Jan. 26, 1881; died at his home, Elizabethtown, Pa., June 29, 1962, of a coronary occlusion, after an illness of four days; aged 81 y. 5 m. 3 d. He was a retired carpenter. His wife, Elsie Young Miller, died in 1961. Surviving are 3 children (Kathryn, at home; C. Roy, Manheim, Pa.; and Lester S., Rheems, Pa.), 2 grandchildren, and 4 brothers and sisters (Emery R., Elizabethtown; Anna—Mrs. Elam Hess, Mt. Joy, Pa.; Mrs. Ada R. Lehman, Middletown, Pa.; and Elmer R., Mt. Joy, Pa.). His brother, Jacob R., Elizabethtown, Pa., died 37 hours after Samuel. Funeral services were held at the Risser Church, where he was a member, July 2, in charge of Clarence E. Lutz and J. Harold Forwood.

**Sharp, Lydia**, daughter of Christian E. and Fannie (Kauffman) Yoder, was born at Belleville, Pa., Feb. 14, 1897; died at Belleville, July 5, 1962, of a heart condition following surgery; aged 65 y. 4 m. 21 d. On Feb. 7, 1918, she was married to Christ C. Sharp, who died July 30, 1950. Surviving are 6 children (Mattie—Mrs. Joseph Spicker, Deswald, Del.; Elsie—Mrs. Jesse K. Yoder, Belleville; Jacob, Mifflintown, Pa.; Jonathan, Belleville; Fannie—Mrs. James E. Frey, Honey Brook, Pa.; and Nancy—Mrs. Pete Kinsinger, Belleville), her mother (Mrs. Fannie E. Yoder, Belleville), and 9 brothers and sisters (Mrs. Enos Stoltzfus, Elverson; Mrs. Joseph E. Peachey, Jonathan Z., and Mrs. Emanuel J. Yoder, all of Belleville; Mrs. Jacob C. Yoder, Oley, Pa.; Samuel C., Mary M. Yoder, Mrs. Jacob J. Peachey, and Nora M. Yoder, all of Belleville). She was a member of the Amish (Spicher group) Church. Funeral services were held at the Sylvanus Peachey home, July 8, in charge of Joseph Miller, Dan N. King, and Waldo E. Miller.

**Yoder, Ivan Ray**, son of Jacob N. and Edna (Nisly) Yoder, was born at Hutchinson, Kans., Aug. 24, 1942; died by drowning near El Dorado, Ark., while in I-W service, July 10, 1962; aged 19 y. 10 m. 14 d. Surviving are 5 brothers and 5 sisters (Esther—Mrs. Willis Nisly, Hutchinson; Eli, Sterling, and Clara Viola, El Dorado; Elmer Jay, Denver, Colo.; Verna, Andrew, Ernest, Henry, and Bertha Kay, all at home). He was a member of the Conservative Mennonite Church. Funeral services were conducted by Ivan Miller, Laban Swartzentruber, and Jonas Yoder.

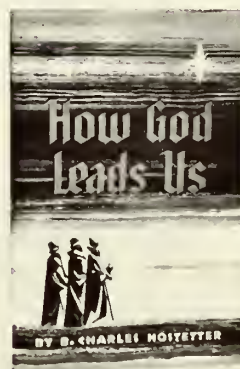
**Westenberger, Benjamin L.**, son of the late Henry and Maria (Lehman) Westenberger, was born in Mt. Joy Twp., Lancaster Co., Pa., Dec. 24, 1883; died at his home, Elizabethtown, Pa., June 10, 1962; aged 78 y. 5 m. 16 d. His wife (Alice Landis Westenberger) died in April, 1941. He was a retired farmer. He is survived by 3 children (Henry L., Mary L., and Edna L., all of Elizabethtown, Pa.) and 2 granddaughters. He was the last of his immediate family. He was a member of the Elizabethtown Mennonite Church, where funeral services were held June 13, in charge of Clarence E. Lutz and Walter L. Keener, Jr.

## HERALD PRESS BOOKS



### These Are My People by Harold S. Bender

Who are God's people? How can you tell? Are His people visible or invisible? How do you know? Dean Bender describes the church as being an identifiable, visible human community, whose nature is determined by its response to the grace of God. Chapter titles are: The People of God; The Body of Christ; The Holy Community; Believers, Disciples and Saints; and The Lord's Ministers. \$3.50



### How God Leads Us by B. Charles Hostetter

There are those who joyfully testify to the leading of the Lord. Others are skeptical because of their own experience. What makes the difference? How do you know God's leading? Is it right to put the "fleece" out? Where does common sense enter the decision? Brother Hostetter portrays ways God guides those who seek His guidance. He also throws the searchlight on potential stumbling blocks to those who would be led. 50¢

**At Your Bookstore**  
**Herald Press, Scottdale, Pa.**



Richard Graham, recruitment director for the Peace Corps, says he expects 5,000 volunteers for the program next year. He said 1,385 persons are currently in training for the Corps or on duty in 30 countries around the world. As an example of what the Corps is doing, he said there are now 300 teachers in Ethiopia under the program and that these represent half the secondary teachers in that country.

\* \* \*

A. W. Tozer, editor of the *Alliance Witness*, has warned evangelicals against succumbing to a "religious schizophrenia" by being "orthodox in creed and heterodox in conduct." He asserted that the problem of creed and worldliness of conduct within orthodox Christianity is greater than that between liberalism and fundamentalism. More and more the evangelical churches, he said, are "listening to the voice of Hollywood more than to the voice of Jerusalem."

\* \* \*

Attorney General Robert F. Kennedy recently chided the nation's clergy for failing to come forward in the fight against racial discrimination. "It is difficult to understand how a preacher can get up on Sunday and talk about the love of God and the Ten Commandments and then not speak up on civil rights," he said.

\* \* \*

Evangelist Billy Graham has strongly endorsed a proposal for a national referendum on an amendment to the Federal Constitution which would permit Bible reading and prayer recitations in public schools. "It's a good thing," he said. "Then we will have a majority opinion and I believe the majority has a right to be heard. If we have complete secularization of our schools, we are going to pay for it in the moral standards of our young people."

\* \* \*

The new Algerian provisional government has asked the American Friends Service Committee to play a major role in the resettlement of Algerian refugees from Morocco and Tunisia. The program as envisioned will cost \$1,000,000.

\* \* \*

New York Mayor Robert F. Wagner lashed out at television and other mass media for stressing false values detrimental to youth. He said that the television industry had failed to use its power to educate young people. However, television and the other mass media are not the only harmful influences contributing to the moral climate surrounding modern youth, Mr. Wagner said, declaring that the major blame should be placed on "the whole collection of static and materialistic values of our society."

\* \* \*

The strong voice of Christian journalism has been raised in Africa, according to Bengt Simonsson, director of the African Literacy and Writing Center in Kitwe, Northern Rhodesia. Since 1959 a total of 130 men and women have completed their training in Christian journalism. The results of their work can already be seen in Africa.



## ITEMS AND COMMENTS

BY THE EDITOR

Hailing the Supreme Court decision outlawing New York state's public school prayer, Joseph Lewis, president of the Free Thinkers of America, said in New York his organization would press its case seeking to remove the words "under God" from the pledge of allegiance to the flag. Mr. Lewis said the court's decision had upheld the "integrity of the first amendment of the constitution . . . and should settle for all time the intrusion of sectarianism in the nation's public schools." He said the decision marked "a day of rejoicing for all Americans," adding that, "after 40 years of fighting for the establishment of this great fundamental principle, we are now happy in this significant and far-reaching victory." The Free Thinkers, according to Mr. Lewis, will seek argument "without delay" of its suit against the use of the words "under God" in the pledge of allegiance. The case will be heard before the New York state Court of Appeals.

\* \* \*

In the wake of the Supreme Court's decision barring nonsectarian prayer from New York state public schools, the state chapter of the American Civil Liberties Union called in Trent, N.J., for a halt to Bible reading and recitation of the Lord's Prayer in New Jersey schools. Emil Oxfield, chapter president, requested immediate action in the letters to Governor Richard J. Hughes, Attorney General Arthur J. Sills, and Education Commissioner Frederick M. Raubinger. He cited a New Jersey law that requires daily readings of Old Testament verses and permits recitation of the Lord's Prayer in public schools.

\* \* \*

David H. Scull of Annandale, Va., a Quaker leader, suggested in Washington, D.C., that "the controversy over prayers in public schools be resolved by having teachers call for a period of silent meditation at the beginning of each school day. Such a prayer might be more meaningful than one recited in unison in which the child merely joins out of a feeling of group conformity. Those whose parents do not wish them to pray would be under no obligation to do so and the constitution would not be offended by any discrimination," Mr. Scull added.

Nearly 400 Protestant and Jewish clergymen and college and seminary professors signed an open letter to President Kennedy calling for a "moral break-through" in this country's foreign policy by a shifting from an atomic arms race economy to a peacetime one. Issued by the Fellowship of Reconciliation, the open letter appeared in a Washington daily. In addition to the president, it was addressed to officials of the Federal government. The letter asserted that this country's decision to resume nuclear war weapons' tests "makes all talk of social progress along new frontiers hollow and meaningless." It observed that America's "Judeo-Christian tradition teaches us the horror of sin and wrongdoing, not the fear of either captivity or death. The greatest peril threatening our people today is their increasing burden of guilt, not the risk of destruction or domination by any foreign power. We know in our deepest conscience that the development and testing of our nuclear weapons is an act of aggression against the very sources of life."

\* \* \*

When the House of Commons passed a bill in London which would enable husbands and wives to sue each other after traffic accidents a member of Parliament warned the House of Lords that this "is another nail in the coffin in which matrimony is likely to disappear."

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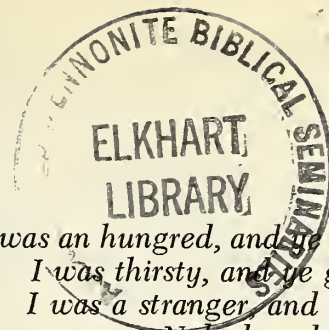
Portions of the Bible have been published in 1,181 languages as of the end of 1961, according to the American Bible Society.

\* \* \*

The cornerstone for a 25,000-seat Evangelical Pentecostal Church has been laid in Sao Paulo, Brazil. Sponsors of the new structure say it will be the largest Protestant church building in the world. The church's pinnacle will rise some 400 feet and will be topped by an open Bible of concrete, measuring about 50 feet wide and 45 feet high. Auxiliary units to be erected with the church include primary and secondary school, a library, and a maternity hospital and dispensary. The project will be completed in 1964.



# Gospel Herald



Jesus said,

"For I was an hungred, and ye gave me meat:  
I was thirsty, and ye gave me drink:  
I was a stranger, and ye took me in:  
Naked, and ye clothed me:  
I was sick, and ye visited me:  
I was in prison, and ye came unto me."

## How's Your Hospitality?

By Raymond L. Cox

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When was the last time you entertained the Lord Jesus Christ in your home?  
Or have you ever done it?  
How often do you feed Him a meal at your family table?  
How long has it been since you gave Him lodging for the night? Was it a long time ago?

By these questions I am not inquiring concerning "spiritual" hospitality. Many believers have plaques hanging at home announcing, "Christ is the Head of this house, the unseen Guest at every meal, the silent Listener to every conversation." Those are laudable sentiments, to be sure, but it is possible for believers to serve as hosts and hostesses to Christ not only as an "unseen Guest" but also as a visible visitor!

Has this happened at your house recently?  
Again, how long has it been since you last outfitted the Lord Jesus Christ with a suit of clothes?

Believe me, He appreciated it, even if the garments were "hand-me-downs"! When was the last time you visited the Saviour on His sickbed?  
When did you last call upon Jesus in jail?  
Objections may erupt in your thinking. "Wait a minute!" you interrupt. "Jesus doesn't get sick! And Jesus doesn't go to jail!"

But the Bible says He does! Neither is the Scriptural statement something someone says of the Saviour. Jesus Christ said it of Himself: "I was sick, and ye visited me: I was in prison, and ye came unto me" (Matt. 25:36).

Thus these questions are perfectly pertinent. Do you visit Christ when He is sick? Do you call on Jesus when He is imprisoned? Do you outfit the Lord when He needs clothing? Do you entertain Jesus in your home?

Worth-while rewards are reserved hereafter for believers who accommodate Christ here! Eventually the invitation will be extended, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). Christ explains the reason for this reward thus: "For [this word here means *because*] I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (Matt. 25:35, 36).

Many of the believers who will hear those words will express astonishment and amazement. It comes as a surprise to hear that they had so treated Jesus. "Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee?"

These believers ransack their memory in a vain effort to recall occasions of the nature specified by the Saviour. But Jesus quickly dispels bewilderment by explain-



# Man, Potential

BY EDNA MERTZ

In His own image God created  
Man. To share His joy.  
A race, to magnify His name,  
Glorious privilege!

From particles of earth,  
Abilities diversified;  
Resources unexplored;  
A miracle, potential—  
Man!

Fort Wayne, Ind.

ing, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

What Christians do for others, they do for Jesus! When a believer feeds the hungry, he is feeding the Lord! When he clothes the needy, he is clothing Christ! When he attends the sick, he is visiting the Saviour! Everything a Christian does for others in the name of Jesus is done directly as unto Jesus. The Lord Himself so stated. When you are kind to others, you are kind to Christ. When you are patient with others, you are patient with the Lord. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." No consideration is too small. Jesus said, "Whoever gives you a cup of water, because you belong to Christ, I tell you truly, he shall not miss his reward" (Mark 9:41, Moffatt). God keeps track of our most insignificant efforts when they are performed for the sake of His beloved Son. What believers do for others, they do for Christ.

On the other hand, when we neglect others, we are neglecting Jesus. When we refuse help to others, we refuse help to Christ. Jesus grieved, "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. 25:45).

Two brothers, hiking through the highlands near Inverness, Scotland, were enveloped by nightfall. They wandered aimlessly through the desolate countryside in search of shelter. But houses were few and far between.

Finally, as midnight neared, they spied a cottage. They rapped loudly for admit-

tance. From within, however, a gruff voice called, "Go away. We're all in bed. We have no room for strangers."

Warily the brothers trudged on. Eventually they found shelter.

A few days later the householder who had turned the pair away mentioned the midnight disturbance to a neighbor. "I ordered them off," he swaggered, "and they left!"

"Have you any idea who they were?"

"No," declared the man, "and I don't care."

"You should!" the neighbor replied. "They were Crown Prince George and his brother the Duke of Clarence. They became lost in these highlands and tramped for hours before finding shelter."

An inspired apostle exhorted, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2). And some who have turned away strangers have turned away Jesus Himself. "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. 25:45).

When believers help others, they are helping Christ. When people neglect others, they are neglecting Christ. Furthermore, when we harm others, we are harming Jesus!

"Saul, Saul, why persecutest thou me" (Acts 9:4)?

Thus did the Lord address a zealous, frenzied opponent of the Gospel on the road to Damascus. Saul never knew Jesus during His career on earth. He had no part in the malicious persecution and prosecution which eventuated in the crucifixion. How could Christ charge him with personal persecution?

Because Saul, in "breathing out threatenings and slaughter against the disciples of the Lord," was raging against Jesus Himself! When he arrested believers, he was arresting Christ. When he imprisoned Christians, he was confining Christ. When he voted to slay the saints, he voted to slay the Saviour! Saul was as guilty of persecuting Christ Himself as if he had been among the mob that cried out, "Crucify him!" or as if he had been one of the soldiers who hammered Jesus' hands to the cruel gibbet.

When we harm others, we harm Christ.

Now Saul, who is also Paul (Acts 13:9), changed from harming to helping Jesus, and so can you. So can anyone. Conversion is the first step. Unless an individual knows Jesus Christ as his personal Saviour, all his humanitarianism is strictly secular. But after he has been born again from

above by the Holy Spirit's regenerative operation, everything he does for others is done unto the Lord.

How about you? Are you harming Christ by harming others? Are you neglecting Jesus by neglecting others? Or are you helping the Lord by helping others?

Hillsboro, Oreg.

# Money

BY WALDO E. MILLER

Everybody is acquainted with the term "money." We define it as being a medium of exchange. Most people are willing to expend their energies to possess it, and use it for their needs, or desires. Generally it is made available by the government for distribution among the populace. More often than not, we are so accustomed to its relationship to society that we take it as matter of fact. We hardly realize its importance.

Jesus had more to say about the use and misuse of money than about any other one subject. He used it as an illustration in pointing out values to the disciples. He commended its use as a means to pay taxes. He commended its use in providing the needs of the kingdom. Paul condemned its misuse, when loved by man, as being "the root of all evil."

From these teachings we may learn many lessons. There is no question in any man's mind but that he must use money to pay taxes. There are some who get by without paying taxes for a period of time. Some do not even file an income tax return to the government. But don't be fooled; they will not get by. "Be sure your sin will find you out." There are many church people who feel that they are "helping the cause" by giving a dollar per Sunday, even though they receive large weekly checks. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

There are also those individuals who have a deep yearning to squeeze every penny they earn, because this gives them a sense of fulfillment in life. They may have the mistaken idea that money is an end in itself. This is not so. Money is only a means to many ends. Don't let this fool you either. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Jim Elliot once said, "He is no fool who

(Continued on page 724)

## GOSPEL HERALD

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## *A Pastor, Please*

There is a striking shortage of pastors and evangelists. Congregations are calling for pastors. Ministerial committees across the church are trying to answer the questions, Why is there a shortage? and How can we fill the vacancies?

Is the work of the church unattractive? Are those who should be church leaders going into other fields of service? Is the fact that more churches are asking for trained leadership the reason for the shortage? Are we caught short because we are no longer ordaining entirely from within the congregation? Does our need arise out of the fact that we need so many more pastors, missionary personnel, and other church leaders than we did a few years ago?

Without a doubt all of these have some bearing on our problem. However, the answer is not found in one or all of these. The shortage is not a denominational problem, but one which exists in other groups. So the real reason for the lack is more encompassing than our own immediate denominational changes.

Is it putting it too simply to say that finally there is only one answer? Pastors come from congregations, and our congregations are not producing pastors.

It is true, we can point to some congregations which have produced numerous men for the ministry. In addition, other persons are serving the church around the world from these same congregations. But other congregations in a dozen years do not produce one minister.

Something is wrong. Every Bible-taught, Spirit-led body of believers ought to be sending out pastors, evangelists, teachers, and missionaries. We should be doing more than supplying our own congregational need.

Looking closely, it appears we have reversed things. Jesus says, "Pray ye . . . the Lord of the harvest, that he would send forth labourers into his harvest." We say, "Send our congregations laborers who will serve us." Christ says, "Go ye into all the world, and preach the gospel to every creature." We say, "Come over to our church and preach the Gospel to us."

The Hebrew writer seems pointed here. "When for the time ye ought to be teachers, ye have need that one teach you again" (Heb. 5:12).

What I am saying is that as congregations we must honestly ask ourselves some questions. Are we growing spiritually if we are not producing preachers of the Gospel? Is

it right to claim the sons of other congregations and deny God our own sons? What have we done in helping our members to special spiritual preparation? Why aren't we producing more men and women who are serving the church and fulfilling the crying need of our day?

It is still true that the preaching of the Word of God leads to the taking up of the work of God. A leader's job is not done until he has prepared another to take his place.

What can be done? Let me share a few suggestions.

We as preachers ought to "glory," as Paul says, in our ministry. Young people will hardly take up a work that appears dull, drab, and only full of problems. There is no greater challenge, responsibility, and glory than the proclamation of the Gospel. Let us act as if it is true.

We must pray for laborers. No congregation can be faithful in prayer for the work of Christ without finding that persons will arise out of its own ranks to answer those prayers. Our congregations ought to be spiritual launching platforms from which people will be sent to serve a world.

Finally, as congregations we are responsible to search out and encourage our young people to prepare for the Lord's service. Perhaps we will need to plan to provide some of the finances for the schooling of dedicated young people. This has proved a rich blessing.

By these and other ways we will be better able to put our commission in proper perspective. Rather than saying, "Send us a pastor," we ourselves will be sending our people into all the world as evangelists of God.—D.

## *Triumphant Through Trouble*

A mother lies ready to enter surgery. Her pastor steps to her side for a few moments. Prayer is made for the mother, for the husband standing by the bed, for the family, and for the medical staff. Then the mother shares her story. "Last evening," she said, "we had family prayers as usual. All of us thought of my coming to the hospital today. One little one prayed, 'And, dear God, bless those who can have trouble.' That was all. It is a comfort to me now as I enter surgery."

Yes, some people can have trouble. "Unto the upright there ariseth light in the dark-

ness" (Psalm 112:4). Suffering, even death, is not so dark but that the saint can see light. Behind every shadow the sun is shining.

God's children are also promised strength. "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be" (Deut. 33:25). This is not the promise of a smooth road. It is a promise of the right kind of shoes. Strong shoes are needed to sustain us through the stony places. Shoes of brass, beautiful shoes, are supplied so that others might see the beauty of a Christian under trial.

The Christian composure even in trouble is strength and beauty. In suffering, the saint's life speaks of supernatural strength. It causes others to say, "If that is the way a Christian bears trouble, I want that kind of life."

The real secret still remains. "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Psalm 23:4). It is the personal presence of the Shepherd Himself which makes us triumphant through trouble. This causes others to cry out, "I need such a shepherd."—D.

## *Dare We Be Dumb?*

The FBI has pointed out that the scanty clothing worn by some Americans has clearly contributed to an increase in sex crimes in our country.

Does the Christian need to be taught what is wrong by the FBI? It seems many agencies are more ready to speak out against sin today than the church is. In fear of being labeled a fanatic or legalist we have too often refrained from teaching what the Scriptures say about Christian appearance.

In the last five years a clothing association has worked with high-school principals in certain areas in a "dress right" campaign. The purpose is to study the relationship of dress and classroom behavior among teenagers.

The link between appearance and behavior was reported as convincing. Eighty-two per cent of the teachers involved reported a marked improvement in appearance, and 92 per cent of the teachers reported improved classroom behavior and study concentration.—D.



Great God, let me walk three weeks in the footsteps of my enemy, carry the same burden, have the same trials and temptations as he, before I say one word to criticize him.—An Indian chief's prayer.



## The Tissot Bible

BY GERALD STUDER



8. Valenti, contem de epulæ adagati  
out, ducit. - Un quid pond' no her e.  
8. But, when he stooped down,  
they had hidden the money. - What  
purpose is this?

The picture shown here is one of more than 750 Biblical illustrations that appear in a magnificent and ponderous set of four volumes published by M. de Brunoff of New York in 1904. All the pictures in this Bible are by James Joseph Jacques Tissot, a French painter born in 1836 who died in 1902. His artistic career falls into three or four periods: first, he painted in the traditional and classic manner; then he painted portraits; third, beginning in 1886 when he journeyed to Palestine to live for four years, he painted 365 small water colors illustrative of the life of Christ; and finally, before his death he completed 396 compositions illustrating the Old Testament.

His paintings of the life of Christ created a profound impression when exhibited in Paris (1894) and in London (1896) on account of their realism, as contrasted with the traditional ideal conceptions. In May, 1900, the Brooklyn Institute purchased the 365 water colors of the life of Christ. The Old Testament paintings were first exhibited throughout the United States in 1904, and again in 1906.

In 1899, the McClure-Tissot Company of New York published a set of four volumes entitled *The Life of Our Saviour Jesus Christ*, which sold for \$150.00 per set. They were heavy volumes and large, measuring roughly 13 inches by 10½ inches by a little over one inch in thickness. Every page is a sheet of stiff cardboard and the Biblical text accompanying each picture is printed in parallel columns in large type both in Latin and in English. The set was distributed by Doubleday Company.

Although I first possessed a set of the volumes just described, I ultimately sold them and was able to purchase a used set of the 4-volume American Edition De Grande Luxe, containing both the Old Tes-

tament compositions and those of the life of Christ. This edition was limited to 720 copies, of which my set is number 122. If the first set of just the life of Christ was large, heavy, and handsome, this set is larger, heavier, and handsomer still. It too is printed on extra heavy paper but with full burnished gold edges, leather and marbelized covers, heavy raised spine, and large quarto size. The four volumes weigh over 45 pounds and they were ten years in the making. They were published by what was known as the Tissot Picture Society of New York.

Of his life of Christ, Tissot has written an interesting account in the introduction: "I started on October 15, 1886. I was then just fifty years old. . . . On my return from Jerusalem . . . I went to see my father, a Christian of the old-fashioned sort, and a devout Catholic. I showed him my sketches. . . . When he saw the various scenes in their exact proportions, the view of Golgotha especially, he exclaimed: 'It seems I have got to change all my preconceived ideas about things! What? Is not Calvary after all a lofty sugar-loaf mountain, covered with rocks and brushwood?' 'Well, no,' I replied, 'Calvary, though it did occupy the summit of the town, was not more than from 20 to 22 feet high at the most. In just the same way the Holy Sepulchre was near it, but under conditions totally different from what you imagine. Your error is very much that of most of the faithful. For a long time the imagination of the Christian world has been led astray by the fancies of the artists; there is a whole army of delusions to be overturned, before any ideas can be entertained approaching the truth in the slightest degree. . . . Is it not time in this exact century, when such words as nearly or almost have no longer any value, to restore to reality—I do not say realism—the rights which have been filched from it?' " Tissot then gives a brief account of his itinerary in travel after which he takes up his story of the paintings again: "All that was now needed was intuition. . . . To reproduce with fidelity the divine personality of Jesus, to make Him live again before the eyes of spectators, . . . what could be more fascinating, and at the same time more difficult? I had to identify myself as much as possible with the Gospels; to read them over and over again a hundred times." He goes on to say that it is in the Holy Land itself that the mind is best attuned alike to receive and grasp the significance of every impression and sometimes, he reports, as he walked the very path which Jesus walked "I felt that a certain receptivity was induced in my mind which so intensified my powers of intuition, that the scenes of the past rose up before my mental vision in a peculiar and striking manner. . . . I will not enter here into the details of the brilliant light, almost amounting to divination . . . ; to do so would be

to risk being accused of mysticism. . . . The remembrance of the works of other masters hampered me not at all, for I did not see as they had done. What I sought . . . was to have my emotions acted on directly by the life of our Lord. . . . After two years of work . . . I have thus, I hope, accomplished a useful work."

In the introduction later to the Old Testament, Tissot wrote: "It is settled, dear friend! I have decided and resolved to undertake the enormous work of which I have spoken to you; it will be hard, I must admit, but with God's aid I shall succeed. Anyhow you know that for me to work is to live, and I am never so happy as when I have mountains or years of labor before me. I have abandoned the idea of illustrating the 'Life of Joan of Arc,' . . . this would have been very interesting to reconstruct, but when one has passed ten years of his life on the most sacred subject that exists, all else appears puerile and commonplace. Even the most extraordinary adventures of mere human beings then leave you cold and indifferent, and further I believe in 'Inner Voices.' Do not smile, I pray you. . . ." It was in these terms that Tissot announced his intentions to illustrate the Old Testament. On the morrow he set to work, giving himself neither rest nor peace until the day when he had completed his compositions. Toward the close of his life, as though he had a foreboding of his approaching end, Tissot worked with feverish ardor, rising early and working until sunset. He completed his pictures, but he did not live to see them published in this edition. This Bible does not include all the Old Testament text since many parts thereof are not open to illustration. Some or all of most of the Biblical books, however, are included and in this case the text is given only in the English of the King James Version. Tissot spent eight years of constant labor on this last phase of his life and work.

The publishers point out in this grand de luxe edition that the heliograph and chromograph processes had so advanced in the years since the earlier publication of *The Life of Our Lord Jesus Christ* that this latter and limited edition is of faithful exactness to the originals and possesses an altogether exceptional artistic character. It is unfortunate that it is impossible here to reproduce a sample of the work in all its delicate color and shading and it is further unfortunate that such work is either not available to the general public or else is so rare and expensive as to be all but unknown to most Christians.



We have too many men of science; too few men of God. We have grasped the mystery of the atom, and rejected the Sermon on the Mount. Ours is a world of nuclear giants and ethical infants.

—General Omar Bradley.



# "These Be Thy Gods"

## (4) Modernity

BY BILL DETWEILER

Simply because a man does not have an idol on his mantel or a little statue of a god enshrined in a corner of his home is no proof that he is not an idol worshiper. In our Western culture, one would probably be regarded as just a little bit "heathen" if he were to have an actual image in his home before which he bowed down. But nevertheless, we do have our gods which we venerate and worship just as truly as if they were in the form of little idols actually enshrined in some curtained-off sanctuary of our homes.

The god of modernity could well take its creed from the cigarette manufacturer's ad, "Live Modern." This god dictates that you must keep up with the most current trends in contemporary culture. Don't lag behind in anything. Accept "the latest" without asking any questions. If it's the latest, then it has to be good. In this religion, the sin of backsliding is to *not* "keep up with the Joneses."

The worship of this god of modernity is seen in domestic relationships. In our homes, we want to have the latest. We are prodded into buying the latest model, even though last year's model is still working perfectly. We must have the latest styles in clothing, the latest kinds of appliances, the most up-to-date furniture, and we must at least profess to enjoy modern art, music, and literature. We must have read the latest books, especially if they shockingly reveal man at his worst. We desire to be involved in a pleasure-seeking type of existence known as "gracious living," which, according to modern standards, includes the serving of "cocktails" when a friend happens to drop in. "Live modern, man, live modern!"

Unfortunately, this craze for having the latest of everything, and for accepting the most up-to-date ideas, whether proved or not, has infiltrated the Christian Church. Many of our modern churches make their appeal to the masses, not because of the Gospel which is preached, but simply because of the modern buildings they have built and the willingness of the organizational structure of the church to fit the church into the completely inoffensive pattern of culture-Christianity.

The ministers of many modern churches are willing to administer the rites which they consider to be essential to the "progress" of the community, but they are not willing to preach anything so old-fashioned as the blood of Jesus Christ and His cross. Instead of changing the community or the

world, the world has changed the church. Many ministers pay homage to the god of modernity by being much more familiar with the processes of psychology than with the dynamics of genuine conversion.

We ministers want to be up-to-date. In some respects we must be. We have to be familiar with the current trends of our culture. But when we get so up-to-date that we relegate Christ and His methods and His Gospel to the antiquity of the past, then we have a lot to learn, and are not worthy to be called the men of God.

Some churches are so modern that they have everything but Christ. There is a story about a foreign visitor who came to the United States, and the minister of a modern church was showing him the brand-new church building. "Now here is our beautiful new modern kitchen," said the minister. "Our ladies are very proud of this." The visitor looked impressed, and

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### Thought for the Week

We cannot live for convenience, pleasure, and to lay up treasures here and help others to be heavenly-minded.—D.

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then said hesitantly, "It is very nice, but where do you war-shop?"

So the clergyman hurried on, taking the visitor next to his office, replete with wood paneling, the latest office equipment, and a magnificent library. The visitor looked for a time, and then again replied, "It is very lovely, but where do you war-shop?"

So the minister hurried him to the Sunday-school rooms, the church lounge, the church social rooms, the modern mothers' room, and all the rooms of the church. Each time the man from abroad would smile and express appreciation, but then rather sadly ask the persistent question, "But where do you war-shop?" Finally the minister, with some impatience, replied, "We do have a beautiful tile rest room, and you can wash up in there!"

The question, "But where do you worship?" is a good one in many of our churches. An even better question would be, "What do you worship?" or "Whom do you worship?" In many churches the answer would have to be, "We worship the god of modernity. We have the latest of everything." This reminds me of the story of a

visitor who came to a church service, and asked a little girl, "Does your church believe in backsliding?" to which the little girl replied, "Sir, we don't only believe in it—we practice it!" It is not too difficult to "keep up with the Joneses" at this point!

But the real god of modernity which our culture worships is the god of science. Somewhere back along the line, man became convinced of a profound ability to handle his own affairs. He fancied himself to be so thoroughly endowed with perception and intelligence that, on the basis of his own investigation and ingenuity, he would be able to create a world so blissful that even heaven would have to get its ideas from earth.

The basis of this earthly paradise lay in the confidence of what man could do through science. Science was to be the benevolent god that would make it possible for man to have everything he needed and wanted. Science would be a magic carpet which would take man to a push-button paradise where he would never have to toil or spin to have his needs met. Science would be the shining road leading to Utopia.

When man got a grip on what he called science, he became obsessed with the idea that he no longer needed God. From here on out, science would be his god, telling him from where he came (monkeys), and where he was going (nowhere). Now man was able to sing with confidence, "It matters not how strait the gate,

How charged with punishments the scroll,  
I am the master of my fate;

I am the captain of my soul."

In other words, any idea about a personal God who was involved in the affairs of the world of men was nothing more than a hang-over from man's superstitious and unenlightened past. Man was now beyond all that. Man no longer needed God to tell him from where man had come. Now man was able to tell God from where God had come.

And where *did* the idea of God come from? Well, many long years ago, man found himself in a world he was unable to understand, in a world of natural causes which often did him harm, in a world with evil in it. Unable to cope with the harm and evil of this world, man dreamed up a god who he thought could deliver him from the misfortunes of this world.

In other words, man conceived his god in fear and ignorance, worshiped him with awe and wonder and fear, and in so doing hoped that his god would deliver him from evil in this world and grant him peace and celestial bliss in the world to come, if there was any.

But now, since science was going to tell us factually why the world is as it is, the idea of God could be abandoned, since the idea had outstayed its usefulness and wel-



come. Science will now be our god, and will lead us directly to the Promised Land, without any wilderness wanderings.

Dr. C. C. Berkouwer, a Dutch theologian, writes this: "Natural science has been the bridge upon which many have crossed over to unbelief. As nature has been consistently reduced to natural causes, the 'hypothesis' of God's preservation and rule of the world has been rendered less necessary. The enlightened scientific mind has come to look on the doctrine (of God) more or less as a bromide convenient for prescientific naïveté, but now rendered unpalatable by the 'deeper insights' of the scientific method. Now that nature has given up her secrets and man has seen through what used to be called supernatural, the world has been relieved of God. . . . Such thoughts as those of Addison:

The spacious firmament on high,  
With all the blue ethereal sky,  
And spangled heav'ns, a shining frame,  
Their great Original proclaim

may grace the patterns of naïve desires, but must be sloughed off now that man has learned to know and rule the ways of nature. True, the conviction is growing that man in his manipulation of nature has set himself on paths on which he no longer holds himself and his safety in his own hands. But this does not minimize the fact that, for man under the spell of popularized natural science, the reality of God has been deftly relegated to the irrelevance of the prescientific age. Though many are beginning to talk again about the limitations of the scientific method, and though one hears occasional murmurs against its imperialism, the inevitable conclusion of modern science is that it has left no room for God."

Thus man fell to worshipping the god of science. Science seemed to guarantee the inevitability of progress. Science made it unnecessary to talk about a religion of atonement for the redemption from sin. With the advent of science, why should man, conscious as never before of his ability and goodness and vast potential resources, any longer have to grovel as a miserable sinner, or confess himself as indebted to the grace of any god other than himself and his abilities?

But even though science is still quite universally worshiped, there is the growing suspicion that it has betrayed us, or, should we more correctly say, we have betrayed ourselves. No longer do you hear the glorious pronouncements that science is leading us to a Golden Age. Instead, as Dr. Berkouwer intimated in the section which I quoted from him, science has led us on to a road on which we no longer hold ourselves and our safety in our own hands. Science, the god of latter-day worship, has turned on us, and, instead of leading us to a shining, push-button paradise, it has made it possible for some little suicidal madman to

push just *one* button, and thereby turn our looked-for "Golden Age" into a global gehenna, in which our bones may be reduced to radioactive dust.

You see, the phenomenal increase of our power which science has bestowed has not solved our problems—it has only made them to be infinitely larger. A degree of control over our universe undreamed of even twenty-five years ago is now within our grasp. But now we find that we cannot control ourselves. The proud temple of scientific method which we have built to enshrine our belief in human perfectibility appears to be built on the sand, and it rocks alarmingly in the tumults of today's troubled times.

There is now a tremendous mood of "accelerated despair." Our cheerful confidence in the goodness of human nature has yielded to the awful suspicion that, while man's tools are getting better and better, he himself is becoming worse and worse. Our combination of physical power and moral and social waywardness is now the crisis of this atomic age, and we wonder how long culture as we know it can survive. We have reached the stage where we know *how* to do almost everything, but have lost track of *why* we should do anything.

Emmanuel Mournier has written: "We have acquired a unique power. . . . We have become able to blow up this planet, together with mankind and mankind's power of creating power. It is a solemn moment. Until now it could not be said that mankind was the master of its future, for it was still *condemned* to a future, although each individual could put a bullet through his head any time he liked. Now mankind

will have to choose; and it will take a heroic effort not to choose the easy way out—suicide."

And so our culture, instead of being perfected, is obviously afflicted with a moral paralysis, and may never walk again. At least hope is fast running out that it can ever recover from its crippling deformities.

Even though science, coupled with human perversity, appears capable of being a Samson pulling down the roof of the world in total destruction upon itself, many persons continue to look to the god of science, that is, the god of modernity, for redemption. Somehow they still have the feeling that science can save us.

In conclusion, let me make it clear that science or the scientific method is not wrong in itself. Atomic power in the hands of men totally dedicated to God as revealed in Christ would be totally harmless, and very beneficial. But in the hands of sinful men, it threatens to destroy us. The god of modernity *could* be man's last secular god.

Standing opposed to the death-dealing god of modernity is the life-giving God of eternity. The God of eternity alone has the power to make man good enough to be trusted with his *abilities*. The God of eternity promises a new heart, a new outlook, in fact. He promises that by faith in Jesus Christ man can be made into an entirely new creature. Our world can become a better world only if there are better persons to live in it. You can't make good omelet with bad eggs. Only the God of eternity can make a person good enough for heaven, and good enough to save himself from his own treachery on earth.

## Our Mennonite Churches: Miller



The Miller congregation, Leitersburg, Md., was organized in 1765. They worshiped in homes until 1835, when the Miller Church was built. In 1926 the present church was built. Membership is 209. The ministers are Samuel L. Martin and Irvin S. Shank. The deacon is Reuben L. Diller.





## Glimpse of Glory

BY BESSIE MAE SHANK

There's a sweetness in the morning  
That awakens thoughts of home;  
There's a brightness in the dawning  
That is calling me to come.

There's a sound of angels singing;  
There's a glory in the air;  
There's a peal of joy bells ringing  
That is soft and sweet and rare.

There's a sight of bright streets gleaming;  
There's a beauty born of gold;  
There's a light of glory streaming  
That is wondrous to behold.

There's a scent of flowers growing;  
There's a balm of gentle breeze;  
There's a river softly flowing  
That is lined by lacy trees.

There's a hum of voices talking;  
There's a praise of triumphs won;  
There's a Presence 'mong them walking  
That is God's beloved Son.

There's a stirring of my heartstrings  
As they beckon me to come;  
For I've caught a glimpse of glory  
And I want to go—Home!  
Ellicott City, Md.

## An Answer to Prayer

BY LORA M. CONANT

I have known many times when God responded to my prayer of need.

When I was teaching on the level, sparsely settled plains of northern Colorado, I took my little daughter of six with me. The schoolhouse was in the center of a 2,000-acre pasture owned by a large cattle company. My daughter and I boarded with the foreman of the ranch.

It was a bad winter. In January the snow lay deep on the ground. No fence or road marked the trail to the schoolhouse. I was afraid at first, and very cautious. I followed the hoof prints of the horse that the foreman's two boys rode to school and back, but time made me careless.

I will always remember the day in January when I had to call on God for help. The sun had come out after a series of gloomy days. The children had played outdoors at recess. After school I let the boys from the ranch go ahead while I stayed to make out new lesson plans. I kept my daughter, Eloise, with me. I became too interested. Suddenly I realized the room was dark and Eloise was asleep at her desk.

I bundled myself and Eloise up quickly and opened the door. Fear struck at my heart. It was snowing. A world of powdery darkness greeted me. I could see nothing

but the wall of whiteness out of which loomed the indistinct figure of the out-house. I started in the direction that ought to take us to the ranch. The boys' horse had always passed to the right of the out-door toilet. I turned that way.

The cold bit into us as if we wore no clothes at all, and I knew of course that if we failed to make the ranch we would be dead by morning. The fear was terrible, and as we went on and on the fear grew worse. Eloise began to cry.

"Hush, little one," I said, "You know Mommy will get you back to the ranch."

She stopped crying but clung tightly to my hand. I kept peering ahead for the ranch light—but no light—no dark spread of buildings penetrated the gloom. Suddenly I was stopped—horrificed. Before me yawned the depth of a canyon. I wasn't on the right road, and the canyon did not tell me where I was. There were too many canyons in that section of Colorado.

Where was I? In what direction must I turn? Eloise began to cry again. Then I prayed for myself and my baby girl.

"Merciful God, show me the way."

I turned and looked around. Eloise clung to me, making it difficult to move. She was too heavy for me to carry through the snow.

"Show me the way, God," I pleaded.

Then through the snow and the early winter dark, I saw the light—not the flickering gleam of a kerosene lamp, but a steady, bright light.

"It's someplace," I told Eloise. "We'll go there. It isn't the ranch. The ranch couldn't be over there, but we'll go to the light."

"Hurry," Eloise urged, "Hurry, Mommy, before the light goes out."

We followed the light, followed it for years, it seemed. At last I saw the buildings—a man holding a lantern aloft.

"It's the ranch," Eloise squealed.

It was the ranch. Bert, the foreman's oldest son, stood in front of the gate with a lantern held high above his head. It was the huge gasoline lantern that the foreman called his hurricane lamp.

"Oh, Bert," I cried, "you are so good. I was lost. I was going the wrong way when the canyon stopped me. I do thank you."

"You ought to," Bert grunted. "I've been standing here for hours. Dad made me. I'm always riding herd on some school-teacher or other." But he picked up Eloise and carried her into the warm kitchen.

"That lantern saved our lives," I told the ranch family at the supper table. "I was completely lost."

"But you asked God to show you the way," Eloise said solemnly. "God must have told them to hold up the lantern."

I looked around the table of kind faces and shining eyes—and I knew it was true. God had used people to answer a mother's prayer.

## A Prayer

FOR THIS WEEK

Lord, in the quiet of this morning hour,  
I come to Thee for peace, for wisdom,  
power—

To view the world today through love-filled eyes,

To be patient, understanding, gentle, wise;

To see beyond what seems to be, and know Thy children as Thou knowest them, and so

Nought but the good in anyone behold;

Make deaf my ears to slander that is told,

Silence my tongue to all that is unkind,  
Let only thoughts that bless dwell in my mind,

Let me so kindly be, so full of cheer

That all I meet may feel Thy presence near;

Oh, clothe me in Thy beauty, this I pray—

Let me reveal Thee, Lord, through all the day.

—Author Unknown.

Selected by Mrs. Ruth Souder.

## Prayer Requests

(Requests for this column must be signed)

Pray for the workers in Somalia as they seek to continue their witness in that needy land, that they will be guided by the Holy Spirit in the decisions they need to make. Pray especially for Dorothy Grove and her family. Praise the Lord also for His triumph in Dorothy's testimony.

Pray for the special meetings to be held in Honduras the first week in September, that the Spirit will have liberty, that the church will be strengthened, and that sinners will be saved.

Pray for the new group of believers in Savá, Honduras, and for Bro. Francisco Flores of the Tocoa congregation, who has moved to Savá to shepherd the group.



Our grandfathers could wait for a twice-a-week stagecoach without running a temperature; modern man gets mad if he misses one section of a revolving door. Life is gulped down, not savored. The only new vice of the past three hundred years is the breathless blasphemy of speed. Pascal's profound word is considered mere gibberish. "The unhappiness of mankind is due to one thing, we have not the wisdom to remain in tranquillity at home."

—James W. Clarke, in *Dynamic Preaching* (Fleming H. Revell Company).





# OUR SCHOOLS

## A Youth Symposium

### The Value of a Church-Related College to Me

**Guenn Stoltzfus, Elverson, Pa.; student at Goshen College**

Why am I glad I am going to Goshen College?

I have grown and learned much under the dome of Goshen's chapel. I have shared my heart with friends in snack shop, dorm, and on the sidewalk. I have heard professors explain why a Christian should want to study history, sociology, or English, and how that subject relates to his walk with Christ. I have been reminded, by an opening prayer, that biology class is really an adventure in discovering God—His greatness and His personal love for me.

For these and many more reasons I am thankful that I chose to attend a church-related college. Goshen has helped me, in a way a non-Christian college couldn't have, to see for myself just where I stand in relation to Christ and to the world which I must face.

**George Wismer, Plumsteadville, Pa.; student at Goshen College**

Each one of the three years that I have been at Goshen College has been unique, for each one was different. However, this fact was mainly due to the different person that I was each year. After I had gone through twelve years of public school, the church college was different to me because it was Christian-oriented. I could further say that the college's ideal is to be a Christ-centered community. It is this ideal which has left its imprint very deep in my life. I feel I have come to make our YPCA motto my own desire, "To Know Christ and to Make Him Known." My vision has been broadened. I can better follow Christ as He leads.

I really appreciate the opportunity to live in a dorm situation where I am learning to live for Christ in the midst of a busy college schedule. Lastly, I have come to value Goshen College because of the dedicated Christians whom I have come to know, and because of all the real friends I have made here.

**Ronald L. Kennel, Shickley, Nebr.; student at Hesston College**

Although the spirit of the Antichrist seems to be advancing in our world, one can still find the wonderful spirit of the living Christ on a Christian college campus.

Today's campuses are populated chiefly with youth between the ages of eighteen and twenty-five years. Most personalities of this age group are already molded, but to convince one of these individuals that he needs or does not need Christ is easier than one of an older age group. Youth of today—leaders of tomorrow, nation of tomorrow, or church of tomorrow—will be impossible unless Christ becomes real in the hearts of at least part of the youth of today. I have found the spirit of Christ on a Christian college campus most influential in revealing Christ to me, and I value this more highly than any experience that any non-Christian college could offer.

**Faith Landis, Hesston, Kans.; student at Hesston College**

My experience in a church school has meant many things to me. Without it I am sure my life would be much different.

Professors in a church school are dedicated to their work and take a personal interest in the student's welfare. This interest has helped me to have a greater desire to seek the knowledge they have to offer. Subjects presented from a Christian viewpoint equip students for meeting life with a true Christian perspective.

Fellowship with Christian friends and professors has aided greatly my spiritual growth. The opportunities for service and leadership in Christian campus organizations have helped to give a foundation for future service. Exchange of ideas in student groups has helped to develop my convictions and greater ability to express them. The close oneness of a Christian group cannot be found on any other campus. Truly I thank God for this opportunity of attending a church-related school.

**Geraldine Wilcox, Port Allegany, Pa., student at E.M.C.**

Having come from a non-Christian home and having been at a state college, it was my desire to attend Eastern Mennonite College to experience fellowship with others of my faith and to relate my intellectual studies to Christ and to Christian service.

A dedicated Christian faculty helps the student to relate his intellectual studies to Christ through the regular class periods and the daily chapel periods. As these teachers led the group meditation in the quiet and

worshipful atmosphere of the chapel, tensions and anxieties of the day were released. This group fellowship and knowledge led to a deeper personal fellowship.

Personal fellowship was obtained in a prayer cell group and by fellowship with American and International friends. These prayer groups mean frankness in sharing personal experiences and a responsibility in helping one another overcome problems.

The value of a Christian college, then, is the intermediate steps by which this close personal fellowship is made possible.

**Betty Krady, Scottdale, Pa., student at E.M.C.**

I remember very clearly that during freshman orientation week a speaker asked us pointedly why we had come to Eastern Mennonite College. I had to consciously admit to myself that I had come more for the reason of growing spiritually than educationally. I knew God wanted to guide me into directly related Christian service, but I felt empty of anything worth sharing.

God took me up on my desire. Through Christian education courses I learned the how's of sharing, and in "Y" work and prayer cells I began to realize whom I was to share. Christ was fulfilling my desire to grow continuously in the knowledge of Him.

I realize that God does not send everyone to college to grow up spiritually, but that He led me to E.M.C. for this I have no doubt.

## Prophetic or Reactionary

BY MYRON AUGSBURGER

There is a very subtle line between being reactionary and being prophetic. Most of us would like to be looked at as being prophetic when we challenge the *status quo*, but subsequent attitudes and activity often prove the opposite. It seems to me that the difference between the two hinges primarily upon personal honesty in the attempt to be corrective.

Psychologically, the proposition can be defended that much of what one expresses concern about either has been or is a problem in the individual's own life. If one has faced his inner problems and found the answer of the Spirit, the result is a poise and a purpose which serves his fellow man. He provides prophetic leadership by showing how he has resolved the issues and lives victoriously among them. If the inner problems have not been answered honestly, the individual is insecure and incapable of empathy, and challenges the *status quo* by reaction rather than by relevant analysis.

What the reactionary needs to discover  
(Continued on page 725)





# TEACHING THE WORD

## Youth Win Youth Through MYF

BY MARION G. BONTRAGER

Eleven o'clock, Don Morris, the MYF president, closed the front door quietly, picked up the phone, and dialed.

"Keith? This is Don. Sorry to rout you out, but I knew you'd want to hear the news. Too bad you couldn't be at church."

"What's up?"

"Why, Jim gave his life to the Lord tonight!"

"Hey, that's great!"

Sure is! But we can talk tomorrow. I want to call Joan and Marty yet. See if you can get Fred."

And so the phones rang. Hearts were lifted in thanksgiving as MYF-ers shared in Jim's newly found joy. This is what they had been waiting for. Their previous experiences had included excitement, suspense, disappointments, rewards, emotional and spiritual involvement—all a red-blooded Mennonite teen-ager could demand.

The involvement and concern had started in the MYF prayer meeting more than six months before. In simple openness MYF-ers had shared and conversed in Bible study and prayer each Wednesday evening. With ten to fifteen MYF-ers seated in a circle, conversational prayer became a time of honest and open communion with God and with each other.

Jim came to MYF prayer meetings sometimes. Whether he was there or not, Jim was included, as the MYF-ers prayed for each other. Praying for each other in honest involvement in each other's lives was revolutionary. Rather than being a fearful judgment, having one's name on the prayer list became a welcome joy. MYF-ers could thus pray for Jim without "looking at him differently."

Increasingly the Holy Spirit laid Jim on the hearts of the other MYF-ers. The Sunday morning before evangelistic meetings, Don Morris had handed Jim a Gospel tract as he sat beside him after Sunday school. The audacity! Jim had been a church member for four years!

But Jim could not shake off its message. That afternoon he had a talk with Don, and later that week made his decision for Christ. The MYF-ers felt instrumental in Jim's decision, and rightly so, even though the decision was made under the preaching of a visiting speaker.

This fall Jim, salutatorian of his high-school class and onetime county baseball batting champion, will enter one of the

Mennonite colleges instead of accepting a scholarship at a state university. Jim's continued faithfulness to Christ, like his decision for Christ, will depend largely upon the faithfulness in prayer and involving fellowship of his brothers and sisters in Christ.

Intercessory prayer for each other's witnessing opportunities in the same prayer meetings built unity and fellowship in evangelism unattainable by posters or pep rallies. In addition, these prayers made each MYF-er realize that only God can make a witness effective.

"To learn by doing" is a basic MYF teaching philosophy. The MYF-ers learned more and grew more spiritually through this one experience than through many talks about prayer and witnessing. It is much easier to talk to youth than to lead them into actual encounters with spiritual reality.

The above incident illustrates how the MYF may serve effectively as an integral part of the church. Not everyone who does the sowing is mechanically involved in the actual reaping.

The Christian youth of the church have a unique opportunity to help evangelize the uncommitted and younger youth who grow up in the church. The MYF group is often the admired group of the junior-high age group.

The dynamic youth group with loyalty and closely knit Christian fellowship has a great opportunity in fellowship evangelism. Insecure youth thrust into a yet more insecure world desperately seek a satisfying fellowship. A non-Christian youth, experiencing the dynamic warmth of Christian fellowship, will feel a hunger for this nourishing fellowship. How many of our Mennonite youth groups have this warm Christian fellowship and are willing to open it to non-Christian youth? Turned in upon itself Christian fellowship will stagnate and die—a death that parties and socials cannot resurrect.

Thus it follows that the Fellowship area of MYF should be as integrally concerned about evangelism as the Faith and Service areas.

Are non-Christian youth welcome and accepted in your youth group? Are your activities and fellowship spiritual enough to make an impact upon non-Christian youth who attend?

With the correct challenge and guidance, all of the youth activities can be for Christ. Correctly challenged, the youth will often follow Christ beyond the Adult Partner's own vision, bringing shame to his "let's-not-get-excited" Christianity.

Mennonite youth today probably have more opportunities to evangelize than any other generation of Mennonite youth. Away from home in VS, many give a significant witness for Christ. But these same youth often are not effective at home. Why? It is time that we learn to recognize the correlation between evangelistic effectiveness and the dynamic group fellowship present in VS units. To stir up evangelistic activity without a redeeming community of Christian fellowship is to invite people to a lonely Saviour.

Today's Mennonite youth have contact with the pagan youth culture. Are they Christian enough to have a God-given compassion for these pagan youth?

Goshen, Ind.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**Prairie Pioneer, the Christian Krehbiel Story**, by Christian Krehbiel; Faith and Life Press, 1961; 160 pp.; \$3.50.

After repeated urging from his sons, Christian Krehbiel began to write this delightful little autobiography on his seventy-fifth birthday. He originally wrote in German. Although he had migrated to America from his native Germany as a youth, he always found it easier to express himself in German than in English. After some years of delay, his granddaughter, Mrs. Elva Krehbiel Leisy, translated the full German manuscript into English.

"Although it is not intended as a historical account, the autobiography of Christian Krehbiel conveys, as perhaps few other pioneer records do, the pulse and spirit of a historic drama—the coming of the Palatinate immigrants of the Middle West, beginning in the 1830's, and the great Mennonite migration from Russia in the 1870's" (p. 5). This statement from the foreword is a very apt summary of the tone of this book. Christian Krehbiel was a General Conference Mennonite minister, elder and church leader of the last half of the nineteenth century. This book reflects faithfully many interesting aspects of contemporary American frontier life (pp. 30-39, 120, etc.). But more important still, author Krehbiel tells in a most interesting story the inspiring growth of educational (pp. 42, 43, 56, 57.) and missionary (p. 105 ff.) concern in the General Conference

(Continued on page 724)





## Balanced Living

BY MARY ANN HORST

"I never have time to go away even for a day," the young housewife and mother said wearily. "There is always so much to do."

I could well understand why she found herself bogged down with an endless routine of chores. Even though she has a cleaning woman one day each week, her extremely meticulous methods of housekeeping keep her working twelve to sixteen hours each day, six days a week.

It is true that her house is always irreproachably tidy and immaculately clean. But as I noticed the tired lines on her face, as I heard the self-pitying tones of her voice, I wanted to say, "But, dear lady, there are other things in life. Your clean, tidy house keeps you from really living."

Not long after this I met a housewife who was the other extreme—slovenly. This housewife spends the greater part of the day reading such literary works as Dickens and Shakespeare. The untidy, dirty appearance of her house, her children, and herself is evidence of the fact that she is neglecting her role as housewife and mother.

After witnessing these two extremes the words of one housewife in our neighborhood caused my heart to sing.

"I give my house a thorough cleaning once a week," she told me. "There are so many other things in life that I don't want to spend too many hours dusting and scrubbing."

Her house, while not as clean and tidy as that of the housekeeper who never has time for leisure, cannot be described as dirty or messy. What is more important than the keeping of a meticulous house, she has a pleasant personality, an alert mind, and a healthy interest in activities outside of her own immediate circle.

The well-balanced life that this young woman enjoys didn't just happen. It is the result of a proper sense of values and a systematic schedule.

Regardless of what our occupation, this balance between labor and recreation is a requisite for happy, healthy living.

It is easy to adopt the alibi that we are too busy, too bogged down with our everyday work to take sufficient time off for recreation. Nevertheless, the fact that an individual has a lot of responsibilities is a poor excuse for developing a burdened-with-care attitude and personality.

I think of two people with whom I have become acquainted in recent years. The one is an editor of a church paper and also principal of a public school. Once during the course of a conversation I asked him the question, "How do you find time to be both editor and principal?"

"I have a schedule that I follow," he replied simply.

He also finds room in his schedule to be an active church worker. Yet the accomplishment of his many duties does not leave him harried and flustered.

The other person I have in mind is a mother of six children, aged eight, six, one pair of twins aged four, and one pair of twins aged two. Yet she manages occasionally to take time in the afternoon or evening to mingle with friends. This past winter she took a course in wood finishing and said that she found this to be a refreshing and relaxing hobby.

I am not suggesting that we try to live our lives according to the pattern of another person. As individuals we vary in mental and physical abilities and in our aptitude for certain tasks or hobbies. However, a sensible evaluation of our time, energy, and abilities, plus the cultivation of a healthy sense of values, can enable us to plan our days so that we will have the proper balance between our daily toil and some form of recreation.

Recreation need not necessarily be play. Indeed, some forms of manual labor, such as wood carving, gardening, and sewing, are often most satisfying recreations. For some individuals the study of some subject of interest is a stimulating and mentally enriching hobby.

A proper balance between everyday toil and recreation can spell the difference between a dull, cranky individual and a happy, well-adjusted personality. The well-adjusted personality is especially important for the Christian, for it is an inestimable asset in the effectiveness and winsomeness of our Christian testimony.

God did not intend that we toil constantly without a time for refreshing rest. Thus He instituted the Sabbath. We have recorded in the Gospels that Jesus commanded His work-weary disciples to "come . . . apart . . . and rest a while."

To deprive ourselves of needed recreation is to rob ourselves of the necessary means of replenishing our energies and our spirits. To deprive ourselves thus is to deprive ourselves of developing to the fullest our God-given potentialities.

Kitchener, Ont.



## Read, Mother, Read!

BY MARIANNA SCHRADER

Our five preschool children love to be read to. There was a time when it aggravated me to hear the never-ending plea, "Mommy, can you read now?" There were times when I wanted to just sit, or think my own thoughts. But they couldn't understand why sitting (and reading) wasn't resting! I realized this desire to be read to was natural and wholesome; I hated to deny them. So I decided to seek to satisfy this desire.

Sometimes there is time for only a very short book, or one chapter, or maybe even only a page or two. I tell them to choose the reading and prepare themselves. Then we read. Since I've started this practice, the children are better satisfied, there's less begging, and it is much easier on Mamma's nerves!

When they first asked me to read while giving Baby his bottle, I refused them. I felt I wanted this time with Baby alone. But their faces were downcast with disappointment. It made me ask myself, Why shouldn't I use this time for reading?

We enjoy reading also if we need to wait for Daddy at mealtime. With dinner ready to be set on the table, we read until we see Daddy come. This is a most enjoyable way to spend those otherwise impatient moments. Daddy, in turn, sometimes reads their Sunday-school paper while Mamma prepares Sunday dinner. We've taken a Bible story book along to shorten weekend trips. We also like to use good children's worship books for family devotions.

There are many good children's books published. For Bible stories we like especially *Marian's Big Book of Bible Stories* (Eerdmans, \$3.75). Our Sunday-school libraries are a good source of books. Our children who attend classes bring home two or three books each Sunday.

Books make wonderful gifts. When Auntie



asks what to get Johnny or Sue for Christmas, why not say, "A good book"? Your first thought may be "Books are old after they are read a few times." But good books children want read time and time again, and are probably not as quickly thrown into the corner as the toy which has been played with several times.

Don't be afraid of reading "above children's heads." If the child sits and listens quietly while a book is being read, he is enjoying it. He may enjoy choosing the Bible story each time, or he may want to read the book from beginning to end. Our children choose the latter since the stories have become familiar to them.

Whatever the method, READ! In stories, children meet new people, they see new places, they have new experiences, they face new challenges, and they learn new words. Reading helps prepare children for the world and the life they are about to face. How can we deny them?

The thought came to me this evening while I was picking peas for my family that six-year-old will go to school next fall. She'll be learning to read. Then soon she'll be reading to her younger brothers and sisters. In a few years I likely won't be doing so much reading. Thank God, I can have a happy feeling that this is one area of motherhood in which I need not fail. Mothers, read to your children! Freeport, Ill.

## Dodging the Date Line

There is an imaginary line running from the North Pole to the South called the international date line. Theoretically, you can fly from today back into yesterday, so they say. Actually this date line is only imaginary, and no one can enter yesterday.

No one can stop the sure passage of time. No one can suspend the aging process. No one can dodge the date line, especially his own date line.

Let's read about Ephraim, who thought he was dodging the date line: "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not. And the pride of Israel testifieth to his face; and they do not return to the Lord their God, nor seek him for all this. Ephraim also is like a silly dove without heart" (Hos. 7:8-11).

Look at this by-line on Ephraim: "Gray hairs are here and there upon him, yet he knoweth not. . . . Ephraim also is like a silly dove."

One of Ephraim's faults, as told in this text, was his refusal to face his gray hairs. He turned a blind spot to his changing strength and altered age. He wouldn't face facts.

This article wants to call your attention to this common fault among us—refusal to face our gray hairs, refusal to face a new and different age status in life.

Once upon a time a very real grandpa talked to his very real three-year-old grandson in baby talk, and the grandson drew him up sharply with this reprimand, "Don't be silly, Grandpa."

There are some silly grandpas. They are silly for trying to parade as perennial college sophomores, lover boys, or some other life role they outgrew years ago.

I think I know some silly young folks too. They think like old folks, live like old folks, and act like old folks.

In both these abnormalities, people are refusing to face their age and live accordingly. A good caption for our subject is this: "Be your age, act your age, and use your age."

"Use your age" is a good first emphasis. Every age of our life makes its own particular and necessary contribution to life. We speak of the springtime of youth, the summer of vigorous manhood, the autumn of grand maturity, and the winter of great age.

Surely as the cycles of the seasons belong, so the cycles of human age belong to the scheme of things. Each is a cog in the wheel. Each makes its contribution. Each age has its reason for being, and that justifies its existence and renders it meaningful and important.

Even elderly invalids serve a noble purpose in life if they call forth latent sympathies and sacrifices from the rushing younger generation. The aged and infirm parent does good in the world if his very dependency causes children and family to co-operate and share in duty.

Each age belongs because each age makes a distinct contribution to life. For this reason there must be deep respect and tolerance among the different ages.

Let boys be boys. Let elders be elders. Let youth be youth. Let the elders let the boys be boys, and let boys let elders be elders. Live and let live! No—a better way to say it is, "Live and help live!"

Just as each age makes its own contribution to life, so each age has its own built-in resources for coping with its true tasks. We should recognize that the different ages of life are equipped with different sets of tools.

Here is the sad penalty for not facing one's gray hairs. When one ignores his true age, he forces himself to use tools designed for those who are younger and sturdier, and different.

This was Ephraim's fault. He was going on an image of a past Ephraim, a different Ephraim, and he was slinging himself to pieces!

Every age has its peculiar tools for coping with its true tasks; trying to live back to an unreal age role will bring certain defeat

and frustration.

The sixty-year-old salesman will surely pace himself differently than the thirty-year-old, and he will present his product differently.

A sixty-year-old pastor will plan and execute his program at a different rate and form than he did in his first pastorate.

A widower of senior years will surely not look among girls in the twenties for a wife, for he no longer has the built-in resources for springtime living.

Remember, each age has its own built-in resources for coping with its true tasks. We cannot overemphasize this matter of "true tasks."

All this boils down to a double word: self-acceptance. Self-acceptance is the singleness of heart which the Bible talks about. Self-acceptance is the ground and condition where holiness, healthiness, and happiness begin!

There is something wonderful about gray hairs if you know you have them! The date line is one of life's best and brightest way-markers if it is recognized.

We have hormone pills to help upset people become balanced. We have sedatives to help unstrung people become calm. Oh, if we only had some substance of sincerity to help people be just what they are!

The worst illusion in the world is the illusion of one's self. When you look at your old school picture, do not say, "There, that's me!" That is not you. It was you.

There is immense strength released for effectiveness, when we can reach the simple place of self-acceptance. When we face our true tasks, with a true estimate of ourselves, God can wonderfully use our lives.

This matter of self-acceptance is for most of us a matter of returning to what we really are. That was Ephraim's fault. He does not return. Verse 10.

Very few of us can live in unbroken awareness of our true status—our actual age. For most folks self-acceptance is a string of moments, events, and pauses when something shook us, stopped us, spoke to us, and made us aware of our true age, true task, and true strength.

Bless those moments of returning! Bless those moments of reappraisal and fresh awareness! They are the truly religious moments of life. They are God's dealings with you through His Holy Spirit of truth.

As you return to a new and true awareness of yourself, your strength, your task, your purpose, your age, dedicate afresh to let God use you to the fullest of His will, at this time of your life.

Let us close with a beautiful text on returning, which you can apply in your own way: "For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength" (Isa. 30:15). —Harold Williams, in *Vital Christianity*.



## Goal: Laborers for the Harvest

By Norman Hockman



This group just returned from an evangelistic trip to Sava, an outpost of the church at Tocoa, Honduras.

Where do we find church workers? Can we train them? How do we begin to train them? Can we begin our own Bible institute? And how about pastors? These and similar questions have been facing the Mennonite Church in Honduras. The church is being built and continues to experience growth and expansion.

Missionaries are located in three different towns, but regular services are held in seven places. National workers are sorely needed. They need to be found, trained, and sent out. This is the task of the church. This is a primary work of the missionary, and perhaps should take precedence over evangelism where the church has already been started. Surely much is caught and taught in the local congregation, but this is not enough. A training program must be launched. It must be geared to the needs of the people.

Short-term Bible institutes were begun in Honduras three years ago. The first institutes were mobile; that is, the teacher went among the four congregations teaching the Word. Classes were held in the evening so that all the potential workers could attend. Each school lasted ten days. Many attended, but a constant moving from place to place was a bit wearing on the teacher. It was decided to localize the school and invite the students in for a period of concentrated study together.

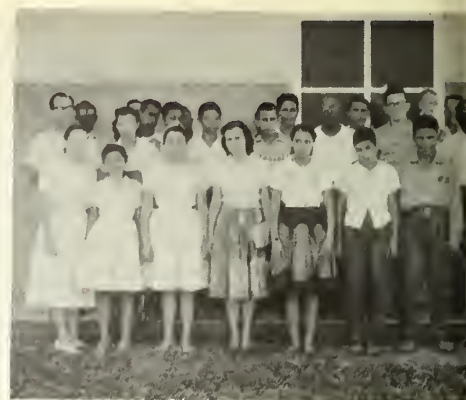
Last year this was done in Trujillo as an

experiment. Eight boarding students from the other congregations arrived for the five days of study while the Trujillo church served as host. This provided opportunity for Christian fellowship with the brethren from other places. The local assembly showed Christian hospitality in providing meals and bedding to the guests. This is also vital to growth in the church.

The third short-term Bible institute was held Feb. 1-10, 1962. The Tocoa congregation served as host to the 15 guests from Trujillo, Santa Fe, Sava, and Taujica.



VS-er Elam Stauffer and two nationals, who attended the Tocoa Bible Institute, are ready for their 20-mile trek back to Sava; they traveled on foot.



These students and teachers attended the short-term Bible Institute in Tocoa, Honduras, Jan. 29 to Feb. 9, 1962.

The day of their arrival was exciting. They came from the north by air and from the south by foot through mud and rivers. Several walked as far as 20 miles. During the day the chapel served as classroom and at night as a dormitory. Church benches were the improvised beds—a bit hard, but the best available at the time.

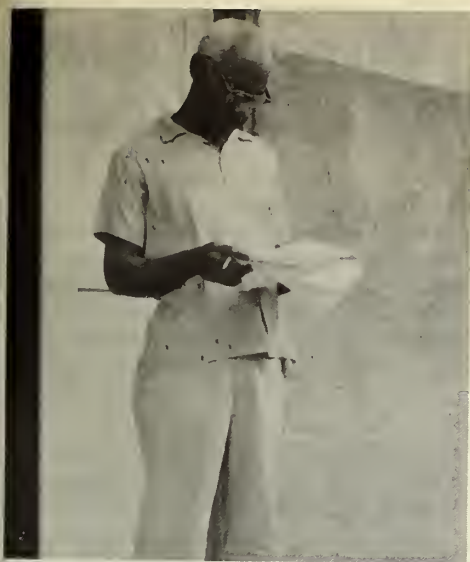
The boarding students were all Christian men—young and old, high-school students and illiterate, black and white. Spanish, English, and Carib were heard during the institute; however, all classes were in Spanish. Average attendance for the day sessions was approximately 20, and in the evening this doubled.

The Tocoa Christian Day School offered its kitchen and dining facilities to feed the men. Food was abundant, and a large portion of it was donated by the Tocoa brethren. One brother donated a pig. Corn (needed for *tortillas*) and rice were donated by another brother. Others gave beans, bananas, *platanos*, *patastillas*, and other essentials. The students got their exercise running errands, carrying wood, going to the river for bathing, and playing volleyball. To most of them the matter of a



Those from Trujillo and Santa Fe went by air to the Bible Institute. Here they wait for the plane to take them home. "We go without any bad taste in our mouths," they said.





Arthur July, member of the Trujillo church, studies his outline between classes at Tocoa Bible Institute.

schedule—classes, bells, and lights out—was quite a disciplining experience.

The teachers prepared and duplicated outlines for each student. The following subjects were taught: music, Bible doctrine, life of Christ, journeys of Paul, church history, book study of Galatians, and prayer.

You would have enjoyed meeting the students. Don Romelio, the oldest student in the group, especially enjoyed the food. He had lived alone for some years and was his own cook; but he too literally drank in the Word. Don Pancho has recently been sent by the church into full-time work to serve as a lay pastor to the believers in Sava, Calford has returned to *colegio* and we hope he will join the staff of the Christian day school next year.

Christian fellowship is valuable. It is highly treasured, especially where the Christians are few and the church is young. A few of the brethren were total strangers to each other before the institute, but during the days together they learned to share problems and concerns of mutual interest. Living together means giving and taking, important lessons indeed for the Christian worker.

What about the need for pastors? Where will the church find them? We are thankful for those who are helping in the Sunday school, vacation Bible school, and the general work of the church. Surely the prayer to the Lord of the harvest to send forth laborers into His harvest will be answered as we are faithful in doing our part. It remains for us not only to pray but also to teach and "commit . . . [the Word] to faithful men, who shall be able to teach others." Perhaps the localized institute is not a complete answer to the present need, but it is helping to supply the great need for prepared workers.



These short-term Bible institute students are ready to go out to LaConce and Samora for weekend services.

## Bridges of Forgiveness

BY EDWIN I. WEAVER

In Africa missions are in varying stages of integration with the respective churches. The process is a real issue, and must be worked out vigorously, realistically, and quickly. Our experiences in India followed closely the patterns developing in Africa. Some of the same principles, fears, and problems are expressed in Africa. For many years there had been a struggle in India between the mission and the church. The mission wanted to bring the church into the mission in one way or another, or wanted complete separation of mission and church. But the church wanted mission and missionaries to be completely integrated into the church. By 1952 the church won out and the mission integrated into the church.

What is it that the young churches want? Not indigenization in the older sense. They do not want a self-supporting, self-governing, self-propagating type of church that separates mission and church, missionaries and nationals.

At an African luncheon meeting sponsored by the Africa Committee of the National Council of Churches at San Francisco, Calif., Dec. 7, 1960, Bishop Lesslie Newbigin clearly gave the African viewpoint. This was just after his study tour of Africa.

Young missionaries were saying, he reported, "We are the temporary people. We are here to help the African to stand on his own feet, then we shall go. We are merely the scaffolding; you are the building. We are temporary; you are permanent." But African leaders said, "If this is the understanding of your task, it is better that you

go now rather than later. We are not interested in an African church. We are interested in a Christian church in Africa, and we regard you as part of the church. We want the missionary who will come here, live with us, work with us, die with us, and lay his bones here in Africa."

### A Question of Identification

This whole question involves identification. An African spoke to Newbigin about identification. He said there are two kinds. "One is the anthropological conception of identification; the other is identification in Christ. It is the second in which we are interested."

Is the view of younger churches valid? Yes! This principle of interaction and interrelationship must be used in all human relationships if there is to be peace and progress. Separation of people is wrong. Walls dividing people into black and white, rich and poor, East and West are unchristian. This is sin. It is pride and selfishness that makes us want to keep aloof from people.

We hear about "India for the Indians," "China for the Chinese," "Africa for the Africans," "England for the English." This is no more valid than for America to say, "America for the Europeans." Separation of people into races and classes breeds hatred and war.

Problems involved in integration of mission and church are indeed great. There are deep feelings of mistrust, jealousy, and resentment to be overcome. Both missionaries and nationals have problems in working out integration. Let me suggest that a



key word in working it out is *forgiveness*. Newbigin says, "Forgiveness is a very costly and difficult process." Church-mission problems must be worked out by sitting down together in Bible study and prayer. The problems of church-mission are more spiritual than they are organizational, and therefore must be worked out in spiritual fellowship.

My co-worker, Bro. I. U. Nsagak, was greatly impressed by the kind of fellowship he found in the Tanganyika church, missionaries and Africans working close together. He says that it is a relationship one rarely finds in missions and churches of West Africa.

Most of you have read Hans de Boer's book, *The Bridge Is Love*, in which he reports Prime Minister Nehru of India saying to him in an interview that the missions the India government likes best are those of the Mennonites, Quakers, and Brethren. Commenting on Nehru's statement de Boer says that these groups are acceptable because of their close identification with the Indian people.

I say these things not to feed our ego, but to point out that this kind of witnessing is effective. We have a background that makes it easy for us to give a witness of love and fellowship. This kind of witness we must give more and more in a world torn by conflict.

#### Interchurch Relationships

In Africa the question of interchurch relations is very different from what it is in America. And in Africa the problems vary greatly from country to country. Wherever we are in Africa we have to face the fact that other Christian groups also claim to be disciples of Christ. What shall our attitudes be? Shall we seek fellowship or shall we stay aloof? One thing is clear—our African brethren do not feel the same about our denominational differences as we do coming from the United States. We are all working toward giving our churches self-determination. Our brethren live in Africa, not America. Shall we encourage them to seek the wider fellowship of Christian believers? It is likely that we will not be the ones to decide some of these questions.

There is a world-wide movement among Christians toward closer co-operation and fellowship. Can we not see the hand of God in this movement—the working of His Holy Spirit—without necessarily blessing all that is done in the name of unity? Significantly, we believe that the real unity of the church of the Lord Jesus is a spiritual unity. Must we not ask God's blessing upon all movements in the world toward unity, fellowship, understanding, and peace? We can hardly say that this is the work of the devil as some try to do.

This does not mean that God approves all that is done in these efforts at peace

and reconciliation. We must pray for and encourage the good work of our own governments even if we do not agree with all they do. God wishes peace in the world and not war. What about peace among Christians called after His name? Does it not behoove us to give a testimony of forgiveness, love, and fellowship between churches? Here may be our greatest opportunity today. I would say that in Nigeria this is the peculiar need.

There probably is no more religiously confused area in the world than Uyo, East Nigeria. God has opened to us a door in this area in the world where Protestant denominations have long worked in competition and in deep resentment of each other. There are thousands of independent indigenous, so-called Christian churches, that are mostly considered by the churches there to be outside the pale of salvation.

God has opened the door for us to work with some of these churches. One of the first things that is needed in Uyo is the message of forgiveness, love, and fellowship. These people need to know that God forgives. And they must see this in the forgiveness of Christians, one for the other.

Is it not on the level of local situations, among the people with whom we live, both Christians and non-Christians, where we must seek to bring people together in fellowship with God and with each other? Unfortunately there is a great need of understanding and forgiveness between various denominations. This provides a great opportunity for us. How shall we respond?



To say merely "Jesus saves" to the civilized materialist may evoke only the image of a bank deposit. . . . Although *how* we communicate certainly is a subordinate to *what* we communicate, both technique and content may well concern *relating* to non-Christians as much as *telling* them the Gospel story.—Dr. E. Earle Ellis, Visiting Professor, Bethel Seminary, St. Paul, Minn.



*Old Bust-Me-Up.* Some years ago an old tugboat with a very bad reputation was running between London and Portsmouth, in England. The tug was strong enough, but it developed a very bad habit: it could not run into any harbor without colliding with some vessel. It did so much damage that the sailors all along the coast came to call it "Old Bust-Me-Up." But one bright morning a miracle happened; Old Bust-Me-Up came into Portsmouth harbor and missed every boat in sight. The men on the docks just couldn't understand it.

One sailor called out, "What's come over you, Old Bust-Me-Up?" A sailor on the deck of the tug shouted back, "Got a new skipper aboard!"

*That is exactly what being born again means—taking a new Pilot aboard to guide one's life.*

—Frank S. Mead, in *Tarbell's Teachers' Guide*, 1961 (Fleming H. Revell Company).

## Missions Today

### For Your Information

By J. D. GRABER

Bro. Yorifumi Yaguchi, member of the Mennonite congregation at Kushiro, Hokkaido, Japan, will be studying at the Goshen College Biblical Seminary next year. Yaguchi-san knows English well. He is professionally a teacher of English, and has completed college and studied an additional year at International Christian University in Tokyo. While Bro. Howard Charles was teaching Bible in Japan last year, Bro. Yaguchi usually served as his interpreter.

Miss Toshiko Shinohara, member of the Mennonite fellowship in Sapporo, also plans to study at the Goshen College Biblical Seminary next year. Her travel is supplied by a Fulbright Scholarship, while her study costs are being made up by the WMSA. For Bro. Yaguchi the Ontario A.M. Conference is providing travel costs while the Seminary itself supplies a study scholarship. This is one way leadership training is being done in the Japan Mennonite Church.

**The church must be informed.** It is surprising to find how little is generally known of the world-wide outreach program of the church. There are interesting, dramatic, and challenging things going on all the time in the church's world-wide witness program.

**The information about two Mennonite young people from Japan coming to the U.S.A. for study and the provisions made for financing their study may not be dramatic news, but it is genuine and significant missionary information. The church should be aware of such happenings.**

**The pastor is the key to a congregation that is literate in missionary matters. Does your pastor include missionary news notes sent out by the Mission Board office in your Sunday bulletin? Does he or the Sunday-school superintendent call attention to missionary information published in the GOSPEL HERALD, Mission-Service Newsletter, or in special releases from the Elkhart office? Do missionaries on furlough visit your congregation and tell about their work?**

**The informed congregation is a missionary congregation. Information stimulates interest, prayer dedication, and support.**  
Elkhart, Ind.



No, we do not worship the Bible. But we honor and trust it as a precious revelation of God's eternal truth; and in our doing this, we have found it never to fail.

—Dr. L. Nelson Bell, Executive Editor, *Christianity Today*.





# MISSION NEWS

## Overseas Missions

**Japan**—The construction of the new building at Hokkaido International School, Sapporo, is progressing nicely. The company is pushing ahead of schedule in order to make it possible for teachers and students to begin school before too late.



Lawrence Greaser was ordained to the ministry at Aibonito, Puerto Rico, on June 22. Present ordained ministers in the Puerto Rico Mennonite Church are (l. to r.): Lawrence Greaser, George Troyer, M.D., John Driver, Elvin V. Snyder, Don Heiser, and Lester Hershey.

**Elkhart, Ind.**—The world map kit is now available for sale from the Mennonite Publishing House, Scottdale, Pa., for \$4.50. The revised missionary picture card set, bringing up to date for 1962-63 last year's set, is for sale from the Mennonite Board of Missions and Charities, P.O. Box 316, Elkhart, Ind., for \$1.00. Together the world map kit and the missionary picture card set make an attractive display for home or church bulletin boards. Picture albums are also available, at \$1.00.

"I'd Do It Again," a book by T. K. Hershey, as told to Daniel Hertzler, is still available from the Mennonite Board of Missions and Charities. Congregations desiring to use the Latin America missionary education kit, "God Builds the Church in Latin America," will find this book valuable supplementary reading. Copies of the book are \$2.00 postpaid from Elkhart.

The 1962 fall missionary education kit is now available from the Mennonite Publishing House, Scottdale, Pa. The adult kit, "God Builds the Church Through Congregational Witness," was written by A. Grace Wenger, and is not really a study, as such, but an experiment in group witness. The children's study (on home missions and voluntary service) is entitled "Bringing Jesus to Our Neighbors" and was written by Edna Beiler. It attempts to make the child aware of his place in his own congregation and of his responsibility toward others. Leader's kits of both studies are available at \$2.50 per kit. Additional pupil's books are \$1.00 each.

## District Mission Boards

**Indiana-Michigan**—On June 10 groundbreaking services were held for Kern Road Chapel, newly emerging congregation in South Bend, Ind.

## WMSA

**Mathis, Texas**—The nurses at Mathis Maternity Clinic urgently request that all WMSA groups sending layettes use plissé, not flannel, for the receiving blankets, short jackets (not long kimonos), and bands. The weather is hot, the supply of winter layettes is abundant, and the supply of summer layettes is short.

## Home Missions

**Corpus Christi, Texas**—J. Weldon Martin, pastor of Prince of Peace Mennonite Church, hopes that their building is finished and furnished for dedication and re-

vival meetings as scheduled on Sept. 16. He reports that approximately 160 are enrolled in the Sunday school there. While the church is being finished, one Sunday-school class of over 25 is meeting in the Martins' living room. Recently a family asked for baptism into the church.



Mr. and Mrs. Menno Plank, Arthur, Ill., directors of the Mennonite Center in Sarasota, Fla., talk with Nelson E. Kauffman, secretary for home missions and evangelism of the general board. The center will provide meaningful activities for tourists.

## New Fellowship Begun at Sapporo

Members of Mennonite churches from Eastern Hokkaido, Japan, who were fellowshiping together in Sapporo, established the Sapporo Mennonite Church on July 22.

On that day, ten persons transferred membership and one man was baptized as a believer. This made the total membership eleven. Bro. Hatano, chairman of the church conference, was in charge of the ceremony. Bro. Uratomi, from Nakashibetsu and a member of the conference executive committee, was also present and brought greetings.

In the afternoon members met together for communion and a feet washing service, followed by a members' meeting for setting up a simple organization. Lee Kanagy also attended and shared in the services.

Arletta Selzer, who understands that a missionary living in another country with only meager knowledge of the language repeatedly faces the problem of not understanding, described her experiences:

"The feeling of Christian love and brotherhood transcends language; it was understood in the greetings, the smiles, the concern, and the helpfulness of one for another, even in the preparations for making the old conference room (where the church services are held) of the Snow Brand Milk Company a suitable place for our worship, baptism, and communion service.

"A reverent atmosphere of worship descended as Christians bowed their heads in prayer before the service (to the not so soft music of the clanging milk cans and the workmen's voices in the building next door) . . .

"The audience gave worshipful and appreciative attention to the older Christian brother who came from the sister church in Kushiro to preach on this special occasion.

"The devoutness of the young man's answers to the pastor's reading of the baptismal vows and the sincerity of his testimony as a new Christian were meaningful.

"The 'Holy Bow' of the welcome given by the pastor and acknowledged by the newest member of the Mennonite Church in Japan was as meaningful as our traditional welcome.

"The kindness and effort of other members made the Buddhist mother of the young man feel welcome and at ease in her first Christian service where she witnessed her son's baptism into the Christian faith.

"Repeating the 'member's pledge' of our responsibility to God, to one another, and to others, gave a comradeship feeling and spiritual obligation to the words, not understood by me, but comprehended in my language previously.

"The overwhelming gratitude choked the voice and caused tears to flow from the oldest member as she prayed at the communion service. Actually experiencing the establishment of a church to which she and we can give our complete loyalty, it was easy to understand her emotion which we shared.

"The feet washing service allowed hearts to speak in language more meaningful than words.

"Silently sharing bread and wine together brought new understanding of unity in Christ. . . ."



## Broadcasting

**Harrisonburg, Va.**—An unusual number of letters were received from listeners to Pastor Hostetter's sermon on "Why Worry." Here are a few of the responses:

"Please forward a copy of the radio sermon on Worrying as I'd like to share it with many of my friends. It is so exactly what I believe and have tried to live by for years."—Florida.

"I am hoping this message ('Why Worry') of good common sense will be of value to a member of my family."—Washington, D.C.

"Please send me a copy of the sermon on 'Why Worry.' It was the most practically succinct statement I've ever heard on the subject."—Illinois.

"I tuned in to your program yesterday. I found the message a real blessing to me as I know I have been sinning against God by worrying. Your message really spoke to my heart."—British Columbia.

"The message on worry did more for me than you can imagine and I wondered if I might not have a copy (or anything else you think might help me on nerves and worry)." —Ohio.

"May I have a copy of the sermon on 'Worry'? This sermon is especially good, especially well done, and especially pertinent. I enjoyed it tremendously and will look forward to reading it."—New York.

## General Relief and Service News

**Korea**—An evidence of the goal that Koreans themselves will manage the widows' sewing project was reached recently when a Korean national was engaged as an instructress. She is Mrs. Lee Sung Paik, who replaces her daughter, Anna. Anna and her husband, Harry Harms, MCC director of material aid in Korea, are returning to Canada this fall. The widows' sewing project, begun in 1954, is designed for needy widows who have children of school age.

The goal of the program is to help the widows help themselves. The sewing project takes the widows off the direct material aid program and helps them earn a living. By teaching the women to support themselves and their children the project helps to integrate them back into the Korean economy.

In addition to helping the widows to become at least somewhat independent economically, the project gives spiritual help. A number of the women personally decided for Christ while enrolled in the sewing class. Thirteen of the past graduates are deaconesses in Protestant churches and five serve as women evangelists.

## I-W Services

**Kansas City, Kans.**—About 30 I-W's met at Looce Park in Kansas City on July 26 for fellowship and reorganization. New officers are: James Sommers, Kidron, Ohio, president; Dwight Birky, Adair, Okla., vice-president; and Darrel Gross, Freeman, S. Dak., secretary-treasurer.

**Elkhart, Ind.**—Aug. 24-29 is the date for the next I-W orientation, to be held at

Elkhart, Ind. All young men planning to enter I-W service in the near future should plan to attend this orientation. Programs for this orientation are available from service counselors or from the I-W Office, P.O. Box 316, Elkhart, Ind.

Other orientations this fall are scheduled for Hesston, Kans., Sept. 21-26, and Ohio, Oct. 19-24. An orientation held in the Franconia Conference in September will include a service tour to New York City on Sept. 8, 9. Participants will meet on Tuesday and Thursday evenings for three weeks for classroom discussion.

## Voluntary Services

**Edinburg, Texas**—Two summer VS-ers assisted during boys' week, July 9-14, at Campo de Amistad, located 150 miles south of Corpus Christi. The camp is held by the South Texas Mennonite churches. Anita Castillo, La Junta, Colo., and Clarice Roth, Wisner, Nebr., were singing director and boys' crafts director respectively.

During girls' week, July 16-21, the two VS-ers were joined by Sue King, Cochranville, Pa., and Martha Harshberger, Holl-

sopple, Pa., who taught Bible classes and did counseling. Kenneth and Kathryn Seitz, Telford, Pa., VS-ers in Robstown, Texas, served as directors of the girls' camp.

The week before girls' camp, Sue King and Martha Harshberger completed the painting of the kindergarten building at Mathis, Texas, and worked on Bible lessons.



A special orientation was held at Elkhart, Ind. for those accepting assignments in Puerto Rico. Left to right: Rollin Welty; Clifford M.D., Arlene, and Brenda Kauffman; David Arlene, and Michele Lehman; and David Bauman.

## Mennonite Faith Called "Total Love"

Sally Sanford, religious news editor of the *Atlanta Journal*, in the July 10 issue said, "Nonresistance—'total love'—the authority of the Bible—these are the emphases of one of Atlanta's newest (and one of Protestantism's oldest) church groups."

She referred to the Mennonite fellowship, a small congregation which meets each Sunday at the Butler Street YMCA. This group is the first of the denomination in Atlanta, though Mennonite churches have been in the South for three decades.

The Mennonite fellowship, under the voluntary service program of the Lancaster Conference, is interracial, though that is not a particular emphasis of its development. Elvin Martin, its pastor, believes that "the church of Jesus Christ overlooks race."

Bro. Martin and his wife went to Atlanta several years ago as volunteers in an evangelistic program. Another reason for their coming was the establishment of the Mennonite voluntary service center there.

Miss Sanford quoted Mr. Martin as saying, "We don't feel we should proselyte other church groups; we try to reach those who belong to no church."

There is a Mennonite Church in Colquitt and another group in Augusta, with other churches throughout the South. The church as a whole is branching out in city work, Bro. Martin told Miss Sanford, where up to about ten years ago, the emphasis was mostly rural.

The congregation in Atlanta is small at present, but it hopes to build a church there in the near future. "We are not working for a large church," Bro. Martin declared. "We feel that when we get a group of say 150 to 200, it is time to start one somewhere else." This number is large enough for a pastor to be a real shepherd

to his flock. If you get too many, you run into the problem of remaining close to the people.

There is also a more recent Mennonite group in Atlanta, under the direction of the Mennonite Central Committee. This work, started last fall, is a "ministry of reconciliation" in racial matters in the South according to Vincent Harding.

In connection with this ministry, Vincent Harding was arrested in Albany, Ga., July 23, when he and six other Negroes met in front of the city hall for a prayer service. Albany, a city of 56,000, is 140 miles south of Atlanta.

The group prayed that a spirit of Christian love might reign in the city where racial tension was reaching the crackling point because of the recent beating of Mrs. Slater King, wife of one of the Negro leaders in Albany, by policemen in a nearby town.

Bro. Harding, after his release from jail on July 26, stated that the prayer service was his "attempt to find a Christian response to the situation." Violence seemed ready to break out. In this situation, he felt there seemed to be a desperate need for Christian witness to bring the desegregation activities back to their nonviolent channels.

On July 23 he was one of the speakers at the large Monday night service in Mt. Zion Baptist Church, following Mrs. King's (in relation to Martin Luther King) beating. At the conclusion of the speech, in which he presented the Biblical teaching on the use of force, he stated his intention to pray at the city hall. Four men and two women joined him.

At the city hall more than 150 Albany policemen, state patrolmen, and revenue agents were patrolling the area against po-



# Prison Workers Meet at Harrisonburg

By WILBUR HOSTETLER

## Your Treasurer Reports

Financial reports for the first three months of this fiscal year (April, May, and June) show the total in contributions received by the general board to be \$201,362.43. This is an increase over last year at this time of \$6,746.12. We thank God for this good start in this year's giving. In line with program plans an increase of 5 per cent in contributions will be needed to keep activity at about the same level during this year.

Program costs are continuing to increase also as anticipated. However, budgets have been set up to guide planning so as to keep these costs in line with anticipated income. We feel confident that an increase this year of 5 per cent in giving to the work of the general board by each congregation will result in keeping the witness of the church effective in this hour of great need. Truly the harvest is ripe.—H. Ernest Bennett.

should be avoided. In cases where such information becomes necessary, newspapers in the area where the crime was committed give much information. The parole officer in the community to which a prisoner is paroled has access to his complete case history, and can give the information to responsible persons who need to know. Prison chaplains and counselors can also give information which will be helpful in ministering to inmates.

Sometimes the prisoner volunteers to give information about his past. Tobe Schmucker, superintendent of Hope Rescue Mission, South Bend, Ind., pointed out that prisoners have a sense of guilt and hostility, and it is unnecessary to aggravate this. However, he asks each applicant for admittance



The author chaired the prison workers' meeting on June 23 at Harrisonburg, Va.

to the Mission program for a frank statement about himself.

It is important at the outset to gain the confidence and acceptance of the prisoner. In most cases he does not need to have his needs pointed out to him; he needs love. He may not have a good concept of what

(Continued on page 724)

zens Correction Committee, which carried the privilege to take a training course in correction principles and procedures. He gives Bible instruction to prisoners, using Home Bible Studies. A quick census revealed that most of the workers present serve in local institutions.

Bro. Kuhns is chaplain of Prison Camp #8 in the Lindale community north of Harrisonburg. The inmates of the camp, numbering approximately 100, do road maintenance. Bro. Kuhns and Henry Hurst have Bible classes each Thursday evening during the summer, using Home Bible Studies, which they submit to Mennonite Broadcasts for checking. In addition to the Bible classes they conduct services each Sunday afternoon.

Bro. Shenk became a worker at the State House of Correction, Jessup, Md., as a result of referrals from Mennonite Broadcasts. There are 1,800 inmates in this institution. Two of them have been baptized as the result of this ministry. Since the institution does not provide facilities for group services, Bro. Shenk deals with prisoners individually. He reported that it is risky to give and to receive promises, because the rate of fulfillment drops during the transition from prison to free society.

### Concerns Shared

Since most of our workers deal with inmates in local jails, most contacts are made there. Workers were encouraged to follow up transfers to the state institutions, and minister to them there. Many long-term prisoners remember best the first visitor received after arrest. This follow-up is also a means of introduction to a ministry in state prisons. Ben Eberly reported that the Mennonite witness in the Missouri State Prison developed out of the Palmyra jail work. At the same time that the prisoner is taken from jail to prison, his family is also in need of help, and is in a position to accept the worker's ministry.

John L. Horst, director of Home Bible Studies at Mennonite Broadcasts, pointed out that long-term prisoners in state and federal institutions have a high percentage of Bible course completions. Those in local institutions usually serve a short period of time, therefore have a far greater rate of delinquency. This fact gives expression to the common notion among prisoners that Bible courses are for prisoners only. Workers should encourage prisoners to continue their courses after they return to their homes. Their needs do not stop when they are released from prison.

The consensus of workers seemed to be that asking the prisoner about his history

Approximately 35 people attending the annual meeting of the Mennonite Board of Missions and Charities in Harrisonburg, Va., met in a separate session on June 23 to share their experiences and interests in work among prisoners. Fewer than ten of them had attended a similar meeting of 25 persons at the General Conference in Johnstown, Pa., in August, 1961. This makes a roll of more than 50 persons in the Mennonite Church who are particularly interested in a ministry to prisoners.

Most of us who attended these two meetings were surprised to learn that there are so many others in this work. There must be many more, and we would like to have them share with us.

In the Harrisonburg meeting three short prepared talks introduced subjects for discussion. They were as follows: (1) "Work in County Jails," by Norman Martin, Marion, Pa.; (2) "Work in Prison Camps," by Harry Kuhns, Harrisonburg, Va.; (3) "Work in State and Federal Prisons," by Ray Shenk, Elkridge, Md.

Bro. Martin told how God opened the door for his church to serve in the Chambersburg jail, and how Max Clugston carries this responsibility. Bro. Clugston was appointed by a judge to serve on the Citi-

zable demonstrations. Bro. Harding and his group prayed in front of the building, but not in a place where they would impede traffic.

The chief of police talked to them several times, telling them that they would be arrested if they did not move on. Later he told Harding that they would not have been arrested had it not been for the tense situation at that time. The group continued their prayer in spite of the threatened arrest. At 11:00 p.m. they were jailed.

Numerous offers to pay his bail came in, but Bro. Harding felt he could not accept. On Thursday, however, it became evident that the Christian forces would need all the resource persons they could muster to keep further violence from occurring. A rock and bottle throwing incident took place on July 24. Negro leaders immediately called for a day of prayer in penance for the deeds of the few who had succumbed to violence.

After meditation and discussions with Christian leaders and police officials, Bro. Harding decided to accept bail and to help with the difficult assignment of restoring the desegregation activity to its basis of Christian love and nonviolence. Throughout this experience he attempted to keep a line of communication open to both the whites and the Negroes. He talked with dozens of people, including the chief of police, concerning his understanding of Christian reconciliation.





## FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Commissioning services were held at Line Lexington, Pa., on July 29, for Arlin and Naomi Hunsberger, who planned to leave on Aug. 6 for orientation prior to going to Haiti under MCC.

Lloyd Fisher, administrative officer for MEDA in South America, spoke on "Making Dollars Work for Paraguay" at South Union, West Liberty, Ohio, on July 29.

Robert Zehr was licensed as pastor at Madisonville, La., on July 28. Lester Hackman, Allemands, La., had charge of the service, and Titus Bender, Meridian, Miss., brought the message.

New members: two by baptism at Leetonia, Ohio, July 29; two by baptism at First Mennonite, Canton, Ohio, Aug. 5; one by baptism at Beaverdam, Corry, Pa., July 29; nine by baptism at Baden, Ont., July 29; two by baptism at Beaver Run, Watsonstown, Pa., July 15; one by baptism at Maple Grove, Gulliver, Mich., July 29.

The Homer Detwiler family, Elkhart, Ind., moved to Taftsville, Vt., on July 25, where Bro. Detwiler will be serving as pastor of the mission station. If plans carried, he was licensed on July 29. Taftsville is a mission station in the Franconia Conference.

Farewell services were held at Sunnyside, Elkhart, Ind., the evening of July 29, for the Richard Miller family, who planned to leave for Fort Dodge, Iowa, about Aug. 1.

The N. A. Lind family, Sweet Home, Oreg., had a family reunion recently, the first time they have been together as a family since 1929.

Kermit Derstine was ordained to the ministry at Akron, Pa., on July 29. He had been serving there as licensed pastor for the past year. O. N. Johns was in charge of the service, assisted by Aaron Stoltzfus, Paradise, Pa.

The Roy Roth family, Logsdan, Oreg., gave a program at Aspen, Colo., on Wednesday, Aug. 1.

### Coming Next Week

Be sure to read—

Report on World Conference

The God of Credibility, Bill Detweiler

One of the Committed,

Harold E. Bauman

Household Evangelism, C. E. Carlson

Will You Commit Yourself?

Gerald Studer

Power to Witness, John Koppenhaver

The Brethren Peace Witness,

Melvin Gingerich

Wayne King was installed as pastor of the Cazenovia, Ill., and Germantown, Metamora, Ill., congregations on July 22. Edwin J. Stalter, Flanagan, Ill., assisted in the services.

Earl Hartman was installed as pastor at Osceola, Ind., on July 29. Homer F. North had charge of the service.

Eli and Irene Miller, Smithville, Ohio, left for Culp, Ark., the first week in August, where Bro. Miller will be teaching grades 4-8 at Bethel Springs Mennonite School. A commissioning service was held for them at Smithville on July 29.

Isaac Sensenig, Ephrata, Pa., was ordained to the office of bishop on July 19. He will assist in the work of the Hammer Creek District.

The Milford Roupp family, Hesston, Kans., showed pictures of their recent trip to the South American mission stations at Crystal Springs, Kans., Aug. 5.

Ralph Smucker will be serving as assistant pastor at North Goshen, Ind., for the coming year.

Irene Bishop, representing MCC, gave illustrated lectures at a number of places in the Alberta-Saskatchewan Conference District. She also visited a number of Hutterite colonies.

John G. Hochstetler and wife, and daughter Leona, Kalispell, Mont., were serving a number of weeks in the Peace River Country of Northern Alberta. They had their headquarters in the Paul Burkholder home, at Bluesky. The Burkholders are at Harrisonburg, Va., where Bro. Burkholder is attending summer school at E.M.C.

Visiting speakers: Phoebe Solomon, India, at Wilmet, Ont., July 29, Goshen College Church, Goshen, Ind., Aug. 10, and at Iowa City, Iowa, Aug. 19. John Driver, Puerto Rico, at Baden, Ont., Aug. 5. At Stuarts Draft, Va., July 8, Rhoda Showalter, Waynesboro, Va.; July 15, William Jennings, Harrisonburg, Va., and on July 29, DeWitt Heatwole, Harrisonburg. Protus Brubaker, Edwards, Mo., at Mt. Zion, Versailles, Mo., July 29.

Ralph Buckwalter, Japan, at Pennsylvania, Hesston, Kans., July 22. J. N. Kaufman, Goshen, Ind., at Central, Elida, Ohio, July 29. M. A. Yoder, Hesston, Kans., at First Mennonite, Denver, Colo., July 22. Herman Ropp, Wellman, Iowa, at Midland, Mich., July 29, evening at Grace Chapel, Saginaw, Mich.

Ivan R. Lind, Milford, Nebr., and Milford Lind, Goshen, Ind., morning and evening respectively, at Sweet Home, Oreg., July 29. Laurence Horst, Chicago, Ill., at Bethel, Elora, Ont., Aug. 5. Orval L. Morrow, Associate Radio Minister, Back to the Bible Broadcast, at Bellwood, Milford, Nebr., July 29.

Albert Oei, Indonesian student at Goshen College, at Plato, Lagrange, Ind.,

Aug. 5. Gerhard Reimer, Basel, Switzerland, at Perkasic, Pa., July 29. Alvin Frey and Homer Meekis, from the Northern Light Gospel Mission, Deer Lake, Ont., at Perkasic, Pa., Aug. 2. Henry and Pearl Gamber, Ethiopia, at North Scottsdale, Pa., Aug. 5. Arnold VanderMeulen, of the Pacific Garden Mission, Chicago, at Bereton, Ind., July 29.

Byron Bender, Goshen, Ind., at Martinsburg, Pa., July 29. C. C. Thomas, administrator of the Haven of Rest Rescue Mission, Akron, Ohio, at Wooster, Ohio, July 29. Paul G. Kniss, Bihar, India, at Par View, Harrisonburg, Va., Aug. 5. Lois Marks, Ethiopia, at Crumstown, North Liberty, Ind., July 29. Myron Ebersole, Lawrence, Kans., at Science Ridge, Sterling, Ill., July 29.

A farewell service was held for the J. Frederick Erb family at the YWCA, Sterling, Ill., on July 29, with friends from Dixon, Polo, Freeport, Tiskilwa, Morrison and Springfield also attending. A Chevrolet was presented to the pastor as a parting gift, and a purse of money to Mrs. Erb from the WMSA and GMSA of the Science Ridge congregation. The Erbs are moving to Hesston, Kans., where he has accepted a call to be admissions counselor and to help in the development program of the college.

The MYF-ers of Fairpoint, Ohio, toured the Mennonite Publishing House on July 24.

A record attendance of over 10,000 was reported at the Mennonite World Conference, Kitchener, Ont., for Sunday, Aug. 5.

A. C. Good, Sterling, Ill., had charge of the morning devotions over Radio Station WSDR, July 29 to Aug. 4.

The Samuel Nafziger family, La Crosse, Alta., and Glen West, Carstairs, Alta., are at Anzac, about 270 miles northeast of Edmonton, working on buildings for a new Indian school project.

The summer Bible school offering from Meadow Brook, near Canby, Oreg., was designated for "project transportation" (125 gallons of aviation gasoline for Northern Alberta).

Don and Vietta Nofziger, Goshen, Ind. and David and Vivian Coffman, and daughters, from Harrisonburg, Va., summer voluntary service workers in the Alberta-Saskatchewan Conference District, have been serving in summer Bible school, housekeeping, building, and worship service at Seely Lake, Mont.; Carstairs, Westward Ho Smith, Bluesky, Eaglesham, and Watine Alta. "And of course the summer hasn't ended yet!"—Linford D. Hackman.

## Calendar

Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.

Illinois Mennonite Conference, Arthur, Ill., Aug. 21-23.

Indiana-Michigan Christian Workers' Conference, East Goshen congregation host, Goshen College Church, Goshen, Ind., Aug. 21, 22.

Back to School Day, Aug. 26.

Rocky Mountain Mennonite Conference, La Junta, Colo., Aug. 31 to Sept. 2.

Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.



## Announcements

A farewell service for Dorothy Showalter, who is returning to Costa Rica, at Springdale, Waynesboro, Va., Sunday evening, Aug. 26.

Harvest Home and Sunday-school meeting at River Corner, Conestoga, Pa., Aug. 22. Speakers: Jesse Neuenschwander, Daniel Leaman, and Melvin Barge.

Harvest Home and Sunday-school meeting, Columbia Mennonite Mission, Columbia, Pa., Aug. 19. Instructors: Paul Z. Martin, Mohnton, Pa., and Benjamin F. Weaver, East Earl, Pa.

World Wide Gospel Fellowship, East Chestnut Street, Lancaster, Pa., Aug. 18, 7:30 p.m. Message by Clarence S. Stauffer, Manheim, Pa. Song fest by Hammer Creek Mixed Chorus.

Daniel Reinford, Kulpville, Pa., speaker at annual Harvest Service, Line Lexington, Pa., Aug. 25.

Harvest Home and Sunday-school meeting at Risser's, four miles east of Elizabethtown, Pa., Sept. 1, 2.

Annual reunion of all former and present I-W's of the Lancaster, Pa., I-W unit, on Lancaster Mennonite School campus, Sept. 1, 11:00 a.m. to 7:00 p.m. Bring a covered dish or two. Drink will be provided.

Roy Roth, Logsdon, Oreg., Urie A. Bender, Elkhart, Ind., and Frank Bishop, Goshen, Ind., will be guest speakers at the Illinois Conference, Arthur, Ill., Aug. 21-23.

Change of address: J. Frederick Erb from Sterling, Ill., to Hesston, Kans. William R. McGrath from Sarasota, Fla., to Route 2, Box 59, Hayesville, N.C. Daniel Stoltzfus from New Carlisle, Ind., to 203 Niles Ave., South Bend, Ind. Phone: BL 5-8894.

## Evangelistic Meetings

Jesse Yoder, Bay Port, Mich., at Morrisson, Ill., week of July 29. C. F. Derstine, Kitchener, Ont., at East Union, Kalona, Iowa, Sept. 2-9.

Christian Crusade meetings, Berlin, Ohio, Sept. 16-23, with C. F. Derstine as speaker. Harold Fly, Schwenksville, Pa., at Hersteius Chapel, Neiffers, Pa., Aug. 8-19. Isaac Risser, Harrisonburg, Va., at Mountain View, Lyndhurst, Va. Aug. 19 to Sept. 2. Daniel Smucker, Harrisonburg, Va., at Wesley Chapel, Newark, Del., last week in August.

Eugene Witmer, of the Myron Augsburger Evangelistic Team, met with Christian leaders in several cities in the northwest recently in the interest of planning future crusades. He reports an enthusiastic response on the part of the investigating committees in each city.

Extensive plans are underway for a city-wide crusade in Albany, Oreg., with the Myron Augsburger Evangelistic Team sometime in January, 1963. David Mann, pastor of the Albany Mennonite Church, is secretary of the Executive Committee. Eugene Witmer, of the Augsburger team, met with ministers there in planning crusade strategy.

The Myron Augsburger Crusade at Lansdale, Pa., closed Sunday evening, July 22, with an overflow crowd of 6,000. The meeting was sponsored by the Franconia Conference.

## Love Is Power

BY LORIE C. GOODING

To many people today, love is a word, not a power. If it has any significance at all, it is considered a frail virtue, to be exercised within the family and a select circle of friends; but it must never be exposed to the perils and vicissitudes of daily commerce in the world at large. Love must be used with discrimination, not showered (like sunshine and rain) alike upon the evil and the good. Love flourishes only within walls and behind barriers. It must be protected.

This is the human viewpoint. There is something gravely wrong with it. Love, if it is real love, is neither frail nor changeable. It is not easily bruised. Love has survived the stings of scorn, the lashes of hatred, the bitterness of rejection. Love is power. It was love that called the stars and the suns into being. Love formed the earth and made it beautiful. Love created a man and gave him dominion over all the beautiful earth.

Love is power. When man had lost his place and his fellowship with God, it was love that found a way of salvation for lost and hopeless man. It was love that sent the Son of God from celestial realms to take upon Himself the form of man, to make Himself subject to suffering and death, to pay the penalty of sin for every son of Adam, because not one son of Adam could pay it for himself. It was not the Roman spikes which held Him to that cross. It was not Jewish vengeance which kept Him there. He had the power to come down from the cross, as they challenged Him to do. Surely twelve legions of angels could have set Him free.

But He chose rather to suffer the cross for love's sake. They who hated Him taunted Him: "He saved others: himself he cannot save." They were not aware how truly they spoke. If He would save others, He could not save Himself. If He would have saved Himself, He could not have saved others. It was love which gave Him the power to bear the pain, and to cry out for mercy for those who inflicted it.

"God so loved the world, that he gave his only begotten Son. . . ." God was not afraid to send His love into the world, dark and sinful and filled with hatred though it was. God, who is love, knew the power of love. He knew that it would not fail. Rejected, despised, persecuted, scorned, love

went its way in the world, still reaching out, still calling, still pardoning; and to those who received it, love became the power of transformation in the heart, and the power of expression in the life. And that same power is available today. If there is any word in the lexicon of war that love does not know, that word is *retreat*.

Love is power. The Gospel of Christ is love. The church, as the body of Christ, is the fulfillment of love. But—never has the church been more unrelated to the world. Never have so many professed the religion of Christianity and failed so signally to practice it in daily living. Never have so many been so eagerly watching for the effects of love in everyday life. And never have they been so disappointed.

In this hour, when governments are gathering all their powers to see how much and how many, and how rapidly, they can destroy, why is love almost silent? The power that made "the moon and the stars, the work of thy fingers," and which, in the salvation of our race, "made bare his . . . [mighty] arm," has chosen to work through men, and men are failing Him. Man looks at the massed might of arms and armies, consults his fears and not his convictions, with the result that he speaks little and he speaks softly. Because he cannot look upon man and look "unto Jesus" at the same time, he fails of the potential, the entirely possible, the "every creature" approach, which Christ commanded.

But love is power. Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me." And He said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me."

Where are the witnesses? They are speaking inside their own homes, their own churches, inside their own circles. Where are the men with the brazen foreheads whom God has sent against men of ill will? Where are the men, armed and empowered by love to God and man, who will cry out against the unrighteousness of man? Where are the prophets who will expose wickedness in high places, who will say to kings and rulers, "Prepare to meet thy God"?

Where are they who will witness by their lives to the transforming power of love? Where are the businessmen, the farmers, the mechanics, teachers, preachers, carpenters, sweepers, ditchdiggers, housewives, secretaries, students, nurses, baby sitters who will carry the Sunday sermon into Monday's duties? Where are the helpers? Where are the pray-ers?

Such are the witnesses to Christ. They are devoted to Him through love and it is His love, the love of God shed abroad in their hearts by the Holy Ghost, which is their motivation. By this they love the unlovely, turn the other cheek, go the second



mile. But there are not enough of them.

Love is not passive. Love works. Love gives. Love serves. Love suffers. Love has no existence, except in action.

"Let us not love in word, neither in tongue; but in deed and in truth." Love is power.

Killbuck, Ohio.

## Where, Father?

BY JEANNE ROTH

The young man, Isaac, looked for a sacrifice and saw none. The fire had been provided and also the fuel. He turned to his father, "Where, Father, is the lamb?"

His father knew. He answered, "The Lord will provide."

From before the foundation of the world the Father provided a Lamb. Can you hear the Son asking the Father, "Where, Father, is the Lamb that these multitudes who are to be born on earth need not die for their sins?"

The Father answers, "Son, if you are willing, I will provide the Lamb."

The sacrifice had been made. The Lamb had been slain once for all and for all time. Life resulted from this sacrifice, and resurrection power became the possession of those who accepted Him as their atoning Lamb.

This could be the end of the story, but it is only the beginning. God asks for another sacrifice. What? After the sacrifice of the atoning Lamb once for all, is there yet a sacrifice necessary? Yes.

Paul writes, "Brethren, I beg of you to give a thank offering to the Lord. Offer Him a living sacrifice of your bodies."

Why would God want our bodies? There is only one reason. After Jesus, who was God in flesh, ascended to the Father's right hand and to all the glory that was His throughout eternity, the Father was ready to send the Holy Spirit. Jesus had a body while He was here on earth doing His Father's will. The Holy Spirit needed a body; so God chose the bodies of the redeemed for the Holy Spirit's abode.

Since the resurrection power is the Holy Spirit working out God's will through His people, we are asked to give up every right to our bodies and turn them over to God. This is our thank offering for His gift of salvation.

Peter had a difficult time learning that yielding his body to the Lord was a daily necessity. After he had been filled with the Holy Ghost and used mightily of God to the saving of souls, he said, "Not so, Lord," when Jesus Christ gave him a work to do. Have we been guilty of saying, "Christ, you are Lord of my life," and then when He

asked us to do something for Him, we argued, "No, Lord, I can't possibly do that"? How can we call Him Lord and then say no to Him? Maybe we are unable to do what He has asked, but, if the Lord calls, the Holy Spirit can do it through us.

As long as there is time, God has chosen men to stand in the gap for Him so that the enemy cannot have the victory. He knows where the gap is and He knows where the person is who is necessary for the situation. That is the reason Jesus told us to ask the Father to thrust out laborers into the harvest.

He had a Moses who faithfully led and interceded for His people. He had an Elisha who was determined to be in the place where the blessing would fall so that he would be empowered to fill the gap. He had an Isaiah who said, "Here am I; send me." He didn't have one, though, who would stand in the gap to save Israel from destruction. And so Israel fell. He looked for someone but couldn't find him. If that someone would have been there, God surely would have found him.

Today the world is madly racing toward destruction. Who will stand in the gap between men and God so that the enemy will not be victorious? There is only one kind of person who is able and we find him revealed in Rom. 12:2. It is the person who knows "what is that

Good, and

Acceptable, and

Perfect, will of God" for his life.

Do you daily give your thank offering to God? Are you one who can stand in the gap? Will you?

Sweet Home, Oreg.

## BOOK SHELF

(Continued from page 713)

Mennonite Church. The book also describes the coming of the Russian Mennonite emigrants to the United States in the 1870's in a most interesting and readable fashion, (pp. 70-98). This book gives us a personal account of the development of the General Conference Mennonite Church in the Midwest as seen by one of the main participants in the drama.

Although Krehbiel does not agitate the issues at all, he tells in very straightforward fashion some of the differences that separated the General Conference Mennonites from the (Old) Mennonite Church in that period. These differences included differing points of view on the feet-washing ordinance (pp. 50, 119) and the full beard (pp. 49, 59, 60, 65).

A very fine spirit pervades this book. It is written in a very interesting and readable style. It is very informative. It has a very fine index and set of appendices. Any-

one who really wants to understand developments among the Mennonites in America ought to own and read this book. I heartily recommend it for all classes of readers.—John D. Zehr.

## MONEY

(Continued from page 706)

gives what he cannot keep to gain what he cannot lose." While it is true that he was speaking of life, this is also true of the use of money. The only real, soul-satisfying value which can be received from money is not in keeping it for oneself, but in using it for the benefit of humanity.

It is one of the greatest blessings in life to give that others might live. Ask the man who is a dedicated "tither." He will tell you, "I make my living by giving to God." Sounds ridiculous, doesn't it? Yet God said we should try Him, and see if He would not pour out a blessing which we should not be able to contain. Remember, my friend, you can't take it with you, but you can send it on ahead. Why not invest in the kingdom of God?

Belleville, Pa.

## PRISON WORKERS MEET

(Continued from page 721)

his needs are, nor of how they can be met but after he realizes that his visitor is sincerely interested, he seeks his counsel. Bro. Schmucker's approach is to show sincere interest, but he lets it be known that he is not there to influence the parole board.

## Courtesy Opens Doors

Courtesy and expression of appreciation are strong measures in opening doors to prison work. Bro. Martin emphasized that his church's ministry had its opening privilege by this means. In this same situation Bro. Clugston reported that he secured the assistance of the district attorney, who in turn enlisted the sheriff's co-operation. Yet some workers find it difficult to get permission from the authorities to enter the institution. Bro. Horst stated that in those places where there is a chaplain, he is usually the most helpful official.

Several suggestions were made for continuing the prison workers' fellowship. It was agreed that the Mennonite Board of Missions and Charities should carry the responsibility for sponsorship. Appreciation was expressed for shared experiences in the periodic circle letter, which has appeared several times following the Johnstown meeting.

Any readers of this article who would like to be placed on the mailing list for this



letter may write to the author at the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

The group expressed appreciation for the meeting in Harrisonburg, and requested that a similar meeting be arranged for the 1963 annual meeting. Some expressed a desire for a church-wide conference on prison work, possibly under the auspices of a college, and using professional resources.

There is a great opportunity to minister to Christ by ministering to those who are in prison. This is a great mission field in our midst, which we have neglected too long. Doors which have seemed shut against us are readily opening with slight prodding.

## PROPHETIC OR REACTIONARY

(Continued from page 712)

is that while he is striking at others, at institutions, or at traditions, he is actually striking at himself and his own weakness. He is not merely "passing the buck," but is rather involving others in the tangled web of confusion which he is trying to escape. Unless one who is challenging contemporary practices is at the same time giving himself to help those persons he feels are being harmed in the practices, it may be concluded that his concern is not honest.

A reactionary spirit stems basically from self-hatred. It is the cry of the weakling, who being unable to pay the price of following his own convictions in the face of social pressure begins striking at the social group, as if this act absolves him from being a slave to practices beneath his ideals.

The reactionary person needs to find inner healing through Christ and inner strength to live his convictions. Then the inner feeling of being threatened, and the vain striking out at many honest persons who do not share his opinions will be transformed into humble, honest, prophetic service, which shares, is enriched by, and serves to enrich the association with others.

The prophetic voice is never the reactionary voice. The prophetic voice is the expression of the meaningful and satisfying life in Christ, which projects this meaning into the dynamic experiences of life by personal participation rather than by dictation. We need to beware of the armchair reaction that thinks that when we have discussed something we have done something. Real prophetic guidance is born in the life-situation; it is discovering the meaning of the Gospel in the context of the problems that were given to correct. As Ezekiel reminds us, it is a vision that comes to the soul of one who can say, "I sat where they sat."

The prophet cannot separate the "theological chair" nor the "ecclesiastical chair" from the extension of the church and the exegetical application of the Word in evangelistic missions. To separate decisions

from the situation is failing to be prophetic, or relevant, or to be speaking from God into the contemporary need. On the other hand, to separate decisions from the weighing of theological implications (the "sitting where they sat") or from the counsel of the brotherhood would produce a mere situational-ethic which easily becomes reactionary to the larger aspect of the kingdom. The prophetic voice can only be heard when one's inner life has found its security in Christ.

Harrisonburg, Va.

## Births

**Calhoun**, Donald and Janet (Umble), Cochranville, Pa., second child, first son, Donald Gean, July 16, 1962.

**Chadwick**, William, Jr., and Barbara (Stanton), Battle Creek, Mich., fourth child, first son, William Allan, June 20, 1962.

**Diem**, Ivan C. and Elnora (Ebersole), Myerstown, Pa., third child, second son, Jesse Lynn, July 25, 1962.

**Drudge**, Norman and Mary (Baker), Markham, Ont., fourth son, Brian James, July 15, 1962.

**Gingrich**, James M. and Joan (Nissley), Landisville, Pa., third daughter, Jonelle, July 23, 1962.

**Handrich**, Robert and Grace (Layman), Fairview, Mich., fifth child, fourth son, Michael Dean, July 24, 1962.

**Hoover**, Daniel and Mary Ellen (Reinford), Schwenksville, Pa., sixth child, fourth daughter, Karen, July 25, 1962.

**Jantzi**, Bill D. and Judy (Yoder), Shedd, Oreg., first child, Ricky Dean, July 23, 1962.

**Kauffman**, Glen E. and Freda (Yoder), Hutchinson, Kans., first child, Glenda Jo, July 17, 1962.

**Kilheffer**, Paul M. and Cora (Eshleman), Lancaster, Pa., third child, second daughter, Karen Fay, July 13, 1962.

**Lentz**, James A. and Betty (Siegrist), Mannheim, Pa., fourth child, second daughter, Rhoda Annette, Jan. 21, 1962.

**Martin**, Nelson and Mary (Yoder), Goshen, Ind., fifth child, first son, Jeffrey Lynn, July 12, 1962.

**Maurer**, John L. and Dorothy (Stauffer), Tofield, Alta., fifth child, fourth son, Clayton Leonard, July 13, 1962.

**Miller**, Arnold and Carol (Albrecht), South Lyon, Mich., first child, Randall Lee, July 17, 1962.

**Miller**, Edgar D. and Martha (Mishler), Springs, Pa., fourth child, third daughter, Sandra Lou, July 11, 1962.

**Osborne**, Millard and Joyce (Nyce), Lebanon, Oreg., fourth child, first son, Eric Alan, July 21, 1962.

**Sauder**, J. Kenneth and Miriam (Bowman), New Holland, Pa., first child, Joey Lynn, June 15, 1962.

**Schrock**, Melvin and Ruby (Slabach), Middlebury, Ind., second daughter, Sandra Renee, June 4, 1962.

**Shank**, Floyd C. and Mae (Vance), Harrisonburg, Va., fourth child, third daughter, Jeauette Dawn, July 19, 1962.

**Shank**, Richard E. and Julia (Martin), Hagerstown, Md., second daughter, Barbara Jean, June 21, 1962.

**Showalter**, Leonard and Ann (Olesh), second child, Brent Robert, April 30, 1962.

**Snader**, Paul and Doris (Hoober), Parkesburg, Pa., third child, second son, Paul Donald, May 8, 1962.

**Stamm**, Paul G. and Delilah (Birky), Waldron, Mich., fifth child, first son, Ronald Lee, born July 16, 1960; received for adoption, May 10, 1962.

**Stoltzfus**, Jacob and Barbara (Lantz), Elkhart, Ind., fourth child, third daughter, Terri Lynette, June 22, 1962.

**Troyer**, Lee and Rachel (Lambright), Goshen, Ind., second child, first daughter, Jolene Rae, June 10, 1962.

**Yoder**, Ernest and Lovina (Yoder), Rustburg, Va., seventh child, fourth son, Delvin Ernest, July 27, 1962.

**Yoder**, Marion and Regina (Miller), Middlebury, Ind., third and fourth children, second son and second daughter, Myrna Diane and Myron Dale, July 19, 1962.

**Yoder**, Melvin James and Anna Mae (Mast), Goshen, Ind., second child, first daughter, Jodie Lynn, July 14, 1962.

**Yoder**, Tobias and Elizabeth (Byler), Garrettsville, Ohio, first child, Barbara Anne, July 27, 1962.

**Zehr**, Walter and Pauline (Bauman), Mannsville, N.Y., second child, first daughter, Kathleen Susan, July 17, 1962.

**Correction:** In the July 17 issue, the John J. Jantzi report should read "sixth child, second daughter."

## Marriages

**Barns — Szkarupa.** — Albert Barns, Jr., and Margaret Szkarupa, both of Dalton, Ohio, Kennedy Avenue Mennonite Church, by J. L. Hostetler, July 7, 1962.

**Borntrager — Hoover.** — Basil Borntrager, Burton, Ohio, Pleasant Hill cong., and Eva Hoover, Goshen, Ind., Yellow Creek cong., by John D. Zehr at Yellow Creek, July 1, 1962.

**Buzzard — Stull.** — Gerald Buzzard and Nina Stull, both of the Scottdale (Pa.) Mennonite cong., by Gerald Studer at the church, July 28, 1962.

**Dymond — Smith.** — Walter Dymond, Sutton (Ont.) United cong., and Catharine Smith, Stouffville, Ont., Wideman cong., by Newton L. Gingrich at the Wideman parsonage, July 28, 1962.

**Eby — Baer.** — Wilmer Ray Eby, Chambersburg (Pa.) cong., and Anne Lucille Baer, Shippensburg, Pa., Stoughstown cong., by Roy Geigley, assisted by Omar R. Martin, at the home of the bride, July 29, 1962.

**Fast — Steider.** — George Fast, Akron, Pa., Rosenfeld (G.C.) cong., Rosenfeld, Man., and Mary Steider, Akron, Pa., Sunnyside cong., Conneaut Lake, Pa., by Harvey Schrock at Sunnyside, July 21, 1962.

**Garber — Miller.** — LeRoy Garber, Lowpoint, Ill., Metamora cong., and Gwendolyn Miller, Washburn, Ill., Lutheran cong., by Roy Bucher at the Metamora Church, July 21, 1962.

**Hoover — Nisley.** — John Hoover, Goshen, Ind., Yellow Creek cong., and Loretta Nisley, Riverview C.M. cong., by John D. Zehr at Yellow Creek, July 7, 1962.

**Horst — Landes.** — Amos D. Horst and Leta B. Landes, both of Dayton, Va., Mt. Pleasant cong., by Milo Lehman at the home of the bride, June 30, 1962.



**Hunsberger — Bean.** — Floyd Hunsberger, Baden, Ont., Shantz cong., and Catherine Bean, New Dundee, Ont., Bleuhem cong., by L. H. Witmer at Blenheim, July 21, 1962.

**Kurtz—Stoltzfus.**—Maynard Y. Kurtz, Morgantown, Pa., Conestoga cong., and Hilda Stoltzfus, Elverson, Pa., Zion cong., by Ira A. Kurtz, father of the groom, at Zion, July 28, 1962.

**Lambright—Swedberg.**—Wayne Devon Lambright, Middlebury (Ind.) cong., and Lois Ann Swedberg, Morton, Ill., First Mennonite cong., by Clyde D. Fulmer at First Mennonite, June 9, 1962.

**Landes—Hiltner.**—Enos M. Landes, Bally (Pa.) cong., and Eileen Hiltner, Hatfield, Pa., Church of the Brethren, by Ralph Jones at Hatfield, May 6, 1962.

**Martin—Gerber.**—Glen High Martin, Manheim, Pa., Hess cong., and Carolyn Jane Gerber, Dalton, Ohio, Martins cong., by Stanford Mumaw at Martins, April 14, 1962.

**Nitzsche — Birky.** — Delmar Nitzsche, West Point, Nebr., Beemer cong., and Alice Birky, Kouts, Ind., Hopewell cong., by Samuel S. Miller at Hopewell, July 28, 1962.

**Reissers — Evers.** — Elsworth Reisser, New Paris, Ind., Salem cong., and Evelyn Evers, La Junta, Colo., East Holbrook cong., by Earl Showalter at East Holbrook, July 21, 1962.

**Schlabach—Glass.**—Abner Schlabach, Millersburg, Ohio, Berlin cong., and Virginia Glass, Lancaster, Pa., Mellinger cong., by Paul G. Landis at Mellinger's, June 16, 1962.

**Schrock—Bixler.**—Elmer A. Schrock, Arthur, Ill., Guinn Chapel Church, and Voleta Bixler, Sugarcreek, Ohio, Walnut Creek cong., by Paul R. Miller, assisted by Titus Bender, at Walnut Creek, June 9, 1962.

**Ulrich — Garber.** — Wayne Ulrich, El Paso, Ill., Lynn A.M. cong., and Phyllis Garber, Washburn, Ill., Metamora cong., by Roy Bucher at Metamora, July 1, 1962.

**Vincent—Shaum.**—Keith Lavon Vincent, Middlebury, Ind., Moorepark (Mich.) cong., and Charlene Fay Shaum, Goshen, Ind., Yellow Creek cong., by E. J. Leinbach at Yellow Creek, July 21, 1962.

## Obituaries

**Burden, Jack Lee**, son of Floyd and Hazel (Schweitzer) Burden, was born at Milford, Nehr., April 17, 1934; died as the result of a boating accident near Oakland, Iowa, July 20, 1962; aged 28 y. 3 m. 3 d. In his youth he accepted Christ as Saviour and joined the Mennonite Church. Since his marriage to Carol Jane White, Rome, Iowa, on April 13, 1958, he attended the Baptist Church at Rome. Surviving are his wife, one son (Douglas), his parents, one sister (Jean—Mrs. Vernon Roth, Wayland), and 6 brothers (Lowell, Kenneth, Richard, Robert, and Gary, of Mt. Pleasant Iowa; and Bill, Pasadena, Texas). Funeral services were held July 23, in charge of Glen Richards and C. H. Peters.

**Coher, Isaac**, son of Jacob and Mary (Groh) Coher, was born in Waterloo Co., Ont., Jan. 4, 1864; died at Hespeler, Ont., July 18, 1962; aged 98 y. 6 m. 4 d. On April 5, 1887, he was married to Caroline Jahn, who died Sept. 1, 1928. Surviving are one son (Charles), 3 grandchildren, and 2 great-grandchildren. He was a member of the Cressman Church, where funeral services were held July 21, in charge of Albert Martin.

**Horst, Fannie**, daughter of John and Rebecca (Hartzler) Kurtz, was born in Green Twp., Ohio, Oct. 31, 1880; died at the Mennonite

Home, Rittman, Ohio, July 2, 1962; aged 81 y. 8 m. 2 d. Her early years were spent in city mission work in Canton, Ohio, and Altoona, Pa., and in rural work in West Virginia. She also served as matron at Eastern Mennonite School, Harrisonburg, Va., from 1919 to 1921. On Dec. 27, 1927, she was married to David H. Horst, who died in 1947. Two brothers and one sister preceded her in death. She was a member of the Crown Hill Mennonite Church.

**Kulp, Howard Z.**, son of Elias and Angeline Ziegler, was born at Lederach, Pa., Dec. 20, —; died at Souderton, Pa., May 14, 1962. On Nov. 3, 1903, he was married to Clara Ellenberg, who died Feb. 1, 1958. One son also preceded him in death. Surviving are one son and 2 daughters (Herbert E., Telford; Mrs. Alfred Kramer, Souderton; and Mrs. Marion Hofreiter, California). He was a member of the Salford Church. Funeral services were held May 18, in charge of Henry L. Ruth and Willis G. Miller.

**Lighthouse, Isaac**, son of Mr. and Mrs. George Lighthouse, was born at Beachville, Ont., May 2, 1882; died at Kitchener, Ont., July 22, 1962; aged 80 y. 2 m. 20 d. His wife, the former Florence Mae Pequegnat, died Aug. 23, 1952. Surviving are 4 daughters (Lorrie—Mrs. Harry Sandys, Buffalo; Mae—Mrs. Harold Fox, Dashwood; Erma—Mrs. Wilfred Schmidt, Preston; and Gladys—Mrs. Clifford Cressman, Kitchener), one brother (Alex, Prince Albert, Sask.), and 6 grandchildren. Funeral services were held July 25, in charge of C. F. Derstine.

**Miller, Harvey**, son of Benjamin D. and Martha Miller, was born at Walnut Creek, Ohio, Jan. 19, 1884; died of a heart attack at Walnut Creek, July 15, 1962; aged 78 y. 5 m. 26 d. On Jan. 19, 1908, he was married to Amanda Mast, who survives. Also surviving are 3 daughters (Opal—Mrs. Roy Troyer and Ruby—Mrs. Lester N. Miller, Millersburg; and Pearl—Mrs. Robert Jaberg, Walnut Creek), 8 grandchildren, 5 great-grandchildren, and 3 brothers (Melvin, Berlin, Ohio; Ura, Smithville; and Alton, Corry, Pa.). He was a member of the Walnut Creek Church, where funeral services were held July 17, in charge of Eldon King and Paul R. Miller.

**Moyer, Annie L.**, daughter of Benjamin and Mary (Landis) Moyer, was born at Harleysville, Pa., May 1, 1880; died at the Eastern Mennonite Home, Souderton, Pa., where she had been employed for over 30 years, March 15, 1962; aged 81 y. 10 m. 14 d. Surviving are 3 brothers (John L., Colmar, Pa.; and Frank L. and Wilson L., of Harleysville). She was a member of the Salford Church. Funeral services were held at the Home, March 18, in charge of Marvin Anders and Henry L. Ruth.

**Neff, John C.**, son of Cornelius and Katherine (Hochstetler) Neff, was born at Sugarcreek, Ohio, June 13, 1883; died at Shanesville, Ohio, June 19, 1962; aged 79 y. 6 d. On Feb. 28, 1912, he was married to Emma Weaver, who died Dec. 20, 1954. One son and 3 daughters also preceded him in death. Surviving are one son (Paul, of the home), 2 grandsons, one foster granddaughter, and one brother (Edwin, Fairview, Mich.). He was a member of the Walnut Creek Church, where funeral services were held June 22, in charge of Paul R. Miller.

**Riegsecker, Della**, daughter of Mose J. and Katie (Wyse) Stutzman, was born near Archbold, Ohio, Feb. 20, 1898; died at the Detwiler Memorial Hospital, June 23, 1962; aged 64 y. 4 m. 3 d. On Dec. 29, 1921, she was married to Lovis Riegsecker, who survives. Also surviving are 4 sons and 3 daughters (Freeman, Orval, Donald, Earl, Virgie—Mrs. Stanley

Aschliman, Arlene—Mrs. Wayne Wyse, and Shirley—Mrs. Myrl Klopfenstein), 16 grand children, one sister (Florence—Mrs. Iva B. Graber), and one brother (Roy). Four children preceded her in death. She was a member of the Tedrow Church. Funeral services were held at the Central Church, June 26, in charge of Roy Sauder, Dale Wyse, and Charles Gautsche.

**Smith, Charles B.**, son of Mr. and Mrs. Wm T. Smith, was born at Delhi, Ont.; died, after a long illness, at Kitchener, Ont., July 22, 1962; aged 47 y. He was married to Mildred Otto, who survives. Also surviving are one son and one daughter (Charles W., Toronto and Karen—Mrs. Weldon F. Greatorex, Kitchener), one grandchild, 3 brothers (Walter Windsor; and Alfred and Stanley, Kitchener) and one sister (Eva—Mrs. Stanley Good, Kitchener). He was a member of the First Mennonite Church. Funeral services were held July 25, in charge of C. F. Derstine.

**Sommers, Howard**, son of Franklin and Phoebe Sommers, was born at Manchester, Ohio, Jan. 30, 1905; died at Canal Fulton, Ohio. His entire lifetime was spent in the vicinity of Stark Co., Ohio. His wife preceded him in death on Dec. 25, 1953. His only immediate survivor is a brother (Arthur, Canton, Ohio). He was a member of the Crown Hill Church, Rittman, Ohio. Funeral services were held July 10.

**Sommers, Ida Elizabeth**, daughter of John and Elizabeth Springer, was born near Stuttgart, Ark., Aug. 12, 1899; died, after a long illness, at her home, Archbold, Ohio, July 22, 1962; aged 62 y. 11 m. 10 d. On May 2, 1929, she was married to Daniel Sommers. They had no children, but adopted a son, Donald Francis. In 1943 they moved from Pryor Okla., to Archbold, Ohio, where they have resided since. In 1944 her husband was called to serve as minister. Surviving are her husband and son, 2 grandchildren, 2 brother (Jacob C., Archbold; and Samuel W., Pryor Okla.), and 2 sisters (Susie M.—Mrs. Alvin Oswald, Shickley, Nebr.; and Mrs. Ellen Kennel, Archbold, Ohio). She was a member of the West Clinton Church, where funeral services were held July 25, in charge of E. B. Frey and William Nofziger.

**Thut, Sarah B.**, daughter of Isaac and Elizabeth (Berger) Kulp, was born at Danboro, Pa., July 9, 1879; died at the Eastern Convalescent Home, Hatfield, Pa., May 1, 1962; aged 82 y. 9 m. 22 d. On Oct. 5, 1902, she was married to Timothy Thut, who died Sept. 8, 1959. One daughter also preceded her in death. Surviving are one daughter (Mrs. Paul Detweiler, Doylestown, Pa.), one grand son, and 3 sisters (Mrs. J. D. Mininger, Elkhart, Ind.; Mrs. Aaron Leatherman, La Junta, Colo.; and Catharine Kulp, Los Angeles, Calif.). She was a member of the Doylestown Church. Funeral services were held at Bachman's Funeral Home, May 4, in charge of Joseph L. Gross and J. Silas Graybill.

**Trimble, Harry S.**, son of John and Barbara (Hoak) Trimble, was born in Lancaster Co. Pa., June 13, 1890; died, after a prolonged illness, July 25, 1962; aged 72 y. 2 m. 12 d. On Feb. 29, 1920, he was married to Bessie Frank, who survives. Also surviving are 7 daughters (Mrs. James Lapp, Sterling; Mrs. Clair Bossler, Richfield, Pa.; Mrs. Chris Hull, Jr., Pecos, N.M.; Mrs. Royal Shippee, Freeport; Mrs. Walte Whitney, Winnebago; Mrs. Richard Rose, Rockford; and Mrs. Dean Beazly, Bellflower), 4 sons (James, Marvin, and John, of Freeport and Roger, in the air force in Germany), and 22 grandchildren. A private funeral was held July 28 at the Walker Mortuary, conducted by Don Blosser.





# ITEMS AND COMMENTS

BY THE EDITOR

Tobacco companies account for 40 per cent of all national advertising in college newspapers. Paid student representatives are promoting cigarette sales on scores of campuses. It is reported that large tobacco companies are sponsoring various contests on campuses, offering cash prizes for football score predictions, along with cigarettes, of course. Liggett and Myers Tobacco Company is giving away eight British sports cars during 1961-62 to students in New England colleges who answer a quiz on sports cars and furnish the last line of a limerick. All entries must include the bottom panels from five packages of Chesterfield, L & M, or Oasis brands. The competition between cigarette manufacturers on college campuses is intense, because the companies are convinced that when a young person starts with a certain brand in college, he will probably stay with it.

—*Covenantal Witness.*

Need for closer co-operation between Christians and Moslems was stressed in Bonn, Germany, by a group of 14 prominent Moslem leaders from Africa and the Near East at the completion of a two-week tour of West Germany. The Moslems were received in Bonn by West German President Heinrich Lübke as they ended their tour. They came to West Germany as guests of the Bonn government.

The Methodist General Conference of Great Britain turned down a proposal that it take steps to permit the ordination of women ministers. At its annual meeting in Stoke on Trent, England, it rejected a recommendation that a denominational committee be authorized to present a definite scheme for the ordination of women at next year's session.

Some 100 Methodist ministers in Ohio will leave their pulpits this summer to preach at county fairs, at state parks, on street corners, on church and courthouse steps, and at drive-ins and shopping centers.

The Defense Department announced a 1,000-man draft quota for the army for July, the smallest call since the start of partial mobilization last summer. Since last August, when mobilization build-up started, draft calls have totaled 146,500. The largest call was last September when the quota was 25,000.

The American public spends more on food for cats and dogs—or on chewing gum—than it gives to foreign missions. The totals for last year were as follows: \$325 million for dog and cat food; \$304 million for chewing gum; \$5 billion for tobacco;

\$10,500,000,000 for alcoholic beverages; \$2 billion for travel; \$76 million for lipstick; and \$16 billion for amusements. The grand total of all money given to foreign missions last year by all Protestant churches in the U.S. was \$145,152,092—less than one dollar per person.—*The Pentecostal Evangel.*

Dean Liston Pope of the Yale University Divinity School said, in Winston-Salem, that higher education in this country is faced with the challenge of recapturing authentic religious loyalties or lapsing "for another generation into a skepticism and cynicism deeper than before."

Dean Pope hopes that the "cult of indifference" threatens to replace on the college campuses the cult of atheism of the 1800's, the disillusionment of the 20's and the fad for Marxism of 25 years ago.

A Circuit Court ruling that daily Bible reading and recitation of the Lord's Prayer in Dade County public schools are constitutional was upheld in Tallahassee, Fla., by the Florida Supreme Court. The high tribunal said it "would approach the ridiculous" to deny the vast majority of public school students the right to hear the Bible read, "because a minority might suffer some imagined and nebulous confusion."

Church groups in Australia have petitioned the government to permit 100 Chinese children, now refugees in Hong Kong, to enter the country since homes can be provided for them. At a meeting sponsored by the World Council of Churches, church officials in Perth, Australia, said the children could be housed in orphanages operated by various church organizations. A number of Australian families have also offered to take refugee children into their homes, it was reported.

Refugees from Ruanda in the famine area in Urundi now number about 27,000. Their weekly rations are about 700 grams of dried food a head, plus 125 grams of milk and a little oil. Medicines are scarce and clothes are urgently needed. Christopher King of the World Council of Churches' Service to Refugees reported that Ruandan refugees are now arriving in Tanganyika at upwards of 60 a day. Muyenzi Camp, designed for 3,000 refugees, now holds 4,300.

A proposal to relax the Church of England rule which bars a man from entering the clergy if he had divorced and remarried while his former wife was still alive was defeated by the Church Assembly's House of Laity in London. Dr. H. Morgan Williams of Salisbury suggested that the absolute ban be modified by inserting a clause which

would allow the Archbishop of Canterbury or York to make an exception to the rule if he thought the circumstances warranted. The House of Laity rejected the proposal after one delegate argued that they should not weaken the church rule on this matter.

Religious leaders in New York are participating in a \$12,600,000 mass social experiment of the city's Lower East Side to strike at the roots of the nation's juvenile delinquency problem. Two Protestant ministers, a Roman Catholic priest, and a rabbi serve on the policy-making board of the three-year project, called Mobilization for Youth, which will be supported jointly by federal, city, and private funds.

The United States should admit today a "significant number" of Chinese refugees and make every effort to get food into China and relieve the shortage there, the United Church of Christ official said in New York. In a message to the members of the church, Dr. Alfred Carleton, executive vice-president of the denomination's Board for World Ministries, said that President Kennedy's proposal to admit 5,000 refugees from Hong Kong beyond present quota limits is a "praiseworthy start."

First reports in many years from the Methodist Church in Estonia, now part of the Soviet Union, reveal that the church there is still alive and growing in membership, according to the Methodist Board of Missions, New York.

Evangelist Billy Graham has announced the opening of a radio station at Black Mountain, N.C., which he said will add a "new dimension to American broadcasting." The 10,000 kilowatt station whose call letters are WFGW is owned by the Blue Ridge Broadcasting Corporation, of which Dr. Graham is president.

Members of Orthodox, Conservative, and Reform synagogues were urged by the National Council for Jewish Education in Atlantic City, N.J., to extend more financial aid to the 251 all-day Jewish schools in this country. The plea was made in a resolution adopted by 200 leaders of Jewish education at the Council's annual meeting which also noted the "significant growth" in the number and quality of Jewish schools.

*Party Life*, organ of the Central Committee of the Communist Party, reported in Moscow that the recent intensification of the atheist propaganda in the U.S.S.R. has resulted in some "sectarian organizations" being put out of existence and "churches and Baptist prayer houses being closed at the demand of former churchgoers." However, it admitted that the influence of religion continued to be strong.

A ten-year expansion program in all rural areas and small towns of the state was approved by the Oklahoma Methodist Conference at its annual meeting at Tulsa,



Okla. Some 2,000 delegates unanimously endorsed the long-range evangelistic effort after hearing a report that results of a six-year experimental similar program were "gratifying." As a result of the ten-year drive, conference officials hope to increase membership by 30 per cent and church contributions by 75 per cent.

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Lord Fisher, the former archbishop of Canterbury in England, who has smoked a pipe for 40 years, says he is giving up smoking, and not primarily because he is afraid of lung cancer. Two reasons were, he said, "to recover my own self-respect—I could not tolerate that I should be in complete bondage to a piece of self-indulgence; and the fact that I was spending far more money on it than I had any right to spend on a mere personal indulgence." His reasons should speak to all Christians.

\* \* \*

*The Canadian Church*, a publication of the Anglican Church in Canada, condemns the way churches are spending money on luxuries. The editor calls this "the scandal of Christianity." He refers to such things as rubber-padded kneelers, gold curtains, extravagant parking lots and landscaping, and excessive outdoor lighting. "We already have more holy hardware and software than we know what to do with," says the editorial.

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The Japanese airman who led the attack on Pearl Harbor said in Boston he would have left his country before making the raid if he had held the Christian beliefs he does now. Captain Mitsuo Fuchida told the twenty-third annual Missionary Conference at Boston's famed Park Street Church (Congregational) that he now has God as his mentor, instead of the "Sun Emperor" of Japan. Describing in detail his exploits as a flier in the Japanese Air Force, Captain Fuchida told of his conversion to Christianity after the end of the conflict. When he himself turned to the Bible, the captain said, "I was particularly struck by Jesus' statement on the cross, 'Father, forgive them; for they know not what they do.'"

—*Canadian Mennonite*.

\* \* \*

The Postmaster General in Washington has announced that a special postage stamp will be issued this year especially appropriate for Christmas cards. The United States has never issued a stamp for Christmas mail, in an attempt to stay away from sectarian religious observances or personages. However, many foreign countries do issue Christmas stamps and there has been much urging that the United States follow suit. Presumably, the popularity of this year's attempt will affect the decision as to whether Christmas stamps shall be issued in the future.

\* \* \*

Corn given by the people of Iowa and Minnesota to CROP will provide a fifty-ton shipment of high protein food valued at \$20,000 for export to hungry people in Indonesia. Dedication ceremonies of the two-carload shipment were held June 5, at Belmont, Iowa.

The total religious giving in 1961 for all faiths reached an estimate of \$4.43 billion in 1961, compared with \$4.18 billion the previous year, according to a report by the American Association of Fund-Raising Council. This amounted to about 51 per cent of the \$8.7 billion grand total of philanthropic giving last year. The Association also announced that churches, synagogues, and temples in this country have property and endowment valued at \$17.6 billion at the present time.—*Gospel Messenger*.

\* \* \*

A young French student, who recently received a suspended six-month sentence as a conscientious objector, has been called up again by the army and must again stand trial on the same charge. The action has been widely criticized in Protestant circles.

The last week in May, when Michael Bourgeois, a theology student at the University of Paris, was again inducted into the army, he was accompanied by a nine-member delegation, including four pastors and a professor of theology, who told reporters they wished "to remind people that their churches are materially, legally, and morally in support of those who, in the name of the Gospel, refuse to bear arms."

The suspended sentence, one of the mildest ever given, has been viewed by many church leaders as giving hope that the government would establish an alternative service program for conscientious objectors.

\* \* \*

A shipment of 175,000 pounds of CROP rice is on its way to Hong Kong. Additional shipments will be sent later this year. Elbert E. Gates, director of Church World Service in Hong Kong, reported that over 60,000 refugees crossed the border in May.

\* \* \*

Dr. Paul Freed, president of Trans World Radio, announced that an agreement had been reached between Trans World Radio and the government of the Netherlands Antilles, providing for the construction and operation of a powerful Christian radio station on the island of Curacao in the Caribbean. This station will be one of the most powerful in the world with broadcasting facilities to include a 250,000-watt General Electric short-wave transmitter and a 100,000-watt transmitter operated on the standard broadcast band.

\* \* \*

The new Spanish ambassador to the United States, Don Antonio Garrigues, said

in Washington that his country now realizes that it has "committed some errors to ward" Protestants and is taking steps to correct the situation.

\* \* \*

Groups of farmers have planted corn for CROP in five different fields, a total of 48 acres, on Michigan state highway property. The highway department has permitted use of its "surplus land" on property acquired for an expressway northwest of Lansing, to produce food for the hungry areas of the world.

\* \* \*

About 1,000,000 West German children regularly attend Sunday school held by some 50,000 volunteer (mostly lay) men and women, it was reported in Frankfurt on the Main at the annual conference of the Association for Sunday School Work of the Evangelical Church in Germany.

\* \* \*

God has given Americans enough surplus food to feed everybody in the world and have some left over. It costs \$2,750,000 a day just to store it. If we gave 50,000,000 children an extra 500 calories a day, it would take 70 years to use up the surplus we had at the end of 1959.—D. Carl Yoder

\* \* \*

Every hour \$14,000,000 is being spent on arms and armies in the world, according to *Between the Lines*. "The U.S. and Soviet Union together spend 73 per cent of the total, \$88 billion a year. If the world were to pool this money for peaceful purposes, adequate housing could be provided each year for 20 million families in underdeveloped countries." The United States, spending \$46 billion a year for armament, leads all nations in this doubtful honor.

\* \* \*

The Senate Rules Committee vote unanimously here to "postpone indefinitely"—and thus kill—a resolution proposed by Senator Wayne Morse (D. Oregon) and five other members that would have banned the serving of alcoholic beverages at social functions held in the public rooms on the Senate side of the U.S. Capitol.

\* \* \*

American Baptists dedicated their unique new headquarters building at Valley Forge, Pa., amid ceremonies that featured a speech by New York's Governor Nelson Rockefeller and a twenty-mile "cavalcade of freedom." The new circular type building cost 8 million dollars.



# Gospel Herald

*The bonds of brotherhood have become more binding.  
Faith in each other and in the Lord of the church  
has been strengthened.*



## Mennonite World Conference—1962

By the Editor

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"By the confession that Jesus is Lord now the church is saying we are not left alone in a world in which the enemy reigns, we are not orphans adrift on the sea of time with a hope of sometime being rescued from destruction. We have a living Lord who is Lord of all now. . . . This is the faith of the early church and our faith."

The keynote address of President Harold S. Bender to the seventh Mennonite World Conference from which these words were taken set the triumphant tone of the conference. The conference theme, "The Lordship of Christ," permeated each message and meeting.

The first Mennonite World Conference held in 1925 at Basel, Switzerland, marked the 400th anniversary of the founding of the Mennonite Church. Aug. 1-7 the seventh Mennonite World Conference in Kitchener, Ont., brought together Mennonites from 27 countries, representing 401,540 baptized members.

More than 400 of the final estimate of 15,000 in attendance came from Europe, Asia, and Latin-American countries. Official delegates came to the conference from North America, Europe, India, Indonesia, Japan, Taiwan, and Vietnam. Latin-American delegates came from Paraguay, Uruguay, Brazil, Argentina, Mexico, Puerto Rico, and Jamaica. Representatives came from Tanganyika, Ethiopia, Rhodesia, and Algeria. Voting delegates numbered 750.

Never before were so many Mennonites from so many different countries together at one place. A total of 12,207 delegates and guests officially registered. Many others attended who did not register.

Growing out of the Protestant Reformation of the sixteenth century in Europe, Mennonites were scattered by persecution across Europe, into Russia, and to America. This persecution along with mission concern and even economic reasons at times has scattered Mennonites over 34 countries of the world.

Spiritual warmth, oneness, and freedom were felt as topics concerning leadership, laity, youth, and the education ministry of the church under Christ's lordship were discussed. The lordship of Christ is neither an assumption nor a conjecture. It is a fact. The Christian must live in the light of this glorious fact.

Under the general theme approximately 75 messages were given during the conference. There was abundant discussion as the delegates divided daily into sectional meetings. In the messages and delegate discussion groups there was an earnest and constant call to involvement. Each member and congregation must move into mission. Anabaptists at the start placed the proclamation of the Gospel into the hands of every saved person. However, too many times we have withdrawn from the world's evil more than we have advanced against the world's evil. Under the lordship of Christ we are led to serve the world and to speak to the world.



# A Prayer

BY LORIE C. GOODING

There's nothing here that speaks of prayer.  
The winking waves of neon beat  
against the turning, weaving forms  
of people walking on the street.  
The lights flash green and orange and red,  
and traffic stops or moves ahead  
controlled by mindless blinks of light.  
The sound of voices, wheels, and horns  
is constant as the sound of seas  
that break against steep coasts of rock.  
And take a look (will you?) at these  
two derelicts reeling down the walk;  
and painted girls with knowing eyes;  
and anxious-looking, seeking faces  
searching the too-familiar places  
for those who should be home; and cries  
of children too young to be out  
alone; and a policeman's shout.

There's nothing here that speaks of prayer;  
but suddenly my heart is seized  
with pity, and filled full with tears.  
I call, I cry to Him who hears,  
"Have mercy, Lord! They need Thee so!  
Forgive for what they do not know!"

Killbuck, Ohio.

"Love for our neighbor," said Nelson Litwiler, "signifies for me as a member of the church that I must speak to the contemporary situation. . . . I ask if the withdrawal from the problems of the world is not a denial of the very love in which name I make my withdrawal." This lordship of Christ means meeting men wherever they are with the Gospel and God's will for life.

This emphasis on the mission of the church was one of the most heartening as well as heart-searching notes heard throughout the seven-day conference. More than half of the \$22,000 received in offerings went to the cause of mission to four different countries: Indian resettlement in Paraguay, relief in Algeria, the European Bible school in Switzerland, and aid to the churches in Indonesia.

The physical and spiritual need of the world is beyond words. "One out of every three persons in Korea and Jordan is a refugee," said C. N. Hostetter, Jr., chairman of MCC. Forty million refugees in the world points all too well to physical need. Hunger, pain, and fear drive many to despair. "The greatest tragedy of our times," said one speaker, "is not that people are suffering but that so many suffer unnecessarily."

In the midst of plenty our Lord calls

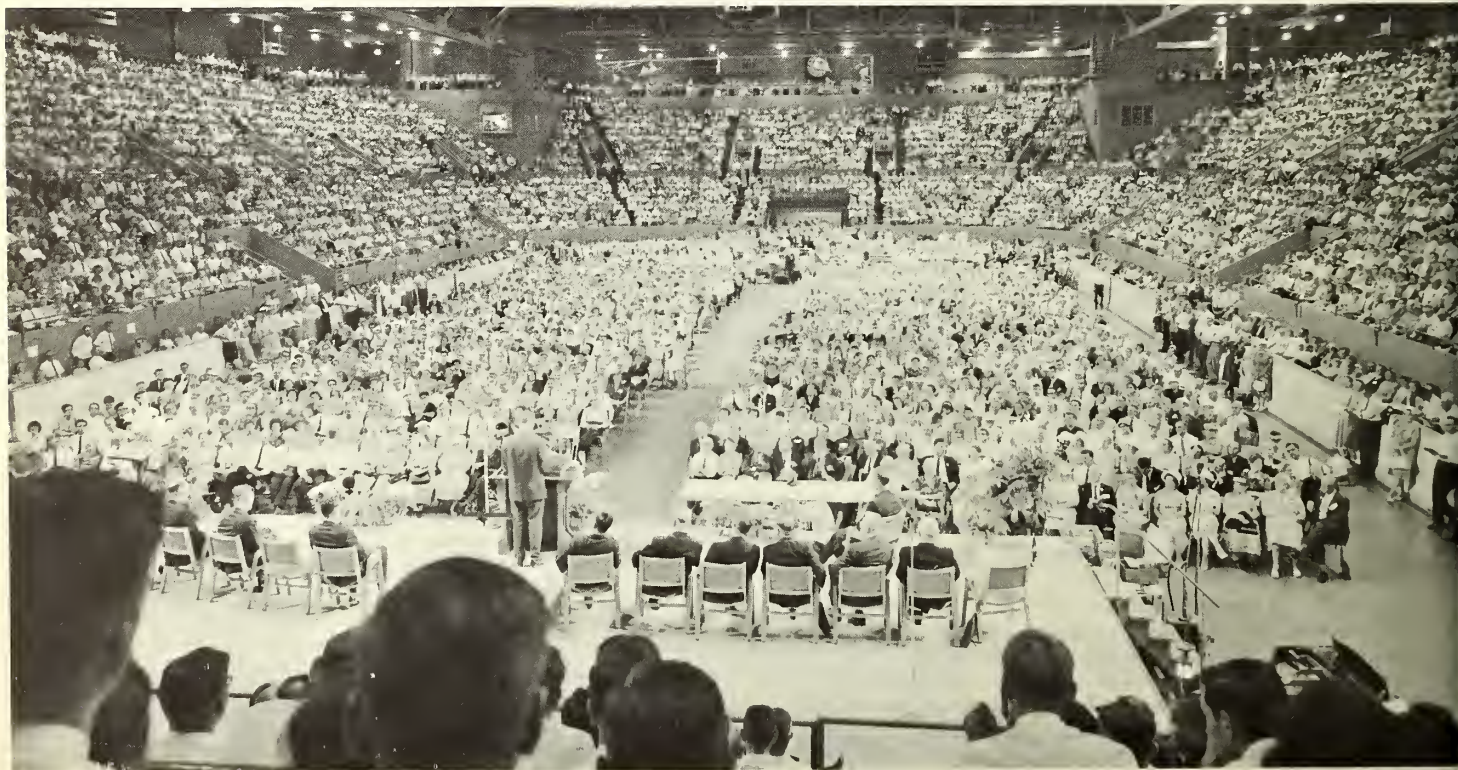
to real spiritual stewardship, and sends us to minister. Love for God and love for our neighbor go hand in hand. We dare not deny our neighbor of spiritual and natural food. The lordship of Christ means we cannot close our eyes, ears, or hands to the needy of the world.

Darkness describes our world spiritually. Paul Mininger, president of Goshen College, said the self-revealing, darkness-dispelling, illuminating, and transforming Light, Christ Himself, must be proclaimed. We who have received the light are now reflectors of the true Light as we follow under His lordship.

The missionary tone of Scripture, the missionary nature of the church, and the missionary manner of Christ's sending all call us to commitment and service. The "servant image" is the essential image of the Christian in mission.

The rewards of serving Christ must be experienced rather than explained. Who can fully explain the reward of being changed more and more into the image of Christ and finding life's true fulfillment? Who is able to describe the reward which comes from sharing happiness and bringing Christ to others? How describe the reward one receives as he shares in God's eternal

(Continued on page 749)



## GOSPEL HERALD

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## A Voice for God

The 1961 Mennonite General Conference sent to our national political and religious leaders our position on peace and war, race prejudice, and the Christian witness to the state.

Lancaster Conference leaders protested the demonstration of Amish religious practices as part of a Pennsylvania Dutch Harvest Frolic. These demonstrations included footwashing, communion, baptism, weddings, and funerals.

Christians in an Ohio community asked authorities of the local city schools to keep one evening a week free from all school activities for youth to attend the churches' Bible study and prayer meetings. The school authorities gladly co-operated.

A Mennonite mother, in a quiet and Christian way, expressed her convictions about the annual party the Parent-Teacher Association of her community sponsored. Following her brief explanation to the group, telling them why she could not participate in such a program, the vice-chairman stood and said: "This lady is not the only person who feels this way. I feel the same and I know others of you do also." The group vigorously voted out a practice which for years was a bad testimony in the community.

Many other modern-day examples might be given to illustrate how God used groups and individuals as a voice for Him.

Should we seek to do more in such areas? What is our responsibility as Christians and congregations to our communities?

It is easier to witness to national leaders than to local leaders. It is easier to call a world to get right with God than to come to our own communities and congregations with conviction. But here, in our own communities, we are called to stand, with Christ in judgment on sin. Here we must share the good news of Christ in faith and life. Here God's true prophets shook the *status quo* so that society and even surrounding nations heard God's will.

The Scripture says the church is "the pillar and ground of the truth" (1 Tim. 3:15). If the church does not uphold truth and lay the foundation of truth, no other organization, group, or people has the responsibility or will to do it. There is no fellowship that will ever be more sin-conscious, God-conscious, or truth-conscious than the church. And when God's people fail to speak, who shall?

Too often we are satisfied with the *status*

*quo*. The basic reason our communities take sin so lightly is that sin is not serious to many of us. When we refuse to speak against sin or neglect to share the saving Gospel, we suffer.

Do we speak as we ought? Are we using opportunities to speak for God? Are we really a voice for God against the sin which invades our society, in our schools and communities? What should our congregations consider doing to make our communities conscious of the sin of race prejudice, obscenity on the newsstands, war, and other social evils?

Let me illustrate by one specific example.

One evil which is making an inroad into the life particularly of our young people is the accepting of dancing. Some simply overlook or refuse to look at the evils of the dance. This is not honest. Some remain indifferent. This is dangerous.

Said a noted judge: "The modern dance breaks down self-control. Ninety per cent of the teen-age sexual delinquents of whom I have knowledge lost their virginity after the dance. . . . To close down the dance halls would be the greatest single move that could be undertaken for the curbing of juvenile delinquency."

Dr. E. M. Sommers, eminent specialist in nervous disorders, made this terrific indictment of the modern dance: "I attack the modern dance as a reversion toward savagery. As a medical man I flatly charge that modern dancing is fundamentally sinful and evil. I charge that dancing's charm is based entirely upon sex appeal. I charge that dancing is the most advanced and the most insidious of the maneuvers preliminary to sex betrayal."

"We doctors know there are mysterious currents, affinities that seem almost chemical. I am no prig or prude, and so I tell you frankly it is not safe to subject even the strongest men and women to the subtle temptations of the dance. A trail of broken homes proves this."

*The Ladies' Home Journal* is not a religious magazine. It is purely secular, yet it has set forth this plain statement of fact: "[Dancing] affects young people especially; it is degrading; it lowers all moral standards. Unlike liquor, much of its harm is direct and immediate. . . . Dancing, our most universal form of amusement after motion pictures, has become a greater menace than liquor, segregated vice, or the brothels, from which most of it sprang. . . . Anyone who says that youth of both sexes can mingle in close embrace without suffering harm lies! . . . If you can believe

that youth is the same after this experience as before, then God help your child."

Dr. Allison L. Bradbury, nationally known sexologist, has many striking things to say concerning the dance. Here are a few: "I do not wish to be unkind, but I must confess that I am a little less than amazed at the ignorance displayed by those who speak of the dance as merely a form of 'wholesome exercise.' That is like referring to liquor as 'food.'"

Dr. Bradbury neatly disposed of the argument of the dance apologists who maintain that the "supervised" or "chaperoned" dance is to be recommended, even if the other type is not. "Such an argument," he said, "is hopelessly old-fashioned. It no longer fits."

T. A. Faulkner, a former dancing master, proprietor of the Los Angeles Dancing Academy and president of the Dancing Masters' Association of the Pacific Coast, says, "The dance hall is a far more potent factor in the work of evil than any other social practice that infests our land today."

Dancing comes in subtly. Our young people are taught first steps as a part of physical education in the school. Since physical education is a *must*, little is said. But of course it does not stop there. And parents and congregations are giving little guidance. We, as leaders or members of congregations, have seldom voiced our position to leaders of our communities. We haven't helped our young people very much.

Now it is not our place to tell public schools what to do. It is our responsibility to declare our stand when our Christian life, testimony, and witness are concerned.

Might we write a letter to, or better, appear ourselves before, our school boards? Express real appreciation for the good the school is doing. Promise prayer for the administration and faculty. Along with this express our concern and give good reasons for such concern. There are other Christians in the community as well as other churches ready to join in such a stand. We could be used as a voice for God.—D.

## Believe Your Beliefs

"Have your beliefs," says an old writer, "and have your doubts. Believe your beliefs and doubt your doubts. Never doubt your beliefs, and never believe your doubts."

Dr. John Watson urged the importance of this in a lecture to students a short time before his death. There are certain matters, he contended, on which we can be absolutely positive—the fact of revelation, of the



deity of the Son of God, of sin, of redemption, and of the Holy Spirit. Around these splendid spiritual facts there revolve a thousand theories. Between these two he entreated his students to distinguish clearly. "The facts," he said, "should be declared in faith with much assurance. The theories should be advanced as contributing light with diffidence."

As Christians, our certainties infinitely outnumber and outweigh our speculations. We know. Underline the word *know* sometime in your Bible.

The Christian Gospel holds for the believer stupendous and satisfying certainties.

Too many persons peddle their doubts. They seem more able to say what they do not believe than what they believe. God save us from listening to such or becoming one with them. The Christian life thrives on certainties and not question marks.—D.

## From My Bible Collection

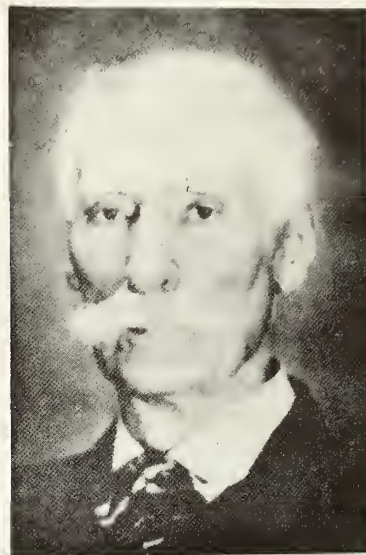
# The Last "Immersion" Version

BY GERALD STUDER

George Newton LeFevre, pictured here, was both the translator and the publisher of the last version of the New Testament to be printed in America that consistently used some form of the word "immerse," whether immerse, immersed, or immersion, in translating a form of the Greek word generally translated "to baptize." The first version to insist upon the word "immerse" appeared about 1798, and it was frequently done from then on until this version appeared in 1928. It was done to champion that particular mode of baptism, but since 1928, even those denominations that administer and accept only this mode of baptism, have largely come to accept, and even publish translations rendering the Greek by the English "baptize" as the great English translations have always done. Kenneth Wuest is perhaps the only recent exception, and even here out of 83 references checked in his expanded translation of the New Testament only seven of these render the word *baptize* by *immerse*.

George LeFevre lived on a farm near Strasburg, Pa., where his son, Merle, still lives. The LeFevres had eleven children, nine of whom grew to adulthood. George descended from a long line of LeFevres whose genealogy he traced from one Mengon LeFevre, born in 1510 in Lorraine, France. He got his training in the Greek language at the University of Lewisburg, later named Bucknell University. He made

his translation chiefly from the Sinaitic and Vaticanus manuscripts and published it anonymously under his home address at Strasburg, Pa. The title page reads as follows in part: "The Christian's Bible—New Testament. . . . It is not simply a translation of words, but under the guidance of the Holy Ghost, His thoughts, as recorded in Greek by His specially inspired writers, are made known unto us. By a Servant of Christ."



It is the opinion of his son, Merle, that 500 copies of the translation were printed, of which number he estimates he still has about 100 copies. They sell for \$3.50 each. George LeFevre was a Hard-Shell Baptist and for some years belonged to the Olivet Baptist Church near his home. When the pastor of the church married a poor washerwoman, Mr. LeFevre, along with about half of the congregation, withdrew from that congregation because they felt this marriage lowered the dignity of the church. He never joined another church of any kind, for he believed that every other church in that area was Laodicean and apostate.

Mr. LeFevre was an eccentric person, believing strongly, for example, that as the God-given head of his wife and family, no member of his family, regardless of his age, could make any important decision without his consent. When one daughter decided without her father's consent to go as a missionary to Chile, South America, under the Christian and Missionary Alliance board, he disinherited her because she disobeyed him. Three other children, another daughter and two sons, also were missionaries.

Generally speaking, this translation is a good one but, as one might expect, it does have certain eccentricities. He used the word "Jehovah" whenever he thought God the Father was exclusively referred to. He also used both "Holy Ghost" and "a holy spirit" and attempts to distinguish between the two, the one referring to the person of the Godhead and the other to the spirit given by God to every believer. He speaks in another of his many pious and peculiar footnotes to "Christian hate" and defines it as "the withholding or non-fulfilling of natural or physical obligations as such." Jesus, in his view, was crucified on Wednesday and "remained in the earth 3 days and 3 nights . . . exactly as Jesus said," overlooking the fact that this keeps Jesus in the tomb four nights. He is dogmatic in declaring that the wine Jesus made was not wine but unfermented grape juice, and that Mark did indeed write the last twelve verses of his Gospel, even though some of the oldest Greek manuscripts do not contain these lines.

Mr. LeFevre always insisted that his name be spelled "LeFevre" instead of Americanized to read "LeFever." He vigorously opposed the use of tobacco, liquor and secret societies; in fact, he despised secret societies so much that he always refused to call the former University of Lewisburg by its new name Bucknell University because Bucknell was a member of the Masonic lodge. For 31 years from 1887 until 1918, he edited and published in his farm home a weekly 8-page newspaper named *The Home*. It had a circulation of 90 subscribers. The LeFevre family cemetery is located on the family farm where the son Merle, is now living and doing job printing. George Newton LeFevre died at the ripe old age of more than 93 years in 1943. Before he died, he had worked extensively on the LeFevre family history. His son completed it and published it in 1952. The LeFevre New Testament is another product of the rugged individualism and strong conviction that has so often lent spice, and sometimes progress, to the Christian cause.



Mendelssohn's famous Wedding March, the Bridal Choir from Wagner's *Lohengrin* and Gounod's and Schubert's *Ave Maria* and other popular music no longer will be heard in Lutheran churches in Bavaria. Under a new ruling by the Lutheran Church of Bavaria, only proper church hymns may be performed in connection with church ceremonies. The ruling aimed at ending what is called a growing trend among believers to have certain pieces of profane music—because of the solemnity of their tunes or lyrics having a pseudo-religious character—performed during church baptisms, marriages, and funeral services.



# "These Be Thy Gods"

## (5) Credibility

BY BILL DETWEILER

A contemporary god man worships is the god of credibility. There are many people who will not believe anything unless it can be explained to their satisfaction. These persons will accept nothing on the basis of faith. They will accept nothing unless they can comprehend it, unless it can be explained to them by a neat little definition, or unless it can be proved by experiment and demonstration. The persons who include this idol among their gods might take as their creed the old line, "I'm from Missouri—you've got to show me!"

Perhaps we could say that Thomas, one of the original twelve disciples, represented one who worships at the shrine of credibility. Even though there was reliable evidence supporting the claim that Christ had risen from the dead, Thomas steadfastly refused to believe such an unscientific report. The report was just more than his intellect could comprehend. Therefore, said he, unless "I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his pierced] side, I will not believe." Thomas eventually had the privilege of proving to himself on the basis of sight and touch that the Son of God had indeed come out of the tomb. But when this happened, Christ said to Thomas, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:29).

And so, even today, there are more than a few persons who deny themselves the privilege of belief in the God of eternity simply because they have never seen Him. They cannot prove His existence in a laboratory. They cannot fully understand His ways, nor always justify His actions on the basis of their own ability and intelligence. The great concept of the God of eternity past and the eternity to come is too much for their puny minds to fathom, and so they will have none of it.

Really, the worship of this god, which we are calling the god of credibility, is the worship of the human mind. In effect one is saying that he will believe and live by only those things which he himself can understand. But when logically considered, this is a rather ridiculous position. There are many things which we have to accept even though we do not understand them. For example, I do not understand how it is that radio and television can do the things they do, but I nevertheless accept the fact of radio and television.

I cannot understand how it is that the

stars in space maintain their positions without, we would say, "falling down." I cannot understand how it is that our world, being round, doesn't have the bottom half dropping off it, nor how it is that I can walk on it without dropping off. If you want to accept only those matters which your finite mind can fully comprehend, then, obviously, you are going to have to rule out many things you have heretofore accepted.

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### Thought for the Week

We must determine to spend more time proclaiming truth than exposing heresy.—D.

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To accept the claims made for the Christian faith does not need to involve the denial of one's intellectual honesty. The beliefs required by Christianity are intelligent. This is not to say that faith is not involved, because it most certainly is. But it is to say that the type of faith involved is reasonable even though, to our limited minds, it may not be totally understandable. A belief can be very reasonable, without being explainable or entirely comprehensible. An unreasonable belief would be to insist that two and two are five, or that the total number of degrees in any triangle is more or less than one hundred and eighty. The God of Christianity does not ask for that kind of unreasonable belief.

But the God of Christianity does ask me to believe that Jesus Christ was the Son of God. He does ask me to believe that His Son took on human form, and was born of the Virgin Mary. God does ask men to believe that His Son died in behalf of the sins of the world, and for each person's sins individually. Christianity does ask a man to believe that God's Son, though killed on a cross by crucifixion and placed inside a sealed tomb, came forth triumphant over death by a supernatural physical resurrection.

For all of these stupendous claims, Christianity offers adequate evidence. I'm not saying that Christianity presents an "air-tight case" for believing these matters which we call "doctrines," because an act of the will called faith is essential in accepting the beliefs of true Christianity. But I am saying that Christianity offers valid credentials for its claims, at least to the extent that

one does not need to deny his God-given rationality in order to believe Christian doctrine. The crux of the matter lies in our concept of God. If we believe Him to be all-powerful, then nothing is too hard for Him. Then, as God's Son said, we believe that "with God all things are possible" (Matt. 19:26).

But many modern minds will not even give Christianity a hearing because they feel that its claims cannot be fitted into human experience, nor be reproduced or analyzed in a laboratory by man's ingenuity. These men worship the god of credibility because they cannot prove something; for them it is therefore unbelievable and unacceptable. Because their small minds cannot fully understand the greatness of God, they will not accept Him.

For some men of science, God must be small enough to fit the limitations of their little minds. If they cannot comprehend Him, they say that they cannot believe in Him. Many men on the street, because they cannot imagine a sovereign God who has a firm hold on the helm of history, will therefore not believe in Him or give Him any consideration.

Such little ideas about God are prevalent these days. This is because so many of us have such big ideas about ourselves, and our abilities. The renewed interest in religion in the last decade has not produced humility. Men are still trying to make God after man's image. How small that makes God! When once we get right-sized ideas about God, then most of the talk about the "unreasonableness" of faith will vanish.

But, of course, as long as man decrees that his puny mind must be the final judge as to what is possible and impossible, God does not have much of a chance. Because of man's pride in himself, he would rather worship at the shrine of credibility, where he needs to believe only those things that his mind can reason out.

The Christian Gospel today is presented to an age and culture that worships "reason," and is, therefore, an age of intellectual arrogance. Skepticism is fashionable. Many of our institutions of higher learning are generally committed to the position that Christianity is a negligible factor in both history and philosophy, and this idea has infiltrated and permeated our society to a well-nigh lethal degree.

Ours is an age of disbelief in a very special sense. Dr. Edward McCrady, president of the University of the South, has said, "Ours is one of those recurrent periods in history when men imagine they are too wise to believe in God."

"Too wise to believe in God. . . ." That is phrasing it pretty pointedly and truly. And it sounds like Paul, when he said, "The world by wisdom knew not God" (I Cor. 1:21).

The modern university student often



looks upon faith as a synonym for ignorance, and devotion to religious ideals as a phenomenon that falls under the general heading of abnormal psychology. Dr. Edward J. Carnell says, "Surely, if faith is not related to knowledge and truth, it is meaningless. The Christian religion is indeed based upon the act of faith, but faith that is not grounded in knowledge is but respectable superstition." Unfortunately, the Christian religion has in some areas come to be associated with a type of ignorance which is unwilling to face facts.

It is quite fashionable in our day for skeptics to regard believers as being a little naive, or a little less than completely honest. Skepticism is looked upon generally as a sign of superior intelligence or superior integrity, whereas faith is regarded as a kind of gullibility into which the less educated and less brilliant might be expected to fall.

But to place the Christian religion within this framework is quite unfair and untrue. As I have already mentioned, Christian faith is not unquestioning acceptance of the unproved. A large number of people deliberately try to "smear" Christian faith by saying it is old-fashioned and unscientific when actually if they would seriously consider the Christian faith, they would find it to be neither of these things.

But you see, as long as you can succeed in telling yourself that Christian faith is old-fashioned and unscientific and is merely a superstitious hang-over from the Dark Ages, you can continue to indulge in the gratifying experience of sticking your proud thumb into the pie of your own little intelligence, pulling it out, and saying, "What a smart boy am I!" In other words, you can have the ego-satisfying ritual of worship before your imagined superiority, and continue to tell yourself, "Nobody is going to tell me what to believe!" You worship the god of credibility.

I am by no means trying to say that the Christian religion can present a case for itself which will explain away all difficulties, allay all doubts, beat down all misgivings, knock out the props from all skepticism, and make faith so smooth and easy that one can just drift along in spite of himself. The Gospel, by its very nature, involves some things which lie beyond the power of mere human intelligence to dissect and digest.

The sublime mystery of the Trinity, the atonement, and everlasting life—these mysteries are too high for even the mightiest intellect to ever fully understand. Mere logic alone can never convince people of their need of Christ. But a person can, by his own choice, decide to place his faith in the Son of God. His faith proceeds on the assumption that Christ has the key to time and eternity. And in making this choice of faith in Christ, he then finds assurance, not as the basis for his decision of

faith, but as the result of it. The assurance which faith in Christ brings can never come to a bystander or a spectator, even though he may remain at his point of observation until death. This assurance comes only to those who are willing to say in an act of faith, "Lord, I believe; help thou mine unbelief" (Mark 9:24).

Dr. Frederick M. Morris writes, "It comes as a surprise to many people to be told that faith is something in which control by the will plays a significant part. They suppose that faith cannot be bidden to come or go. They suppose that belief or skepticism is just the inevitable result of proof or the lack of it. They suppose that believers are believers because all their doubts have been removed by listening to some able preacher or by reading the right books; they suppose that skeptics are skeptics because no one has been able to remove their doubts from them—more or less in the way that one would have his appendix removed. . . . To suppose that one's position is the result of inescapable logic, as do unbelievers . . . , is to be deluded in the most profound sense. We are Christians because we choose to be. We are Christians because, like the centurion, we cry, 'Lord, I believe; help thou mine unbelief.' We are Christians because we choose Christ as our Lord and Saviour. We choose to place our faith in Him from a wide range of competing possibilities."

And to choose Christ is reasonable. This is not to say that faith is not involved. But it is a reasonable faith. It is faith in the God of eternity who created the universe, and chose to reveal Himself in Jesus Christ.

It is faith in a personal God who by the death of His Son makes it possible for men to accept the gift of eternal life.

The god of credibility appeals to a man's pride and confidence in himself. But unless a person chooses to place his faith in the sovereign God rather than in himself, as he grows older, from the dark cellar of his own soul, he will say with Thomas Hood,

I remember, I remember  
The fir trees dark and high;  
I used to think their slender tops  
Were close against the sky:  
It was a childish ignorance,  
But now 'tis little joy  
To know I'm farther off from heaven  
Than when I was a boy.

## The Most Objectionable Bible

BY MARCUS LIND

In 1952 it was the Revised Standard Version, some thought, when they made a public burning of that "blasphemous Bible." It substituted "young woman" for "virgin" in Isa. 7:14, and parts of the New Testament were either left out or footnoted. "If we adopt such a Bible, our young people will not believe in the virgin birth," said an elderly bishop who was passing a petition to break fellowship with any congregation that adopted the RSV. But this is not the most objectionable Bible

## Our Mennonite Churches: Berea



On Dec. 13, 1946, a group of Mennonites who had moved into the Alma, Ont., community from other Ontario communities and from the States, organized a church with J. F. Garber as pastor, and C. W. Huber as deacon. Berea was chosen as the name for the church. There were 38 charter members. The building of a church was begun in 1950 but because of shortage of materials, it was not completed until 1952. The present membership is 60. Gordon Bauman has served as pastor since 1955.



Then certain persons strongly promoted the Williams New Testament and sold hundreds of them to our people. But Williams omits the same passages as the RSV and doesn't even trouble to footnote them. In other ways it is inferior to the RSV, but it is not the most objectionable Bible.

Now comes the New English Bible, not a revision of anything, but translated directly from the most reliable Greek manuscripts. Yet it contains Anglicisms that Americans don't understand. Furthermore, it has much the same error in translating I Tim. 3:16 as caused such reaction against the 1881 and 1901 Revised Versions. Neither is this the most objectionable Bible.

The World New Testament is clearly a corrupted Bible. Skillfully concealed in its contents are perversions that eliminate the personal qualities of the Holy Spirit and deny that Jesus Christ is the Incarnate Son of God. Even this perverted text of the Jehovah's Witnesses is not the most objectionable Bible.

But our King James is antiquated. The English language has made many changes in 350 years. Elizabethan English isn't used any more and is hard for children and young people to understand. The crying need has ever been a Bible in the language of the people. Regardless of this, we were saved under its teaching, and we know it is true. It is not an objectionable Bible.

However, I once sold a King James Bible that through some error of binding had the look of Joshua in the New Testament, even that was not the most objectionable Bible. But the young man who bought this Bible was over a year discovering that Joshua was in the New Testament.

That, my friends, is the most objectionable Bible; the one that we fail to read! Salem, Oreg.

## At Midnight

BY I. MERLE GOOD

All was dark in the prison that night. There was the sound of cursing and swearing, moaning and groaning, and a restless gh. A rat scurrying across the damp, dirty floor rattled the chains of the prisoner in the far corner. The atmosphere was mucky with the ugly aroma of the prison. All were gulped in the eerie shadow of guilt. One prisoner changed his position on the bare plank on which he slept. Another lay de-eyed, looking into the blackness around him, seeing nothing but supposing he did. The one by the window was in deep anguish and bitter distress as he looked back over his life and hopelessly deemed it a failure. And the prisoner by the door, who had been sleeping a moment before, suddenly leaped to his feet and stood trem-

bling, seemingly awakened by a terrible dream. Then all was quiet.

Suddenly, through the adverse atmosphere of sin burst the joyful voices of some prisoners in the inner prison. The other prisoners stirred and listened intently. Never before had they heard anything more wonderful. Who was it that had courage enough to be singing at this midnight hour? What were they singing? Listen! Something about Jesus. Something about praising God. Something about God's love and goodness.

The whole prison trembled. The doors flew open. The chains fell from the prisoners' arms. The singers kept singing.

"And at midnight Paul and Silas prayed, and sang praises unto God: *and the prisoners heard them.*"

"And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed."

\* \* \*

All was dark in this world of sin. Seemingly there was no one to "lift up a standard . . . [among] the people." Men wrestled with themselves. They tried to establish peace by making pieces.

Berlin waited. Havana flared. Moscow glared. Washington threatened. All was dark and tense. Men scarcely dared to breathe. Everyone was looking for something to put his trust in. But seemingly there was no answer.

Pagans lay dying, neglected and almost forgotten. They brought to mind the words of Jeremiah, the words which the weeping prophet had spoken hundreds of years before: "The harvest is past, the summer is ended, and we are not saved. . . . Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?"

\* \* \*

The "church" lay asleep. It was sick, very sick—so ill that the Great Physician alone could heal and cure its affliction. But no one besought the Physician to come. No one desired His healing. Everyone was enjoying prosperity and had little concern for the spiritual health of his soul. The material things had taken the place of God in their lives. Few cared if their candle should be snuffed out completely, and they too should be encompassed by darkness, sin, and defeat.

"But if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

\* \* \*

Several brave men of God dared to stand up and boldly declare the truth in the enclosing night. Daily they endorsed their words by living a flaming, Spirit-filled testimony. They had felt the call to service and

## A Prayer

FOR THIS WEEK

Thank you, God, for this most glorious day. Help me not to do anything that would mar it. Keep my thoughts pure and upright. Make my life as beautiful as the rest of Thy creation.

As the trees that stretch themselves heavenward, so let my inner self draw toward Thee. I long to be like the gentle rain that brings freshness to a parched earth. May the clouds in my life be as beautiful as those that break the expanse of the sky. Make my love great like Thine own. Amen.

—Celia Gerber.

## Prayer Requests

(Requests for this column must be signed)

Pray for the workers in Somalia as they seek to continue their witness in that needy land, that they will be guided by the Holy Spirit in the decisions they need to make. Pray especially for Dorothy Grove and her family. Praise the Lord also for His triumph in Dorothy's testimony.

Pray for the new group of believers in Savá, Honduras, and for Bro. Francisco Flores of the Tocoa congregation, who has moved to Savá to shepherd the group.

Pray for the special meetings to be held in Honduras the first week in September, that the Spirit will have liberty, that the church will be strengthened, and that sinners will be saved.

Pray for a father who has left his wife and two small children, that he will return to the Lord and to his home again. Pray also for the wife, that she will remain faithful to the Lord through this trying time.

endeavored with all their strength to answer the Lord's call. They yearned to have their song ring so loudly and their light shine so brightly in the midnight atmosphere that the prisoners in the bondage of Satan and the uncertain world conditions and crises would also pass "out of darkness into his marvellous light."

These few faithful lighthouse keepers were the true church of Christ. They were daily living out the Master's command which millions had neglected and forsaken.

"Ye are the light of the world. . . . And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. . . . A city that is set on a hill cannot be hid. . . . But if our gospel be hid, it is hid to them that are lost. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father."





## One of the Committed Colossians 4:7-15

Chapel Talk by HAROLD E. BAUMAN

You are at Goshen College to become an educated person along with training for some profession. You will enter some community as a professional person to live and to work. How will this be done?

There are questions one should face in becoming a professional person in a given community. In the light of wanting to become established professionally, how much time will be available for entering into other areas of community life? In the light of wanting to become well known in the community, what kind of activity will get priority? As an educated, cultured person, what kind of friendships will you seek to establish?

Trueblood, in his book called *The Company of the Committed*, discusses what it means to be in this company. He states that commitment is "the determination of the total self to act upon conviction."<sup>1</sup> The Christian committed person has seen Christ as the central focal point of history. Once the Christian makes this primary commitment he still has perplexities, but he begins to know the joy of being used for a mighty purpose, by which his little life is given significance.<sup>2</sup>

As Paul closes his letter to the Colossian church, he names committed persons of various walks in life. From the quality of life and relationships exhibited by these persons, one can find four primary considerations for the professional person.

The first guide for the professional person fitting into a community is that his primary identification should be with the company of the committed. Note the names that Paul uses in this passage: Tychicus, perhaps a minister, but at least in this situation he becomes the mailman taking the message; Onesimus, the slave, one of the lower class, whose situation is not referred to but who is called a helpful brother; Mark, the young minister who failed, yet later succeeded; Epaphras, the minister, who poured out his life for his congregation; Luke, the physician.

In other passages of Paul we learn of Lydia, the businesswoman; Aquila and Priscilla, the businessman and his wife. These persons were in the company of the committed, as was every New Testament believer. But the primary relationship with Jesus Christ transcended the barriers of

slave or free, of race, of class, and even of profession.

There is a temptation for professional people, holding things in common as educated, cultured people, to form cliques, not meaning at all to be exclusive, but actually being this way in relationship to others in the community or in the company of the committed. To avoid this takes conscious effort, seeking to cultivate friendship and knowledge about other people within the congregation where you fellowship. The base of fellowship is primarily not a profession, but *the profession* of faith in Jesus Christ.

The second consideration for the professional person going into a community is that he possesses an intelligent awareness about the meaning of the company of the committed. Paul, trained in the university and best theological school of his day, gathered around him persons with ability, some with training and some not. One he called a "trustworthy . . . brother"; a second, a "fellow-servant in the Lord's work"; others, those "who work with me for the kingdom of God."

Paul was not a pastor doing everything for the professional people in the church. He was a pastor working to equip Christ's people so that they in turn became the solid builders upon whom the kingdom of God moved forward.

The professional person may be very intelligent about his specialty but inarticulate about the nature and work of the church. The required Bible courses of his college are but a minimum of training. When you go back into the company of the committed, the fact that you are trained, the fact that you have capacities and gifts, will mean that leadership responsibilities will come to you. Do you have the quality of life that speaks of the knowledge of God? But in addition, how intelligent are you about the nature of the church and her task?

Can you become an intelligent leader in the congregation, whether man or woman, and know what the congregation is up to and how the congregation can best fulfill this task? Will your pastor have surrounding him, like Paul, persons who are committed, trained, gifted, and who, though they work through a profession, have their basic heart and life in the furtherance of this company of the committed? Do not be

so modest as to fail to prepare yourself as men who can serve as elders, members of church councils, teachers of men's and boys' classes, or women who can become leaders of women's groups and teachers of classes.

Through the initiative of one of our science faculty, the seminary has developed what is called a "fifth year," a year for training for intelligent leadership in a congregation though one is not ordained. This "fifth year" is designed to serve two basic purposes: one for persons who are thinking of graduate work and who want a broader theological base into which to fit their graduate work, whether in teaching, social work or whatever area. The other purpose is to help business persons—teachers, nurses, doctors—to develop a certain proficiency in the Scriptures, an understanding of the task of the church, and basic theological orientation in order to become intelligent, well equipped lay leaders in a congregation.

They are lay only in the sense that they are not full-time in some church vocation for the pastor is but one gift in the church around whom there are many gifts. Together they are gifts of God to this congregation along with the many other kinds of gifts. I would invite you to consider a fifth year of basic training in the field which should be your primary task throughout your life, whether your occupation is doctor, teacher, nurse, social worker, or whatever. Attending seminary does not mean that you are committed to become a preacher or a preacher's wife. It rather demonstrates an awareness that in the basic issue confronting our world today you need equipment and training in this field as well as in your occupation.

In the third place, the professional person as he goes into a community to serve is not only primarily identified with the company of the committed, not only intelligent and trained in its work, but he also has a sense of urgency about kingdom work. The relating of what one does as a professional person to one's basic call to be Christian is the primary task you will face.

The moving passion of every professional person should be that in the deeds of service and words of witness there will be reflected the inner springs that give meaning to one's life, that there is a Lord of life and that life has another dimension beyond time, material, and sense. This is to say, dear friends, that though you may succeed professionally, and though you may gain considerable social status, and though you may acquire considerable financial wealth, unless your life and work are related to the kingdom of God you will have failed.

Jesus came not advising people to go to church. He was, instead, asking for recruitment in a company of danger.<sup>3</sup> The company of Jesus is not a group of people streaming

(Continued on page 748)





# PEACE AND WAR

## The Brethren Peace Witness

The Church of the Brethren sponsored a "Peace Action Project" in Washington, D.C., June 25, 1962, the day after their annual conference adjourned at Ocean Grove, N.J. The aim of the project was to make known to the public and to government leaders what the Church of the Brethren consider to be major issues relating to peace and justice as well as "to sensitize the hearts and minds of our members through prayer, fellowship, discussion, and action regarding the seriousness and futility of the trend toward war and the urgent need to act in support of these alternatives to war as an expression of our Christian faith and witness."

The project was carried forward through the following activities: (1) a half-page advertisement in the *Washington Post*, June 5, describing the Witness for Peace project; (2) a peace walk to the White House from the Calvary Baptist Church where their orientation meeting was held, during which signs bearing the following slogans were carried: "Brethren Peace Witness," "In Christ There Is No East or West," "Swords into Plowshares," "United Nations for All Nations," "Stop the Test East and West," "Brethren Say No to All War," "Our Best Shelter a Stronger U.N.," "We Support Peace Corps," "War Is Sin," "Exchange Persons Not Bombs," and "Build Friendships Not Shelters"; (3) interviews with lawmakers; (4) meeting of official representatives of the Church of the Brethren with government leaders at the White House and other departments; (5) an all-day prayer vigil with study sessions at the Washington City Church of the Brethren; and (6) an evening meeting of all participants for reports, testimonies, follow-up plans, worship, and commitment.

Four hundred persons participated in the Peace Walk, approximately one hundred persons visited their legislators, 163 participated in the study sessions, and 147 in the prayer vigil. In addition 16,000 leaflets were distributed on street corners near the White House and State Department building. These attractive leaflets among other statements had the following message:

"Because we of the Church of the Brethren believe (1) that God wills peace and order for His world, *we support efforts to strengthen the United Nations*. We urge that its membership be opened to all nations, that our country and other nations undergird it with adequate financial support, and that all major international legal issues be submitted to the World Court. Our government should repeal the Connally

Resolution restricting American cases going to the court. We favor developing the U.N. into a world government; (2) that men are to live together as brothers, *we support steps to relax and reconcile East-West tensions*. In addition to the present efforts of our government we favor broader cultural exchanges with Russia, developing exchanges with Mainland China, offering surplus food to the starving Chinese, and placing the Peace Corps under the U.N. We favor reducing the threat of war and improving the climate for negotiation by closing our overseas military bases and ending the useless maneuvering of the cold war; (3) that war is contrary to the will of God, *we affirm the goal of general and complete disarmament*. We commend our government for its far-reaching disarmament proposal and for the establishment of the Arms Control and Disarmament Agency. Needed are further decisive steps . . . the cessa-

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Parasites are people who go through a revolving door on another fellow's push.

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tion of nuclear testing, the conversion of our germ warfare plants into world health facilities, and the strengthening of the Disarmament Agency through adequate financing, intensive research, and concrete planning; and (4) that evil is overcome with good, *we endorse steps to prevent war, not vain efforts to hide from it*. Fallout shelters have no appeal for us. There is no defense, civilian or military, in modern war. Building bigger bombs, developing deadlier delivery systems, and stockpiling wasteful weapons give only false security. Let us create true security by sharing our abundance, aiding underdeveloped areas, and expanding Peace Corps programs."

A Mennonite who observed the Peace Action Project reported that it was well organized, representing much thought and energy, that it was conducted with quiet dignity and a sense of purpose, and that the evening meeting demonstrated that the experience was very meaningful for the participants. What influence the Brethren Peace Witness had on the government and on the public cannot be measured easily, but by making their witness clear they feel that they have discharged an obligation and have assumed a responsibility that each Christian should feel in this period of fear and uncertainty.—M. G.

## Leaflet on "Communism and Anticommunism"

The Herald Press, Scottdale, Pa., recently printed an attractive four-page leaflet giving the Statement of Position adopted by Mennonite General Conference, Johnstown, Pa., Aug. 24, 1961, on the subject of "Communism and Anticommunism." The Statement appeared on the front page of the *GOSPEL HERALD* on Sept. 19, 1961. This declaration by General Conference has been received favorably by other church groups and deserves to have even a wider circulation than it has had. Quantities of the leaflet may be ordered from the Herald Press at 40¢ per dozen. Mennonite congregations may wish to order quantities for distribution to their own members and for witnessing to others who are involved in the cold-war struggle.—M. G.

## Peace Research Institute

The Canadian Peace Research Institute, located at 341 Bloor Street West, Toronto 5, Ont., is incorporated for the purpose of engaging scientists "in full-time research on the causes and prevention of war." It was founded by Dr. Norman Z. Alcock, a nuclear physicist, and is supported by other prominent scholars, including the famous Quaker economist, Dr. Kenneth E. Boulding. The men in the institute believe that religion and science must work together on the problem of war.

Among the problems they are currently studying are the economic consequences of disarmament on the Canadian economy and industry, the study of public fear of disarmament and ways of overcoming it, a study of how the system of police forces used within nations could be employed by the U.N., and a study of world inspection systems that would be acceptable by the nations. Mrs. Julian Griggs, in reporting the work of the organization to the *GOSPEL HERALD*, quotes Dean Rusk, Secretary of State, who said, "There is already more fissionable material on hand than the entire human race could sustain." She states that there is much interest in what these twenty-five scientists and scholars can do to point the way to a universal move toward disarmament.—M. G.

The ROTC programs at Iowa State University will be on an elective basis beginning Sept. 1 for a three-year trial period. The authorization from the Iowa Board of Regents followed a year-long study which revealed that the Department of Defense does not regard compulsory ROTC as necessary in providing adequate numbers of commissioned officers.—*The Reporter*, July, 1962.





## Will You Commit Yourself?

BY GERALD STUDER

Christ had no patience with uncommitted persons. And He brooked no dual commitments, for "no man can serve two masters. . . ." Unless there is one commitment that supersedes and transcends all others, there is no priority at all, and unless there is a clear recognition of priority, there is no true commitment. Neither would our Lord accept a disciple who insisted upon dallying, even though it be to bury his father or simply to say good-by to his friends. Luke 9:57-62; Matt. 6:19-34. Christ expected instant and unqualified commitment, and He declared that the person who gave something other or less than such commitment was not "fit for the kingdom of God."

It seems evident that Christ's body, the church, is floundering in many areas today, and one of the reasons for it is a lack of true commitment. Elton Trueblood has written: "Though membership (in a church) may include attendance at performances of a certain character, such attendance is not the primary meaning of the Christian effort at all. . . . The crucial question today is not whether we must have a fellowship, for on that point we are reasonably clear; the crucial question concerns the *character* of the fellowship. The more we think about it, the more we realize that it must be a fellowship of the committed. This is because mere belief is never enough" (pages 20, 21, *The Company of the Committed*, italics his).

Apparently, many people confuse *ability* with *commitment*. The ability to do something proves nothing about the willingness of that same person to do it. Yet all the while we observe the church's widespread lack of commitment, we notice also that never any time anywhere has the church had so many resources, whether in time, talents, or treasures, as she has today among those who profess the faith.

"But," you say, "the church can have no more time today than it ever had, for there are only 24 hours in a day." But the fact is that the church has more professing adherents today than at any time in human history and therefore there is an unprecedented amount of time that ought to be available to Christ to do His work in this world through His body.

It is a little like the story the Bishop of Chelmsford told in an address at Keswick some years ago. He said: "I remember a friend of mine who wanted a gardener. He advertised, and got a letter from a gentle-

man concerning a man whom we shall call John Smith. This gentleman said, 'John Smith has an excellent knowledge of gardening. He can manage a kitchen garden wonderfully, and he can bring an ornamental garden to perfection.' He went on through the list of what the man could do. As the other gentleman read the letter, he said, 'That's the very man for me; he can do the very things I want.' He got to the bottom of the page and turned it over, and on the other side there were only three words, 'But he won't!'"

The church is loaded with neutrals, hangers-on, or eat-your-cake-and-have-it-too people. They want all the advantages of membership in this institution, but they sit loose to the disciplines and responsibilities that must accompany such a privilege. In Dante's great poem, "The Divine Comedy," we find the neutrals occupying the mouth and vestibule of hell. Those who in this world had never taken a side find themselves there swirling unceasingly in clouds of red sand, their faces bitten by wasps and hornets. Dante denies them the moral dignity of a place even in hell itself. "Heaven will not have them, and the deep hell receives them not, lest the wicked there should have some glory over them." Lest the wicked, that is, looking at these neutrals, should be able to feel there were souls worse than themselves.

And what was the sin of these neutrals? Oh, simply that they have never taken a side. They had spent God's precious days which comprise our earthly lives watching which way the wind was likely to blow.

Ingmar Bergman, a Swedish movie producer, was quoted in *Time* magazine a few years ago as saying: "For me there is only one loyalty: to the film on which I am working. I may lie if it is a beautiful lie, prostitute my talent if it will further my cause, steal if there is no other way out. I could also kill my friends or anyone else if it would help my art." Here is a commitment of a frightening intensity devoted to a work of the devil, but commitment it is! It is just such an intense commitment devoted to the glory of God and exercised according to Christian principles that is needed today.

The difference between a committed and an uncommitted person is something like the difference between a bit of ordinary steel and a bit of magnetized steel. They look alike. The fact is, there is no con-

siderable difference so far as we know. But what gives the one piece of steel the power to attract while the other has no innate power of any kind, seems to be this: in an ordinary bar of steel the molecules are scattered haphazardly through the bar.

This hit and miss arrangement does not prevail in a magnetic piece of steel. Here the molecules, by physical or electrical energy, have been rearranged, lined up like a column of soldiers, all facing one way. When this takes place, though the piece of steel is in all respects unchanged outwardly, nevertheless it becomes a conductor of the magnetic attraction all about it. Thus it appropriates power; it does not create it. In like fashion, when our whole lives are completely realigned or committed so that every aspect of our being, and all that we possess, points toward Christ, we become channels for God and know what abundant living is.

When we talk about commitment, we are, by no means, interested only in money; worthy as money is. Commitment must involve all that we are and have if it is to be Christian. Therefore, we must talk with equal seriousness and concreteness about the commitment of our time, talents, and treasures. So far as time is concerned, we are all responsible for the same amount; no one has more than another of this precious commodity. As for talents, we are all responsible for all that we have been given. This amount varies, but the responsibility is the same whether for much or little. In relation to our money, or treasures, we are all responsible for all that has come our way, whether by earning, or bequest, or however.

As the concept of planned giving continues to spread throughout the Christian Church, pledge cards are frequently used to receive each member's vow of support. Let no one ever buy a piece of land, an automobile, or a piece of furniture on time and then say about pledging to the church, "But I don't believe in pledging. I will give what I can." Try telling that to the dealer from whom you have purchased that land, car, or household equipment. He will say, "In that case, this item stays in my hands (or, in my store) for some customer who will commit himself."

All of us believe in pledging or else we could never have become Christians and joined the church. And we are not arguing about words when we say this. When you vowed to "submit yourself to Christ and His Word, and faithfully to abide in the same until death," you pledged yourself for life in such a way and to such an extent that you will be discovering the tremendous implications of that promise as long as you live.

If you would not have agreed to take that pledge because you did not know in ad-

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## Household Evangelism

By C. E. CARLSON

Little Jean, about four years old, was seated with her parents in a restaurant waiting for breakfast. While her parents were busy discussing matters pertaining to the day's journey, she was observing a group of people at a neighboring table where a waitress was completing the process of serving the meal. All at once Jean looked up to her father, her eyes wide with astonishment, and said, "Daddy, they didn't pray."

As far as this child was concerned, something very important had been omitted. To begin eating without first having thanked God for the food just was not done at her house. She was reacting normally to a situation which was not in harmony with her home training.

As a child I was taught that it was a grave sin to throw a piece of bread away. Portions of food that remained in my lunch pail were to be brought home and fed to the dog or the cats—or even to the chickens.

Bread was not to be thrown out to be tramped underfoot. It was food for someone or something. Now, after some fifty-odd years, I find myself reacting in harmony with that childhood training.

Out of such experiences we find ourselves approving God's wisdom in laying the foundation for sound religious training in the home. Consider for a few moments the following statements:

"Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:4-7).

The commandment to love God with heart, soul, and strength is first engraved on the hearts of the parents. To obey that commandment means a total commitment to God and the commitment will be reflected in all of the day's activities. Without doubt, there were the usual questions from the children. "Why do you do that? Why don't we live like the other nations? Why do we have to be different?" There had to be answers, of course, but probably the most frequent and most definite answer was, "Because the Lord our God has thus commanded us." For the instruction was

definite: "Thou shalt teach them diligently unto thy children."

The Hebrew word translated *teach* carries within itself the meaning that the commandments should be *engraved* on the hearts of the children. Never, never must they forget the meaning of the words, "The Lord our God is one Lord." And it was the responsibility of the parents, especially the father, to see that this program of instruction was carried out. It was a process of household evangelism to be carried on through succeeding generations.

The principles of religious training employed by Israel could well be applied to Christian families and since those principles are sound, satisfactory results should follow. All parents are familiar with the interminable "why's" of the children. They are also familiar with the small child's insatiable desire for stories. But what many do not realize is that these two characteristics of their children constitute a wonderful opportunity for household evangelism.

Children and Jesus belong to each other. Jesus loves children and they are responsive to His love. Is not that why Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God"? And it is in the familiar surroundings of the home where the growing child can best be taught the lessons of faith and trust in a personal Saviour.

Grandma was helping Christine, who was between three and four years old, to get ready for bed. Christine was telling Grandma a wonderful story about Jesus.

"And, Grandma," she was saying, "when Jesus came to the house, He said, 'Now don't you cry any more. Your little girl isn't dead; she is just sleeping.' But all the people just laughed at Jesus. 'Ha, ha, ha. I guess we know when a person is dead.' But Jesus told them, 'Now, you get out of here. I tell you the girl is only sleeping.'"

"And when those people went out, Jesus said, 'Little girl, you can get up now.' And, do you know, Grandma, that little girl sat up in bed and smiled at Jesus. Then Jesus looked at her daddy and mommy, and said, 'See, I told you she was only sleeping. Give her some supper.'"

That story was her favorite. Over and over she had heard it until the seeds of faith and trust were planted deep in her heart. The time came when as an older child she committed herself with more mature understanding and love to the Jesus she had learned to love and trust when she was only four years old.

A busy pastor was engaged in pre-Easter services in a nearby mission. For several

days he had very little time to devote to the children in his home. He put on his coat and was about to open the door, when his little daughter, dressed in her pajamas, came running to him for her good-night kiss. But once she had him, she was reluctant to let him go.

"Please, Daddy, let me say my prayers by you before you go." Of course, Daddy sat down and the child knelt by his chair, resting her curly head on his knee. She hurried through her prayer and jumped to her feet, ready for conversation.

"I know where you are going, Daddy. You are going to church to tell the people about Jesus. You are going to tell them how wicked men nailed Him to the cross and how a soldier stuck a spear into His side and . . .," but by that time she had burst into tears and began sobbing as though it had been her daddy who had been so cruelly mistreated.

"Why did they do it, Daddy?" she cried. The anguish in her voice struck home to her father in a way that put new meaning into the crucifixion story for him. He found himself praying that he might transmit the same feeling of anguish to his congregation that night.

Household evangelism works. While there is much that we have to teach our children about Jesus and His saving grace, our children can open ways to our hearts and minds over which renewed visions of His grace and love can come to us.

A couple of cars pulled up to an observation point along the Grand Canyon drive. Out bounded a small boy. Right on his heels came a puppy dog. Both of them appeared to have one thing on their mind—use up energy. In their joy and excitement, neither boy nor dog seemed to sense any danger of falling over the rim of the yawning canyon. I felt it was time for a friendly word of warning.

"Better keep an eye on your dog, Sonny," I said. "He might go over the edge into the canyon and then you wouldn't have a dog to play with."

Without a trace of concern, he replied, "No, sir. He won't fall into the canyon."

"How come?" I asked.

Back came the firm statement, clear enough for all to hear: "Because Jesus wouldn't let it happen."

I found myself almost envying him. What utter certainty was expressed in those few words! "Jesus wouldn't let it happen." To that happy little boy, Jesus and the kingdom of God were a reality, something to live by. He was in the kingdom and so was his happy, irresponsible little puppy dog. And Jesus was right there with them!

Not by hard thinking did this lad arrive at such faith and trust. He caught it from somebody who loved him.—Courtesy of National Sunday School Association.



## Power to Witness

By John Koppenhaver

It is thrilling to hear reports of how the living Lord is working through our brotherhood in evangelistic outreach. In 1949 we had overseas missionaries in only six countries, but today we witness in nearly 20 countries with over 300 full-time missionaries. There are many victories for which to praise God in some of our evangelistic projects in the homeland.

However, brethren, we must be honest; there are still some discouraging facts. In 1930 our membership in the United States and Canada was 45,357; today it is better than 79,000. That is a substantial increase, but at the same time the population of our country has increased 33 per cent. We are forced to admit that we still have congregations that are not truly evangelistic, and that many of us are not evangelistic much of the time.

In John 1:12 we have these words: "But as many as received him, to them gave he power to become the sons of God. . . ." If God gives us power to become His sons, then He will certainly give us power to obey His Word, and to obey means to wit-

ness. If we are not all witnessing, then we are not all obeying, for John 15:27 says, "And you also are witnesses, because you have been with me from the beginning" (RSV). To be in Christ means to bear testimony.

This power to witness is definitely promised in John 14: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." And Acts 1:8 says, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me. . . ." Whom is this for? Is the Holy Spirit for just a select few? No, a thousand times no! This is for every redeemed child of God.

A second-century writer wrote, "Christians do all in their power to spread the faith all over the world. Some of them make it the business of their lives to wan-

der not only from city to city but from township to township and village to village, in order to gain fresh converts for their Lord."

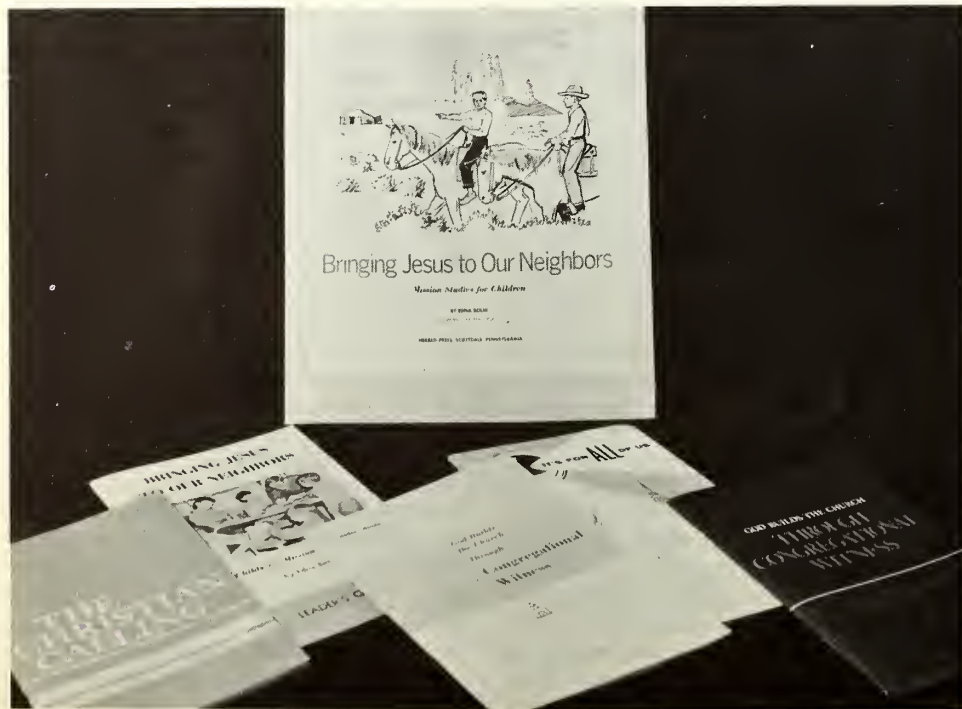
These examples of the power to witness do not stop with the early centuries. In 1940 when war drove missionaries out of Indonesia, many thought the work would come to a standstill. But that church alone added 150,000 members in ten years. How? Largely through the faithful witnessing of lay members, many of whom could neither read nor write. In Korea, in spite of indescribable persecution and suffering and poverty under the communists, the church increased her membership from 750,000 to 1,500,000 in the past ten years.

How much we can learn from the younger churches! The Protestant population of Chile represents 12 per cent of the total, highest of any South American country. The majority of these believers belong to some Pentecostal faith. Why such growth? Careful study and analysis reveals it is because the convert in those churches is taught—and he believes—that he is to be a witness and that there is power in Christ to become one. He appropriates that power and becomes a winner of souls all his life.

Yes, there is power to become witnesses, if only we will believe it and appropriate it. We need the attitude of Peter and John in Acts 4: "For we cannot but speak the things which we have seen and heard." But so much of the time, brethren, we do not have this spirit.

It is not easy to be aggressively evangelistic. It is difficult, but it is *not* impossible; our God does not ask the impossible. He gives power for everything He asks, and there is power if we really want it. The ordained man must want it; his primary job is to evangelize. Our church schools must want it; they must earnestly desire to be evangelistic in every department. Our publishing interest must want it to be the dominant goal that unifies all our literature. And every layman must want it. Why? Because it is so definitely the will of God.

There is a power that will enable us to become witnesses for God. There is a power which will give us a concern and a passion for those who do not know Christ. There is a power which will open our eyes, so frequently blinded by selfishness. There is a power that will open our lips, so often mute for fear of being called a fanatic. There is a power which will give us the courage to look for—to use—every opportunity to speak of our glorious Lord. Let us each one, from the youngest member to the oldest, truly believe this glorious truth, appropriate this power which the Holy Spirit is so anxious to give us, and let us do it now! To as many as received Him, to them gave He the power to become instruments in His hands.



This fall's missionary education study on the adult level emphasizes evangelism and congregational witness. The children's study attempts to make the child aware of his place in the congregation and responsibility toward others. Materials from both are pictured above.



## Spiritualism in Brazil

BY GLENN MUSSELMAN



Here Catholics light candles and say prayers for the dead. Certain Catholic forms have been syncretized with elements of African religion, and the animism of primitive African religion has taken on spiritualistic characteristics.

### History

The great upsurge of spiritualism in Brazil is a phenomenon of the past decade, but its roots go deep into the history of the country, formed as it was with elements of the two continents, Europe and Africa.

Its African origin goes back to the Negro slaves who were brought to Brazil during the colonial period. These Africans brought their gods with them from their tribal settings, but many of these gods underwent changes in crossing the ocean. Among the Nagos, an African tribe, Yemanja was a river goddess who became a sea goddess as a result of the ocean journey. Calunga, the Bantu sea god, became the god of death as a result of the ocean trip.<sup>1</sup>

In the Catholic cultural and religious environment the Negroes accepted certain Catholic doctrines and beliefs without rejecting all of their old beliefs. We see a syncretism of African religion with Catholic forms, so that while Negroes may have been baptized as Catholics and may take part in some of the patterns of Catholicism, a great number of them still hold to many of their African religious beliefs, perhaps dressed up in different forms. We see this in the spirit deities merged with Catholic theology.

Oxala is both the Lord of Creation and Christ. Yemanja is also Our Lady of Glory. Xango-Agodo, the god of medicine, is also St. John the Baptist. And Ogun, the war god, is also St. George.<sup>2</sup> One can understand how the animism of primitive African



These pray for souls of the dead in purgatory, a belief in Catholic theology. Missionaries must often work with those who hold to ideas borrowed from conflicting sources, such as spiritualism, primitive religion, and Catholicism.

religion could take on spiritualistic characteristics.

But another important origin of spiritualism in Brazil was the writings and influence of the Frenchman, Allan Kardec. "Most French, and ultimately, most continental spiritualists or 'Spiritists,' as they preferred to call themselves, followed the doctrine of Allan Kardec."<sup>3</sup> Allan Kardec, whose real name was M. Rivail, lived in the nineteenth century. He was an advocate of phrenology and animal magnetism. In 1826, or a few years earlier, he became converted to spiritualism through various clairvoyants and began to expound a new religion, the leading tenet of which was reincarnation. He wrote extensively, setting forth spiritualistic ideas, incorporating accounts of mediums and table-tappings. His writings were translated into nearly every European language, but his influence in England was almost nil.<sup>4</sup>

However, Allan Kardec's books found their way into Brazil and were translated into Portuguese. His influence has become dominant in that it has given a philosophical support and coloring to the spiritistic elements of the religion of the Brazilian Negro. At the same time it caused two levels of spiritualism to take shape in Brazil: (1) the low spiritualism of the African Negroes with perhaps some accretions of Kardec, and (2) the high spiritualism which is more an ethical and philosophical understanding or interpretation.

In 1885 there was formed the Brazilian Spiritual Federation which last year had 3,600 centers in the country. The 1950 census revealed that nearly 900,000 declared themselves spiritualists. However, it is estimated that of the 61,000,000 population figure in 1950, as many as 10,000,000 indulge in the cults, and the great majority of these would refer to the cult of spiritualism.



### Doctrinal Basis or Authority

The spiritualists of Brazil do not have any one single doctrinal authority as basis for beliefs. As was pointed out, there is a syncretism of religious beliefs involving African primitive religion, Roman Catholicism, and Allan Kardec's writings. Among the adherents of the higher level of spiritualism one finds the Bible used as a source of ethical teaching, though it is interpreted to agree with Kardec's teaching in regard to reincarnation. Kardec's writings to many are as authoritative as the Bible, if not more so, since he interprets more clearly what the Bible fails to interpret for itself. Analogies to natural phenomena are often made by spiritualists as proof for a certain belief so that one might say human reasoning plays an important part in deciding what shall be termed true and authoritative.

### View of God and Christ

Low spiritualism from its African origins has merged its gods into the Catholic theology. So their gods seem to fall into a pattern of lesser gods, with one god, Oxala, becoming the counterpart to the Christian God or Christ. Both levels of spiritualism reject the Trinity. In higher spiritualism there seems to be one god more or less as Christians think of God, the Father. Christ is not thought of as the divine Son of God, the second person of the Trinity, but rather as a human, a reincarnation of a previous person, but who reached highest ethical attainment. Christ is for them, therefore, a great teacher and example.

### View of Man and Salvation

The higher spiritualists do not regard man as sinful in the sense of a carnal nature inherited from parents. Within the scheme of reincarnation man is put in an environment here in the world so that he might perfect himself by choosing the good. Each reincarnation is a step in the stairs to salvation by character or moral achievement. The orthodox understanding of salvation through the death of Christ on the cross is rejected. The cross of Christ is only an example of love and suffering for us to exemplify in our living. In support of the idea of reincarnation, John the Baptist is interpreted as a reincarnation of Elijah.

### The Church

Spiritualism does not have a well-defined denominational pattern of organization. The Brazilian Spiritual Federation founded in 1885 is a loose organization with no tight control over the local centers. In 1950 there were 3,600 centers throughout the country. The local group usually calls itself a center and is usually small. Their buildings generally do not have the appearance of a church edifice but rather a center for assembly or for séances. Homes are often

used when the group is small, or there may be an outdoor place with a cross or a small shrine. In Rio de Janeiro one group, called the *Confederacao Espirita da Umbanda*, has more than 1,000 known centers.

The local groups are led by a local person who is thought to be a medium and to have the power to speak to the dead or to have the dead communicate with the living.

Among those of the lower spiritualism there is much of what we would term superstition. For example, someone who hates you may give you a "*mal olhada*" (a bad look) which could bring a sickness or tragedy upon you. In this type of spiritualism are people who may believe in giving food offerings to the spirits. These offerings may be placed on a street corner or even in the middle of a crossing.

On New Year's Eve in Rio de Janeiro spiritualists generally have a festival such as that in 1959 when 600,000 gathered on the beaches. Little altars were set up in the sand, heaped with fetishes and food offerings, or bottles of beer. Drums pounded faster and faster around the altars as men, women, and children danced and shouted, stamped and babbled. Offerings of liquor, perfume, jewelry, or bouquets of chrysanthemums were tossed into the water for the goddess of the sea, Yemanjá. Many worshippers later writhed or rolled in the sand, twitching and groaning.<sup>5</sup>

"One young shop clerk, possessed by the spirit of the amorous Indian god Arruda, wrestled a pretty woman to the ground, died when her husband emptied his .45 into him."<sup>6</sup>

"One believer pointed at another yelling, 'The evil god Exu has entered into him,' then splashed a bottle of alcohol over him and touched it off with a candle. His blazing victim ran shrieking through the crowd."<sup>7</sup>

Spiritualists in Brazil have no sacraments, and many who frequent their meetings are baptized, married, and buried through the offices of the Catholic Church but are very nominal in their loyalty to Catholicism. Of course, some strong spiritualists even cut off these ties with the Catholic Church; they can be married in a civil ceremony.

A few spiritualist leaders of the higher level are quite well educated, including some doctors and lawyers. They preach a high ethical standard of living. Doing works of charity is the primary way to progress spiritually. Through co-operation spiritualists do have some institutions such as small hospitals. It seems that more than a reasonable proportion of their number have mental troubles and therefore the hospitals are a means of helping their own number as well as others. They have a few schools and have contributed to certain charitable projects. Some local groups produce religious radio programs on local stations. They seek

(Continued on page 745)

# Missions Today

## A Two-Way Street

By J. D. GRABER

Our mission investments are bringing returns—not financial but personal. Mature Christian brothers and sisters from what we have been accustomed to call "mission churches" are coming now as ambassadors and delegates to our North American churches. They have a significant contribution to make to us. They may have insights and understandings that we have overlooked or neglected.

From India Bishop Malagar is among us. Sister Phoebe Solomon, a deaconess of the Mennonite Church in India, is also here. From Japan Bro. Yaguchi has come for a year of study in the Seminary. Sister Shinohara plans also to come by September.

Bro. Darino, former president of the Mennonite Church in Argentina, now the treasurer, and chairman of the commission on evangelism and outreach, is spending a few months among our churches. From Belgium it is the Lambottes and the Van Melsens. And there are missionaries on furlough from eight or ten different countries now bringing back to us greetings from abroad and helping to bind us into one large world-wide family.

Bro. Arthur Cash has just returned from a visit to Africa. The visit of two brethren from Uganda brought blessing and challenge to the American churches last year. It was evident that the East Africa revival movement had significant lessons to teach the American churches. So Bro. Cash was invited to spend a couple of months, mainly in Uganda, Kenya, and Tanganyika.

Bro. Cash brings back to us a fresh challenge to full dedication and open honesty before God. This is plainly a gift of the East African churches to us at this time.

These ambassadors from sister (not daughter) churches abroad bring us reminders that we have not heard the last word in Christian achievement. They challenge our materialism. What do you mean by modesty and simplicity of life? Why have you divided life so neatly, and conveniently, into sacred and secular? Why not let Christ rule all of life? Are not your worship habits very mechanical, and perhaps perfunctory? Questions like these they ask us. It does us good to face them.

"May be able . . . with all saints . . . to know the love of Christ." Paul thus reminds us that we all need each other and that we must all learn from one another. International fellowship enriches our Christian life and understanding. Let's have more of it.

Elkhart, Ind.





# MISSION NEWS

## Overseas Missions

**Salunga, Pa.**—The Henry Gamber family arrived home on furlough from Ethiopia on July 30. Their address for the next several months is Route 1, Box 222A, Scottdale, Pa.

The Nathan Hege family arrived in New York via air from Ethiopia, July 30. They will locate in the Syracuse, N.Y., area; Bro. Hege will attend Syracuse University.

The Chester Wenger family arrived in Newport News, Va., July 21. They will reside at Route 1, Manheim, Pa.

The 83rd quarterly missionary round-table meeting was held, at Salunga, Aug. 13. Subjects in the interest of home missions were discussed.

**Germany**—It is reported in Neumuhle that the local Catholic authority in public news articles attacked the Mennonite summer camping program and strongly warned their members against permitting their children to attend.

**Somalia**—The Associated Press dispatches indicate that the government is quite embarrassed over the fatal stabbing of Merlin Grove. Paul N. Kraybill, secretary of the Eastern Mennonite Board of Missions and Charities, has been in touch with the State Department in Washington and they indicate that the Somalia government is denouncing the religious intolerance that led to this incident. They termed it a severe blow to their prestige. Individual Somalis have gone to the United States embassy in Somalia expressing their shame and shock over what has happened. Bro. Kraybill comments that this confirms again that the fatal stabbing was probably the work of an individual or at least a very small anatical group and does not really represent the feeling of the people.

**Ghana**—John Ingold and his family have changed their address from Box 2192, Accra, Ghana, West Africa, to Box 501, Accra, Ghana, West Africa.

**Lancaster, Pa.**—Herbert and Shirley Minnich report that their son, Darrell, underwent a successful heart operation in Fahnemann Hospital, Philadelphia, on July 10. He spent five hours on the operating table and was linked to the heart-lung machine for more than an hour. After eleven days in the hospital, Darrell went home, and is recuperating satisfactorily. The Minnichs are thankful for the uplifting effect of the many prayers in their behalf on that occasion.

## Sunday Evening Resources

Persons preparing for the Sept. 9 Sunday evening program, "Introduction of Study Home on Home Missions and Personal Evangelism," will find helpful information in the area of their assignment in the article, "Power to Witness," by John Koppenaver.

The Minnichs will visit churches, classes, and families during August, and then in September will move to Gainesville, Fla., for the winter, where Bro. Minnich will attend the University of Florida, and begin on his doctoral studies in sociology and Latin-American studies.

**Argentina**—Albert Buckwalter and family arrived in the United States on July 30 for a one-year furlough from the Argentine Chaco.

**Brazil**—On Saturday morning, Aug. 18, the grand opening of the Brasilia bookstore took place. Allen Martin is manager of the store and has received many favorable comments regarding the location and the store's anticipated service.

**Nigeria**—Edwin I. Weaver reports that they have received 546 packages of books in the "Books Abroad" program. He estimates that they received about 100 packages of books before he started to keep record. At the time of his report he and his wife had between 50 and 60 parcels yet to open and process. Total weight of the books is about 2½ tons; he estimates that there must have been at least a ton of books in the early 100 packages.

The Weavers do not give the good books away free. Selling them for a small amount assures the right use and less likelihood of people getting them to sell to others for personal profit. This then helps to buy new books and subsidize the project a bit. In this way they can operate a literature distribution program without costing the mission board anything.

**Elkhart, Ind.**—Word was received here on Aug. 10 that Charles Shenks arrived

safely by ship in California from Japan on Aug. 8 for a one-year furlough. Word was also received that Milton Vogts arrived safely by ship in Bombay, India, on Aug. 10, for another term of service in Bihar, India, after a one-year furlough in the United States.

## Home Missions

**Premont, Texas**—Richard Fahndrich was camp director and evening vesper speaker during boys' camp. Of the eighteen boys, seven accepted Christ and five reconsecrated their lives.

**Chinle, Ariz.**—Stanley Weaver reports that the camp meetings for the Navaho Indians had fair attendance on Friday, July 27, good on Saturday, and overflow on Sunday. The Christians had built a large bush shelter and all services were held under this shelter.

During the regular service on Aug. 1 a young girl about 17 or 18 years old decided publicly for the Lord. The five young people from Black Mountain Mission who were in Bible school this summer returned to the mission on July 28 and have been a real asset to the services there.

## Broadcasting

**Harrisonburg, Va.**—"Heart to Heart" has had very favorable response to the home-makers' calendar which features the "Beatitudes for Homemakers." Each calendar page carries an illustration drawn by "Jerry," featured in "Faith Comes by Hearing." A few of these appreciations follow:

"As the secretary of our women's society of Christian service of the Gransville Methodist Church, I would appreciate 100 copies of your beautiful calendars and schedule cards. I would like to give one of each to

## Sarasota Centre Opens October 1

Mennonite visitors in Sarasota, Fla., this fall and winter will discover a new element in their situation. Working co-operatively, Mennonite congregations in Sarasota, the Eastern Mennonite Board of Missions and Charities, Salunga, Pa., and the Mennonite Board of Missions and Charities, Elkhart, Ind., are establishing a Mennonite Service Centre in Sarasota to strengthen the Mennonite witness there. Co-ordinating the services of the Centre, located at 1414 South Trail, Sarasota, is Menno Plank, businessman from Arthur, Ill. Bro. Plank will begin the Centre's services on Oct. 1.

Perhaps the Centre's most important function will be channeling services which winter visitors would like to offer for Christ and His kingdom in service to underprivileged persons and migrants of the Sarasota area. Sarasota has numerous underprivileged and needy persons in addition to migrants. With the aid of a voluntary service couple, the Centre will seek to provide a variety of services to these persons, using the volunteer efforts of winter visitors.

The numerous winter visitors may actually complicate the work of the Sarasota congregations. The Centre plans to aid in this concern by providing visitors with information on all Sarasota congregations, helping them to relate to one congregation, giving suggestions on how to help the work of the local church while they fellowship with it, and providing housing information and some recreational co-ordination for visitors. The Centre will also serve as an employment agency for Mennonite workers who come to Florida seeking employment, relieving pastors of Sarasota congregations of the necessity of spending their time in this kind of function.

Information on the Centre will be released from time to time, but in the meantime, additional information may be obtained by writing to Menno Plank, Arthur, Ill., until Sept. 1. After that, he may be reached at 1414 South Trail, Sarasota. Information may also be obtained by writing to Nelson Kauffman, Mennonite Board of Missions and Charities, Elkhart, Ind.



every member of our WSCS and also to some of the members of the women's Sunday-school classes—those who are not members of our organization but whom we are trying to enlist as members of our group.”

—Lewistown, Pa.

“Wondering if it would be possible to get 200 more calendars. There is a real open door for them and the ‘Beatitudes’ in our little ‘country bakery’ here.”

—Harrison, Mich.

“Yes, I appreciate my Homemakers’ Calendar, too. Guess where I hung it? Not a place where everyone will see—but a place where I spend much time and can be reminded of the Homemakers’ ‘Beatitudes’ as I stand at the ironing board in the basement! I would like to have extra copies of the calendar and the schedule card to distribute in our women’s missionary group at Calvary Baptist Church as you offered in the letter. I will see that they are given out personally.”—Webster City, Iowa.

“Since I had not written for a calendar earlier, I know how much I miss it. The past year we had it tacked up by the telephone and while waiting we had time to read the caption or catch a new glimpse of the meaning. Since my husband’s business is located at the residence, it affords many opportunities for salesmen and other guests who desire to use the telephone to view a bit of happy, Christian family life. I can see that this new calendar will be every bit as attractive.”—Hesston, Kans.

**Dominican Republic**—“Only 12 days ago I accepted Christ as my Saviour,” writes a man from Dominican Republic. He has been a listener to the Spanish broadcast, “Luz y Verdad,” and accepted the Lord in a special evangelistic campaign. His letter is full of the new joy which he has found in Christ, his Saviour.

**Chicago, Ill.**—Radio Station WMBI, located at 1110 on the dial, will begin broadcasting “The Mennonite Hour” at 3:30 p.m., Sunday, Sept. 9.

**New York City**—“The Way to Life” broadcast released over WINS has been discontinued due to the fact that the new owners have a policy of not selling time for religious broadcasting. Pray that a station may be found which will release the broadcast to cover New York City.

## Voluntary Services

**Portland, Oreg.**—Four VS-ers assisted in summer Bible school at the Portland church by teaching and transporting youngsters for school.

Richard Brenneman (unit leader), Burr Oak, Mich., and Frank Shoup, Beach City, Ohio, worked with the Mennonite Disaster Service unit in clearing up after a fire which destroyed Ivan Kropf’s sawmill and hardware store.

**Glenwood Springs, Colo.**—Richard Baum, Doylestown, Pa., unit leader, and Paul Vandiver, Mountain View Home business manager, took nine Torchbearers of the local congregation on a two-day camping trip in the mountains, July 26, 27.

**Divide, Colo.**—The three Colorado VS units—Glenwood Springs, Denver, and La Junta—met the weekend of Aug. 11, 12, at

Rocky Mountain Mennonite Camp for sharing problems and joys, and for mutual edification and fellowship.

**Robstown, Texas**—VS-ers Kenneth and Kathryn Seitz, Jr., Telford, Pa., and Ruth Keeler, Quakertown, Pa. (kindergarten teacher at Mathis), are accompanying a group of Mathis MYF-ers to the South Central Conference at Hannibal, Mo. Following the conference they plan to present programs at the Lyon St., Mt. Pisgah, and Pea Ridge churches in Missouri and then attend the MYF Convention in Peoria, Ill. Sister Keeler is the sponsor of the Mathis MYF.

**Surprise, Ariz.**—VS-ers Orville Miller,

Beemer, Nebr., and LaVern Benner, Quakertown, Pa., have been asked by the Arizona Migrant Ministry to serve in a special camp for underprivileged children.

## Central Christian High School

An increased student body has been assured Central Christian High School, Kidron, Ohio. Four registration days were set apart, July 26-29, at which more than fifty new students registered for courses next fall. The majority of these new students are entering freshmen, with others transferring to sophomore, junior, and senior classes.

## A Martyr’s Memorial

BY NEWTON L. GINGERICH

On Wednesday, July 25, 1962, more than 500 persons experienced the challenge and inspiration of a memorial service for Merlin Grove, martyr missionary to Somalia, East Africa. Gathering in Bro. Grove’s home congregation, Wideman Mennonite near Markham, Ont., participants shared in a service unique in their lifetime.

Members of the immediate family, close relatives, and friends gathered to manifest their respect for one who served Christ unto death. Believers from many denominations attended. People from many walks of life and varied background assembled. Individuals with no Christian profession were present. All knew certainly that the God of history was also present. Each one felt that the Lord was showing Himself triumphant in this generation. All freely proclaimed this truth as they joined in singing “O Holy Saviour.”

In an opening Scripture meditation, Glen Brubacher, pastor of the Morningside congregation, Toronto, where the Merlin Groves had assisted for seven years prior to their African departure, reminded the audience that Bro. Grove had joined the ranks of martyrs. He noted the similarity of the Somalia experience to the New Testament account of Stephen and Paul.

Emerson McDowell, pastor of Danforth Mennonite Church, Toronto, and bishop overseer of the area churches, led to God’s throne in prayer.

John Hess, brother-in-law to Merlin and pastor of the Warden Park Church, Toronto, spoke briefly on the theme, “God’s Servant at Home,” and highlighted the fact that on July 16, in Somalia, there were two loyal worshippers of God. One was a Moslem priest (the assassin) and the other a Mennonite believer (the martyr). He noted the similarity of their devotion and the contrast of their spiritual experience. He recalled that Merlin had evidenced his consecration to God in leaving an established congregation and a successful farming career to enter mission work at home and abroad.

Paul N. Kraybill, secretary of the Eastern Mennonite Board of Missions and Charities, addressed the audience on “God’s

Servant Abroad” and said; “We have lost a mutual friend.” He reviewed the development of the mission in Somalia, and Bro. Grove’s relation there. He quoted ten-year-old Bruce Grove, “Daddy had to die that we can be safe,” after hearing that the Somalia government had assured protection for the mission’s continuance. He reported that Dorothy Grove in her wounded condition had indicated her willingness to die for the salvation of Somalians.

Eight brethren from the local congregation, all intimately acquainted with Bro. Merlin, rendered the song, “Only Remembered.” Following a message by Raymond Charles they sang “The Day of Resurrection.”

Bro. Charles, president of the Eastern Mennonite Board of Missions and Charities which had sent the Groves to Somalia, spoke from II Cor. 2:14, “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.” He applied the truth to the departed brother and to everyone present in the memorial service. Here was a call to loyal devotion to the cause of Christ, for the Grove family had requested, “Don’t exalt Merlin. Exalt Jesus Christ.”

E. J. Swalm represented the Brethren in Christ Church, in whose school Merlin and Dorothy received their high-school training. In a brief testimony Bro. Swalm related Bro. Merlin’s death to that of the five martyrs at the hands of the Auka Indians. He referred to the martyrdom of John and Betty Stam and the response of 24 couples in a memorial service at Moody Church in Chicago who offered themselves to the mission field. He asked, “Who will go to take Bro. Merlin’s place and proclaim the message of Christ to a dying world?”

The Reverend Mr. Symmonds, principal of Toronto Bible College where Bro. Merlin had taken three years of training, recalled his staunch Christian character as a student and led in a closing prayer, interceding for the bereaved, pleading for the assassin, and lifting up the witness of the church and its advance.





In the first row are the six widows who graduated from the widows' sewing project, Taegu, Korea, in April. In the second row are (l. to r.): Mrs. Lee Sung Paik, first Korean instructress; Harry Harms, relief director of material aid in Korea, and Mrs. Harry Harms, former instructress.

It is expected that other young people will be registering between now and the time school opens, Sept. 4. The superintendent, C. L. Swartzentruber, indicated that students may register during August, up to and including Saturday, Aug. 25. Those who are unable to register by that time will need to register during the morning of the first day of school, Sept. 4.

All ten of last year's teachers are returning to their posts in the fall, with two new teachers to join the faculty, making a total of twelve. Ada Schrock, Springs, Pa., an experienced teacher in English, will be joining the faculty as well as Stanley Kaufman, Berlin, Ohio, who recently graduated from Goshen College and has started graduate work at Kent State University. Mr. Kaufman will teach biology, art, and piano.

On Saturday, July 28, Christian Schools, Inc., met for their annual meeting and heard reports from the president, secretary, treasurer, and superintendent. Three new members were elected to the Board of Trustees: M. O. Krabill, Louisville, Ohio (re-elected); George Falb, Dalton, Ohio; and Dr. Carl Yoder, Millersburg, Ohio.



The new chapel at Brook Lane Farm Hospital, Hagerstown, Md., was dedicated July 14, 1962.

Psychoanalysis does not have all the right answers, nor can it solve all problems (many cannot afford this type of service anyway), but it does have some answers and has taught some techniques for helping man in trouble with himself.—Theodore J. Jansma, chaplain-counselor of the Christian Sanatorium, Wyckoff, N.J.

## Your Treasurer Reports

Recently the general mission board has been helped through funds received as bequests. We are most grateful for those who remember the work of the church in their wills. This is a significant part of Christian stewardship and every Christian should plan for his estate no matter how large or small.

The treasurer's office of the mission board now has available a new and helpful booklet which gives information about making your will. This booklet on "Making Your Will" is available free and will be sent upon request. Please address your letter to the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

—H. Ernest Bennett.

## You Are a Disappointment

BY NELDA RHODES,  
OVERSEAS MISSION ASSOCIATE  
(under appointment to Nigeria)

Plaistow Maternity is a small hospital in London, England's "East End," with a clientele largely from the laboring class. These people are avid movie fans. Their first questions of an American concern film stars and the fine American houses. The hospital employees represent 20 plus different nationalities.

It is difficult for the nurses to understand why a "well-paid" nurse should come to London, earn \$50.00 a month to become a midwife, when it makes no difference in salary or status when she returns. So the inevitable questions pop up. Why are you here? What will you do when finished?

When I informed them of my plans to go to Nigeria as an overseas mission associate, their reactions varied. To the members of the Nurses' Christian Fellowship this is wonderful—a real challenge. The most common response is expressed with raised eyebrows, a reserved "That's interesting," and a hidden question—why? Then there are the few obviously shocked and disgusted.

One night I shared a meal and a thought-provoking discussion with Hettie.

"You know, nurse," she remarked, "we had an American girl here last year; very sweet and clever she was. I don't know where she is now. I suppose you will be getting a good job when you go home."

"I am not going home for three years. I'll be going to Nigeria when I leave England."

"You don't mean as a missionary?"

"Yes, you could call it that."

Hettie was silent; then she spoke sorrowfully, "Nurse, you disappoint me—you really disappoint me." There followed a tirade about the advantages that the "colored" people take of the government and of their ignorance and lack of gratitude.

This was my initiation into a problem which becomes more obvious each day. Life seems like an experiment in rare relationships. Can a Christian in a small multi-racial group experience oneness with members of each race when these members are so hostile to one another? Reality would seem doubtful, but faith answers "yes."

For we are laborers together with a universal God, whose love permeates individuals and draws us into a world-wide fellowship, the church of Jesus Christ.

## SPIRITUALISM IN BRAZIL

(Continued from page 742)

to gain members from the Catholic Church without too overtly attacking it. They do not insist that their members cease being members of the Catholic Church or of any other religious group.

In the mind of the public they have gained enough prestige to be classed as one of three great religions of the country, in the following order of importance: Catholicism, Protestantism, and Spiritualism.

One interesting outgrowth or tangent of the spiritualism of Brazil is the group formerly known as the *Legiao de Boa Vontade* (Legion of Good Will) begun about five years ago. Recently the name was changed to "The Religion of the New Commandment," based on 1 John 1:8. This movement was founded by a man named Zauru who has achieved national influence through a radio station he operates and through magazine publications he edited. He is more Bible-oriented than the regular spiritualist groups: he preaches and interprets the Bible as a central part of his message.

But his approach is an attempt at syncretism—to unite all religions in Brazil by combining Catholic, Protestant, and Spiritualist doctrines. The new commandment of love is to be the cement which holds together these diverse systems. Naturally he has met opposition from all three religions. At one time he was heard to preach that the devil is our brother and we should pray for him. On another occasion he remarked that we should not kick our dogs because they may be our brothers. He definitely holds to the idea of reincarnation and progressive salvation for all mankind.

Spiritualism in its diverse groupings in Brazil has only the hazy doctrine of rein-

(Continued on page 748)





## FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

D. Parke Lantz, former missionary to Argentina, died at La Junta, Colo., on Aug. 10 after a lingering illness. He was five days short of being 81 years old. The funeral was held at the Landisville (Pa.) Mennonite Church on Aug. 14. His wife, Lillie, preceded him in death on July 8, 1962.

Visiting speakers: Mahlon Hess, Tanganyika, at Leetonia, Ohio, Aug. 12; at Salem, Wooster, Ohio, Aug. 20. John Martin, Neffsville, Pa., and Paul Brunner, Wooster, Ohio, at Roanoke, Eureka, Ill., Aug. 12. Andre Goll, France, at West Clinton, Pettisville, Ohio, Aug. 12. Ronald Hershberger, Wilmington, Del., at Thomas Mills, Pa., Aug. 12. Herman Tan, Indonesia, at First Mennonite, Kitchener, Ont., Aug. 5.

P. J. Malagar, India, at Floradale, Elmira, Ont., July 29; at Erb Street, Waterloo, Ont., Aug. 5; and at Orrville, Ohio, Aug. 12. Charles Shenk, Japan, at Bethel, Biglerville, Pa., Aug. 26. Fritz Kuiper, Amsterdam, at Vineland, Ont., Aug. 5. Marie Moyer, India, at Kingview and North Scottdale, Scottdale, Pa., Aug. 12.

Joshua Daniel, India, at Leo, Ind., Aug. 5. Samuel Rolon, Puerto Rico, at Preston, Ont., Aug. 5. Don Rebers, Japan, at Bellwood, Milford, Nebr., Aug. 5. Eugene Westley, Nigeria, at Beavertown, Corry, Pa., Aug. 5. Roy Bucher, Metamora, Ill., at Zurich, Ont., Aug. 5.

Paul Roth, Masontown, Pa., at Floradale, Elmira, Ont., Aug. 5. Wilbert Nafziger, Salem, Oreg., at Nampa, Idaho, Aug. 5. Harold Lehman, Hagerstown, Md., at Allentown, Pa., Aug. 5. William Pannell, Detroit, Mich., at Tedrow, Ohio, Aug. 17. Harry Diener, Hutchinson, Kans., at Clarence Center, N.Y., Aug. 5.

Herbert Minnich, Brazil, at Millersburg, Ohio, Aug. 5. Joseph M. Nissley, Sarasota, Fla., at Bear Creek, Accident, Md., Aug. 5. John R. Mumaw, Harrisonburg, Va., at Mt. Joy, Pa., July 29. Tobe Schmucker, South Bend, Ind., at Zion, Birdsboro, Pa., Aug. 19. Chester Martin, Rosedale, Ind., at Congregational Mennonite, Marietta, Pa., Aug. 12.

Ingida Asfaw, Ethiopia, at Weavers, Harrisonburg, Va., Aug. 12. Edward Stoltzfus, West Liberty, Ohio, at Metamora, Ill., Aug. 19. Stanley Shantz, Guernsey, Sask., at Cressman, Breslau, Ont., Aug. 12.

### Coming Next Week

"The God of Futility," by Bill Detweiler  
"The King's Call," by Frances L. Stoltzfus  
"The Uyo Story," (the first in a two-part series by Edwin and Irene Weaver)  
and helpful materials for the temperance lesson, Sept. 2: "I Abstain," by Don Knipschild, and "Tobacco, Youth, and You," editorial.

New members: three by baptism at Cross Roads, Broadway, Va., April 17; one by baptism at Salem, W. Va., June 11.

Walter B. Ramer was ordained as minister at the Susquehanna Church, Port Trevorton, Pa., July 1; Howard Good, East Earl, Pa., brought the message, and Donald E. Lauver gave the charge.

Bro. John King, member of the South Christian Street Church, Lancaster, Pa., was honored on his 100th birthday by the adult members of the congregation in a fellowship dinner, Aug. 2.

Change of address: Henry J. Helmuth from Hutchinson, Kans., to Mountain View, Ark. Alfred A. Detweiler from Sassamansville, Pa., to 42 South Fourth Street, Souderston, Pa. Telephone: 723-7787.

### Announcements

Don Reber, Japan, at Calvary, Los Angeles, Calif., Sept. 2.

Nelson Litwiller, Uruguay, at Metamora, Ill., Aug. 26.

Wilbert Lind, Somalia, at Zion, Hubbard, Oreg., Aug. 26.

Paul and Alta Mae Erb, Scottsdale, Pa., at Barrville, Pa., Sept. 8, 9.

Dedication services at Wayside Chapel, Pedro, Ohio, Aug. 26, 2:00 p.m. Chauncey Grieser is pastor.

Plans are being made in Manitoba to build a Mennonite museum. On a six-acre lot a farm will be built, which exemplifies the style of Mennonite farms in Prussia, Russia, and the first Mennonite settlement in Canada.

A farewell service for Chester Kurtzes will be held at the Rock Church, Elverson, Pa., Aug. 26, at 2:00 p.m. The Kurtzes are under appointment to Somalia.

The group of members from the Middlebury, Ind., Church, who are establishing a new congregation, have purchased land along Indiana Highway 120, about two and one-half miles east of Bristol. They plan to erect an educational building immediately, which will serve as a meetinghouse for the present. It will be known as the Bonneville Mennonite Chapel. It is located a half mile north of the historical Bonneville mill. The pulpit is supplied at present.

Roman Hershberger, who had been pastor at Fort Dodge, Iowa, has moved to 1005 North Cedar Street, Tipton, Iowa.

J. Winfield Fretz, professor at Bethel College, has accepted the position as president of the Conrad Grebel College at the University of Waterloo, Ont., effective September, 1963. Six Mennonite groups undergird this new institution.

Missionary program to be held at the New Holland Mennonite meetinghouse, New Holland, Pa., Sept. 8, 9. Speakers include Howard Wimer, Manheim, Pa.; James Harris, Anderson, S.C.; Luke S. Martin, under appointment to Vietnam;

Dr. Rohrer Eshleman, Ethiopia; Mahlon Hess, Tanganyika.

Former C.P.S. men from the states of Indiana, Michigan, Ohio, and Illinois will be holding their reunion at Camp Alexander Mack, Milford, Ind., Sunday, Sept. 2, 11:00 a.m. to 5:00 p.m. Carry-in dinner at 12:30. These reunions are held every other year.

### Evangelistic Meetings

Norman Yutzy, Trissels, Broadway, Va., at Valley View, Criders, Va., Aug. 8-19. Eli Yutzy, Loman, Minn., at Seney, Mich., Aug. 14-19. Olen Nofziger, Wauseon, Ohio, at Locust Grove, Sturgis, Mich., Aug. 19-26.

John Troyer, Delavan, Ill., and Howard Wittrig, Hopedale, Ill., at South Pekin, Ill., Sept. 9-16. Richard Martin, Elida, Ohio, at Clinton Frame, Goshen, Ind., Sept. 14-21. Kenneth Good, Hyattsville, Md., at Glenwood Springs, Colo., Sept. 16-22. Paul Roth, Masontown, Pa., at Barrville, Pa., Sept. 23-30.

Harry Shetler, Davidsville, Pa., at Wide-man, Markham, Ont., Aug. 26 to Sept. 2. John Drescher, Scottsdale, Pa., at Stoner Heights, Louisville, Ohio, Nov. 21-25.

A total of 195 decisions were reported during the Augsburg Crusade at Lansdale, Pa., which closed July 22.

## Church Camps

### Camp Hebron Plans Music Conference

"Toward More Meaningful Singing" is the theme of the annual Music Conference at Camp Hebron over Labor Day weekend. The purpose of the conference is to help singing become more meaningful to each individual and to help one better understand how to make singing more meaningful to others. There will be stimulating messages and other special features.

Sunday morning, Sept. 2, the conference opens at ten o'clock, with devotions and Sunday-school lesson led by William Weaver. At eleven the conference director, Charles D. Hershey, will bring a "Message in Song." A Mennonite a cappella chorus directed by Donald Gehman will present the evening program at seven o'clock.

William Weaver will open each of the three sessions Monday, Sept. 3, with devotional inspiration. F. Millard Detweiler's three topics for the day are "Meaning in Words," "Group Singing," and "Music That Speaks." J. Mark Stauffer, professor of music at Eastern Mennonite College, Harrisonburg, Va., will bring an important emphasis to the conference. He will discuss "A Child's Understanding" and "A Child's Potential in Singing." Of special interest

## Calendar

Illinois Mennonite Conference, Arthur, Ill., Aug. 21-23.  
Indiana-Michigan Christian Workers' Conference, East Goshen congregation host, Goshen College Church Chapel, Goshen, Ind., Aug. 21, 22.  
Back to School Day, Aug. 26.  
Rocky Mountain Mennonite Conference, La Junta, Colo., Aug. 31 to Sept. 2.  
Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.



Monday evening will be the program presented by the Plains Youth Chorus from Lansdale, Pa. These sessions will start at 10:00 a.m., 2:30 p.m., and 7:30 p.m.

Camp Hebron, a sanctuary dedicated to Christian camping and recreation, presents opportunity for a relaxed weekend in a Christian atmosphere. This sanctuary is located 15 miles north of Harrisburg on the north slope of Peter's Mountain, east of Route 225. Fireplaces and picnic tables are available for your use in God's great out-of-doors. Camp Hebron extends a cordial welcome to everyone. "Come ye . . . apart . . . and rest a while."

## Testimony of Love

BY MARY ANN HORST

"Our Father." In classrooms, in Sunday morning worship services, at little children's bedsides, people come in prayer to God, addressing Him thus.

"Our Father." Two very simple words, yet what a wealth of meaning they express! Each time we come before God, addressing Him as, "Our Father," we are giving expression to the fact that all we who have been redeemed are knit by divine ties into one family.

Yet, while the words, "Our Father," the two opening words of the pattern prayer which Christ gave to His disciples, make me more conscious and appreciative of our relationship as brethren and sisters in Christ Jesus, they also disturb me. For how often we who belong to the family of God's redeemed fail to give evidence of the love which ought to be a natural by-product of our relationship as sons and daughters of one Father.

I do not say that there are no evidences of love within the church of Jesus Christ. I have sensed the spirit of Christian love as I have heard a brother pray in burdened prayer for another brother. I have seen its fruit as I have observed a brother work hard at a task of manual labor for the welfare of another brother. And I could go on listing evidences of love within the church of Jesus Christ.

Yet, if we would be honest, we must admit that there are also evidences of a lack of love. Often we reveal this by our willingness to indulge in unloving criticism and slanderous gossip. What excellent topic for easy-flowing conversation the weak points or the supposed weak points of our brother offer! Many times, as we have worshiped together on a Sunday morning, we have united in prayer using the term, "Our Father," thus identifying ourselves as brethren and sisters in God's family. Following this we have been guilty of spending the greater part of Sunday afternoon in cruel gossip of another brother.

When we hear blood brothers and sisters speaking in belittling slander of one an-

other, we sense that there is something wrong within that family. So it is with the family of God. When we speak contemptuously of a brother or sister in Christ, we are saying that there is something wrong within the fellowship of the church. Thus we are not helping to make membership within that fellowship appealing or desirable.

We as a church believe in witnessing. Yet, we tend to forget that a very vital part of our witnessing lies in merely loving one another. We are inclined to feel that we must do certain things to show our Christian love to the world—things such as going out of our way to be kind to a cantankerous non-Christian or sending relief to the needy in far-off countries. These things are right and we ought to do more of them. Yet, no matter how hard we work at such endeavors, thereby hoping to convince the world of our love for them, if they fail to see evidence of love within the church of Jesus Christ, all our witnessing and our work will not be an effective testimony.

"By this," Christ said, "shall all men know that ye are my disciples, if ye have love one to another."

What does the world see as they look at us, the family of God? Do they see malice and petty irritations? Do they see traces of the hatred and the bickering that have made our world a fearful place of suffering for many of its people? Or can they sense within the fellowship of the church the healing warmth of Christian love?

Kitchener, Ont.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**The Crying Heart**, by Clara Bernice Miller, Herald Press, Scottdale, Pa., Publication Date, Sept. 1, 1962; 293 pp.; \$3.50.

God is surely at work in the life of this author, a woman reared in the Old Order Amish church, and now a member of the Beachy Amish. A lover of books since she was nine years of age, she is also the mother of ten children. No one but a true child of God could write such a tender and spiritually sensitive book. The story centers in a character whom the author calls Martha Yoder, a good Amish name. In fact all the main characters are Amish and bear Amish names. Martha comes to love deeply an Amish youth who is killed by a horse shortly before their intended marriage. Martha suffers intensely in her sorrow, and in a period of severe spiritual depression. But ultimately she recovers and eventually marries an evangelist who also had a "crying heart." Many other characters, especially of Martha's family, are depicted in the story.

The book reads well. It holds one's interest and attention from beginning to

end. But the main value of the book is not in the story, intensely human as it is. It is rather the spiritual insights which the book reveals. Martha, as well as others, find peace as they yield to Christ and surrender all to Him. They learn experientially of His goodness and faithfulness. They discover that it is not enough to conform outwardly to the regulations of the church. Christianity means knowing God in Christ. And Christ is a Person who knows and loves and guides and chastens His saints. The book is ultimately a plea for "heart religion" and a protest against formalism and legalism. The delineation of character is sharply in focus, and is done with deep compassion and sympathy.

Printing and binding are attractive. A few words such as tawny are repeated several times. Would exclaimed perhaps be preferable to ejaculated, which is used a number of times? "I better . . ." is used when the speaker meant, "I'd better . . ." but this way of speaking may have been an honest attempt to have the characters speak naturally. Decent is spelled descent on p. 23, and his is hs on p. 199. Some of the language has a pungent rural flavor, like making a "snoot" at life (p. 173).

This book ought to be in every church library, and in every home where there is a genuine concern for a Christian life which is spiritual and Christlike. Our young people will be helped to see the way of holiness and victory as they read this delightful book. We hope also that God will move the author to follow this literary effort with a volume on Martha as a wife and mother. Mrs. Miller, with her abundant experience as a mother and homemaker, could certainly help many parents to see the will of Christ for the home, and the nature of the Christian nurture of children. Our brotherhood needs such a book.

—J. C. Wenger.

## Speaking of Heaven

BY I. MERLE GOOD

When ministers of Gospel truth  
And speakers of humanity  
Explain with all their eloquence  
How heaven, my future home, shall be,  
They speak of streets laid in pure gold  
And many mansions, great and fair,  
Of countless precious stones and jewels  
And gems and pearls that will be there.

But my poor feeble human mind  
Can't fathom such a dazzling thing,  
For I have never even seen  
The riches of an earthly king.  
To me the sound of "gold" is vague,  
And "jasper" 's just another name;  
And precious stones, gems, jewels, and  
pearls  
Are classified the very same.

For what I really long to see  
Is Christ my Lord who set me free!



(Continued from page 736)

a shrine; and it is not people making up an audience for a speaker; it is laborers engaged in the harvesting task of reaching their perplexed brethren with something so vital that, if it is received, it will change their lives.<sup>4</sup> As a professional person you will first have had to have found this "something vital" before you can share it with another. Trueblood writes that a person who is not an evangelist or in the business of becoming an evangelist is not a Christian.

Finally, as the professional person goes into a community, he must recognize he is in the company of the committed as a person. As professional persons, we may represent various social roles. As a young trained person you may be asked to carry heavy responsibility in your congregation, and you may become an elder before you are an elder. You will be tested as to whether you can carry responsibility without throwing your college weight around. If you are married, you will have another status; if you are single, you will have another status. Note that Paul says, "Give our greetings to . . . Nympha and the congregation at her house."

In the company of the committed, the meaning of person and social relationship becomes clear. We first become a person in redemption in being made whole. As to vocation, we are called to share the secret of Christ who gives meaning and foundation to all we do. Third, we are a person with a ministry to others, a by-product of which is earning our living. Finally, some in the company of the committed have the additional responsibility of marriage. Marriage does not give us our primary status. Our primary status is in being in the company of the committed, redeemed and serving through some appropriate channel.

You are going to be a professional person. Will your primary identification be your profession or the company of the committed? Will you have an intelligent, urgent awareness about the nature of the church and her mission?

I think of the doctor in Orrville, Ohio, a graduate of Goshen College, not a Mennonite, who reflects Jesus Christ through his total life. I think of the businessman in Orrville, Ohio, not a Mennonite, a college graduate and a manufacturer of organs, but whose primary thrust is as a lay leader in his congregation, who came to my study to borrow books because he wanted to be intelligent about the matter of his church. I think of the industrial arts teacher whose life and character ring clear before his students, who is also a strong leader in his congregation.

You will be a professional person. Will

you be one of the company of the committed?

1. Elton Trueblood, *The Company of the Committed* (New York: Harper and Brothers, 1961), p. 22.
2. *Ibid.*, p. 23.
3. *Ibid.*, p. 34.
4. *Ibid.*, p. 45.

### WILL YOU COMMIT YOURSELF

(Continued from page 738)

vance all that would happen and all that it would involve and because you were not sure whether or not you could pay it, you would have been refused baptism and reception into the church. To quarrel with the hard necessity of a commitment that is both concrete and continuous is to mistrust God and play with spiritual death. Yet to see many Christians today, it appears that they never stop to give their own commitment a serious thought.

Many a congregation is seeing that just as our commitment to God involves a specific promise (subject to God's providence) to give so much per week of that symbol of our time and talents which we call money, so our Christian commitment should involve specific promises to give of our time and talents in ways just as concrete but not payable in money.

I know of one congregation of around 200 members that has given each member a sheet entitled *Inventory of Experience and Interests*. On the left side of more than 60 items of specific service to Christ and the church which that congregation offers to be done is a column to check entitled "Have Served" and on the opposite side of each of these same items is another column to check entitled "Willing to Serve." As members prayerfully fill out this sheet and sign their names, they are providing the pastor and associates who lead the congregation each year in the selection of officers, teachers, and committee members with an invaluable and precious instrument. (A sample copy is available from the Stewardship Secretary, Scottdale, Pa.)

Commitment is power, whether it is personal commitment or group commitment. Many a congregation has risen to new heights of service and accomplishment by committing herself to the support of a mission outpost, or one missionary or more, or a student in college or seminary, and to relief needs, local and foreign. Commitment is Christlike power if Christ is our power-source. Commitment is power no matter what kind of commitment it is, but it is Christian power if we do indeed "seek . . . first the kingdom of God, and his righteousness."

Scottdale, Pa.

Difficulties are things that show what men are.—Epictetus.

(Continued from page 745)

carnation as its eschatological interpretation of death and life beyond. After perfection here through reincarnation one will ultimately be received into heaven. No one will be lost.

### A Séance in Brazil

In 1945 a "spectral" appendectomy was reported performed in a spiritualist séance session in Pindamonhangaba, a town of 7,000. About 70 per cent of the population was spiritualist. Forty witnesses gathered in a dark séance chamber, including a few policemen, newsmen, and three doctors. Andre de Bernardi, a spiritualist suffering from an inflamed appendix, was placed on an operating table. A phonograph played Gounod's "Ave Maria." The mediums claimed to have materialized Dr. Luiz Gomes do Amaral who died 19 years previously. The patient, conscious, felt clammy hands on his body. A soft voice reassured him he would feel no pain. Water splashed by his side as the invisible surgeon washed his invisible hands before the operation. The operation took one hour and 50 minutes, during which time the music played in the background. Then the lights were turned on. In a jar of alcohol was a fine appendix. On the patient's body was an incision. Ten days later X-rays revealed that the appendix had been removed.<sup>8</sup>

1. "Spirits in Brazil," *Time*, Jan. 12, 1959, p. 62.
2. *Ibid.*, p. 62.
3. Frank Podmore, *Modern Spiritualism* (London: Mathuen & Co.), II, p. 161.
4. *Ibid.*, p. 161.
5. *Time*, *op. cit.*, p. 62.
6. *Ibid.*, p. 62.
7. *Ibid.*, p. 62.
8. *Time*, Feb. 5, 1945.

When the famous author A. J. Cronin was a young doctor, he had a moving experience in a mining community in southern Wales. A heavy explosion wrecked the mines and buried fourteen miners in a living grave for five days. The rescuers dug frantically to save the men, while the people of the village prayed for their safety. When the rescue party came close to the trapped men, they could hear the faint voices of the buried miners singing deep in the wrecked mine shaft. And this was their song that rose from the depths of the earth:

"O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home!"

Dr. Cronin was with the released men as they came out of their black tomb. As they reached the surface, weak, but uninjured a thousand Welsh voices joined their song. It echoed and re-echoed through that little valley like thunder: "O God, our help. . ."

God is our help! God is power!  
—Donald Earle Lewis, in *Prayer Power* (Fleming H. Revell Company).





purpose? These cannot be explained. They must be experienced.

The world is swimming in an ocean of religion. It is being drowned in it all. The only thing which will save it is a little true faith and life under the lordship of Jesus Christ.

We were called continually to a fresh confidence in the Word of God. We must come to the Scripture for our faith and practice. The Word is a command, a comfort, and a correction. The Living Word, Christ, demands and deserves our complete obedience. Discipleship, always a clear teaching of Christ and the Mennonite Church, dare not be dodged in our day.

A greater dependence on the Holy Spirit in all of our work was urged. We must now His power and presence and give ourselves fearlessly to His complete control. His leading is never contrary to Scripture. He always glorifies Christ and makes Christ more precious than any other person or experience. He builds and unites the church.

Christians are called to be peacemakers. This is positive. The indwelling love of the Lord Himself has flowed in our heart.

"Love has not failed. It simply has not been tried enough."

The spirit of oneness in the conference could not go unnoticed or unfelt. Certainly there were differences. Without a doubt it was difficult for some to see beyond these. However, our common faith in Christ, our common desire to know more and more of His lordship in all of life, and our common heritage all contributed to a sense of unity in the bond of peace.

We rejoiced as reports were read. The Indonesian Mennonite Church doubled in the last four years. Today the membership of this church, brought out of the Moslem religion, is approximately 8,000.

Peter J. Dyck, MCC director of Europe and North Africa, reported on Mennonites in Russia. In spite of the 56,000 Mennonites who have migrated from Russia since 1872 and the attempt of the government to stamp out religion, today the 45,000 Mennonites remaining in Russia maintain a strong and growing church.

Gerhard Heim, pastor in the West Berlin Mennonite Church, read warmest greetings from East Berlin Mennonites. The confer-

ence sent return greetings, and if plans carried, these were shared in East Berlin on Aug. 12.

Harold Bender, probably the only person present who had attended every Mennonite World Conference since 1930, spoke concerning the vision of Christian Neff, leader of the first Mennonite World Conference in 1925. Neff envisioned the conference contributing to a renewal of spiritual life, a revival of appreciation for Mennonite history and faith, and a growing togetherness, understanding, and helpfulness between the Mennonites of the world.

Speaking concerning his own observations and what he envisions for the future of the Mennonite World Conference, Bro. Bender said all these original purposes have grown in scope, vision, and realization. Today there is a growing confidence between branches of the church. Great strides are being made in mutual understanding as we listen to and learn from one another. Together we are a source of strength and stability as we assist one another and especially as we help our younger churches. There is a longing, he said, in all of our hearts for the continual climbing to new



heights of Christian service, witness, growth, and unity.

What is the purpose of Mennonite World Conference? The conference is not a legislative body. The main purpose is to bring together Mennonites from around the world for fellowship and a strengthening of brotherhood. It is an attempt to deepen faith and under the Holy Spirit to stimulate and lead the Mennonite churches in their ministry to the world.

I believe these objectives of the conference were strengthened during the seven days at Kitchener. I do not deny that strong national feelings and other differences are present among us. However, the bonds of brotherhood have become more binding. Faith in each other and in the Lord of the church has been strengthened.

Looking ahead I see a growing consciousness of our own unity in Christ as a brotherhood and a better understanding and appreciation of one another in faith and practice under the lordship of Christ.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

Alderfer, A. James and Ruth (Hess), Glen-side, Pa., first child, Susan Denise, July 23, 1962.

Boshart, Merrill and Shirley (Jantzi), Tangent, Oreg., sixth child, fourth son, Allan J., July 28, 1962.

Cantu, Tomas and Aida, Oaklawn, Ill., seventh child, third daughter, Dalia, July 10, 1962.

Culp, Isaac and Erla (Oberholtzer), Vineland Station, Ont., second son, James Elston, by adoption, May 16, 1962.

Cutrell, John and Lynn (Evans), Boulder, Colo., second child, first daughter, Karen Ruth, July 30, 1962.

Gingerich, Virgil and Alta (Swartzentruber), Odon, Ind., first child, Terry Joe, born Jan. 29, 1962; received for adoption, June 29, 1962.

Gingerich, William and Martha (Beachy), Hartville, Ohio, second daughter, Tamara Michell, July 25, 1962.

Goering, Gene and Janet, Hudson, Mich., second child, first son, Gene Arlie, April 9, 1962.

Groh, David and Mary, Baden, Ont., third son, Paul David, July 31, 1962.

Gutierrez, Pablo and Maria, Chicago, Ill., sixth living child, second son, Samuel, April 8, 1962.

Hauder, Richard and Virginia (Schrock), Milford, Nebr., second son, Terry Lee, June 3, 1962.

Kemmer, Dr. J. Donald and Mary Ann (Graybill), Lancaster, Pa., third child, second daughter, Barbara Jean, July 19, 1962.

Kinzie, Elton and Irene (Shantz), Preston, Ont., fourth child, second son, James Howard, July 13, 1962.

Mast, William and Naomi (Yoder), Lockwood, Ohio, fourth child, first daughter, Judy Diane, July 28, 1962.

Miller, Levi and Gertie (Yoder), Atwater, Ohio, fourth child, second son, Roderick Lyle, July 5, 1962.

Nafziger, Leon and Juanita (Brenneman), Goshen, Ind., second daughter, Donna Marie, July 31, 1962.

Peachey, Glenn and Bertha (Byler), Petersburg, Pa., tenth child (ninth living), fifth daughter, Ronda Jean, July 22, 1962.

Reesor, Herb and Verna (Wideman), Ottawa, Ont., third child, first daughter, Cheryl Gay, July 14, 1962.

Rhodes, Charles F. and Wilma (Reber), Kalona, Iowa, first child, Nathan Charles, Aug. 5, 1962.

Roth, Harold and Bonnie (Roth), Milford, Nebr., third son, Clark Eugene, June 30, 1962.

Rudy, Carl James and Ruth (Mohler), South Bend, Ind., third child, second son, Paul David, July 26, 1962.

Rufenacht, Duane and Vera, Waldron, Mich., first child, Joel, April 19, 1962.

Sawyer, Dale and Pat, Hillsdale, Mich., first child, Scott Russell, July 12, 1962.

Schrock, Mervin L. and Lavina (Hostetler), Hartville, Ohio, seventh child, fourth daughter, Juanita Lynn, July 18, 1962.

Schrock, Weston and Marilyn, West Unity, Ohio, first child, Mervin W., April 27, 1962.

Sensenig, Earl and Dorothy (Burkholder), Ephrata, Pa., eighth child, fourth daughter, Doris Eileen, July 26, 1962.

Shenk, Byron and Elaine (Yeackley), Sheridan, Oreg., first child, Eric Eugene, July 25, 1962.

Short, Arlo and Karen, West Unity, Ohio, second child, first son, Todd Alan, July 11, 1962.

Smucker, David and Geneva (Steiner), West Liberty, Ohio, first child, Lynette June, July 19, 1962.

Stoltzfus, Merle G. and Esther (Kurtz), Harrisonburg, Va., fourth child, third daughter, Pearl Irene, Aug. 3, 1962.

Stutzman, Willis and Kathy (Bitikofer), Milford, Nebr., third child, second son, Daniel Leroy, June 24, 1962.

Swartzentruber, John and Marjorie (Hostetler), Greenwood, Del., first child, John Mark, Jr., Aug. 1, 1962.

Yoder, Richard and Cordelle (Yoder), Mylo, N. Dak., sixth living child, fifth daughter, Brenda Mae, May 8, 1962.

Zehr, Floyd and Pearl (Bauman), Lowville, N.Y., third child, first daughter, Mary Ann, July 24, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Emerson—Roth. — Russell Spurgeon Emerson, Eaglesham, Alta., Evangelical Free Church, and Shirley Fae Roth, Eaglesham (Alta.) cong., by Linford D. Hackman at the home of the bride, Aug. 1, 1962.

Garcia—Pacheco. —Dermitt Garcia and Margaret Pacheco, both of Chicago, Ill., by Don Brenneman at the Second Mennonite Church, July 28, 1962.

Gerstenschlager — Maust. — Lloyd Gerstenschlager, Harbor Beach, Mich., Lutheran cong., and Myra Maust, Pigeon (Mich.) cong., by Herbert L. Yoder at the Pigeon Church, July 28, 1962.

Heatwole — Good. — Eldon Heatwole, Pike cong., and Helen Good, Salem cong., by Richard E. Martin at the Salem Church, Elida, Ohio, April 14, 1962.

Heimbach—Kauffman. —Clair C. Heimbach, Selinsgrove, Pa., Susquehanna cong., and Evelyn M. Kauffman, Richfield, Pa., Cross Roads cong., by Donald E. Lauver at his home, July 14, 1962.

Hess—Clugston. —John S. Hess and Ruth H.

Clugston, both of Lititz, Pa., Hess cong., by Mahlon Zimmerman at his home, Aug. 1, 1962.

Kraybill—Keener. —Nevin Kraybill, Elizabeth town, Pa., Bossler cong., and Barbara Keener Lancaster, Pa., Erisman cong., by Homer D. Bomberger at Erisman's, June 16, 1962.

Lawery—Troyer. —James Lawery, Hartville C.M. cong., and Mattie Troyer, Berlin, Ohio Zion cong., by Fred D. Hostetler, June 9, 1962.

Lichty—Mosseman. —Richard J. Lichty, Eas Earl, Pa., Lichty cong., and Mary Arlen Mosseman, Lititz (Pa.) cong., by Mahlon Zimmerman at the Lancaster Mennonite School, Aug. 4, 1962.

Mast—Miller. —Amos Mast and Mahel Miller Shreve, Ohio, Bethany cong., by Fred Hostetler, June 30, 1962.

Miller—Barkey. —Lloyd Miller, Nappanee (Ind.) cong., and Lois Wanda Barkey, Olivet cong., Jamestown, Ind., by J. C. Wenger at the Nappanee Church, July 28, 1962.

Nisly—Ropp. —Harley Nisly, Alliance, Ohio Marlboro C. M. cong., and Norma Ropp Kalona, Iowa, Sunnyside cong., by Herman Ropp at Sunnyside, July 27, 1962.

Nolt—Harnish. —John O. Nolt, Lititz, Pa. Hess cong., and Esther Mae Harnish, Lancaster, Pa., New Danville cong., by David N. Thomas at the home of the bride, Aug. 4, 1962.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brunk, infant son of Norman and Clara (Hartman) Brunk, was stillborn at the Fairfield Hospital, Lancaster, Ohio, July 13, 1962. Surviving are 4 brothers and 3 sisters (Nola H., David L., Wendell J. and Wesley F. [twins], Sharon L., Patricia A., and Elaine R. and grandparents (Mr. and Mrs. William Harman, Delphos, Ohio). Services were held at the Turkey Run Church, Logan, Ohio, July 14, in charge of Marion Good.

Culp, Alma W., daughter of George and Kathryn (Hoover) Werner, was born in Haldmand Co., Ont., Jan. 16, 1887; died at the St. Catharines (Ont.) General Hospital, May 3, 1962; aged 75 y. 3 m. 15 d. On Feb. 22, 1911 she was married to Alvin Culp, who survives. He is the senior deacon of the First Mennonite Church, Vineland. Also surviving are 3 daughters and one son (Margaret—Mr. Elmer Brubacher, Waterloo; Kathryn—Mrs. C. Hallman, Kitchener; Enid—Mrs. Harold Schmidt, Baden; and Isaac, Vineland Station 7 grandchildren, and one great-grandchild. She was a member of the First Mennonite Church, Vineland. Funeral services were held at the United Missionary Church, June 2, in charge of Wayne North, A. L. Fretz, and Harold Groh.

Derstein, Lizzie, daughter of David K. and Kate N. (Freed) Moyer, was born at Fraconia, Pa., Jan. 12, 1886; died at Souderton, Pa., May 28, 1962; aged 76 y. 4 m. 16 d. O. Dec. 9, 1905, she was married to Abraham M. Goshow, who died Dec. 21, 1927. On Jan. 30, 1935, she was married to Harvey H. Derstein, who survives. Also surviving are 3 sons from her first marriage (Marvin M., Abraham M., and Floyd M.), 5 stepchildren, 7 grandchildren, and 2 great-grandchildren, one brother (Alvin F.), and 2 sisters (Stella—Mr. Michael C. Moyer and Katie—Mrs. Henry Goshow). One son, one daughter, one stepdaughter, 2 brothers, and one sister also preceded her in death. She was a member of the



ouderton Church. Funeral services were held at the Franconia Church, May 31, in charge of Russell Musselman, Curtis Bergey, and Clinton Landis.

**Emmert, Anna Schragg**, was born at Yankton, S. Dak., Aug. 1, 1875; died at Sweet Home, Oreg., July 25, 1962; aged 86 y. 11 m. 4 d. On Nov. 20, 1895, she was married to Benjamin Emmert, who preceded her in death. One son also preceded her in death. Surviving are 5 sons (Jess, Floyd, Ivan, and George, of Sweet Home; and Albert, Molalla), 27 grandchildren, 71 great-grandchildren, 4 great-great-grandchildren, and one sister (Fannie Shenk, Heridan, Oreg.). She was a member of the Sweet Home Church. Funeral services were held at the Hopewell Church, Hubbard, Oreg., July 28, in charge of Archie Kauffman and Valter McDowell.

**Mishler, Brenda Jolene**, daughter of John W. and Darlene (Miller) Mishler, was born at the Lagrange County Hospital, Lagrange, Ind., July 30, 1962; died of an RH negative blood factor and complications at the Memorial Hospital, South Bend, Ind., Aug. 2, 1962; aged 4 d. Surviving, besides the parents are 2 brothers (John Randal and Joe Radford) and grandparents (Mr. and Mrs. Wilbur Miller and Mr. and Mrs. Sanford Mishler, all of Shipshewana, Ind.). Funeral services were held at the Miller-Yoder Funeral Home, Middlebury, Ind., in charge of Ivan Miller.

**Plank, Ira David**, son of Samuel B. and Alome (Plank) Plank, was born at West Liberty, Ohio, Aug. 11, 1888; died at the home of his son, Roy, Rushville, Ohio, July 1, 1962; aged 73 y. 11 m. 20 d. On Dec. 22, 1912, he was married to Laura M. Kanagy, who survives. Also surviving are 5 sons (Floyd, South Webster, Ohio; Oren, Ontario, Calif.; Roy, Rushville; Donald, Logan; and Dwight, home), 10 grandchildren, and 2 brothers (Fred, West Liberty; and Marion, Oley, Pa.). One son died in infancy. He was a member of the Turkey Run Church, where funeral services were held Aug. 3, in charge of Marion Good and Simon Sommer.

**Roth, Mary**, daughter of Nick and Mary Roth, was born at Wayland, Iowa, July 1, 1878; died at the Milford (Nebr.) Rest Home, July 24, 1962; aged 84 y. 23 d. On Jan. 3, 1897, she was married to Joe G. Roth, who survives. Also surviving are 4 sons (Elmer, Finier, Ill.; William, Foster, Oreg.; Ben, Asselton, N. Dak.; and Lloyd, Waukegan, Ill.), 4 daughters (Kate—Mrs. Albert Nitzsche and Mary Ann—Mrs. Omar Erb, both of Amenia, N. Dak.), and 2 brothers (Aaron, Milford, Neb.; and Dan, Albany, Oreg.). One son preceded her in death. She was a member of the Asselton Mennonite Church. Funeral services were held at East Fairview, Milford, July 27, in charge of Ammon Miller and Dale Oswald. **Schrag, Mary Jane**, infant daughter of Levi and Esther (Gingerich) Schrag, was born at the Lewis County General Hospital, Lowville, N.Y.; died the following day, July 3, 1962. Surviving are her parents, 2 sisters and 2 brothers (Gladys, Thelma, Wilfred, and Robert), and her grandmother (Mrs. Jacob Gingerich). Burial services were held at the Conservative Mennonite Cemetery, July 4, in charge of Elias Zehr.

**Schrock, Lewis J.**, was born near Grantsville, Md., Nov. 30, 1883; died at Sarasota, Fla., July 1, 1962; aged 78 y. 7 m. 19 d. On Oct. 28, 1906, he was married to Mary J. Miller, who died Nov. 13, 1953. Surviving are 2 sons and 4 daughters (Beulah—Mrs. Elias Schlabbach, Sarasota; Sovilla—Mrs. Perry Yoder, Blountstown, Fla.; Ray, Harrington, Del.; and Mark, Greenwood, Del.), 5 brothers and 2 sisters (Ivin, Salisbury, Pa.; Asa, Accident, Md.; Wilmyra, Ark.; Elmer, Kalona, Iowa; Lyman, Baltimore, Md.; Mrs. Ada Bowser, Grantsville;

and Amelia—Mrs. Ernest Brenneman, Accident, Md.), 24 grandchildren, and 3 great-grandchildren. Three brothers, one sister, and 2 grandchildren preceded him in death. From January, 1959, until his death his daughter Beulah and her husband cared for him. He was a member of the Conservative Mennonite Church. Funeral services were held at the Palm Grove Church, Sarasota, July 19, in charge of Noah Miller, assisted by Michael Shenk and Mahlon Miller; and at Greenwood, Del., July 21, in charge of Alvin Mast, assisted by Mark Swartzentruber and Eli Swartzentruber.

**Shantz, Willard**, son of Ephraim and Lucinda (Martin) Shantz, was born near Waterloo, Ont., June 13, 1917; died of a heart attack May 19, 1962; aged 44 y. 11 m. 6 d. On Dec. 3, 1942, he was married to Anna Brubacher, who survives. Also surviving are 2 sons (Robert and Brian), his mother, 2 brothers (Lorne and Mahlon), and 2 sisters (Naomi—Mrs. Joseph Good and Ruth—Mrs. Moses Good). He was a member of the St. Jacobs Mennonite Church, where funeral services were held May 22, in charge of J. B. Martin and Rufus Jutzi.

**Snyder, Ervin**, son of Mr. and Mrs. John K. Snyder, was born in Wilmot Twp., Ont., June 21, 1864; died at Galt, Ont., July 25, 1962; aged 98 y. 1 m. 4 d. He was married to Nancy Nahrang, who died in 1952. Two sons also preceded him in death. Surviving are one daughter (Lillian—Mrs. Oliver A. Snyder, Hespeler, Ont.), 5 grandchildren, 10 great-grandchildren, and 3 sisters (Mrs. Nelson

Shantz, Elmira; Annie and Mrs. Noah Snyder, Waterloo). He was a member of the Shantz Church, where funeral services were held July 28, in charge of L. H. Witmer.

**Staker, Maggie**, daughter of Peter and Margaret (Schoulhouse) Ripper, was born at Tremont, Ill., Jan. 15, 1882; died at Metamora, Ill., June 21, 1962; aged 80 y. 5 m. 6 d. On Dec. 15, 1903, she was married to Andrew Staker, who died in 1941. Surviving are 2 sons and 2 daughters (Peter and Floyd, Mackinaw, Ill.; Florence—Mrs. Clarence Studer, Roanoke; and Wilma—Mrs. Lloyd Gingrich, Metamora), 9 grandchildren, 8 great-grandchildren, and 3 sisters (Mrs. Mary Staker, Lowpoint; Mrs. Emma Ranney and Mrs. Louise Pratt, both of Pekin, Ill.). One son is deceased. She was a member of the First Mennonite Church, Morton, where funeral services were held June 25, in charge of Clyde D. Fulmer.

**Stauffer, Elizabeth**, daughter of Jacob and Eliza Burkhart, was born April 22, 1878; died at Milford, Nebr., July 27, 1962; aged 84 y. 3 m. 4 d. On Feb. 23, 1901, she was married to Samuel Warren Stauffer, who died May 30, 1947. One daughter also preceded her in death. Surviving are 3 daughters and one son (Leah—Mrs. E. J. Yoder, Esther—Mrs. Menno Stoner, Minerva—Mrs. Lyle Kremer, and Melvin A.), 14 grandchildren, and 12 great-grandchildren. She was a member of the Seventh Street Mennonite Church, Upland, Calif., where funeral services were held July 30, in charge of Geo. H. Beare.



## ITEMS AND COMMENTS

BY THE EDITOR

Gains in membership, baptisms, and churches of the Portuguese Baptist Federation were reported in Zurich, Switzerland, by Dr. Erik Ruden, European Secretary of the Baptist World Alliance, following a visit to that country. The secretary pointed out that a feature of the Baptist church life in Portugal is that young people constitute 30 per cent of the total membership.

\* \* \*

For the second time in three years, Warren, Ohio, was chosen from among 500 cities and towns throughout the country as the 1961 "community of the year" for conducting the best religious attendance program. A plaque was presented to the city by Religion in American Life, a nonsectarian organization that sponsors nationwide drives to increase attendance at all churches and synagogues.

\* \* \*

A door-to-door religious census of Detroit, the largest tabulation of its kind ever held in that city, is planned for Sept. 6 through 13, 1963, by the Baptist State Convention of Michigan. The Southern Baptist state body has asked the Detroit Council of Churches to join the campaign. The Church Council, which does not include Southern Baptists among its membership, is seriously considering the invitation.

\* \* \*

A New York clergyman said in Philadelphia that the church is "going overboard" in building programs and that if the con-

struction boom in suburban areas continues, churches may find themselves with a lot of "white elephant" properties in another 25 years. Leland Gartrell, executive secretary of the Department of Church Planning and Research for the Protestant Council of the City of New York, issued the warning in an address before 50 United Lutheran pastors in the Philadelphia Lutheran Seminary.

\* \* \*

Public funds to assist parochial school purchases of textbooks and related equipment constitute state aid to religion and are therefore a violation of the United States and Rhode Island constitutions, an American Civil Liberties Union affiliate asserted at Providence, R.I.

\* \* \*

A twentieth-century "Noah's Ark" flew out of Boston bound for Colombia, South America, with the blessings of Protestant and Roman Catholic organizations, bearing animals, bees, and birds to help farmers in that region. Dr. Myron Fowell, president of the Massachusetts Congregational Conference, was among those at hand to see a transport plane leave with its buzzing, mooing, cackling cargo for the South American nation. It was another shipment of the Heifer Project, Inc., an inter-creedal organization of volunteers to help struggling farmers in various nations of the world. Several heifers donated by New England residents, 80 pigs, a large number of rab-



bits, ten thousand baby chicks and 180 cases of honeybees made the strange cargo. Dr. Fowell observed that since the project was launched in 1944 it had shipped over 11,254 cattle, 8,011 goats, 1,900 sheep, 419,855 chickens, 319,000 hatching eggs, 46 horses, and other livestock, poultry, and assorted farm stock to 57 different countries.

\* \* \*

Dr. Maurice N. Eisendrath, president of the American Union of Hebrew Congregations, suggested in New York that the United States "recapture the concern for moral and human values" by offering Communist China some of its stock-piled surplus grain. When we know that "millions are starving in China today," the prominent rabbi expressed the fear that "in this grueling contest with communism, we often subordinate our moral and human values to our military and scientific power."

\* \* \*

*The Gospel Trumpet*, principal weekly journal of the Church of God (Anderson, Ind.), has changed its name to *Vital Christianity*, effective with the June 10 issue. The 81-year-old magazine has a circulation of about 42,000 around the world. Its editor is Dr. Harold L. Phillips.

\* \* \*

A resolution opposing observance of religious holidays in public schools through "any holiday programs, hymns, or displays" was adopted in Washington, D.C., by the National Capital Chapter of the American Civil Liberties Union. The Chapter also went on record as opposing all religious exercises in the public schools, including daily prayers and Bible readings. Leaders of the Chapter said they believe a similar stand against all religious activities in the schools will be taken by the national ACLU.

\* \* \*

Dr. Mahmoud Hoballah said in Washington, D.C., that the Islamic Center, adjacent to Washington's famed Mosque, hopes to open a center for graduate study of Islamic religion and culture. "The idea is at least a year away," he said. Dr. Hoballah made the announcement so that prospective scholars would start forwarding applications to enroll in the study center. Response to the proposed courses in Islamic religion has astonished directors of the center. He has received more than 250 applications for the college, which does not yet exist.

\* \* \*

German Methodists now total about 110,000, of whom some 40 per cent are in the Soviet Zone, it was disclosed at the annual Northwest German Methodist Conference in Hamburg, Germany. The church has about 1,000 parishes served by 300 pastors and 1,200 lay preachers, and maintains 12 hospitals in major cities and 3 deaconess mother houses with 1,200 nurses.

\* \* \*

A gift from the estate of the San Diego, Calif., high-school physics teacher has been used to establish a fund to buy books for the library of the International Christian University in Japan. The endowment will be named the Kagawa Fund in honor of the late Toyohiko Kagawa, famous Jap-

anese Christian leader. According to an announcement made in New York by the Japan International Christian University Foundation, the gift of \$1,000 was made from the estate of the late E. W. V. Mark of San Diego. The second \$1,000 was pledged by the estate.

\* \* \*

The Church of the Nazarene again ranks first in per capita giving of American Protestant denominations with 100,000 members or more. The giving per capita was listed as \$142.33. Nazarene Church officials say their church standard of tithing or returning the Scriptural tenth to God is an important factor in placing the denomination among the leaders in stewardship.

\* \* \*

The American Bible Society will provide half a million copies of Scriptures for distribution in Guatemala in house-to-house visitation programs to be undertaken later this year in connection with a country-wide campaign of "Evangelism in Depth." Bible Society personnel will help direct the programs which will be carried out by specially trained members of local churches throughout the nation.

\* \* \*

Over twice as many copies of Scriptures were distributed in Puerto Rico in 1961 as were circulated there the year before, according to the American Bible Society. The total distribution for 1961, as reported by the Society's Puerto Rican Agency, was 517,462 copies.

\* \* \*

Senator Frank E. Moss, democrat of Utah, has praised the U.S. Public Health Service for its decision to appoint a panel of experts which will study the relationship between cigarette smoking and heart disease and cancer. Senator Moss is one of the several senators who has backed legislation introduced by Senator Maurine Neuberger, democrat of Oregon, to direct a nationwide study of the effects of tobacco on health.

\* \* \*

Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A., advised young ministers in Princeton, N.J., to adopt as "model and pattern" Christ's own ministry on earth. Delivering the sermon at the baccalaureate service at Princeton Theological Seminary's 150th commencement exercises, the noted churchman defined the status of the Christian minister as one that is "always a junior

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status." Dr. Blake observed that a new minister's congregation will be "profoundly uninterested" in his private views on disarmament, integration, the profit system, or the United Nations, whether "conservative or liberal." What the congregation has a right to hear, he said, is the "Gospel of Jesus Christ" set forth in such a clear fashion that "you and they together see the light of salvation in the pilgrim way you walk." He warned the new minister against the "danger" of trying to "please man more than God," and against asserting his righteous conviction as "his own word to people rather than God's."

\* \* \*

Christianity could do with more emotion than it now displays, Evangelist Billy Graham said at a rally in the second week of his 19-day Greater Chicago Crusade. "It is impossible to write Christianity off as a cold, calculated creedal code that leaves no impact on the emotional nature of man," he asserted. "While I have never subscribed to sensationalism, surface emotionalism, or fleshly religious demonstrations," he said, "I believe there is a burning need for a return to heartfelt faith in Jesus Christ. Nazism had fire, communism has fire, and Christianity had better catch fire." Dr. Graham observed: "We can have emotion at ball games or at the theaters, but if we shed a tear or show a smile in church, somebody screams, 'overemotion.' In my crusades," he continued, "we have done everything we can to keep down emotion. We allow no outbursts. We want things done decently and in order . . . but sometimes I think we have leaned over backward in the church."

\* \* \*

Eighteen religious leaders sponsored an appeal to clergymen of all faiths to sign a petition to the White House, calling on the United States to make some of its surplus food available for people in Communist China. Issued by the Fellowship of Reconciliation in Nyack, N.Y., the appeal declared that "when human beings are hungry, it is the responsibility of other human beings to do their available best to supply them with food."

\* \* \*

Church construction reached \$77 million in May, the U.S. Census Bureau estimated, topping the figure for April by \$4 million and exceeding the volume of construction put in place the same month a year ago by \$2 million.



# Gospel Herald



*There are at least three reasons why I abstain from adding to the ten-billion-dollar-a-year social problem caused by alcohol.*

## I Abstain

By Don Knipschild

I have never accepted a drink. I do not drink alcoholic beverages, and I shall never drink them—not even one drop for the sake of a social thrill.

"Why don't you drink?" you ask me.

Why don't I drink when there are at least ten billboards between my campus and downtown Portland seeking to convince me that drink is attractive?

Why don't I drink when every time I pick up a newspaper or magazine the most appealing advertisements are those of liquor companies?

Why don't I drink? Television ads equate liquor with all that is good in American life. Why doesn't the \$250,000,000 a year liquor advertising campaign affect me?

Why don't I drink when innumerable social pressures would force me to do otherwise?

Why don't I drink? Sixty per cent of adult Americans, many of them influential citizens, drink!

There are at least three reasons why I abstain from adding to the ten-billion-dollar-a-year social problem caused by alcohol. These reasons have enabled me to stay out of the ranks of the six million alcoholics and have kept me free to make my contribution to society.

So I believe that these reasons are worth sharing. I do not know how you will react to them, but I feel that if I have discovered anything which is of value, there is a chance that others may gain from the sharing of it.

First of all, I am afraid, almost *deathly afraid*, of the consequences of alcohol in my body. My church and the Washington Temperance Union have done a good job in educating me concerning the physical effects of alcohol, and I know that even one glass of beer will slow my reactions by 7 per cent—enough to cause a death on the highways.

Alcohol frightens me because I know what it can do to home life. I came from a home where drinking is accepted. And I don't think it a coincidence that we also experienced hard poverty. When a crisis came up in our family, or when payday came around, or when a holiday came, we could always depend on it: Dad would be drunk.

All too vivid are the memories of the parental quarrels and the fights which grew out of the several drinks and the long hours spent in the taverns. Fortunately, Dad was able to put the brakes on before drink got complete control. It is no wonder that I kept finding myself making vows to God that I would never, never drink.

My parents are average people. They have a large family at home, and Dad works hard to earn good wages. But the emotional and physical scars of the unhappy years are still there. And always there is the danger that casual drinking will break into heavy drinking at any time.

My heart has been broken many times as I have watched fine people knuckle under

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# PARENTS' PETITION

by Thelma Allinder

Dear God, do bless the buoyant faith of youth,  
And their spontaneous joy, and zest for life!  
Their dreams seek coral clouds and gardens rife  
With loveliness, and echoed song, where truth  
Is bound with mystic cords to their young souls.  
Dear Father, supervise their work and play  
As only You can do—in gracious way—  
That these, our children, may attain their goals  
In worthiness! We parents need Your Word  
For guidance, lest our tutelage be wrong.  
We ask for Your encouragement along  
The years when eager voices must be heard.  
Lord, we petition You for loving aid  
In rearing them—the young and unafraid!  
Osceola, Nebr.

to this vicious disease, this outlet for emotional sickness. I saw it happen to a school-teacher, to the father of one of my best childhood friends, to the father of one of my teen-age friends, to both parents of another friend. One of my high-school classmates is already an alcoholic.

I have reason to be afraid of alcohol. I have seen it turn parties into sickening groups of irrational and filthy human beings who have condescended to let their wonderful talents, minds, and powers be subject to the loss of moral control.

And I have wept because I have seen beautiful human souls swallow their own destruction to the point where they were beyond the ability to respond to help from within or from without.

I don't trust even one drop of alcohol in my blood. I don't see any reason for giving myself an opportunity to be tempted to take a second drop, or a second fifth. For I have seen and heard and read and know

only too well that alcohol can kill!

Who can read Upton Sinclair's *The Cup of Fury* and not be convinced that John Barleycorn can be the death of our finest men and eventually of the finest nation in the world?

The second reason why I abstain is that I am part of a fellowship of love which fills my need to belong. One reason why a man becomes an alcoholic, psychologists tell us, is that he feels unwanted, cut off, anxious, unloved.

I belong to a community of Christian believers. I have experienced a high type of Christian loving concern which has enabled me to tie myself to life with an optimistic devotion to good.

Social workers and psychiatrists know that one of the best and most effective ways to keep a man cured of alcoholism is to tie him into a group in which he can be understood, accepted, and useful. Alcoholics Anonymous has been doing a commendable

## Our Readers Say—

The Aug. 7 issue of the GOSPEL HERALD spoke in a special way to my heart. "The Mystical Aspect of Christianity," by Keck; "Act or React," Editorial; "These Be Thy Gods," Activity, by Detweiler; and "How Many Luxuries Do We Need?" by Arley, were very fine articles for us as persons and for us as a church. They helped to confirm my own growing conviction on the same subjects.—Marie A. Yoder, Goshen, Ind.

I appreciated very much the front-page article of the Aug. 7 HERALD on "The Mystical Aspect of Christianity." I would recommend that those who have not read it, do so. A few quotations are: "Many churches are veritable beehives of industry, but the suspicion is close at hand that this hectic activity may be only a cover for spiritual poverty." "We must have religion before we can apply it." "The imperative need of these times is a better quality of Christianity in our churches." "We have been expecting too much fruitage for the strength and depth of our spiritual rootage."

After reading this article, turn to the editorial page and read "Adding Up Our Assets." In this editorial the editor points out the many things we have to praise the Lord for. As we evaluate the program of the church, I feel it is well if we look at both sides. Many a battle is lost by not facing facts and saying "Peace, peace; when there is no peace." On the other hand, continually looking on the darker things of life may also spell defeat. Usually there is a happy medium between an over optimist and a gripping pessimist that is safe ground to stand on.—Titus Martin, Bird in Hand, Pa.

Your front-page article, "The Mystical Aspect of Christianity," in GOSPEL HERALD, Aug. 7, goes right to the root of our problem, individually and collectively. I praise the Lord and thank the editor for this splendid selection from a non-Mennonite source. This article steps to the side (so as not to get in the reader's way) and points the pilgrim straight to the very Source of Life. We need this soul refreshing challenge.—Ervin Hershberger, Meyersdale, Pa.

job of this. But the nature of this work haunts Christians.

The church in its most vital and useful moments has been a place of testimony, mutual understanding, confession, and redemption. How many of us have seen alcoholics come to our meetings, experience divine and human love, and join our congregations healed, transformed persons? I have seen it happen only once.

Those who work with alcoholics know that the love and concern of one person will do much to lift a drinker out of his habit, because professional treatment can

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## GOSPEL HERALD

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## Tobacco, Youth, and You

Tobacco advertising today is aimed at teen-agers. Magazine ads are picturing younger and younger persons using their product. Young voices are on radio cigarette commercials. Highway billboards are picturing young folks happily puffing their favorite cigarette. Healthy, young teenagers are not afraid of lung cancer; and, after all, most of the top athletes are smoking these days, at least on television. Cigarette producers are aiming at the college market. Today tobacco companies account for 40 per cent of all national advertising in college newspapers. Paid student representatives are promoting cigarette sales in scores of campuses. Marketing Institute says: "The total cigarette marketing effort in the colleges has doubled in the last five years."

*Progress Magazine* reports that the competition between some twenty cigarette brands on college campuses is intense. The cigarette companies are convinced that when a young person starts a certain brand in college, he will probably stay with it. Students are tremendously loyal," says a Philip Morris college sales director. "If you catch them, they'll stick with you like glue because your brand reminds them of happy college days."

A noted financial columnist in a Chicago newspaper wrote, "Businessmen would rather have a teen's dollar than an adult's, because young people are forming their lifelong buying habits." These habits continue through life, with few exceptions.

*The Wall Street Journal* reported on a variety of campus contests the cigarette companies are sponsoring. Cash prizes are offered for such things as football score predictions—along with cigarette wrappers, of course. Students from 98 campuses entered a football score guessing contest sponsored by Viceroy, etc., winning prizes from \$10 to \$100. Companies assign salesmen to colleges to give away samples of their cigarettes and plan special promotions.

Liggett and Meyers Tobacco Company promised to give eight British Sprite sports cars to students in New England colleges who answer a quiz on sports cars and furnish the last line of a limerick. All entries must include the bottom panels of five packages of the company's brand.

Glamorous cigarette advertising which is approaching the \$200 million a year mark issues few. Surveys tell us that 40 per cent of high-school students become habitual smokers by the end of their senior year.

That tobacco in general and cigarettes in particular are a major health problem and a first-rate killer in the "civilized" world is proved by medical authorities and scientific researchers.

The American Cancer Society's four-year study states that a nonsmoker has one chance in 270 of getting lung cancer; a two-pack-a-day smoker has one chance in ten of dying from lung cancer. The heavy smoker has one chance in 23 of dying within ten years as compared with only one chance in 90 for the nonsmoker. The death rate among young smokers is four times as great as among nonsmokers of the same age.

The American Cancer Society shows that the lung cancer death rate for men between 50 and 76 is ten times higher for smokers than abstainers, and sixty times higher for those smoking more than two packs a day.

Since these and many other facts have been released, one fourth of United States doctors have stopped smoking.

Lung cancer is not the only disease which in many cases can be linked with smoking cigarettes. More and more it is seen that numerous diseases of the heart, of the respiratory system, and other viruses stem from their use. The cigarette smoker cuts his life short by six to eight years.

Never does a tobacco company say anything good about its product. It dare not because it cannot. It never says a cigarette is not harmful or not irritating. It proclaims its product as being less harmful or less irritating, which doesn't say a thing. Even this boast is being eliminated because of the pressure of facts.

What do these facts have to say to the Christian? For the Christian, not only is danger of a serious disease important; there are other important elements to consider.

Our bodies are temples of God and we are to present our bodies continually to Christ as clean, holy vessels. We dare not in any way or by anything defile our bodies.

As Christians we are called to be free from the slavery and bondage of anything. There are few more enslaving habits than the use of tobacco.

We cannot afford to use tobacco even from a financial standpoint. In a lifetime the user spends enough to buy a comfortable home. He not only wastes this, but even worse, he robs God of what could and should be given to Him.

Respect and honor for our fellow men

teaches against its use. Too many times, although one does not smoke, he is obligated to inhale because of smokers around him.

Let us not be negligent in our teaching against the use of tobacco. Let us not think for a moment that our own young people are immune to the indoctrination of the tobacco industry. Let us dedicate ourselves anew to true holiness and Christian stewardship.—D.

## Patmos and Persecution

*I John . . . was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.—Rev. 1:9.*

The world does not remain indifferent to the very sinful or the very saintly. It puts its best and its worst people in prison. It cannot stand either. The world does not like a person too sublevel sin-wise, and it hates one very godlike. Both are punished.

Napoleon spent his last days on an isolated island because of his destructive wars. John was placed as an exile on Patmos because of his instructive words. Eichmann was punished by death for his pernicious crime of giving the word which took life. Jesus was crucified because He brought the word which gave life.

On and on one could go in describing what man does to God's faithful. Much could be written about God's working through man's acts. Paul wrote many of his epistles from prison. John Bunyan penned his classic *Pilgrim's Progress* from prison.

It is a mistaken idea that faithfulness to God's Word and to Christ means greater earthly glory and more human honors. Or have times changed? Maybe today the world is more friendly to truth. Perhaps the statement, "Yea, and all that will live godly in Christ Jesus shall suffer persecution," is not relevant. These words sound somewhat strange. Yet the word "all" strikes us. This truth has not changed.

The Christian should not seek persecution. In fact, he doesn't need to. But to deny oneself for Christ means the cross will follow. A true testimony for Jesus Christ reaps ridicule even today. To live godly in Christ Jesus leads to persecution.

Perhaps one of the reasons why we know so little of persecution today is that we have come pretty much to terms with our age. We do not arouse its antagonism. The Book of Acts describes the disciples preaching the Word and people who became mad or glad on hearing it. The world cannot remain indifferent.—D.



## The Illustrated Lord's Prayer

BY GERALD STUDER

I can tell you little about the picture shown here. But little needs to be said, for this "translation" of God's Word is unforgettably clear in its message. Mary Elizabeth Given is the artist and in 1931 the Vanguard Press of New York, N.Y., published a book of 38 unnumbered pages entitled simply *The Lord's Prayer* with the above drawing on the cover. Inside, opposite the back side of the title page, is this brief message: "The purpose of these drawings is to indicate the manner in which man has perverted the sublime precepts of the Lord's Prayer.—M.E.G." "Following this are eleven black-and-white drawings with the appropriate phrase from the prayer printed below them. The page opposite each drawing is blank.

It is unfortunate that all the drawings cannot be reprinted. Were you to see all of them, you might find with me that they cling to you like a leech and haunt your mind like a bad dream. The first illustration, "Our Father which art in heaven," shows skyscrapers crowded together, pointing like towers of Babel and dominating the sky so that heaven itself can scarcely be seen beyond their tops.

The second, "Hallowed be thy name," shows a cursing cab driver, while the third, "Thy kingdom come," pictures another tall building toward which the shadows of all the other huge structures of human invention lean as if to suggest man's efforts to build his own stainless-steel kingdom.

The fourth, "Thy will be done in earth, as it is in heaven," shows a rugged fence post with four strands of cruel barbed wire straining under the burden of a dead soldier draped across them, gun still in hand; and the fifth, "Give us this day our daily bread," shows a faceless bread line of starving people, moving slowly toward a white-draped figure doling out meager rations.

The sixth is the drawing here reproduced. The seventh, "Lead us not into temptation," shows a lighted street lamp and a poorly barred tavern door, while the eighth, "But deliver us from evil," depicts another street lamp and a top-hatted man and his frowzy-haired companion descending steps to a dark doorway where a single eye peers out of a small sliding door to check the eligibility of the two desiring entrance.

The ninth drawing, "For thine is the kingdom," is of the same building as was pictured in connection with the third

phrase of the prayer, but it is eclipsed and overpowered by the towering buildings of man's pride shown in the first drawing, so that now no heaven whatever appears, but only the kingdom of earth. "And the power" is a huge, glistening, shimmering dollar sign with the top two points of the sign reaching away off against the horizon and arising perpendicularly off the earth's surface as two skyscraper buildings.



*for give us our trespasses as we  
forgive those who trespass  
against us.*

"And the glory forever and ever" shows myriads of people with huge packs on their backs struggling up a mountainside in the darkness, steadying their steps with walking sticks in tightly clenched fists, and striving to round that next bend in the tortuous road ahead, where light can be seen breaking through the blackness of the way. Amen.

The publisher replies that the book is out of print and that no address and no other information is available about Mary Elizabeth Given. The most recent issues of the who's who variety of directory list no such name. Her work speaks eloquently for itself, but one has a distinct twinge of regret that the artist cannot be found, so that we might express to her our gratitude for her dramatic treatment of this classic prayer and inquire whether she has done other drawings of similar ironic power.

One man gets nothing but discord out of a musical instrument; another gets the sweetest harmony. No one claims the instrument is at fault. Life is about like that. The discord is there and the harmony is there. Study to play it correctly, and it will give forth the beauty; play it falsely, and it will give forth the ugliness. Life is not at fault.—D. Carl Yoder.

## A Prayer

FOR THIS WEEK

Father of all mankind,  
throughout this day help me to remember that a very real portion of Thy kingdom has been placed in my keeping.

Therefore teach me to love Thee:

With all my heart—

that I may love those whom Thou lovest, giving back to the most unlovable and difficult Thine own everlasting mercy and compassion;

With all my soul—

that I may seek fresh ways in which Thy divine power may surge through my commonplace routine from morning till night;

With all my strength—

that my hands may work the works of Him who sent me, that my energy may be poured out for the needs of Thy family, until all I own or earn or gain may be spent in a stewardship of loving-kindness;

With all my mind—

that I may think Thy thoughts after Thee from moment to moment, making beautiful and significant each expenditure, always placing Thee first, that Thy kingdom may come through my sharing, my caring, my daring—for Thy name's sake.

Amen.

—Margaret Applegarth.

## Prayer Requests

(Requests for this column must be signed)

As our congregations plan and prepare for the fall counsel and communion services, let us pray that these services may be spiritually enriching and meaningful and that Christ may become more precious to each Christian.

Many congregations will be engaged in evangelistic and revival meetings the next few months. Let us pray that sinners may find salvation and that saints may be strengthened.

Pray for our young people as they begin another year of school. Remember in prayer the teachers and educational leaders.



We are told that "worship" comes from an old Anglo-Saxon word "worth ship," bearing the idea that when we worship we are expressing our evaluation of the object worshiped. To understand this takes our worship from Sunday into the rest of the week, and from the confines of the church sanctuary into the home, shop, schoolroom, and office. It covers just about everything in the life of the Christian. Our life will reflect our evaluation of Almighty God. This is worship.—J. W. Mellick.



# "These Be Thy Gods"

## (6) Futility

BY BILL DETWEILER

(With this article we conclude the series of six radio addresses given over *The Calvary Hour* on "These Be Thy Gods" by Bro. Detweiler.)

Present-day false gods are many. One of these false gods which man worships is the god of futility. There are indications in our world today that the worship of this god is becoming more and more prevalent.

The philosophy underlying the worship of this god is simply that nothing you do or try to do is going to make any lasting difference. The world and all things living in it are doomed to destruction sooner or later, and more and more this coming destruction seems to be "sooner" rather than "later." Life is worth nothing, and consequently, nothing is worth a life.

To an increasing number of persons, life does not seem to be worth the effort it takes to maintain it. To be wise is to know that life is futile, and to be strong is to have the courage to end it, either by straight-out suicide, or by a tempo of living that, as we say, "burns the candle at both ends," thereby significantly shortening the duration of life.

It is not necessary to read much in the contemporary press to realize that more and more men are predicting doom for mankind. Let me give you some examples.

Some time ago, Lord Dunsany suggested that mankind seems to be like a group of children riding in an automobile. The car is going downhill, rapidly gaining speed. The car has no brakes, and no lights, and it is nighttime. At the bottom of the hill here is a sharp curve. Dunsany said that he sees no other possibility than a crash.

When Bertrand Russell was eighty-five years old, he wrote these words: "That man is the product of causes which had no prevision of the end which they were achieving, that his origin, his growth, his hopes and his fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms, that no fire, nor heroism, nor intensity of thought and feeling can preserve an individual life beyond the grave; but that all the labors of all the ages, all devotion, all the inspiration, all the noonday righteousness of human genius, are destined to extinction in the vast Death of the solar system, and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruin—all these things, if not beyond dispute, are yet so nearly certain that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on

the firm foundation of an unyielding despair, can the soul's habitation be safely built." If this is not worship of the god of futility, what is?

Until recent times, especially at the beginning of the twentieth century, man was very content to sit back and look forward to a time of universal happiness and peace. Until just twenty-five or less years ago, there was always a calm background in our thinking, a feeling of ultimate safety. Even after the first World War, there was a growing feeling that now there would be rest and sunshine after the troubles of warfare. In other words, there was the optimistic feeling that the future would hold rest and sunshine. If humanity was not able to bring about this condition today, there would always be tomorrow.

Evolution seemed to proclaim that in every area of life man was on his way up. Was not the world getting better and better? Man was so dazzled by the appearance in his intellectual sky of the shining star called science that he was ready to predict that the long-awaited "Golden Age" of mankind was about to begin. He envisioned great machines turning out incredible amounts of goods; graceful, swinging bridges spanning chasms; messages being sent over fragile threads lying on the bottom of the ocean; diseases being cured and wiped out; steel structures rising high against the sky; and modern means of travel annihilating time and space. Everything was getting bigger and better. Progress was inevitable.

Recently I was interested in reading the account of a conversation among passengers returning across the Atlantic Ocean early in our twentieth century. Among the passengers were a couple of young men by the name of Wright. They were quiet and unassuming, but finally, in response to the question that sooner or later comes up in almost every conversation, "What is your business?" one of them answered, "Airplanes." The ice being broken, they gradually threw off their reserve, and waxed enthusiastic and eloquent over the possibilities of their great invention. Most of all they rejoiced in it as being a harbinger of peace. "We have invented something," they said, "which will make war so terrible that men will never again dare to undertake it."

Recently, from another source, I read that at a banquet in Washington, D.C., in 1943, commemorating the fortieth anniversary of powered flight, Orville Wright

was the guest of honor. When he was introduced, he refused to respond, remaining seated with his head bowed, while his many friends watched and wondered. His extraordinary conduct was explained in a contemporary news release, prepared with care, wherein he stated that, while he entertained no regrets over the part he and his brother had played in the development of the airplane, he did regret the uses to which it had been put. Further light was thrown on the incident by a letter Orville Wright wrote shortly after the atom bomb was dropped on Hiroshima. He wrote: "I once thought that the aeroplane would end wars, but now I wonder if the aeroplane and the atomic bomb together will do it. It seems that ambitious rulers will sacrifice the lives and property of their people to gain a little personal fame."

And so, you see, all of the fine inventions and methods that promised so much at the time of their beginning are now forcing us to fall in worship before the god of despair, the god of futility. The rosy optimism which keynoted the beginning of this century has turned into foreboding pessimism. The lullaby of gradual improvement has changed into a cry of fear, especially with the coming of nuclear power. Soon after the first atomic bomb was dropped, Kaye Phelps wrote the short lines,

Let not the atom bomb  
Be the final sequel  
In which all men  
Are cremated equal.

And that first atom bomb was just a plaything in comparison to the multi-megaton nuclear bombs which nations are now stocking in their arsenals. We know now that we have the power of final destruction in our hands, the ability to kindle global Gehenna. For this reason, we look to the future with fear in our hearts, with the feeling that life itself is futile because we have sentenced ourselves and our world to doom by the terrible monsters of our own making.

We are haunted by the fear that, unless we do something today, there will be no tomorrow. We sense that we are in the midnight hour of time, that we are living in the count-down moments of history.

In his recent massive best-seller, *The Rise and Fall of the Third Reich*, by William L. Shirer, Mr. Shirer concludes his introduction with these words, "In our new age of terrifying lethal gadgets . . . the first great aggressive war, if it should come, will be launched by suicidal little madmen pressing an electronic button. Such a war will not last long, and none will ever follow it. There will be no conquerors and no conquests, but only the charred bones of the dead on an uninhabited planet."



Irwin Edman has said that we are at a place in which "no previous generation has ever been by way of organizing itself with insane efficiency for blowing the whole race to smithereens."

Arnold Toynbee offers the not-so-comforting suggestion that perhaps our heirs on this planet will be the insects which we today squash underfoot.

Dr. O. Hobart Mower, Research Professor of Psychology at the University of Illinois, recently wrote these words: "As we move forward, with ever-accelerating tempo, into what we are pleased to call the Age of Science, we are faced by an awesome paradox. As man, through science, acquires more and more control over the external world, he has come to feel less and less capable of controlling himself, less and less the master of his own soul and destiny. In the same decade in which we have produced the atomic submarine and started probing interstellar space, we have also seen, significantly, the emergence of the beatnik; personality disintegration has become endemic; and society itself is commonly said to be 'sick.' We remain optimistic about what man can continue to do through science by way of dealing with his environment, but we have become extremely pessimistic about man himself."

Let me quote yet Emmanuel Mournier, whom I quoted in the sermon on the god of modernity. He writes, "We have acquired a unique power. . . . We have become able to blow up this planet, together with mankind and mankind's power of creating power. It is a solemn moment. Until now it could not be said that mankind was the master of its future, for it was still *condemned* to a future, although each individual could put a bullet through his head any time he liked. Now mankind will have to choose; and it will take a heroic effort not to choose the easy way out—suicide."

That's the picture—the picture of modern man prostrate before the god of futility. And this worship of the god of futility has certainly made its impression on the troubled youth of our generation. One young fellow expressed the feeling of many of today's young people when he said, "Life is only a pile of rubbish. What have we got to look forward to? Somebody is going to start a war, and we'll go into the army. Then an atomic bomb will drop, and it will be all over." The motto of many youth is, "Live fast, and die young, and make a good-looking corpse." Because our youth have picked up the feeling that there will probably not be any tomorrow, the attitude of many of them is, "Let's go wild tonight; what do you say? A person's got a lot of time to hang around and do nothing when he's dead." Even an American newspaperman advises, "Get it first, and get it while you're hot. You're dead a long time."

And so, last night and early this morning, across the bar of an American tavern there leaned a young man still in his teens. His hair flopped loosely over his ears in a disorderly mop, and his wrinkled sport shirt and soiled slacks hung carelessly on his frame as he toyed with a glass of beer and stared vacantly into the mirror in front of him. One foot kept time with the monotonous rhythm of the jukebox that was blaring the latest pop hit. The young fellow sitting at the bar, and literally thousands of others like him, was worshiping, perhaps quite unconsciously, the god of futility. And, in many cases, he has picked up this religion, if you don't mind calling it that, from his parents.

More and more thinking men are taking the role of Jeremiah, and saying that our civilization is rapidly declining toward extinction. The ancient words of God through Moses are terrible words to many modern men: "If thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish" (Deut. 8:19). If one rules out the God of eternity as revealed by Jesus Christ, then it seems to be clear that punishment is on the way, and in the shadow of this impending doom we worship the god of futility.

Since modern man has rejected the God of eternity, we seem to be the hapless pawns of a great mechanical, impersonal juggernaut called the cosmos. By some capricious whim of this cold and cruel cosmos, by to-

morrow we may be nothing but radioactive particles of dust, forever adrift in a meaningless universe. Little wonder, then, that we feel weak, lost, fearful, and "beat." No wonder we have a pervasive feeling of helplessness, confusion, resignation, desperation, and futility. No wonder that we wonder if the best way to worship our god of futility might not be to put a revolver to the head or sip cyanide. This is at least a normal temptation for a man who will not consider the true God of eternity.

But one does not have to feel this overwhelming sense of the futility of life. He can turn in faith to the God of eternity who, by gracious invitation of His Son, has said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

Billy Graham told a rally of his Greater Chicago Crusade that America's youths are rebelling—not against God, but "against churchianity . . . the ecclesiastical system that we've built." The evangelist asserted that the nation's young people have a "deep longing for a personal experience with Jesus Christ. Dr. Graham declared he was "convinced that my generation has failed the youth of our country." Parents, the church, and the educational system must share the blame, he said. Parents often "communicate to their children the purposelessness and meaninglessness of their own lives," he continued. "Our affluent society has conveyed to them an overemphasis on material possessions."

## Our Mennonite Churches: Ephrata



Ephrata was first built in 1901. This church was built in 1936 for a present membership of 363. Amos S. Horst, Mahlon Zimmerman, and Isaac K. Sensenig are the bishops; Noah C. Good and J. Elvin Martin the ministers, and Elam S. Stoner, deacon. Address—Sunset Ave Ephrata, Pa.





## Sacred Ground—The University Campus

BY MARTHA K. KAUFFMAN

*(Christian students mingling with a variety of personalities on a university campus face a sacred trust.)*

Several years ago, I boarded a train to attend a university that had been founded when a minister's home became too small for Bible study. This institution, like many other halls of learning, departed from the purpose for which it was born. When I first ate in the smoke-filled cafeteria, a feeling of aloneness crept over me. I reconsidered the wisdom of placing myself in such an environment. But even on a large campus, Christians soon have a way of finding and encouraging one another.

Before long, I conversed with classmates and professors whose educational and religious experiences differed considerably from mine. My association with Christian schools led to discussions of philosophies of education. Several professors desired information to assist them in checking a doctorate thesis on Christian schools.\*

A number of classmates found difficulty in understanding my position. To them, additional degrees meant advances in position and salary. Apart from these, as one classmate implied, the degrees would mean becoming a martyr. Perhaps my most challenging experiences came when I appeared unhurried and became a listener to the everyday problems of life.

More specifically came indications that Mennonites have in this century been the still and quiet of the land. Some inquirers became interested in knowing what sect I represented: Amish, Dunkard, Brethren, Quaker, or some other group. My friends did not hesitate to ask for my viewpoints in regard to peace, war, integration, and a variety of other subjects. While some questions may have been merely for curiosity, others stemmed from the fact that nominal Christianity had failed to give them satisfactory answers. When asked if Mennonites smoke, drink, or are allowed to do this or that, one could realize that our liberty in Christ is a foreign idea.

What are some further situations the rural Mennonite faces which he may never have encountered? The university can be a seedbed for atheism, humanism, and many kinds of subtly presented isms. Professors who put confidence in reasoning and research projects often do not recognize divine revelation. One cannot allow flattery, shady jokes, or scoffing at religion to jar him from his goals. For this reason, it be-

comes important to face daily one's aims and objectives, confident that God leads each step.

Again one's moral integrity becomes tested by refusing to accept or give information during examinations, using reference materials wisely, and presenting one's own work. Although one may be honest himself, cheating by others can change the grading scale, so that one must be willing to accept a lower grade. In such a time a Christian shared Psalm 37:1 with me—"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity."

### Thought for the Week

Christ came not only to take the things which hinder from us but also to give us manifold blessings which are to help us.—D.

The alumni news reveals more clearly the types of people whose lives I may have touched. National and international leaders in business, education, politics, philanthropic enterprises, science, research, and religion formed many of their opinions on campus. Among the thousands of students, I ask myself if they have seen Christ living in me.

According to J. Virgil Brenneman, of the student services committee, approximately 850 (Old) Mennonite students are studying in non-Mennonite colleges and universities. What a potential of witnesses! Yet have they been prepared and prayed for as our so-called missionaries? While Menno Simons and other university-trained men of his day brought about our church, what are we expecting these 850 to contribute to the church and the campus? How will they preserve and propagate the cause of the church?

A paraphrase of Luke 18:8 lingers with me: "Nevertheless when the Son of man cometh, shall he find faith on the . . . [university campus]?" Yes, but the size of the remnant depends on the witness of our 850 and other Christians who walk this sacred ground in such a time as this.

\* Since writing this, one of these professors met death in an automobile accident.

## Effectual Usefulness

BY IRENE SWARTZENTRUBER

If God decided to sort His servants, as a housewife filters an accumulated collection of items, would we land on the "junk" heap?

We know that those things which do not perform some degree of usefulness are rejected. The decision depends largely on the contributive value of the object in question.

None of us want to be barred from serving God. But are we usable?

We must ask God to make us usable in His own way. But here are four suggestions of necessary steps for everyone:

1. Absolute surrender: Out of love, we must give ourselves and all we have to God.

2. Complete obedience: Will God use someone who doesn't listen to Him, or who hears one thing and does another?

3. Christlike humility: Not one bit of praise must we take unto ourselves for anything accomplished.

4. Deep desire to glorify God and serve others: This must be the motivating purpose of our lives.

Prayer: Use me, Lord, but first make me usable, and keep me that way. Amen."

## The Pastors I Have Known

BY PHILIP SMOCK

I'll sing the worthy praises

Of some men of lowly birth.

The world will never judge them right,

But Heaven will prove their worth.

Among the greatest blessings

That I can call my own,

I list the inspiration

Of the pastors I have known.

They've crucified their inner selves;

Their love is sanctified.

They ever strive to follow Him

Who for us bled and died.

They labor to bring comfort to

The sick, the sad, the lone.

These men of mighty stature—

The pastors I have known.

The rewards which they receive on earth

May be but meager fare,

But, oh, the joys awaiting them

In that Home over there!

When in gratitude we bow

Around the heavenly throne,

There'll be deep, heartfelt thanks

For the pastors I have known.

Meadville, Pa.



## The Uyo Story Part I. "Go Slow Through Uyo"

BY EDWIN AND IRENE WEAVER

The sign to the right of the road was an ordinary traffic sign. "Go slow through Uyo," it read. Uyo—this was it! The butterflies flipped in our stomachs. This was our new home town in Africa. Slowly we drove around Piccadilly Circle, past the post office, and to a side alley, "Coast Boy Road." There we stopped in front of a new house—our home, but it didn't seem real.

Even before we stopped, we were surrounded by a group of chattering children. "We help," they said in Efik, tugging at ropes and bundles, eager to do their share of the unloading. From neighboring doorways we saw the curious eyes of men and women not as bold as their children. How did one ever learn to tell these black people apart? These looked just like those we had seen only an hour before.

That had been five miles down the way where we had seen the roadside sign, "Mennonite Church, Nigeria, Inc.; Ikot Ada Idem." When we had stopped there, we were almost immediately surrounded by people who seemed to come from nowhere out of the palm bush paths. Then we met



Edwin and Irene Weaver begin a three-part serial in this issue; they write about the work in Nigeria, a story never told before.

M. E. Umanah, the leader of these people we had come to serve. His greeting had been warm: "Welcome, American friends. Welcome, white missionaries," he had repeated many times.

This was the introduction to our new work in Nigeria on Nov. 21, 1959. It was good we did not know of the doubts and problems that were before us. It was good we could not see the trying details of this

situation to which God had called us. Had we, we might have retied those ropes and headed back—back to America and our children. Or back to India where we had many dear Christian friends after twenty-two years of mission work there.

Less than a year before we had known little about Nigeria. When the unexpected letter from the mission board arrived, we had had to study the map. Was it east, west, or north of Ghana?

That letter had begun many hours of prayer and searching. Our hearts seemed so full of India, of Hesston school and church, of family. Was God asking us to give up our work in India for a new culture, a new language, and a new people? This would mean pioneering. This would mean a completely new life.

God's Spirit led. In the working of the events which followed, we accepted the call to Nigeria. And at the June mission board meeting of the same year we received our commission.

As we left Hesston, Elkhart, Blooming Glen, and New York, God gave us a promise: "It is the Lord who goes before you; he will be with you, he will not fail you or forsake you; do not fear or be dismayed" (Deut. 31:8, RSV).

Our diary entry of Oct. 20, 1959, gave our feelings as we left the American shore for the fourth time: "Nigeria bound! God has gently taken India into His archives to be kept for some future time. I know that in His plan there will be a time when He will show us how India and Nigeria fit together. At this point—

"I know not what awaits me,  
God kindly veils mine eyes;  
And o'er each step of my onward way  
He makes new scenes to rise,  
And every joy He sends me comes  
A sweet and glad surprise.

"So on I go, not knowing,  
I would not if I might;  
I'd rather walk in the dark with God  
Than go alone in the light.  
I'd rather walk by faith with Him  
Than go alone by sight.  
Where He may lead I'll follow—  
I'll sing, 'He knows, He knows!'"



Everywhere the Weavers went, they were met by people, curious of them and their purpose in Nigeria.

Not by chance were we on a ship dubbed "The African Pilot." Our Pilot was on board with us, and once again we were reminded of His promise: "It is the Lord who goes before you."

Freetown, Monrovia, Abyan, Thakoradi Lagos—ever increasingly African. We first heard the beat of drums—so much a part of this continent's life and culture—on the night air as our ship lay anchored off Monrovia. There was an excitement and an adventure to hearing that beat. But after months of living in Africa we were to learn that drums mean many things: worship, marriage, dancing, and death. These drums send messages from village to village. To the beating of drums dance the young people and children in the light of the moon.

There were happy words and tears as we met the S. J. Hostetlers in Lagos one month and one day after leaving New York. Lagos—this was Nigeria! But it was six hundred miles along the coast to our home, Uyo. The Hostetlers had kindly left their work in Ghana and motored to Lagos to meet us. And they would go on with us to Uyo to help us plant our roots there.

After purchasing a car in Lagos, we began the long trek over the hilly upland of the western region and through the deep palm forests along the coast to the east. The rainy season had just ended, and the narrow, tarred road wound through luxuriantly luscious green.

We passed through Ibadan with its modern university and hospital. We went on to Benin, historically famous for its wars, its carved ebony African heads, and its centuries-old bronze work. And here we had our first experience in an African hotel; the catering rest house was full.

Every large city and town in this part of Africa has its famous catering rest house for its tourists. Though decidedly different in atmosphere, they remind one of the U.S. motels. The large central unit is the restaurant, surrounded by fifty or sixty "chalets"—the number depending on the size of the



town—with duplex apartments. Each apartment is furnished with comfortable beds, mosquito nets, and hot, running water.

As we traveled through the country, we made use of these commodious arrangements for travelers. But on this particular night there was no room; so we went to the African hotel in the center of town. Long into the night we heard the beating of drums. Boom, boom, BOOM! We went to sleep with "This is Africa! This is Africa!" pounding our ears in syncopated rhythm.

The next day we traveled on to Niger, where we had to wait two hours for a ferry. It was hot—steaming hot. As we waited, we watched the picturesque African life: fishing, bathing, and laundering. Women leisurely sold vegetables and food to passersby. Canoes piled up and down the river, the famous Niger up which white traders and missionaries had sailed for over a hundred years.

We thought of the coming of those early missionaries: Hope Waddell, Samuel Bill, and Mary Slessor. Theirs had been a fear of cannibalism and wild life, but we found friends all along the way. Where we had modern medicine, they faced the disease-ridden, steaming, rain forests without protection. Our trip took only days in an automobile; theirs had been weeks in unprotected boats and on foot.

We wrote in our diary as we crossed the Niger: "(Nov. 20, 1959) God, who are we that Thou art mindful of us? Our coming is so easy compared to those who have gone before. Help us through these trying days of physical adjustment. O God, help us to discipline ourselves in this climate, that we may be able to do the work for which Thou hast called us. . . ."

Landing on the east bank of the Niger brought us into the eastern region of Ni-

geria. There are three main regions to this country, the Hostetlers told us. The northern, which is by far the largest, is mainly Moslem in religion and culture. Christianity and Islam dominate the western region. The eastern region, where we were going, is made up of Christians and pagans or animists.

We learned that the Christian religion has a strong influence in this part of Nigeria. No one considers himself a pagan or wants to be called such.

But in fact there is much paganism and animism among them. In this part of the world, which had been the main center of the slave traffic of a century and a half ago, there are still some evidences of slavery, ritual killing, and cannibalism.

Thus we came to Uyo through Onitsha on the east bank of Niger and Aba, a chief inland city. Our feelings were turbulent as we saw the town for the first time. We knew we had to like the place, for this was home—home in a new continent, in a different world.

Three weeks the Hostetlers spent with us as we learned life in an African culture. Then they left to go back to their work in Ghana. It seemed so abrupt. We followed them several miles out of Uyo. Turning down a bush road, we stopped among palm trees for final fellowship, prayer, and good-bys. Then they turned west and we, east.

Our hearts sank with the dread of being alone with the difficulties that faced us. It was not the fear of pioneer mission work. We had long been accustomed to new and strange conditions under which missionaries must work. Nor were we afraid of the primitive experiences before us. In fact, they intrigued and challenged us.

No, we were not afraid of any of these. But we were plagued with doubts. Had we

come to the right place? There were churches, churches everywhere. Going out five miles on the five roads from Piccadilly Circle we had found 75 of them. And how many had been hidden in the bush that we had not seen we could only guess. These people already have too many churches, we thought. There are places in America that could do well with some African missionaries!

There were doubts about the 50 Mennonite churches we had come to shepherd. Why had they splintered from the established churches of the country? And then, later, why had they so quickly turned Mennonite? Were they sincere? Then there was the fact that, one after another, other denominational missions previous to our coming had dropped them. Why? Could we accept their leaders as ministers in our church?

Everywhere we went they received us enthusiastically. Yams, chickens, eggs, bananas, oranges, pineapples, pawpaws, and money—their welcome gifts were generous. We were almost overwhelmed by their kindness.

But things just didn't seem to add up. Everywhere their welcome speeches included urgent requests for schools and hospitals. But we saw schools and hospitals all over. And they wanted us to help them establish a new mission. Yet already some towns had as many as five. It was all so confusing.

Gradually we learned that in this part of Africa one does not take everything at face value. Many of these requests were unrealistic. Each chief wanted a school, a hospital, or a mission in his village. Each wanted the prestige that came with a white man living there.

"Go slow through Uyo" we had read with little meaning when entering the town. Now we came to realize that God meant those words especially for us. Our first impressions were gradually changing. Perhaps they would change even more. This, our task, would take much time and effort. Yes, we had to learn to "go slow through Uyo."

To be continued



welcome service was held on November 29, 1959, for the Weavers. S. J. Hostetlers accompanied them. Bro. Umanah, chairman of the conference, stands to the left of Bro. Weaver.

Southern Baptist preachers were told by a church official in San Francisco to "ignore human conventions and follow the example of Christ regarding the race issue." C. F. Autrey of Dallas, Texas, evangelism director for the Southern Baptist Convention, told some 2,000 pastors that they could not "ignore the race issue." He added that they "must do something about our Christian ethics" and not be "guided by the cruel conventions of men. . . . If there was ever a time when Southern Baptists needed to live the Gospel they preach . . . it is right now," Mr. Autrey said. He said church leaders could not "drift with the tides, but must stand up and preach a stimulating Gospel that comes to grips with the difficulties of the hour."





## Overseas Missions

**Elkhart, Ind.**—Paul Swarrs, missionaries to Israel, arrived safely in New York by ship on Aug. 10 for a one-year furlough.

**Japan**—Arletta Selzer reports that the Hokkaido American School will open Sept. 10. Sister Selzer's address after Sept. 1 will change from South 9, West 21, Sapporo, Hokkaido, Japan, to Nishi 2 jo, 8 chome, Tsukisammui, Sapporo, Hokkaido, Japan.

Grace Martin arrived in Japan safely on Aug. 13 by air. She will teach at the Hokkaido school this fall.

**Luxembourg**—The Daniel Troysers arrived safely in Luxembourg on Aug. 4.

**France**—The Glen Goods have organized a monthly youth retreat to be held on the farm of the Pelsys, a French Mennonite family who regularly attend the meetings in Thionville. Provisions are also made for the children and adults. The first meeting was held July 8.

**Salunga, Pa.**—A farewell service for Mildred Heistand was held at the Manheim Mennonite Church on Aug. 19. Chester Wenger, missionary on furlough from Ethiopia, brought the message. Sister Heistand was scheduled to leave for her fourth term of missionary-teacher service in Ethiopia on Aug. 23.

A memorial service for Merlin Grove was held at the Mellinger Mennonite Church on Aug. 11. Wilbert Lind, missionary to Somalia, spoke. Bro. and Sister Russell Grove, Merlin's parents, gave testimonies.

**Somalia**—Sister Dorothy Grove continues to improve. She has returned to her home in Mogadiscio from the hospital. The continued prayers of the church for her and her family are requested.

## Home Missions

**Brooklyn, N.Y.**—On July 29 the attendance record at the First Mennonite Church here was tied for the highest it has ever been. Sixty-three attended services that day. John Driver, president of the Puerto Rico Conference, under which the church is affiliated, recently visited the congregation and was impressed that there is potential in the work in Brooklyn.

**Franconia**—A witness workshop project is scheduled to be held in the area of the Franconia mission board Oct. 24-28. Similar workshops have been held in Pittsburgh, Pa., attended by persons from the Virginia and Allegheny conferences, and in Indianapolis, Ind., attended by persons from the Indiana-Michigan Conference.

**Atlanta, Ga.**—Twenty additional persons have enrolled in Bible study courses in Atlanta.

**Alabama**—John and Betty Huber, Kenneth and Mary Martin, Edgar Denlinger, and Paul Dagen accompanied twenty youth from the Alabama churches and served on the staff at Camp Florida, near Tampa, Fla., Aug. 5-11.

## Broadcasting

**Japan**—Rhoda Ressler, director of the Japanese broadcast, reports some significant developments stemming from the radio work. These include:

—In a recent evangelistic meeting, four of the eleven who responded to Christ were enrolled in the Bible correspondence course program.

—Recently in "Green Pastures," a small bimonthly magazine sent to those enrolled in the Bible courses, Kaneko-san wrote of the girl who was eager to serve God by helping handicapped people, especially the blind. Very soon another girl wrote in asking for an introduction to the first girl, since she too shared the concern for the handicapped and would like to work together with someone. These two are now corresponding with the hope that they may in some way be of service. Though the second girl is not a Christian, they say that they feel like sisters in their common purpose. Pray for guidance for these two, and salvation for the second partner of their team.

—From a middle-school boy comes a letter saying that his friends are ridiculing him for his faith. "There is no God; so it does not matter whether we do good or

bad," they say. "I wonder whether Jesus is really alive today? Tell me more about Him. When my friends tease me and I suffer some, I think of what He suffered and I know that mine is nothing."

**Harrisonburg, Va.**—Grace Neer, daughter of Mr. and Mrs. Dwight Neer of West Liberty, Ohio, joined the office staff on Aug. 15 and will serve as secretary to B. Charles Hostetter and David Augsburg.

## Health and Welfare

**La Junta, Colo.**—Lyndon Construction Company of Colorado Springs has been awarded the contract to build the La Junta Nursing Home at a cost of \$417,000. The contract was awarded by the La Junta Hospital Building Authority. Construction which began on July 12, 1962, should be completed within 300 days. The forty-four bed facility will be located just west of the Mennonite hospital and face West Tent Street. A covered walkway leading to the home will connect the Mennonite hospital and the nursing home. There will be 2 private rooms and 12 doubles. The hospital building authority will lease the facility to the Mennonite Board of Missions and Charities, which also operates the hospital. Rent is paid by the board to the authority which will retire construction indebtedness in 25 years. Financing is being handled by the authority and the federal government (Hill-Burton) funds on a 50-50 basis.

**Lebanon, Oreg.**—Allen Erb has made a

## D. Parke Lantz—A Man Who Communed with God

BY AGUSTIN DARINO, AS TOLD TO DAVID E. HOSTETLER

The funeral was very small. Not many relatives were living to surround the last great human event in Parke Lantz's life—his death. But many memories and his influence live on in the lives of acquaintances and brothers in the faith in Argentina.

One such is Agustin Darino. Bro. Darino has been visiting Mennonite churches in the States. He was able to be at Bro. Lantz's funeral. Here are a few of his impressions as he recalls them.

I first met Bro. Lantz at a church meeting in Argentina. It was in 1939. When he approached me with extended hand, I was deeply impressed with his warm smile and captivating personality.

This was the beginning of a friendship which we cultivated at every opportunity.

During my visit to Cordoba, 1960-61, many, many people asked me how Bro. Lantz was doing. They asked in a manner reflecting his own tenderness and concern.

None of the believers at Cordoba mentioned Bro. Lantz as a great leader or preacher. He always worked hard behind the scenes. He preached the Gospel constantly.

On one occasion, Bro. Lantz approached a young man to speak with him. When the

subject of the Gospel was raised, the young man tried to leave the scene. He said, "Leave me alone. I must be going." The man with a bigger smile than ever, and a deeper voice, Bro. Lantz replied, "I will not let you go until you have listened to me." He captivated the youth, and another soul was won for the kingdom. This is the way Bro. Lantz was.

On another occasion, I had been to a mission conference. Several problems had arisen. One was that I had had a very difficult time making arrangements to go home. Then I found Bro. Lantz and begged to unburden. He didn't say a word—just listened. When I had gotten everything out of my chest, Parke's characteristic smile appeared on his face.

"Well, if the Lord doesn't return tonight you may return home tomorrow."

It wasn't so much what he said but the manner that impressed me. He took the bitterness out of me. He had helped another person. Thus was Parke Lantz.

We in Argentina remember Parke Lantz as a man with profound communion with God and faith in God and an immense love for his fellow men. Oh, that God would raise up more such men!



extensive study into the need for and type of housing for senior citizens in the Lebanon area. It was decided that a combination of an apartment type of building with fourplex cottages would be best. The administration of the housing facility would be closely integrated with the administration of Lebanon Community Hospital. The need for medical and nursing attention would also be filled by a program of cooperation between the hospital and the nursing facility.

On July 11 Mr. Lindgren, architect from Vancouver, Wash., presented plans which included 48 units, 20 of which were fourplex cottages and 28 were in a two-story building. Assuming that some of the units might be occupied by two persons, there is a potential capacity of 72 people in this projected plan. Since Bro. Erb's return to Kansas, a finance committee has been appointed to work out a reasonable financial plan.

Bro. Erb is expected to return to Lebanon in the next few months. He is continuing study and counsel at the present time by correspondence.

## Voluntary Services

**Surprise, Ariz.**—Plans call for the construction of a multipurpose building here soon. The building will be used for club activities, a kindergarten, and as a community building.

**Stanfield, Ariz.**—The VS unit took the 9- and 10-year-old boys camping to Mt. Lemmon for three days. Activities included a devotional period, a Bible lesson, and a campfire session.

**Atlanta, Ga.**—Larry and Janet Newsinger began a two-year term of VS on Aug. 14.

## Relief Service

**Akron, Pa.**—Dr. and Mrs. Paul Hodel, Decatur, Ill., have accepted a service assignment in the Congo. The Hodels will serve at the hospital training center at Lubondai, a Presbyterian mission project.

Three new directors have been appointed for relief and voluntary service programs in Algeria, India, and Haiti. The three men and their wives attended orientation school at Akron, Pa., Aug. 6-21, prior to leaving for their overseas relief assignments, under the sponsorship of Mennonite Central Committee. Alvin and Winifred Riesen, Dinuba, Calif., will go to Algeria. They replace Vern Preheims, who are returning to the United States where Bro. Preheim has accepted an appointment as associate executive secretary of the General Conference Board of Christian Service. Vernon and Helen Reimer, Niverville, Minn., have been assigned to Calcutta, India, where Bro. Reimer will replace C. Edward Benedict as director of the India relief program.

Arlin and Naomi Hunsberger, Telford, Pa., are beginning a service assignment in Haiti. Bro. Hunsberger has been appointed MCC program director there.

Ruth Keim, Goshen, Ind., has accepted an assignment to Jordan as a relief worker.

Other workers, not members of the (Old) Mennonite Church, will go to Java, India, and Germany.

Also going abroad will be five Pax men. One of these is Loren Good, Fisher, Ill., who will serve as a printer for Agape-Verlag in Basel, Switzerland. The other Pax men are going to the Congo.

Seven persons will begin TAP (Teachers Abroad Program) assignments. Fanchon Emmert, Goshen, Ind., will go to Newfoundland. Others will also go to Newfoundland and to Kenya.

Judith Unruh, Harper, Kans., began an assignment as secretary at Akron MCC headquarters.

**Korea—Leland and Joanne Voth, Freeman, S. Dak.**, are scheduled to return to Korea in early September for a five-year service assignment. Bro. Voth has been appointed principal of the Mennonite Vocational School (MVS) at Kyong San near Taegu. The Voths will spend one year in language study in Seoul, while John Zook, the present principal, remains at the school in an extension of his original three-year assignment. After language study, Bro. Voth will assume responsibility for the school, including the academic and vocational program, agricultural experimentation and demonstration, and extension service.

**Haiti**—A scholarship fund for training two Haitian Christian nurses is being set up by Arlo and Leontina Raid, Denmark, Iowa. The nurses will be given the equivalent of a two- or three-year period of R.N. training at La Pointe Evangelical Hospital School of Nursing, Port-de-Paix, which is part of the program of the Unevangelized Fields Mission. The first persons to receive scholarships were two Baptist girls selected from 60 applicants. The purpose of the fund is to train Christian nurses to be involved in the medical program at Hospital Grande Riviere and thereby gradually diminish the need for assistance from the Mennonite Church. The idea of the fund grew out of the Raids' experience in a six months' service assignment in Haiti last winter.

**New York, N.Y.**—On Sept. 4, 900 chicks are scheduled to leave Idlewild Airport, New York, for Greece. They will be used in the Pax broiler project at Aridea.

This shipment is a response to a request from Larry Eisenbeis, relief director in Greece. Bro. Eisenbeis reported that the project needs both parent stock and breeding stock.

The Jesuit editor of a national Catholic weekly predicted in Boston that the public financing of private education in the United States is inevitable. Father Thurston N. Davis, S.J., editor of *America*, added that such financing "is already in existence in private higher education." Speaking before the second annual Social Institute at Jesuit-operated Boston College, Davis said that "as public monies are poured more and more into private colleges," dangers of interference with the autonomy of both private and public institutions, "both political and ideological," would follow.

# Your Treasurer Reports

Finding adequate housing for missionary families continues to be one of the current problems facing the Overseas Mission program. Just now we are able to solve two of these needs if funds can be secured by contributions or loan funds.

An exceptionally good buy is available in Brasilia, the new capital of Brazil, where Allen Martins have gone to establish a Christian bookstore. A home can be purchased at a total cost of about \$8,000 if we can make the purchase soon from a family leaving the country. Bro. Nelson Litwiller feels this is a real bargain. I would like to request special assistance for this purchase by either loan funds or gifts. Send your remittance to the general board office immediately.

A second purchase is being arranged for in connection with the Montevideo Seminary for teacher housing. This home is needed for Bro. and Sister Merle Sommers, who have recently been sent to Uruguay. Due to the very close location to the Seminary we feel this is an exceptionally good purchase. Purchase price is about \$17,000 and plans are to cover the cost over a period of years. Loan funds will be used to make the purchase. Any person interested in helping the Montevideo School to continue its service may send loan funds to the general board for this specific purpose. Details on interest rates will be supplied upon request.

—H. Ernest Bennett.

## Be Your Brother's Keeper

When God gave us life, He also gave us the tremendous responsibility to protect that life and the lives of others. How well we accept our responsibility will help determine the number of people who are injured or die this coming Labor Day weekend as a result of drownings, traffic, or home accidents.

You will recall from the Old Testament that after Cain had slain Abel, God asked Cain, "Where is Abel thy brother?" And Cain replied, "I know not: Am I my brother's keeper?" Cain had the opportunity to confess his sin, but he chose to deny brotherhood and man's most important right—the right to life.

If we are to be our brother's keeper, we must remember our moral obligation to protect life whenever we sit behind the wheel of a car, a boat, or a plane. We must assume responsibility for young ones and watch out for hazards in our homes or on our highways.

Let each one of us help to free this holiday from tragedy. Remember how many lives you hold in your hands. Be your brother's keeper!



# I Owe Thanks

BY RUTH Y. HACKMAN

Even though I am twenty-five years late, I owe thanks to John C. Wenger for writing the *History of the Mennonites of the Franconia Conference*. The big green book has been on our home library shelf for quite a few years, but has spoken to me just recently.

I ask this book, "Is our church—is our conference going as fast as some folks think? What happened in the past?"

In trying to find the answers to these questions, I lost myself in its pages.

The windows need washing, there is mending to do, but this is important! I ask again, "Is there hope for the Mennonite Church to survive until my five children grow up?"

I found it hard to believe, though I know it's true; history repeats itself. I thought, generally. However, going deeper into the pages of this book I found that it repeats itself even to the minutest detail.

I read with interest the story of Christian Funk, and when I emerged I found myself feeling sorry for him because he died outside the fellowship of the church. I began to wonder—is it possible that Christian brethren are sometimes the cause of other brethren "suffering for Christ's sake"?

I really became involved as I read the history of the Blooming Glen congregation—my home church, where I accepted Christ one Sunday morning, and where I was baptized and received into church fellowship.

Names become familiar as I keep reading in this chapter. It is with a sense of pride that I find my father's name. He is the last Sunday-school superintendent recorded here.

I plead guilty of reminiscing as I remember my early days in the Blooming Glen Sunday School—the picture roll that hung between the windows in our class on the east side of the church; the small picture card each pupil received to take home. This history book records that they came into use about 1909 or 1910, though conference passed a resolution discouraging their use in 1914.

I began to wonder—who were the teachers with this vision of the value of visual aids? Was it Mrs. Moyer who taught in the small "cubbyhole" room? Or perhaps Mrs. Gross who taught the second youngest class?

Mrs. Gross! How I mentally argued with her as she told us when someone died he went up to heaven. In my little mind I pictured my mother's grave in the cemetery across the street. If my mother went down, then that is where heaven must be.

In looking back over the history that I

remember, I suppose there isn't another man to whom I owe more thanks than to Leidy Hunsicker. He is listed here in this history as a chorister. It will be a long time until Blooming Glen or any other congregation will have another Leidy Hunsicker. I remember him as aggressive, forward, and young at heart, for which he received much criticism. I'm sorry about this, but what can I do? I can't thank him any more! He's gone, and without getting the credit he deserved. His widow still lives; if he suffered persecution, I know she did, too. Perhaps I can thank her sometime.

I owe thanks to two young women from the Blooming Glen congregation with a vision for a Bible school on Saturday afternoon during the summer. What a thrill for us children! I begin to wonder—were they criticized for this venture, too? Possibly this will be included in future historical chapters on this congregation. It is not hard to believe that both these girls married and left for mission work.

Vision is what caused the progress of the church in the past. I look around and see there is still vision. I close the big green book and relax. I find its place in the library, next to the complete writings of Menno Simons.

Maybe in twenty-five years my children will rise up to thank the aggressive, the forward, those with great vision who are at work in our church today.

## Mennonite Retirement Plan

A new, church-wide plan designed to provide retirement income for our missionaries, pastors, teachers, and other church workers is nearing completion. It is intended to be another tangible expression of our brotherly love and mutual aid. The plan is expected to be ready for presentation to our various church organizations by the end of this year.

The need for retirement support ought to be readily apparent. Many of our faithful servants of the church, those who spend their productive years in the cause of Christ at considerable sacrifice, have little or no opportunity to accumulate sufficient financial resources to carry them through their retirement years. We believe in supporting these workers during their years of active service. But what about the years beyond? The new retirement plan will help the brotherhood to better fulfill its obligation by extending much-needed support to retired workers.

Mennonite General Conference, after approving the general provisions of the retirement plan, assigned the task of developing and implementing the plan to Mennonite Mutual Aid. A committee under MMA has worked intensively on this proj-

ect for more than a year. Numerous economic and Biblical principles have been carefully considered. The retirement and pension plans of many other denominations have been studied. Outside counsel has been obtained in such areas as finance and law. The committee has engaged the professional services of Arthur Stedry Hansen of Chicago, a highly capable and experienced organization of consultants and actuaries. This firm is assisting the committee to work out the various technicalities of the plan and to draft the necessary legal documents.

The following brethren are serving on the retirement committee: H. Ernest Bennett (chairman), Carl Kreider, Ben Cutler, Dwight Stoltzfus, Harold Swartzendruber and John Rudy. Inquiries concerning the retirement plan may be directed to Bro. Swartzendruber at Mennonite Mutual Aid Inc., 111 Marilyn Ave., Goshen, Ind. The details of the plan will be released this fall.

## There Were Certain Women

BY MARY ALICE HOLDEN

*There were also women . . . who . . . followed him, and ministered unto him.—Mark 15:40, 41.*

And there were certain women

Who followed all the way

To see that He had foodstuff

And clothing for the day.

Their task was small but mighty;

They helped the Lord do good,

And in the task God gave them,

They did whate'er they could.

Some may think that men get all the adventure of life, but we find that women are also in there pitching. Their work may not be so conspicuous, but it is usually necessary to good living. Here we see them helping the Messiah so that He could do His work without needing to put so much time in on the little things.

There have always been certain women who did what no one else could do, or had time to do. There was Ida Scudder, who became a doctor because no man could take care of a sick Indian woman; missionary wives who only went along, it seemed, but whose role was vital; ministers' wives who said "hush-hush" behind the closed study door.

There will always be women, we hope who will "go along" to help, as well as those who have a more important role. Dear Father, help us who go along to bring rest and refreshment to some who have heavy loads to lift. And help us also to bear our part of that load. In the name of Him who allowed certain women to minister unto Him. Amen.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

The Christian Nurture Study Committee, working under the Commission for Christian Education on an assignment from the General Council of General Conference, met at Laurelville Mennonite Camp, Aug. 10-24. Atlee Beechy is chairman of the committee.

A Research Committee appointed by the Higher Education Council of the Board of Education met at Laurelville Mennonite Camp, Aug. 20. John R. Mumaw is chairman of this committee.

Two new books, both fictionalized biographies, have recently been published by Herald Press. They are *Buckwheat Summer*, a story of a young girl on an Indiana farm, by Ruth Unrau, and *The Crying Heart*, a sympathetic and moving story about Amish life, by Clara Bernice Miller.

C. Nevin Miller and family of Elizabethtown, Pa., have moved to Hesston, Kans., where Bro. Miller will be teaching at Hesston College. His address has been changed from Bainbridge, Pa., to Hesston, Kans.

Visiting speakers: Aug. 5—James Stauffer, Vietnam, at Mt. Clinton, Va. Paul Minner, Goshen, Ind., at East Zorra, Tavistock, Ont. Aug. 12—Homer Kandel, Berlin, Ohio, at Warwick River, Denbigh, Va. Henry Tregle, Mountain Home, Ark., at Flemmings, La. James Schrock, Sycamore Grove, Garden City, Mo., at Mt. Zion, Versailles, Mo.

Aug. 12—Millard Shoup, Narvon, Pa., at Crown Hill, Rittman, Ohio. Myron Eberle, Lawrence, Kans., at Park View, Harrisonburg, Va. Norman Wenger, Versailles, Mo., at Wood River, Nebr. Roy Martin, Saynesboro, Va., at New Staunton, Va. Willem I. Fleischer, Holland, at Clinton, Goshen, Ind.

Aug. 13—Robert Witmer, France, at Area, Alma, Ont. Aug. 16—Wilbert Lind, Malia, at Bellwood, Milford, Nebr. Aug. 17—Vernon Hostetter, Gracetown, Minn., at Asselton, N. Dak. Ralph Buckwalter, Jan., at Kingview and North Scottsdale, Ottadale, Pa. Samuel S. Durant, Brazil, at Alvary, Los Angeles, Calif.

Aug. 19—Herbert Minnich, Brazil, at Park View, Harrisonburg, Va. Lester Bauhan, Preston, Ont., at Midway, Pekin, Ill. Ahlon Hess, Tanganyika, at Oak Hill,

## Coming Next Week

Why Worry," by B. Charles Hostetter  
Story over Bessing Sins, by James H. Jauncey  
Robbed Churches" — Paul, by H. S. Bender  
School Bells Ring, by Ella May Miller  
Second part of the three-part series on "The Uyo Story," by Edwin and Irene Weaver

Millersburg, Ohio. Aug. 22—David Hostetters, Brazil, at Smithville, Ohio.

Clarence Cannon, Representative from Missouri, and chairman of the majority members of the House of Representatives in Washington, D.C., has sent the tract department an order for 1,000 of the tract, "Golden Hours with the Bible."

The Park View congregation, Harrisonburg, Va., is placing the GOSPEL HERALD and Christian Living in the public library and in the Rockingham Memorial Hospital, Harrisonburg, Va.

Central Christian High School, Kidron, Ohio, has ordered 28 nine-month subscriptions to the GOSPEL HERALD for classes in Church Doctrine. Regular reading assignments in the GOSPEL HERALD will include Our Readers Say column, all editorials, and other assigned articles.

Sixteen persons are spending two weeks in orientation conference at the Mennonite Publishing House, beginning Aug. 20. They have come from Ethiopia, Indonesia, Japan, Basutoland, Colombia, India, Tanganyika, Thailand, Nigeria, Argentina, Ghana, Congo, West Pakistan, Near East Christian Council, and Egypt.

Since over half of the 200 European Mennonites who visited at the Publishing House on Aug. 21 did not speak English, a script was prepared for the tour, translated into German and French. Anis Haddad, Scottsdale, and Liliane Widmer, France, made the translations.

Stanley E. Yoder, who was appointed as Acting Production Manager when Production Manager H. Ralph Hernley was granted a leave of absence in 1961, has now been appointed as Production Manager. Ralph Hernley has accepted the position of secretary for Goodville Mutual Casualty Co., and has recently moved to New Holland, Pa. Hernley's address now is 603 East Main Street, New Holland, Pa.

Angel Luis Miranda was licensed to the ministry at San Juan, Puerto Rico, on July 15. Don Heiser, moderator of the Puerto Rico Conference, officiated, and Lester Hershey preached the sermon. He will serve at the Mennonite Church in Summit Hills, San Juan.

## Announcements

P. J. Malagar, India, at First Mennonite, Meadville, Pa., Aug. 29.

Don Reber, Japan, at Calvary, Los Angeles, Calif., Sept. 2.

Robert Stetter, Algeria, at North Scottsdale, Scottsdale, Pa., Sept. 16.

Addona Nissley, Puerto Rico, at Casselton, N. Dak., Sept. 2.

C. F. Derstine, Kitchener, Ont., at Kalona, Iowa, Sept. 2-9.

John F. Mishler will be moving to Goshen, Ind., to attend Goshen College this fall. His resignation as pastor of the Talcum Church, Talcum, Ky., where he

served for almost six years, is due to health reasons. Orlo Fisher, Jr., Corpus Christi, Texas, has accepted the call to serve as pastor of the Talcum Church, effective Sept. 1.

Warren Good, Ephrata, Pa., and Ralph Malin, Malvern, Pa., will be speakers at a Victorious Life Conference, at Black Rock Retreat, Quarryville, Pa., the evening of Sept. 2, and all day Sept. 3.

Spring Mount, Pa., Harvest Services, Aug. 29, 7:30 p.m. Speaker: Joseph Gross, Doylestown, Pa.

B. Charles Hostetter, Mennonite Hour pastor, at Camp Men-O-Lan, Finland, Pa., Labor Day Bible Conference sponsored by the Eastern District of the General Conference Mennonites, Sept. 1-3; at Pleasant View, North Lawrence, Ohio, Sept. 8, 9; and at Science Ridge, Sterling, Ill., Sept. 14-16.

Paul Erb, Scottdale, Pa., in Alpha and Omega messages at Sandy Hills, Sadsburyville, Pa., Sept. 16-18.

Change of address: Carl J. Rudy from South Bend, Ind., to 916 Wilson St., Goshen, Ind. M. A. Bender from Caguas Rd., Rio Piedras, to 1752 Arkansas St., San Gerardo, Rio Piedras, Puerto Rico. Daniel H. Stoltzfus's address is 203 Niles Ave., Mishawaka, Ind., not South Bend as formerly stated. Paul O. King from Chicago, Ill., to 303 South Gardena, East Peoria, Ill. Telephone: 699-0929. Warren Metzler from Jamaica to 44 Shenandoah Ave., Harrisonburg, Va. John E. Gingerich from Hartville, Ohio, to Eastern Mennonite College, Harrisonburg, Va. Stephen A. Yoder from Columbiana, Ohio, to 311 Waterford Road, Goshen, Ind.

A women's retreat at Camp Hebron, north of Harrisburg, Pa., Thursday, Sept. 6, 3:00 p.m., to Saturday, Sept. 8, 1:00 p.m. Mrs. Elmer Hartman, Goshen, Ind., Mrs. Wilbur Erb, Harrisburg, Pa., and Mae Graybill, Manheim, Pa., will bring inspiration through discussions, illustrated talks, and meditations.

At Black Rock, south of Quarryville, Pa., a women's retreat will be held Friday, Sept. 21, 2:00 p.m., to Saturday, Sept. 22, 5:00 p.m. Mrs. Charles Hostetter, Harrisonburg, Va., Grace Wenger, Bareville, Pa., and Mae Graybill, Manheim, Pa., will be the inspirational leaders.

Women of all ages and vocations are invited to either retreat. Advance registration is necessary. For information on reservations, rates, and other details, write Miss Susan Sensenig, 241 Lancaster Ave., Lancaster, Pa.

## Evangelistic Meetings

William R. Miller, North Liberty, Ind., at Wood River, Nebr., Sept. 6-14. Noah Hershey, Parkesburg, Pa., at Landisville, Pa., Oct. 7-12. John David Zehr, Goshen, Ind., at Waterford, Goshen, Ind., Nov. 4-11. Norman Yutzy, Broadway, Va., at Spring Mount, Pa., Sept. 5-12.

## Calendar

Rocky Mountain Mennonite Conference, La Junta, Colo., Aug. 31 to Sept. 2.  
Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.



not keep a man cured. And I believe that love by individual Christians can wonderfully help the increasing number of emotionally ill people in our society.

The third reason why I do not drink is that I see my life in terms of faith and service. I consider all of my talents, powers, and time part of my dedication to live to the glory of God.

Now, it is only common sense that I cannot serve to the best of my ability if part of my talents and potentials are destroyed by or under the influence of alcohol.

I feel compelled to give an affirmative response to the Apostle Paul's injunction to the Romans to offer my very self to God, dedicated and fit for His acceptance, worshiping in mind and heart. And since it is the purpose of our faith to help people live in a Christlike way, I know I would find it difficult to meet those demands when under the influence of alcohol.

This dedication to service is a way of taking my attention from myself and my own problems and projecting the good influences into places where evil influences dominate.

Upton Sinclair, in *Cry for Justice*, noted that there is one true remedy for social evils—service. Sinclair called out something of the finest in the last years of the tragic life of Jack London. London wrote in the introduction to *Cry for Justice*:

"It is so simple a remedy—merely service. Not one ignoble thought or act is demanded by anyone of all the men and women in the world to make fair the world. The call is for nobility of thinking, nobility of doing. The call is for service and such is the wholesomeness of it, he who serves all best serves himself."

And then, only a few months later, this great writer who had the world at his feet ended his life at forty years of age, a victim of alcoholism since the day he found a bucket of beer and drank himself into a stupor at five years of age.

Because of this frame of reference, alcohol is never one of my considered alternatives to any life situation. My emotional, social, or physical problems are never beyond the power of God and the healing ministry of the people who serve Him.

To achieve abstinence in a society which legalizes the free flow of liquor, we must make a three-pronged attack.

First, the character-building work of the home and church school must be effective and real in each person's life.

Second, the person must belong to a group beyond his home where he feels secure, needed, and effective.

Third, there must be some involvement in the lives of other persons to their good and to the glory of God.

This is the combination which has worked and proved effective in my life. If a person is in his right relationships with man and God, he will have no need for alcohol. And this man will never be so deceived that he will believe for one minute that alcohol can do him any good. Therefore, I do not drink.

I can only pray now that this testimony will give someone the courage to stay free from liquor, that it will help someone find the grace to continue in the right way, and that God will help us all to lead the sick and the broken to Him who loves and heals.—*Vital Christianity*.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

Beachy, Alvin and Emma (Miller), Corfu, N.Y., eighth child, fifth daughter, Joyce Ann, July 30, 1962.

Bender, Samuel and Irma (Frey), Kalona, Iowa, fourth child, second daughter, Esther, July 29, 1962.

Frankhouser, Cecil and Frances (Manbeck), Reedsville, Pa., second daughter, Annette Lavonne, July 29, 1962.

Gingerich, Clifford J. and Mary Lois (Gingerich), Kalona, Iowa, fourth child, second daughter, Janice Lucille, July 23, 1962.

Heaven, Floyd Lee and Ruth Ann (Chupp), Middlebury, Ind., first child, Steven Lee, July 3, 1962.

Hilty, Marvin S. and Mary (Richard), Sterling, Ohio, fourth child, second daughter, Cheryl Mae, July 24, 1962.

Hofer, John R. and Rebecca (Wipf), Stirling, Alta., fourth child, second son, Jonathan Dale, June 2, 1962.

Horst, Otho H. and Dorothy (Eby), Clear Spring, Md., first child, Myron Otho, July 31, 1962.

Jantzi, Gerald and Sophie (Papadopolou), Wood River, Nebr., second and third children, first and second daughters, Pamala Sue and Tamara Lou, Aug. 9, 1962.

Jutzi, David and Frieda (Gerber), Tavistock, Ont., third son, Brian John, June 24, 1962.

Kniss, Mark, M.D., and Betty (Martin), Ellicott City, Md., third child, second son, Robert Eugene, July 15, 1962.

Mast, James Eldon and Eunice Arlene (Schrock), Albany, Oreg., first child, Timothy Lowell, Aug. 3, 1962.

Miller, Willis J. and Irene (Miller), Hartsville, Ohio, sixth child, fourth daughter, Juanita, Aug. 2, 1962.

Newswanger, Luke and Marianna (Merkey), Lancaster, Pa., second and third children, first and second sons, Lee Edward and Lynn Richard, Aug. 4, 1962.

Pfife, Larry L. and Judy (Clark), Davis, Ill., first child, Pamela Jean, June 26, 1962.

Roten, Edward N. and Marian E. (Kinsey), Kirkwood, Pa., second daughter, Rhonda Diane, May 21, 1962.

Shenk, Martin and Rosemary (Miller), Biglerville, Pa., first child, James Lester, June 10, 1962.

Shenk, Warren G. and Arlene (Ebersole), Mt. Joy, Pa., fourth child, second son, J. Elvin, Aug. 6, 1962.

Siebert, Levi and Irene (Goosen), Denver, Colo., second child, first daughter, Sherri Lynn, by adoption, June 17, 1962.

Stutzman, Willis E. and Martha Kathryn (Bitikofer), Milford, Nebr., third child, second son, Daniel Leroy, June 24, 1962.

Thiessen, Leland and LaVonne (Stucky), Denver, Colo., first child, Wade Kent, July 28, 1962.

Troyer, E. E., Jr. and Evelyn (Zook), Clarksville, Mich., fifth son, Jonathan Dale, July 30, 1962.

Walter, George and Jessie (Hofer), Stirling, Alta., sixth child, third son, Bruce Richard, July 6, 1962.

Weaver, Robert E. and Jean (Frey), Annville, Pa., second child, first son, Joel Brian, Aug. 12, 1962.

Weber, Norman R. and Sue (Weber), Elmira, Ont., third child, second daughter, Valerie Dawn, June 18, 1962.

Whetstone, Jacob and Sylvia (Hochstetler), Nappanee, Ind., sixth daughter, Gloria Jean, Aug. 7, 1962.

Widmer, George and Alta (Stutzman), Iowa City, Iowa, second child, first son, Bradley Stanton, born April 30, 1962; adopted Aug. 1, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Alderfer—Landis.—Jacob L. Alderfer, Jr., Souderton, Pa., Goshen College cong., and Marlene Landis, Lansdale, Pa., Plains cong. by Irvin Detwiler at Plains, June 23, 1962.

Bontrager—Eash.—Ora Bontrager, Shipshewana, Ind., and Katie Eash, Middlebury Ind., both of the Clinton Frame cong., by Vernon E. Bontrager at the home of the bride's brother, Aug. 10, 1962.

Garber—Cranmer.—Joseph Garber and Francella E. Cranmer, both of New Holland Pa., Ephrata cong., by Mahlon Zimmerman at his home, Aug. 3, 1962.

Gingerich—Owen.—Philip Ray Gingerich Kouts, Ind., and Diane Rae Owen, Valparaiso Ind., both of the Hopewell cong., by John F. Murray at the church, July 21, 1962.

Headings—Yoder.—Elton Headings and Beulah Yoder, both of the Bethel cong., Blounts town, Fla., by Raymond Byler at the church March 22, 1962.

Hooley—Schwartz.—John Howard Hooley, Sturgis, Mich., and Barbara Marie Schwartz, Colon, Mich., both of the Locust Grove cong. by O. H. Hooley, father of the groom, at the church, July 8, 1962.

Knipple—Seese.—James Knipple, Johnstown, Pa., and Althea Seese, Hollsopple, Pa., both of the Weaver cong., by Harold E. Thomas at Weaver's, June 2, 1962.

Mast—Baer.—Ernest S. Mast, Fleetwood, Pa. Oley cong., and Esther Jane Baer, Maugansville, Md., Miller cong., by Moses K. Horst at the home of the bride, Aug. 11, 1962.

Miranda—Esch.—Angel Luis Miranda, Bayamon, Puerto Rico, and Lora Esch, Elkhart, Ind., by John Driver, assisted by David Henthuth, at the San Juan (Puerto Rico) Metropolitan Church, July 21, 1962.

Moyer—Kratz.—Arlan A. Moyer, Telford, Pa. Perkiomenville cong., and Mary Ann Kratz Quakertown, Pa., Swamp cong., by Winfield M. Ruth at Swamp, Aug. 11, 1962.

Musselman—Eberly.—Eugene M. Musselman Gettysburg, Pa., Mummensburg cong., and Ruth Eberly, Lititz, Pa., Hess cong., by Mahlon Zimmerman at the Hess Church, Aug. 11, 1962.

Oesch—Bontrager.—Donald Oesch, Hesston



Kans.) cong., and Mary Bontrager, Vestaburg, Mich., Zion cong., by Eric E. Bontrager at Jesson, Aug. 13, 1962.

**Roth-Freyenberger.**—Urban Jacob Roth and Marcia Elaine Freyenberger, both of Wayland, Iowa, Sugar Creek cong., by Vernon S. Gerig at the church, Aug. 11, 1962.

**Schlabach — Myers.** — W. Ernest Schlabach,urray (Va.) cong., and Marilyn A. Myers,ouderton, Pa., Plains cong., by John E. Lapp at Plains, Aug. 11, 1962.

**Shantz-Schmitt.**—Ralph Lorne Shantz, Baen, Ont., Shantz cong., and Dorothy Lorene schmitt, Kitchener, Ont., Calvary cong., by isiah Horst at Calvary, Aug. 11, 1962.

**Smith—Marshall.**—Menno Smith, Markham, Ont., and Jean Marshall, Milliken, Ont., both of the Hagerman cong., by Floyd Schmucker at the church, June 16, 1962.

**Spory—Speigle.**—Ernest J. Spory, Boswell, Pa., leadrick cong., and Lois Esther Speigle, Hollapple, Pa., Blough cong., by Don Speigle at the Blough Church, June 30, 1962.

**Stoltzfus—Rhodes.**—John Stoltzfus, Jr., Wellman (Iowa) cong., and Collen Grace Rhodes, alona, Iowa, East Union cong., by Robert Yoder at East Union, June 30, 1962.

**Swartzentruber — Hess.** — Earl D. Swartzentruber, East Berlin, Pa., Kralltown cong., and Isie A. Hess, Holtwood, Pa., Rawlinsville cong., by David N. Thomas at the home of the bride, Aug. 11, 1962.

**Teuscher — Bauer.** — Wayne Teuscher, Fort Wayne, Ind., Pigeon cong., and Judy Bauer, evangelical United Brethren, Elkton, Mich., by Pastor Bowman at the E.U.B. Church, ug. 4, 1962.

**Weaver—Peachey.**—Jerrold Weaver, Hesston (Kans.) cong., and Catherine Peachey, Bellelille, Pa., Locust Grove cong., by Harold E. auman at Maple Grove, Aug. 3, 1962.

**Zuercher — Ruby.** — Arlin Zuercher, Orrville, Ohio, Kidron cong., and Marie Ruby, Shakepeare, Ont., East Zorra cong., by Henry antzi, assisted by Isaac Zuercher, father of the groom, at East Zorra, July 7, 1962.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Boshart, Sarah Alice,** daughter of David D. and Mary Ann (Beckler) Stutzman, was born at Milford, Nebr., March 17, 1897; died at the Lutheran Hospital, Grand Island, Nebr., Aug. 1962; aged 65 y. 4 m. 19 d. On March 14, 1918, she was married to Amos Boshart, who survives. Also surviving are one daughter and sons (Marjorie—Mrs. Nelson Miller, Wellman, Iowa; Merrill, Tanager, Oreg.; Delbert, ward, Nebr.; Amos and Omar, Wood River, ebr.), a nephew who was reared in their home (LeRoy Schweitzer, Centerville, Pa.), 28 grandchildren, 3 great-grandchildren, 2 sisters (Mary Ann Stutzman, Wood River; and Mrs. erda Hostetler, Cairo, Nebr.), and 6 brothers (ra, Pearl, and Dan, Albany, Oreg.; and Joe, enno, and Albert, Wellman, Iowa). One n, one grandchild, 2 sisters, and 2 brothers eceded her in death. She was a member of e Wood River Church, where funeral serv- es were held Aug. 8, in charge of Leroy ngerich and Ammon Miller.

**Brandenberger, Noah,** was born in Daviess o., Ind., Feb. 11, 1886; died at Goshen, Ind., ug. 1, 1962; aged 76 y. 5 m. 21 d. On Jan. 1913, he was married to Matilda Yoder, who rives. Also surviving are one son and 5 ughters (Lloyd, Middlebury; Luella—Mrs. elvin Christner, Nora—Mrs. George Dupree, d Mary—Mrs. Harley Schmucker, all of

Goshen; Bertha—Mrs. Paul Schmucker, Nap- panee; and Florence—Mrs. Walter Hochstedler, Topeka, Ind.). He was a member of the Clinton Frame Church, where funeral services were held Aug. 4, in charge of Vernon E. Bontreger and Gordon Schrag.

**Crider, John H.,** son of John and Annie (Miller) Crider, was born near Greencastle, Pa., Feb. 22, 1902; died unexpectedly at his home June 26, 1962; aged 60 y. 4 m. 4 d. Surviving are his wife (Mrs. Lizzie Frey Crider), 3 sons and 4 daughters (Lester L., Orrstown; Mrs. Roy Showalter, Maugansville, Md.; Mrs. Glenn Showalter, Hagerstown; Harold F. and J. Eldon, Chambersburg; Mrs. Mahlon Diller, Hagerstown; and Janet A., at home), 25 grandchildren, 10 brothers and sisters (Samuel, Jacob, Mrs. Simon Diehl, Mrs. Edgar McElwee, Cyrus C., Mrs. Abner Hartman, Charles, Mrs. Aaron Ocker, Daniel, and Charlotte). One brother and one sister preceded him in death. He was a member of the Chambersburg Church, where funeral services were held June 29, in charge of Omar Martin and Amos Martin.

**Foreman, Sadie,** daughter of Daniel and Amanda (Heffley) Eberly, was born in Brun- nerville, Pa., Nov. 22, 1881; died at St. Joseph's Hospital, Lancaster, Pa., Aug. 6, 1962; aged 80 y. 8 m. 15 d. She was married to Clarence H. Foreman, who died in 1961. Surviving are 2 children (Ada—Mrs. Charles F. Fisher, Lititz, Pa., with whom she resided; and Daniel E., Bethel, Pa.), 8 grandchildren, 13 great-grandchildren, and one brother (Menno, Lititz). She was a member of the Lititz Church. Funeral services were held at the Beck Funeral Home, Aug. 8, in charge of Melvin H. Lauver.

**Grove, Merlin Russel,** son of Russell and Annie (Byer) Grove, was born at Markham, Ont., Feb. 9, 1929; died the death of a martyr at Mogadiscio, Somalia, July 16, 1962; aged 33 y. 5 m. 7 d. On Sept. 11, 1951, he was married to Dorothy Bechtel, who survives. He was a missionary, teacher, and pastor. On May 1, 1960, he was ordained at the Wideman Church, with Emerson McDowell in charge. Also surviving are 3 children (Bruce, Pauline, and David), 3 sisters (Marion—Mrs. Lorne Wideman, Thelma—Mrs. Leonard Hoover, and Pearl—Mrs. Murray Wideman, all of the Markham area), and one brother (Elmer, Petersburg, Ont.). He was a member of the Morningside Church. Funeral services were held at Mogadiscio, July 17, in charge of the local missionaries; interment in the Protestant section of the Catholic Cemetery in Mogadi- scio. Memorial services were held at the Wide- man Church, Markham, Ont., July 25.

**Iutzi, Magdalena,** daughter of John H. and Barbara Bender, passed away at the K and W Hospital, Kitchener, Ont., July 24, 1962, in her 83rd year. On Feb. 3, 1903, she was married to Christian R. Iutzi, who died July 6, 1959. Surviving are 2 sons and 6 daughters (Nelson, Tavistock; Sidney, East Zorra; Susan- na—Mrs. Rudy Brenneman, Mabel—Mrs. Man- uel Ruby, Rose—Mrs. John Piat, and Erma— Mrs. Clayton Sommers, all of Kitchener; Me- linda—Mrs. Nelson Ruby and Viola—Mrs. Her- bert Allbrecht, of Tavistock), 19 grandchildren, and 20 great-grandchildren. One sister, one brother, and one grandchild preceded her in death. Funeral services were conducted at the East Zorra Church by Vernon Zehr and Henry Yantzi.

**Jones, Katie,** was born at Covington, La., Jan. 3, 1882; died at Ponchatoula, La., July 21, 1962; aged 80 y. 6 m. 18 d. Her husband died in June, 1961. Surviving are 4 daughters, one son, 3 sisters, one brother, and a number of grandchildren and great-grandchildren. She was a member of the Madisonville Church.

Funeral services were held at Ponchatoula, La., July 23, in charge of Kenneth I. Smoker.

**Lehman, Christina,** daughter of Dr. Peter and Kathryn Sprunger, was born at Berne, Ind., Feb. 3, 1881; died at the Dunlap Hos- pital, Orrville, Ohio, July 29, 1962; aged 81 y. 5 m. 26 d. On Nov. 4, 1902, she was married to ——— Lehman, who died Oct. 29, 1923. Surviving are 4 daughters and 3 sons (Glenna, Orrville; Luella—Mrs. Emerson Hostetler, Dal- ton; Florence—Mrs. Titus Zimmerman, Orr- ville; Agnes—Mrs. Jay Buckwalter, Dalton; Vernon and Gordon, Orrville; and Orlin, Mas- sillon), 5 brothers (Reuben, Livingston, Mont.; Jerry, Bigfork, Mont.; Abe, Lima; Jonas and Calvin, both of Berne, Ind.), and 3 sisters (Mrs. Arman Habegger and Mrs. Elmer Lugin- bill, Berne, Ind.; and Mildred Sprunger, Rock- ford, Ohio). She was a member of the Orr- ville Church, where funeral services were held Aug. 1, in charge of J. Lester Graybill and Missionary David Hostetler (her grandson).

**Martin, Grace,** daughter of Isaac Gehman, Ephrata, Pa., and the late Catherine Weaver Gehman, was born at Ephrata, Pa., Nov. 18, 1930; died of coronary occlusion at her home, Sheridan, Pa., June 9, 1962; aged 31 y. 6 m. 22 d. On March 4, 1950, she was married to Lester Martin, who survives. Also surviving are 3 children (Janet Louise, James Lee, and Jay Lamar), her father and stepmother, and 7 brothers and sisters (Earl, Fairfax, Va.; Ben- jamin, Rothsville; Lester, Ephrata; Mildred— Mrs. Lester Newswanger, Pine Grove; Barbara Ann—Mrs. Lloyd Horst, Lydia, and Isaac, of Ephrata). She was a member of the Indian- town Church. Funeral services were held at the Ephrata Church, in charge of Mahlon Zimmerman, Henry Fox, and Amos Horst.

**Musser, Hettie N.,** daughter of Jacob G. and Hettie (Newswenger) Good, was born in Lancaster Co., Pa., Oct. 12, 1882; died unex- pectedly at her home near Bowmanville, Pa., Aug. 4, 1962; aged 79 y. 9 m. 23 d. She was married to Barton Musser, who survives. Also surviving are 2 daughters (Mary—Mrs. Aaron Stauffer, Denver, Pa.; and Alice—Mrs. George Weaver, Elizabethtown, Pa.), 3 sons (Enos, Denver, Pa.; David, Mohnton, Pa.; and Paul, Narvon, Pa.), 15 grandchildren, and one great- grandchild. She was a member of the Bow- mansville Church, where funeral services were held Aug. 7, with Howard Good and Paul Z. Martin officiating.

**Roth, Sarah,** daughter of Daniel and Katie (Stalter) Stalter, was born in Livingston Co., Ill., Feb. 28, 1891; died at the Lebanon (Oreg.) Community Hospital, Aug. 5, 1962; aged 71 y. 5 m. 8 d. On Aug. 16, 1914, she was married to Amos Roth, who died March 8, 1957. Surviving are 4 daughters and 3 sons (Flo- rence, Salem, Oreg.; Oliver, Woodburn, Oreg.; Jasper, Dewey, Ill.; Oscar, Flanagan, Ill.; Frances—Mrs. George Bond, Woodburn, Oreg.; Freda—Mrs. Carl Schmidt, Towner, Colo.; and Ferne—Mrs. Robert Nice, Albany, Oreg.), 21 grandchildren, and one brother (Simon, Car- stairs, Alta.). She was a member of the Zion Church, where funeral services were held Aug. 10, in charge of John M. Lederach, Clarence Kropf, and John Gingerich.

**Short, Enos,** son of Peter C. and Mary (Stuckey) Short, was born near Archbold, Ohio, Dec. 30, 1870; died at his home in Stryker, Ohio, July 31, 1962; aged 91 y. 7 m. 1 d. On Dec. 4, 1894, he was married to Emma Beck, who preceded him in death. To this union 2 sons and 2 daughters were born. One son preceded him in death. On Aug. 22, 1944, he was married to Josephine Short, who also pre- ceded him in death. Surviving are 3 children (Herma, Stryker; Lillie—Mrs. Willis Nofziger, West Unity; and Lester, Bryan, Ohio), 12 grandchildren, and 12 great-grandchildren. He was a member of the Lockport Church,



where funeral services were held, in charge of D. Wyse Graber.

**Snider, Addison S.**, son of Jonas and Lucy Ann Snider, was born in Waterloo Twp., Ont., May 27, 1886; died at the K and W Hospital, Waterloo, Ont., Aug. 1, 1962; aged 76 y. 2 m. 5 d. On Nov. 24, 1909, he was married to Lydia Shirk, who survives. Also surviving are 2 daughters and one son (Verna—Mrs. Milton Good, Lexington; Greta—Mrs. Albert Hunsberger, Waterloo; and Walter, St. Catharines), 7 brothers, and 2 sisters. One son preceded him in death. Funeral services were conducted at the Erb Street Church, Aug. 3, by J. B. Martin.

**Yoder, Nannie**, daughter of Michael and Mariah Hershey, was born near Cherry Box, Mo., Dec. 7, 1883; died at the Marengo (Iowa) Memorial Hospital, Aug. 4, 1962; aged 78 y. 7 m. 28 d. On Sept. 20, 1908, she was married to John M. Yoder, who survives. Also surviving are 2 daughters and 5 sons (Mrs. David Hathaway, Philadelphia, Mo.; Barbara—Mrs. Aaron Nice, Morrison, Ill.; Paul, North English, Iowa; Jonas, Hillsdale, Mich.; Daniel, Parnell, Iowa; Jesse, Bay Port, Mich.; and Vernon, Memphis, Mo.), 15 grandchildren by birth and 5 by adoption, and 2 brothers (Henry, Leonard, Mo.; and Jacob, Macon, Mo.). Three brothers and 3 sisters preceded her in death. In her youth she united with the Mt. Pisgah Church, near Cherry Box. Funeral services were held at the West Union Church, Aug. 6, in charge of George Miller, assisted by Dean Swartzendruber.



## ITEMS AND COMMENTS

### BY THE EDITOR

Drugs and medical supplies donated by American drug companies have been sent to Algerian regroupment camps to aid refugees going back into the war-torn country, the American Friends Service Committee announced in Philadelphia. The Quaker agency reported that the shipment consisted of \$6,000 worth of antibiotics, sulfas, vitamins, and other medical supplies. It was flown to Morocco by the U.S. Navy, as part of the government's People-to-People program. The committee has also launched a million-dollar resettlement program which will concentrate on long-range goals, such as establishing workshops to train the refugees in such skills as carpentry and masonry to assist in the reconstruction of housing and rehabilitation of the land.

\* \* \*

The Torah—the five books of Moses—will be published in late November as the first section of a completely new translation of the Hebrew Bible, it was announced by the Jewish Publication Society of America at its seventy-fourth annual meeting in Philadelphia. Translation and preparation has taken six years, and the project will not be completed before 1970.

\* \* \*

The main purpose of the Christian ministry is "to raise frail men to the stature of sons of God" and not to advance democratic institutions, Dr. Franklin Clark Fry, president of the United Lutheran Church

in America, told the graduating class of Princeton Theological Seminary. "The security of law and order, the decline of juvenile delinquency, are not the primary goals of Christian faith, nor—dare I say it—is the free enterprise system, not even the defense of democracy," he declared. Dr. Fry asserted Christianity's main aim is "to feed hungry hearts, to give a footing to those who would fall on which they can stand.... For that we are called and must render our obedience."

\* \* \*

Fifteen inmates of the Eastern Correctional Institution, a state prison, built their own baptismal pool so that they could be immersed for baptism by the prison's American Baptist chaplain. Thought to be the first such baptism in a Pennsylvania state institution, it was conducted by the Reverend Leonard Smalls, first Negro to be appointed as an official state prison chaplain. Those baptized were from an interracial group of 26 converted by the chaplain after six months of religious instruction. Chaplain Smalls was the first Negro institutional chaplain accredited by the Committee on Chaplains of the American Baptist Convention. He is also accredited by the Pennsylvania Council of Churches.

\* \* \*

A 12-man delegation of the World Council of Churches, arriving at Geneva after visiting Russia, said that the "spiritual strength of the (Russian) people was particularly impressive."

\* \* \*

A "floating church" was launched in Tokyo, Japan, the first of its kind in Japan, destined to become the vehicle used by Japanese Lutherans in their ministry to fishermen. The "Shinko Maru," 90 tons, was commissioned by the Norwegian Missionary Society. It was built at Osaka by the Hanshin Ship Building and Engineering Company. Its interior is fitted out as a church. It will call on fishing villages along Japan's coast line. Services will be held aboard the ship.

\* \* \*

For the first time, the Presbyterian Synod, New York state, has elected a Negro moderator. He is Dr. W. Eugene Houston, pastor of Rendall Memorial Presbyterian Church in New York.

\* \* \*

Oklahoma's Historical Society has established a roadside plaque near Tulsa, Okla.,

to publicize the site of the first Protestant service held in what is now Oklahoma. That service, the state's historian said, took place in 1818 in an area then known as Pecan Point, on the Red River. Hundreds of Oklahoma Protestants joined 120 members of the Historical Society at the ceremony in which the plaque was dedicated.

\* \* \*

"If our riven and imperiled world survives the forces that threaten its destruction, history's most important verdict may be 'Christianity held the world together,'" said Dr. Henry Pitney Van Dusen at the United Presbyterian U.S.A. General Assembly in Denver.

—The Cumberland Presbyterian.

\* \* \*

The church must stop trying to do the job of the Kiwanis Club and the psychiatrist's couch and fulfill its own unique mission of proclaiming "the Word of God to the world," said Methodist Bishop James K. Mathews. This "Word," according to Bishop Mathews, is that "man is forgiven and free—that he can dare to live as a free and forgiven man and declare this possibility to others."

—The Cumberland Presbyterian.

\* \* \*

A report adopted by the United Lutheran Church in America, at its final convention in Detroit, said that the ministry of Lutheranism "should focus more adequately the power of the Gospel upon the modern world of sickness and healing. Christian believers are not, by and large, led into a right expectancy concerning healing through their faith in Christ," said the report prepared by a ten-member committee of Lutheran physicians, ministers, and theological professors after a two-year study. But the report warned that "much of the ferment in the area of spiritual healing which takes place outside our congregational life and attracts the interest of our members, too easily engenders a false expectancy concerning healing through faith in Christ."

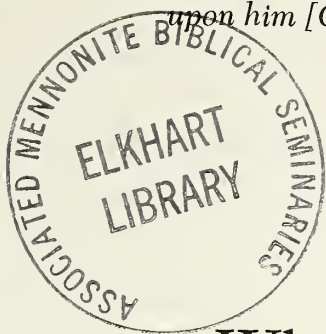
\* \* \*

German Protestants have raised about \$4,500,000 for the "Bread for the World" campaign since the drive's third year began last Christmas. Since its inception, the campaign has collected about \$15,000,000. The drive is conducted under the auspices of the Evangelical Church in Germany and the German Evangelical Free Churches.



# Gospel Herald

*"You can throw the whole weight of your anxieties upon him [God], for you are his personal concern" (1 Pet. 5:7, Phillips).*



TUESDAY, SEPTEMBER 4, 1962  
VOLUME LV, NUMBER 35

## Why Worry?

By B. Charles Hostetter

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Do you worry? Why? It has never done you a bit of good. You can't change a thing by just worrying about it. Worry has never paid a single bill or earned a dollar. "Worry is like a rocking chair—it will give you something to do, but it won't get you anywhere." So why worry? The Apostle Paul, when he wrote to the Christians at Philippi, said, "The Lord is near! So do not worry about anything. No matter what the circumstances, pray to God, entreat Him, and give thanks. Tell Him what you need. And the peace of God, which passes all understanding, will keep your hearts and minds in Christ Jesus" (Phil. 4:5-7, Simplified).

J. Arthur Rank, an English executive, decided to do all his worrying on one day each week. He chose Wednesdays. When anything happened that gave him anxiety and annoyed his ulcer, he would write it down and put it in his worry box and forget about it until the next Wednesday. The interesting thing was that on the following Wednesday when he opened his worry box, he found that most of the things that had disturbed him the past six days were already settled. It would have been useless to worry about them.

Someone gave this estimate of what most people worry about. "Things that never happen: 40 per cent. Things over and past that can't be changed by all the worry in the world: 30 per cent. Needless health worries: 12 per cent. Petty miscellaneous worries: 10 per cent. Real, legitimate worries: 8 per cent." So most people worry about matters that can't be changed or that never happen. They live frustrated and miserable lives for nothing. Many have even broken their health by indulging in worry.

There is no question about the futility of worry. But there is an even worse angle to it. It is sin. The Bible says, "I want you to be free from all worries about things of this world" (1 Cor. 7:32, Laubach). And Jesus said, "Don't be worried, then, about what you will have to eat, and what you will have to drink, and what you will have to wear. For the heathen are striving hard to get these very things, all of which your heavenly Father knows well you need. Seek first His kingdom and His righteousness, and all these other things will be yours in addition" (Matt. 6:31-33, Simplified).

Let me give you three reasons why worry or overanxiety is a moral issue and wrong. (1) It is harmful to one physically, mentally, and emotionally. (2) Worry makes one a poor steward of his time and energy. (3) Worry is a lack of faith in our heavenly Father's care of us and the integrity of His promises.

Now let's look at these three facts in more detail.

#### I. Worry Is Harmful

First, worrying is sin because it is harmful to one physically, mentally, and emotionally. It's clear from the Scriptures that when we do anything that is harmful to our bodies, we are doing wrong because we are to be temples in which the Spirit of



# One Talent

BY LORIE C. GOODING

The oyster is a character  
Not noted for his grace.  
He isn't very handsome,  
For he hasn't any face.  
  
He is known as antisocial,  
For he's not inclined to mix;  
And he has no great ambition,  
And he has no politics.  
  
He hasn't any sparkle,  
And he hasn't any wit;  
But he can take an irritation  
And make a pearl of it.  
Killbuck, Ohio.

God lives. The seriousness of the improper use of our bodies is described by the Apostle Paul when he says, "If anyone ruins the temple of God, God will ruin him; for the temple of God is holy, and such are you" (I Cor. 3:17, Berkeley). Also we have been given our physical bodies by the Lord in a stewardship capacity. The Bible says, "Ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20).

Is worry really harmful to us? The renowned Dr. Charles Mayo says, "Worry affects the circulation, the heart, and glands, the whole nervous system, and profoundly affects the health." Another medical man says, "Worry sets up a general disorganization of the system, makes and liberates all sorts of bodily poisons, throws glands and their functions all out of gear, and lowers the resistance to the very edge of limpness. . . . Prolonged and great worry may mean eventual breakup, flabby heart, hardened arteries, premature senility, paralysis of the will, which may ultimately lead to suicide." And Dr. W. C. Alvarez, a stomach specialist at the Mayo Clinic, says that "eighty per cent of the stomach disorders that come to them are not organic, but functional. . . . Most of our ills are caused by worry and fear, and it is my experience that faith is more important than food in the cure of stomach ulcers."

These are just a few statements from authorities on the harm that worry does to people physically, mentally, and emotionally. In fact, I've never read or heard anything to the contrary. So why worry? It is a form of slow suicide, because of the toll

it takes from our physical bodies. One executive displayed this sign in his office, "The fellow who worried yesterday about tomorrow isn't here today."

## II. Worry Is Wasteful

In the second place, worry is sin because it dissipates our energies and effectiveness. It makes us poor stewards of our time and abilities. A large industrial concern discovered that nine out of ten cases of workers' inefficiency were caused by worry. The Bible commands, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

Worry is not only useless; it is also harmful. It never removes one's troubles, only one's strength. Worry is more exhausting than work. It saps one of his inner vitality that he so badly needs for his daily duties. It also clouds one's vision and destroys his ability to make good judgments. It produces imaginary troubles and often gives a small thing a big shadow. Add to this the unhappiness, sleepless nights, and ineffective work that one does because of the monster worry, and you can easily see why over-anxiety is sin.

The tragedy of worry is that it is so worthless and wasteful. One chronic worrier said, "I always feel bad when I feel good, for I know that I'll feel bad after a while." Her reason for worrying was about as senseless as most of our reasons. As someone said, "To worry about what we can't help is useless; to worry about what we can help is stupid." No one ever got a better tomorrow by worrying about it today. And all the worrying in the world can't change the past, but it surely can spoil a perfectly good present. You cannot accrue a single benefit from worry. So why worry? It is a most expensive luxury in which many people indulge.

## III. Worry Is Sinful

Finally, worrying is sin because it reveals a lack of faith in God's promises and His ability to care for us. The Bible says, "God has promised: I will never leave you; I will never forsake you" (Heb. 13:5, Laubach). The Apostle Peter says, "You can throw the whole weight of your anxieties upon him [God], for you are his personal concern" (I Pet. 5:7, Phillips). And the Master said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

With such promises from our heavenly Father, can you not see why it is a sin to worry? In effect, when we worry we say that

## Our Readers Say—

Your editorial, "A Pastor, Please" (Aug. 14), struck a deep concern of mine. I appreciate your practical suggestions as to possible solutions to this problem, but I'm wondering if another possibility might be this: use fewer pastors in the ever-increasing institutional, educational, and executive positions in our church.

It seems that whenever God begins using a pastor, he is given to some institutional or executive position, either dropping his first call or giving it little time and effort. I believe that consecrated laymen would fill many of these positions and let pastors be pastors. There are scores of such dedicated men who are waiting to be challenged, if the church dares to use them.—Ella May Miller, Harrisonburg, Va.

God has abandoned His promises and we must take care of ourselves. Or we imply either that God has lied or that the Christian faith is only a deception. The Bible pointedly says, "When we act apart from our faith we sin" (Rom. 14:23, Phillips).

When Peter Marshall was chaplain of the United States Senate, he once shocked that dignified body by his prayer: "Help us to do our very best this day and be content with today's troubles, so that we shall not borrow the troubles of tomorrow. Save us from the sin of worrying, lest stomach ulcers be the badge of our lack of faith. Amen."

I suppose the reason so many people worry today is because they know in full detail about the world's problems and troubles and know so little about the remedy. Those who put their trust in God have nothing to fear. "The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (I Chron. 16:9).

Naturally you have something to worry about if you are unwilling to repent of your sins and to entrust yourself to the Lord. If you refuse the heavenly Father's care then you must bear your burdens alone and many of them are more than a match for you.

Remember, if you worry, it's because you refuse to trust God. That is sin! So repent of it and ask the Lord to forgive you. Then relax and live in simple faith in the promises of God. The Lord says to those who love Him, "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).—Radio message over *Mennonite Hour Broadcast*.

## GOSPEL HERALD

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## Close Living

A little girl listened to a preacher praying till the roof rang. "Mother," she whispered, "do you think he would need to talk so loud if he lived nearer to God?"

We probably would not need to talk so early as much or as loud as we do today if we lived nearer to God. An hour sermon does not necessarily mean the message is relevant or revelation. A long speech doesn't prove by its length to be the truth. This does not labor for proof. We've heard such.

We are lax in speaking to our world today, it is true. But I'm inclined to think we would not need to say so much if we lived closer to God. The flood of religious words drowns folks. Solid ground of spiritual living is needed. More are needed who reach out and give a helping hand. So many are satisfied with simply giving a speech.

Peter preached one sermon and five thousand were saved. Today we preach five thousand sermons and one is saved. I'm aware, of course, that today is different. We live in a different age. Circumstances are different. Man's mind-set, our culture, and the world condition in general are very different.

These differences, whether called the postasy of our age or the complexity of modern life, are all pointed to today as reasons for our little impact on the world and the growing paganism.

These excuses cause many to relax. What 10,000 sermons are preached in our country each week with no souls brought to conviction and conversion? One excuse or another is used for a preacher who preaches all year without a response for salvation. It is almost taken for granted by many that the average Christian is not a soul winner. True, there are differences between our age and other times. Yet basically our needs and people are the same. We have the same spiritual resources and the same Saviour. It is not the real difference between the power of Pentecost and the spiritual poverty of the present to convert men the result of not living close enough to God?

Our Lord spent hours on the mount in prayer and communion with God. He preached a fifteen-minute sermon on the mount.

I am struck with the power of the early disciples. The Scripture says men marveled at their boldness and deeds. And it is said in the context of united prayer and communion. They went to the Scriptures for

God's word to them. They unitedly claimed His promise. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33).

When we come into close fellowship with God through the study of His Word, and when our lives are lived in the atmosphere of prayer, it is noticed. Then our hearts throb with His heart beat of love. Our voice vibrates with the compassion of Christ. Our willingness to minister to men and our desire to pray are as well known as is our willingness to work out and give great speeches.

The little girl is correct. If we lived nearer to God, we wouldn't need to talk so loud.—D.

## Humility

The other day I overheard my four-year-old speaking to her baby sister while they played on the lawn. She spoke concerning family devotions. "Come, Rosie," she said. "We are going to have our demotions."

Many times, as believers, we need to bow before our living Lord to see afresh our own unworthiness and His exceeding grace. Our own imaginations and high personal desires must be cast down so that God may be glorified through us.

Humility is a grace, which when you think you have it, you have already lost it. I read of a man who wrote a book entitled "Humility and How I Attained It." Perhaps you heard of the preacher who said he had a wonderful sermon on humility and he was just waiting for a large enough audience to preach it.

Then there is the statement attributed to a Carthusian monk. "The Dominicans," he said, "are famous for their learning, and the Franciscans for their piety, but when it comes to humility, we're tops."

Love is spoken of as an unselfish grace. Patience is an unwearing grace. Humility is an unconscious grace. We might counterfeit love, faith, or peace, but true humility cannot be counterfeited since it is best seen in lowly service.

True humility always causes one to feel he gets more favor than he deserves. The humble person is anxious that God gets the glory. The proud person desires at least some glory for himself. The humble person is not easily hurt. The proud takes offense quickly.

A proud person is conscious primarily of

what he is doing and exaggerates this far beyond its proper proportions. This is pictured humorously by Aesop who tells of a fly sitting upon an axle-tree of a chariot wheel. The fly exclaimed, "What a dust do I raise!"

Humility does not come from asceticism, a certain robe, or pious speech. It is not realized by seclusion, starving oneself by fasting, or sleeping on boards. These may and usually do pamper pride.

True humility is an unconscious grace which results from a proper estimate of our own unworthiness of God's exceeding great grace.

A father and his little boy walked down a street in Chicago, past the place where a skyscraper was being constructed. Glancing up they saw the men at work on a high story of the building.

"Father," said the little boy, "what are those little boys doing up there?"

"Those are not little boys; those are grown men, son."

"But why do they look so small?"

"Because they are so high," his father answered.

After a short pause the lad asked, "Then, Father, when they get to heaven, there won't be anything left of them, will there?"

It is true. The nearer we come to Christ, the less others see of us and the more they see of Christ.—D.

## That's What It Said

"I Did My Duty" was the title of an article appearing in the July 31 issue of the GOSPEL HERALD. This article, written in satire, caused real concern on the part of some of our readers. A writer is open to misunderstandings when he writes satire because there are some who read it and do not realize its true meaning. Satire is a literary style of writing, really a rambling composition devoted to point out, censure, and reprove some prevailing vice or folly. In order to show the wrong, the writer states things the opposite of what he really means. This is done to drive home to the heart the awfulness of the vice which he desires to point out. A statement can often be sharpened and strengthened by this means. We find satire in the Scriptures also.

The thrust of the entire article, "I Did My Duty," is to point up the wrong attitude of many who think their duty done if they live a good life, give a few dollars, or put an announcement of their church meetings in the newspaper. In addition, it strikes at a pharisaical attitude which looks down with disdain on any who do not do as they do.

If the article was not clear to you, reread it in this light. You will see its thrust is



to do away with a self-satisfied, self-justifying, pharisaical attitude. You will see the author is really pleading for Christians to be witnesses to Christ, not only by life but also by word. You will notice that the writer is really pointing out the wrongness of our attitude which judges another and justifies oneself. In other words, by the use of satire, the writer is saying she did not do her duty.—D.

### From My Bible Collection

## A Bible Corrected by "Divine Spirits"

BY GERALD STUDER

This book is beautifully bound in black leather, gold-edged, and is sold boxed—a feature reserved generally for books of unusual beauty, costliness, rarity, or significance. Unfortunately this book can claim none of these qualities.

The title page reads simply: "THE NEW TESTAMENT—A New Translation and Explanation Based on the Oldest Manuscripts by Johannes Greber." There was supposed to have been a second volume of commentary, but I have never seen it, and I have heard that it never appeared. The translation was published in 1937 by John Felsburg, Inc., of New York City.

Johannes Greber was a Roman Catholic priest who says in an introduction to his New Testament that he never believed until he was 48 years of age that it was possible to communicate with the world of God's spirits. He goes on to explain that the day came when "I involuntarily took my first step toward such communication, and experienced things which shook me to the depths of my soul. After I had taken the first step, I could not stop." He has related his experiences with the spirit world in a book that I do not have and have not read, which is reported to have appeared in both German and English under the title, *Communication with the Spirit-World: Its Laws and Its Purposes*. On the very first occasion of such communication, the spirits called his attention to the fact that the books of both the Old and New Testament contained a great deal of spurious matter which had given rise to the many different ideas that are abroad today.

This led him to a close study of the manuscripts of the New Testament, and instead of the careful and sensible scientific approach to which Christendom is so solidly indebted for a reliable Bible, he decided that Codex D most nearly approached the truth, even though it has several omissions. It was this text that he used as the basis for his translation. Now notice what he says: "In the rare instances

in which a text pronounced correct by the divine spirits can be found in none of the manuscripts available today, I have used the text as it was given me by those spirits."

A few quotations from Greber's translation will eloquently illustrate the influence of the spirit of error upon his work. His rendering of John 14:16, 17 is this: "And I will pray to the Father, and He will give you another helper to be with you for ever—the spirits of the truth." There is no ground whatever for translating the word "Spirit" as a plural. The word is unmistakably in the singular number and is in perfect relation so far as number is concerned to the singular word "helper" used before it and referring to the same person. The spirits must have a grammar all their own!

Again Greber translates John 16:12, 13: "I have yet many things to say to you, but you cannot bear them now. But when these spirits of truth come, they will guide you into all the truth." There is not a pronoun or noun in this verse in reference to the Holy Spirit that is anything but singular.

It is Greber's contention that Christ

never intended that any book should be looked upon as a source of truth, but only that communication with spirits should be depended upon. He says: "Christ's life on earth is an unbroken communion with God's world of spirits." We would say rather than Christ's life on earth was an almost unbroken battle with *evil* spirits both in His own experience and in the possessing and terrifying grip that they had upon many other lives. Greber declares that "Faulty translation is responsible . . . for the doctrine of eternal damnation, for the term 'the Holy Ghost' as a divine personage, and for the whole doctrine of Trinity."

This volume is a curiosity along with miniature Bibles, but this book has a far more dangerous purpose than any book that is a curiosity only because of its size. How thankful we can be that Greber did not issue his translation without this explanatory introduction to warn us of his viewpoint! But how often do people who buy modern translations not well know take the time to read the introduction or preface? Let us beware, even of the Bibles we read!

## Our Mennonite Churches: Deep Run



In 1746 the first log building was dedicated as a meetinghouse at Deep Run, Bedminster Twp., Bucks Co., Pa. The third building, pictured above, previous to our present building, served from 1872 to 1948, after which it was razed and the present brick building (lower picture) was dedicated on April 17, 1949. This building has a balcony, sewing room, a full basement, and classrooms, as well as an auditorium with a seating capacity of almost 800. Wilbur M. Overholt, Abram W. Yothers, and Erwin K. Nace are now serving as ministers; membership is approximately 350.



# "I Robbed Churches"—Paul

By Harold S. Bender

*Even so hath the Lord ordained that they which preach the gospel should live of the gospel. I Cor. 9:14.*

According to this Scripture the church is obliged to provide the "living" for those who preach the Gospel. Paul had the right to claim this full support in Corinth. ["Is it only Barnabas and I who have no right to refrain from working for a living? Do we not have the right to our food and drink" (I Cor. 9:6, 4, RSV)?] Others used this right; he could not, since he suffered the denial of this right by the Corinthian church. It was not that Paul preferred to give up the right to claim full support, and thus voluntarily declined offered support, but rather, that the support was withheld by a carnal church, torn by divisions, marked by failure of discipline, by wrong concepts of the role of the preacher, and by doubts about the resurrection.

It was evidently impossible for Paul to force such a congregation to fulfill its obligation to support him; his first task was to restore it to a right spiritual condition. Compulsion does not work in such a case, as many a modern preacher has discovered who gives himself wholly to the work of the church but whose congregation simply ignores the command of the Lord to support him, and thus forces him to work to support himself.

Nothing is said about whether Corinth had a single or plural ministry. It is probable, however, that it had a plural ministry and a great work to do. The principle of support applies to a plural ministry as much as to a single ministry, if all are working full time for the church. It is clear of course that in most congregations with a plural ministry no one preacher puts in full time, for such full service is not needed unless the congregation has a vigorous evangelistic program, as Corinth apparently did. Or did Corinth have a plural ministry because of factionalism?

Furthermore, Paul did not support himself full-time at Corinth. "I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted [i.e., was in want, suffering lack of income to live by], I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia applied." Paul says clearly that he was in want in Corinth where support was withheld. He therefore took wages from other congregations which were not obligated to support him since he was not serving them full time. It appears he may even have appealed to the Macedonian churches for

help, which sent money to him by the hands of a special delegation.

Whence comes then the notion that Paul supported himself in Corinth out of the income of his own manual labor, in view of the explicit statement that he "robbed other churches" to make up what he lacked in income? Possibly from I Cor. 4:11, 12, where he says, "Even unto this present hour we both hunger, and thirst . . . and labour, working with our own hands." But this was written in Ephesus and refers to Ephesus; it says nothing about Corinth, nor does it say anything about how much he labored at Ephesus.

---

## Thought for the Week

It is surprising how much God  
must prune from our lives until  
He gets down to our real selves.  
—D.

---

Possibly he had to labor when he was "hungry and naked," or when he came into a city to preach the Gospel before a congregation emerged which could support him. [I Corinthians was written early in his work in Ephesus.] However, the notion that Paul supported himself in Corinth may come from Acts 18:3, where we are told that at the beginning of Paul's work in Corinth he found a tentmaking business operated by two expelled Jews from Rome and "abode with them, and wrought, . . . because he was of the same craft."

But this is no indication that Paul supported himself in Corinth by tentmaking after the church was organized and able to support him. On the contrary the evidence proves the opposite, for it is clear that Paul was bitterly disappointed with the Corinthian Christians for not supporting him as they should have. He speaks five times of his "right" or "rightful claim" to support, implying clearly that the congregation had not respected this right. (Read again I Cor. 1:1-18 and II Cor. 4.)

How wrong it is then to picture Paul as preferring on principle to work to support himself! How wrong to use Paul and Corinth as a model and to recommend this to the church today as a basic, sound, or best principle for providing the "living" for the minister! Nor does it help in understanding the Scriptural principle to say that the preacher has the option of refusing to accept support. Of course he does have the option, even the obligation, of refusing full support if he does not give full service, or if

he is privately wealthy and has enough income from investments so that he can give full-time service without receiving support from the church he serves.

But there is a time when it is truly wrong for a preacher to refuse support from the church. This is when the church needs his full-time service and he refuses to give it because he prefers earning his own income. And for what reasons might he prefer to earn his own income? He might have a larger income if he supported himself. He might feel more "independent." He might thus be able to refuse certain kinds of pastoral ministry which he dislikes or is not competent or able to give, using as an excuse "he does not have the time." And of course if he owns a farm or two and several houses and is retired or semiretired, it is much nicer to be free to travel when he wants to, to visit another congregation, or to go to Florida for a few weeks, if he is not bound to full-time service to a needy congregation.

But how about a congregation which needs and wants urgently more service than it is getting from its minister or ministers? In our day there is surely enough work for a full-time pastor in a standard congregation of 150 or more adult members which really is taking its spiritual and evangelistic calling seriously. Perhaps too often both the minister and the congregation do not have the vision of their real need and calling, and so can easily say, We do not need full-time service. Or perhaps the real reason is the materialistic selfishness of too many members, who just do not want to give to the church what they should give to make possible the needed service of a full-time minister. Or perhaps the members are so traditional in their thinking that they just do not want to rethink the matter in the light of new conditions.

It can be fully granted that a purely traditional congregational life probably does not need more than a small amount of ministerial service, chiefly traditional preaching, and this can well be provided by a group of rotating preachers on the bench while the visiting bishop and the local deacon take care of discipline.

Others might say we do not need a full-time pastor, if the laity do their part; but this is not true. Laity do not replace ministers; they add their service to the minister's service. The need for an active laity is by no means to be bypassed by providing a supported pastor. In fact, this is a major part of the good pastor's calling—to be a leader in helping the lay members increasingly to fulfill their calling. But there is much preaching and pastoral work which laity cannot well do.

But the purpose of this discussion is not to consider the pros and cons of a single pastor compared to the plural ministry; this is a different question. The purpose has



been to summon up all the actual facts about Paul's attitude and practice in regard to a supported ministerial service. All too often there has been a superficial or careless reading of the New Testament evidence and, in consequence, false conclusions have been drawn and a policy recommended to the church which is directly the opposite of the one Paul actually followed. If Paul is to be the model, then supported ministers are to be the rule.

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Why should a church which professes to believe and obey the Bible want to resist such a plain command?

Goshen, Ind.

## Victory over Besetting Sins

BY JAMES H. JAUNCEY

Most Christian young people are troubled with some habit or besetting sin which is so strong and persistent that it defies all attempts to master it. It may be a bad habit, or impure thought, or a bad temper, or a gossiping tongue, or a host of other difficulties, but in every case it proves to be stronger than the will.

Even the Apostle Paul used to have troubles like this at one stage. In Rom. 7, he tells how he would make up his mind not to do certain things, and then in spite of himself would go ahead and do them. He would make good resolutions and not have the power to carry them out. Verses 14-20. He says it was like being chained to a corpse. But he didn't stay like that. He found release from his chains by the power of the Lord Jesus Christ. Verses 24, 25.

Defeat from besetting sins is very serious. It robs the young Christian of fellowship with his Lord, saps his spiritual strength, and spoils his testimony to others. The unconverted people take more notice of how the Christian lives than of what he says.

A young wife wondered why all her pleadings with her husband to accept Christ as Saviour fell on deaf ears. The trouble was that she had a very quick and uncontrollable temper, which made her say and do things that she afterward regretted. Her husband, therefore, found her testimony unconvincing.

The tragedy is that so many who are chained to besetting sins struggle hard and pray earnestly for victory, but all to no purpose.

The reason is that they go about it in the wrong way, spiritually and psychologically.

The victory of the New Testament is not a victory of sheer will power or self-effort.

It is possible to master some things that way, but it is seldom permanent and generally only ministers to personal pride.

Supposing two men have grape gardens. At the time of fruit bearing, one of them is ashamed to find that his vines are barren, while his neighbor has a wonderful crop. So he goes to the market, buys a crate of grapes, and then ties them onto his vines. At first it looks all right, but then they begin to wither because they are only an imitation.

That is not the way of the New Testament. In John 15:5, we are told to abide in the vine so that we may bear much fruit. Christ is the vine, so that where we let His life flow through us, we can then *naturally* reproduce the fruit of the Spirit. It becomes then the outliving of the indwelling Christ.

This means that the focus of the attention has to be on Christ and not on the sin. Never in the Scriptures are we told to pray about our sins, or struggle against them singlehanded.

There is a psychological reason for this. If a person becomes obsessed by the thought of his besetting sin, a law of the mind known as the Law of Reversed Effort comes into effect. This law states that if you try too hard not to do a thing, you will finish up doing it regardless. What happens is that the besetting sin becomes a fascination to the mind which then cannot get away from it. But if the attention is focused elsewhere, the habit starves to death because of lack of attention, and the new object of emphasis takes over.

The New Testament is saying the same thing when it says: "Set your affection on things above, not on things on the earth" (Col. 3:2). "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . *think on these things*" (Phil. 4:8).

The first step in achieving victory then is to shift that focus of attention away from the problem. If a failure occurs, immediately ask for forgiveness and *accept* it. It is foolish to go on worrying about it, as if no forgiveness had been granted. Forget it and turn to something positive.

The second step is to allow Christ to go to work. If He has the control, He can drive out the undesirable things.

A botanist saw that the leaves on his fig trees were turning yellow in the autumn. As an experiment, he cut off one of the branches and left it lying on the ground. Weeks later he went back and found that although all the leaves had fallen off the fig trees, those of the fallen branch had not. Indeed he found he had to tug hard to dislodge them. It was then that he realized the truth. Leaves do not fall off fig trees; they are pushed out by the life of the com-

ing spring. Something makes the tree know that new fruit requires new leaves, and for new leaves the old ones must be pushed out. But that dead branch had no such inner life; therefore the leaves had to be tugged off.

Every Christian has noticed that victory is easy when the spiritual tide is high and love for Christ is strong. In those moments a power is released in the life which drives out the things that are unlike Him. It is only when the spiritual garden is unkept that the weeds take over. Peter's denial came because he had been following after himself. Mark 14:54.

The secret is to flood the life with the love of Christ. Every attempt should be made to deepen the spiritual life by prayer, Bible reading, worship, and Christian service. The more the heart is filled with His love, the less room there is for sin.

This process of victory may be slow and hard. It need not be, for it depends on the extent of one's surrender and one's faith. "According to your faith be it unto you" (Matt. 9:29). However, if faith at first is weak, the Christian should not be discouraged by initial failures. He must resist temptation to dwell upon his besetting sin and instead keep his eyes on Christ.

In the New Testament a great deal is said about the indwelling Christ. He is the strength within. He permeates the life with His power.

Paul once said: "For to me to live is Christ" (Phil. 1:21). One of the things meant by that was that Christ had so taken over his life, that when he was walking the streets of Corinth, Athens, or Rome, it was Christ living there in Paul's body. When that is achieved, defeat will end and besetting sins become ancient history.

El Paso, Texas.

## For Wisdom

BY ENOLA CHAMBERLIN

The trees and shrubs are wise; they know  
That though the ground is white with snow  
And winds are sharp with frosty sting,  
And no brown-breasted robins sing,  
That soon now there will come a day  
Which tells them spring is on the way,  
When they from plain to mountain glen  
Will leaf and bloom and flower again.

So, help me, God, as on I go  
With all my world encased in snow,  
With winds that whip and bite and sting  
With skies where no brown robins sing  
To know my good is on its way,  
And that quite soon will come a day,  
A lovely springlike morning when  
My life will leaf and flower again.

Los Alamitos, Calif.



# Seek First His Kingdom

BY LOIS ANNE WILLIAMS

My husband and I are learning the revelation of the words of Matt. 6:33, "But seek first his kingdom and his righteousness, and these things shall be yours as well" (SV).

For some years we seemed to be caught in the constant struggle of meeting the high cost of living and trying to keep up with the financial standard we had set for ourselves. Lately several events have taken place which have taught us some astonishing things.

It all began about two years ago when our church launched a fund-raising campaign for the addition of a new educational building. At first we thought we could not give too much to support this project; but our hearts were laden with the feeling that we were shirking our responsibility. We knew that here was a challenge for us and should rise to meet it.

After carefully planning a family budget, we came to a decision to make a substantial change—one which would leave us with a difficult task of living on the strict budget we had outlined. What we could not possibly know then was that things would work out better for us in the months to follow. Instead, of course we have had to do without many material things, but the wonderful awareness of the spiritual blessings in our lives has surpassed any expectations. It is amazing how peace and joy can fill our days when we learn to give our lives completely to God's hands and trust His will for us. Before we realized this fact, we had become so busy striving for those things which we felt were important that we were merely complicating things for ourselves. We became discouraged when we could not afford to get the items we thought were necessary. The result was that we tried to work harder for what we wanted and became more tired and discouraged. My husband's job and the many tasks to be done about our house and garden kept him occupied long hours of each day. My duties around the home also kept me on the run constantly. We couldn't find the time for family devotions, for studying our Sunday-school lesson, or reading the Bible.

Becoming very much dissatisfied with this slow merry-go-round type of living, we decided to take time for our spiritual needs and let the physical side come second. Now before my husband leaves for work each morning, we read together the devotions from the *Upper Room*. Our day has a new meaning as we begin it with meditation with God. Each evening just before our two preschool youngsters go to bed we have family devotions. The children look

forward to these moments when their daddy stops whatever work he is doing and joins us in our worship of God. My husband and I read several chapters of the Bible each evening. We do these things, not because we feel they are our Christian duty, but because we realize a genuine need for them, just as much as eating meals regularly and getting proper rest.

Our outlook toward life has been changed and those things which we thought we wanted and needed seem so unimportant now. However, before we could be happy without them, we had to fill our lives with an understanding of God's will for us and a faith in Him that can help us through any situation. We have not put an end to problems; rather, we have gained a new sense of assurance that we can meet each problem with confidence.

One of the most wonderful experiences my husband and I have had the joy of sharing took place several weeks ago. It was the monthly meeting of the Young Adult Fellowship which we had worked so hard to organize in our church. Eleven months ago it was just an idea in the minds of one young couple searching for a fellowship with other Christian couples. Today it has grown from a planning committee of eight to a very active group of more than thirty. That Sunday evening when we returned home from the meeting, my husband and I were filled with a spirit of joy and thankfulness that no amount of material things could afford.

We could not help thinking back to another Sunday eleven months ago. We had discussed our plans with our minister. We were ready to proceed with the personal visitation to get some other couples to join us on a planning committee to organize the group. As we spent that afternoon and evening going from one home to another, we found just one couple at home and they gave us the discouraging answer that they wouldn't be interested. Needless to say we went home quite downhearted and wondering if it would be worth trying again.

By the next evening we had decided to go out once more and then we received enthusiastic support from every couple with whom we talked. A committee was formed and thus we progressed to the present group. The endless amount of time and effort we have put into this matter has turned out to be a rich blessing for my husband and me because we have come to feel a new closeness to God, and we realize God is guiding our lives each and every day.

We look forward to every opportunity of attending the various church services and programs. We are happy to take our part of the responsibility in the work of the many church organizations.

We have learned that putting God and His church first in our lives can bring about the greatest joy a human heart can experi-

# A Prayer

FOR THIS WEEK

Father,

Put your arms around the little people of the world, those who are even now bloated by starvation, suffering from sores of malnutrition, sleeping in sewers and over slab gutters. Father, we know that if many of them had had our chance in life, they might easily have outrun us in health, wisdom, joy, and love. Their faces, too, could be radiant, their hearts joyful. Keep our nation from stagnation because of over-protection of our children and from the many comforts we force upon them until they lose the sense of true values. Keep us alert!

Myrta Stover.

# Prayer Requests

(Requests for this column must be signed)

Pray for Holy Spirit guidance in the placement of a minister and a bishop.

Pray for one, that he might see where his present life is leading and that he may have victory over sin and yield his life completely to the Lord.

Pray for a young woman who expressed her desire to follow the Lord, but who has stopped going to church. Pray that the Holy Spirit would lead her to give herself completely to the Lord.

Pray mightily for a young couple who once contemplated Christian service, but now are being lured into the world against better knowledge. Pray that Christ may become a reality in everyday experiences and that their eyes may be opened to see the route they are traveling.

Pray for a couple who are allowing their differences to separate them. Pray that God may open their eyes to behold the glorious realities of a Christian home.

ence. Many times things have worked out for us in most wonderful ways. Oftentimes it is not the way we would have planned it; but by following God's will we find that all things do work together for good for those who love God.

We cannot know how true this is until we put our lives completely into God's hands and live constantly for Him.

Hillsboro, Ohio.

The entire community is awaiting your arrival. Whereas you all profess to be young Christians, remember, *the entire community expects you to act as such.*—Lebanon Police to Mennonite Youth Fellowship.





## Goshen College

Enrollment at Goshen College will be up again this fall, the tenth consecutive year in which enrollments have risen over the previous year. Registrar and Director of Admissions, J. B. Sherk, estimates that total full-time first semester enrollment in both the college and the Goshen College Biblical Seminary will reach 975, up from 915 a year ago and by far the highest in Goshen's history.

The most important increase has been in Seminary enrollment, which is expected to reach 60, up from 35 a year ago. Seminary graduates are serving as pastors in churches throughout the United States and Canada, and in missions at home and abroad.

Second semester students will probably bring the enrollment figure for the entire year well over the 1,000 mark, the first time Goshen's full-time enrollment has reached this level.

This big gain is expected in spite of what will be a significantly smaller freshman class than entered Goshen a year ago. This year's class is expected to number about 240, down from 283 last year.

This decrease, however, will be more than countered by an increase in the proportion of last year's students who plan to return to continue or complete their college study. The trend seems to be for a larger percentage each year of Goshen's freshmen to complete their college work and graduate. This has resulted in this year's larger student body.

The gain expected this fall will result in an increase of 39 per cent in Goshen's enrollment in the past five years, and an increase of 73 per cent in the past ten years. The percentage of Goshen's students from the Mennonite Church has remained the same throughout this period of growth, holding at about 80 per cent.

Giving from the Mennonite Church and Goshen's alumni has dropped in recent years, however. Total gifts for the financial year just ended were \$159,972 from this group, down 13 per cent from last year's \$184,501, and down 30 per cent from the \$226,677 contributed in 1958-59.

Enrollments in the four-year period, 1958-62, have risen 22 per cent.

The level of giving from church and alumni was doubled from 1956-57 to 1958-59 due to the strong efforts of the first Development Campaign, but since has decreased each year and for the year just ended was only slightly above the 1957-58 level.

The expanding numbers of young Mennonites who are coming to Goshen for training in Christian service make it imperative that Goshen College build new dormitories and classrooms for them to live and work in. Only the increasing support of the church can make this possible.

## School Bells Ring

BY ELLA MAY MILLER

Do you know that over 33 million children will respond when school bells ring this month? Nearly one million first graders, 23.8 million children from grades two through six, and nearly 11 million in secondary schools. You probably have several children among this group, or maybe they have already started to school.

I'd like to share some helpful suggestions that will better prepare your child for that eventful experience—starting to school. The other day I had a most pleasant conversation with Miss Elsie Martin, a teacher in this community for 26 years and school principal for 23 years. I'll combine my own experiences and observations with this seasoned teacher's viewpoint into a tossed salad of ideas and hope that you'll find it palatable.

I don't feel that it's necessary to dwell on the areas of registration, physical checkups, and books. You've already attended to these details. Now comes the moment when, after a hurried kiss, Jack runs down the steps to the waiting school bus or gaily skips down the sidewalk. Or you may have accompanied him to the schoolhouse, but you kiss him good-by in the car or at the school door to avoid a scene in the schoolroom in view of all the other pupils. I presume that in anticipation of this memorable day, you took him to visit school last spring and introduced him to the teacher. Probably he stayed to play a while and to observe classroom procedure. Certainly, such wise preparation will prevent bewildering first-day experiences.

If he carries a lunch with a thermos bottle, be sure to teach him how to open it before he goes to school. I was much chagrined at my own neglect last fall, when after a week or so of school, my daughter insisted she didn't want to take a drink along. After careful probing, I discovered she always spilled her milk trying to open the thermos, much to the merriment of the class. Believe me, I started right then showing her how to hold it tight on the desk with one hand and then slowly wiggle off the cork. After a few practices she was able to open it perfectly and never again refused to take her drink.

If Jack eats at the school cafeteria, remember to send the correct amount of money each day. At home have him practice carrying a tray or plate, according to cafeteria procedure. He should watch his tray and

not talk and laugh with the other children or watch what they do. Teach him proper use of his napkin so that no smudge of food will remain on face or hands. Try to explain possible danger in sharing bits of fruit, or candy "licks," with others.

Do impress on his pliable mind that while at school his teacher takes the place of Mother and Daddy. He is to respect and listen to her instructions, for she never gives unnecessary ones. However, do not scare him by saying, "She'll whip you if you don't mind!" Such an impression of a teacher will create tenseness in her presence.

When your child leaves you on Monday morning, he should be properly clothed in garments suitable for his needs. Girls' dresses should have pockets in which to carry hanky, money, small comb, and handkerchief. Just a hint on the hanky—teach before he starts to school how to use it in covering a sneeze and cough as well as for the nose. If Jane wears pigtails, tie her bows very tightly, so that they are not lost or give the already-too-busy teacher extra duty in keeping them tight. Jack's suspenders should have fasteners which he can easily open and close, for he will need to take care of himself in the schoolroom.

Teach him to hang up his coat and cap. Mark the cap, sweater, and boots, so that he can quickly recognize his own from the crowd of possible thirty similar garments.

Send Jack off in the morning with a cheery farewell. And, Mother, here's a very important suggestion: Be sure to tell Jack that "Mommy will be at home when he arrives after school." Or, should you plan to be away, tell him just where you'll be and when you plan to return. Also tell him where he is to go or what he is to do in the meantime. From a survey of a number of schools came the startling revelation that the most prevalent fear of a first grader is that Mother will not be at home when he arrives after school!

One mother tells the story of her youngest daughter who cried during the first day at school. After careful questioning she discovered that the daughter felt sorry for Mother at home all alone during the day. The mother further explained that before school opened she had repeatedly remarked, "I wish school wouldn't start. I don't know what I'll do at home with my little girl gone." Now, she never intended to cause an emotional disturbance in her daughter, but that's the effect those comments had. At this surprising discovery this mother stopped pitying herself in her daughter's presence and began commenting about the daughter's happiness at school. A few days the girl stopped her crying.

In the morning, wish Jack a pleasant trip to school. Fortunate the child who has his mother say as they are about to part.

(Continued on page 789)



## I Would Be True

BY EDMOND D. KEITH

*I would be true, for there are those who trust me;  
I would be pure, for there are those who care;  
I would be strong, for there is much to suffer;  
I would be brave, for there is much to dare.*

Howard Arnold Walter was twenty-three years old when he wrote the words of this hymn in an effort to put upon paper his own creed for life. He was teaching English in Gakushuin University in Tokyo, Japan, and had been trying to explain to his Japanese students how the Apostles' Creed came into existence.

The subject of creeds remained in his mind after the class was over, and that evening he resolved to try to frame in a few words his own personal creed. The next morning he sent the eight-line poem in a letter to his mother, who submitted it, without his knowledge, to the editors of *Harper's Bazar*. It appeared in that magazine in 1907.

Worked with YMCA

Walter returned to the United States in 1908, and was ordained to the ministry of the Congregational Church. In 1913, Dr. John R. Mott invited him to join the staff of the YMCA, with India as his field of service. Against the advice of his physician and friends, Walter went to India and set up headquarters at Lahore. After five years of less service among the young Mohammedan students there, he died suddenly on November 1, 1918, at the age of thirty-five.

When "My Creed" appeared in *Harper's Bazar*, it attracted immediate attention, and its real ministry began when Joseph Yates Peek composed a musical setting, and singing people the world around began singing "I Would Be True." Some years later, Walter added the third stanza.

During the summer of 1909, Howard Walter met Joseph Yates Peek, and despite the great difference in their ages, the two became fast friends. One day Howard received in the hands of Peek a card on which were printed the words of his poem. Mr. Peek was greatly impressed by the words of "My Creed," and being an amateur musician and a great friend of young people, he immediately saw in it a fine hymn for youth. During the next few days he worked fitting a tune to the words.

Finally he went to a friend who was an pianist and composer, Dr. Tullar, who wrote down and harmonized the tune Peek named and whistled to him. Just as Peek had predicted, the moment the words were set to music they spread far and wide.

For many years nothing was known of the composer of this tune until Reginald McAll, executive secretary of the Hymn Society of America, enlisted the help of Edgar M. Doughty of Brooklyn, N.Y., who, at the age of eighty, did the research which brought to light the following facts about Joseph Peek.

Peek Was a Florist

He was born in Schenectady, N.Y., in 1843; served in the Federal Army during the Civil War, and was honorably discharged for a physical disability when he was twenty-one. He then became, first a grocery clerk, and then a florist and horticulturist of note.

In 1904, having felt a call to the ministry, he left the florist business, although it was several years before he was ordained. He loved young people and frequently invited a group to his home for an evening of singing.

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## Outdoor Hymn Sings

BY COLENE ASCHLIMAN

If you want to spend a very worshipful evening in singing, plan for an outdoor hymn sing.

Plan your program in advance. Ask your song leader early so that he may have time to work out a worth-while program. One year we had different people lead the singing, but we find that it is better to have only one person in charge. You may also want to contact several ensemble groups to sing at the hymn sing.

An outdoor hymn sing may be turned into an indoor one due to inclement weather; so be prepared for that. You will need to have a loud-speaking system if you want to have continuity in the group. Nothing will disunite the group in interest and response as much as not being able to hear the leader. The use of an amplifier to amplify the singing in the neighborhood is appreciated by those in the community. Lighting is important too. You will no doubt be

using hymnals: therefore sufficient light to read is essential. Mosquitoes are often plentiful during the summer months; so have the areas sprayed with an insecticide. Our neighbors, who are not connected with the church, loaned us their sprayer. They were happy to assist us in this way.

The church group as a whole looks forward to the annual hymn sing. The program unites all of us since we all need to work together to make it a success. It also helps our congregational singing in weeks and months that follow. We all realize more how important it is to follow the song leader, because outdoors there are more distractions than in the church building.

Individuals in the community, who have attended the hymn sing, said they had a most pleasant evening singing with us. Many of them, accustomed to choir music and congregational singing with only accompaniment, are thrilled. They can sing very much uninhibited here with us.

This definitely is a wholesome venture and one in which we can certainly magnify the name of Christ.—*The Staff*.

## Recipe for True Happiness

Psalm 37:1-7

BY THE LATE ROSE MAGINES

Fret not thyself because of those  
Who evildoers be,  
Nor be envious of those  
Who work iniquity;  
For they are soon to be cut down  
As grass out in the field.  
It is the Lord of lords who cloth  
The blade of harvest wield.

Trust in the Lord and do the good,  
For He has surely said,  
"Thou shalt dwell in this fair land  
And surely shalt be fed."  
Delight thyself also in Him;  
Oft' go to Him in prayer;  
He shall supply thy heart's desire;  
No disappointment there.

Commit thy way unto the Lord;  
The full requirements meet.  
He cannot fail, His word is sure.  
Each promise He'll complete.  
Rest in the Lord, wait patiently,  
With aim in life to know  
His will for you; thereby you shall  
More like Him daily grow.

Duty makes us do things well, but love makes us do them beautifully.—Brooks.





# FOR OUR SHUT-INS

## This I Know

I know not by what methods rare,  
But this I know—God answers prayer.  
I know that He has given His Word,  
Which tells me prayer is always heard,  
And will be answered, soon or late,  
And so I pray and calmly wait.  
I know not if the blessing sought  
Will come in just the way I thought,  
But leave my prayers with Him alone,  
Whose will is wiser than my own—  
Assured that He will grant my quest,  
Or send some answer far more blest.

—Anonymous.

## The Why of Suffering

BY LORIE C. GOODING

There is always conflict and lack of understanding when people cry out, "If God is love, why does He allow so much suffering?" Now all suffering isn't of God, of course. Men bring much of it upon themselves by their disregard of what is known as "natural law." Natural law has to do with the properties and powers of matter, and it is invariable. So long as the world in which we live is a material world, these laws will remain in force, and apply equally to saint and sinner. It is conceivable that God could make another world than this, with other laws than these. But this is the world He chose to make, and to place us in; and consequently it is the only world with which we have to deal. It is operated by natural law, and natural law is both impartial and impersonal.

Now let us consider love. Love is both partial and personal. Love selects its objects, and deals with them upon the basis of response. But there is more discipline than indulgence in love.

Think of the various ways we love. When we hear of fifty million people starving to death in India, we are stirred to pity and compassion. We demand that something shall be done for them, and done immediately, and done without any effort of theirs. And by this we prove that we do not actually *love* them, for we want them to be happy whether they will or not.

But what we want for people for whom we *care* is that they shall be and do the best that is in them, *no matter what the cost*. We do not refrain from disciplining the child because we love him. We are all the more severe because we love him. We will be tender with him, delighted with his slightest effort to please us, and we will let him know

we are delighted; but his failures we will correct and his willfulness we will punish.

Sometimes we criticize our friend because we love him. We are willing to help him, to suffer with or for him. But we sometimes must courageously risk his displeasure to point out to him where he is doing less than his best. (And we are pleased to have a friend who loves us enough to help us in this way.)

Upon the student whom we love we urge the unpleasant discipline of constant study. Upon the craftsman we urge constant improvement, upon the teacher the imperative of expending himself, in order that they may realize the best that is in them.

God, who loves with greater wisdom than ours, allows suffering. He allows physical suffering often. He allows greater suffering than this when He allows our affections to be rejected, our motives misunderstood, our good to be evil spoken of. Yet there is worse to come—when He allows us to see, as it were through His own eyes, our failures, our missing of the mark, our falling short of the goal.

God loves us. Because He loves us, He wants to make us perfect. He will not turn aside from His purpose because it involves suffering for us. He did not turn aside when it involved the suffering of His dear Son. He did not remove from the Apostle Paul a "thorn in the flesh," since it served to enhance his usefulness, keeping him constantly conscious of his moment-by-moment dependence upon grace. So God will not turn aside from His purpose, which is our perfection, even though it requires us to suffer. This is a strong word—perfection—but it is God's word.

Jesus said, "Be ye . . . perfect, even as your Father which is in heaven is perfect." Paul brings out the thought of becoming a *perfect man*, and he measures this perfection by its similarity to Christ, the perfect One. It was Peter's prayer for those whom he addressed as "Beloved" that after they had suffered a while the God of all grace should make them perfect.

Does a loving God allow suffering? Certainly, a loving God allows suffering. An indifferent God might give us freedom from suffering, just keep from hearing our protests and importunities. But a God of love requires that those whom He loves shall become perfect, that they shall be conformed to the image of His Son; and being so conformed shall bring to their interpretation of life courage and simplicity and integrity; that they may develop to their greatest capacity the image of God which is in them.

## Comforted of God

When filled with sorrow and despair,  
O'er trials more than I can bear;  
These precious words dispel each fear:  
"Comforted of God."

When lonely and forsaken, too,  
By those I thought were friends, and true  
How precious are these words, though few  
"Comforted of God."

When weak in body, racked with pain  
And, suffering, seek for rest in vain;  
There comes the soothing, sweet refrain  
"Comforted of God."

In moments dark, and sorely pressed  
With cares, from which there seems no rest  
I go to Him, and on His breast,  
Am "Comforted of God."

When from loved ones I'm called to part  
And nought can soothe the aching heart  
He bids my sighs and tears depart,  
I'm "Comforted of God."

I thank Thee, Lord, that Thou dost hear  
When sorrow's weeping brings Thee near  
And giveth to the heart this cheer,  
"Comforted of God."

Believe His Word, O suffering one,  
When thou art burdened and undone,  
Rejoice in Him, that blessed One:  
Be "Comforted of God."

—From "Now."

## Even Though a Cripple

Who makes the better progress,  
Or sings the sweeter song:  
The cripple on the right road,  
Or the racer on the wrong?

The way of one seems lonely,  
But Christ is at his side;  
The other's way is crowded  
With pleasure, pomp, and pride.

The one is daily striving  
To reach the goal above;  
The other is unmindful  
Of God's redeeming love.

But better be a cripple,  
And walk with God each day,  
Than hasten blindly onward,  
And miss the heavenly way.

—W. M. Czamanske, in  
*Sunday School Times*



I am obliged to bear witness because I hold, as it were, a particle of light, and keep it to myself would be equivalent to extinguishing it.—Gabriel Marcel.



# World-Wide Bible Reading

Christians in America are being urged to join with Christians in fifty other countries in what has been called "the world's largest Bible reading class," millions of people throughout the world will read simultaneously a pre-selected passage from the Bible, each in his own language.

Every day, from Thanksgiving to Christmas in what has been called "the world's largest Bible reading class," millions of people throughout the world will read simultaneously a pre-selected passage from the Bible, each in his own language.

One American Christian has written that, for him, "taking part in World-wide Bible Reading is an experience of the highest order of Christian unity. When I read the selected passages from my own Bible, and know that the verses I am reading are being read at the same time by millions of other Christians of many denominations, nationalities, and races, all over the world, I realize that through the Word of God we are truly bound together in one world-wide Christian fellowship."

"Far more important than our individual differences of belief and practice and interpretation is our common dependence on the Bible for our knowledge of Christ and His teachings."

The suggested readings are listed in the World-wide Bible Reading bookmark, of which over thirteen million copies are distributed free each year in English alone.

A sample bookmark is included in a free packet of World-wide Bible Reading materials being mailed this month to about 180,000 pastors. If your church has not received the packet by Sept. 30, you can get one by writing the American Bible Society, 450 Park Ave., New York 22, N.Y.

The bookmarks are intended for wide distribution, before Thanksgiving Day, to church members and others in every local community.

The packet also includes a poster emphasizing this year's theme, "The Bible—Word of Power," a sample bulletin insert for Universal Bible Sunday, the second Sunday in December, and a brochure with sermon suggestions.

The Bible Society makes no charge for any of these World-wide Bible Reading materials.

Churches of more than sixty denominations order supplies of the bookmarks every year and arrange for their distribution by stores, schools, libraries, hotels and motels, as well as in hospitals, nursing homes, and other local institutions.

The list of suggested Bible readings is also published each year in hundreds of magazines and local newspapers. Last year, the list appeared in periodicals going to

over 12 million readers. Newspaper mats of the reading list and poster are available from the Bible Society on request.

## The Finest of All Arts

BY MARTIN R. KRAYBILL

It is most interesting and challenging to notice with appreciation the gifts with which many have been blest and the various fine arts which have been developed. How we admire the work of the sculptors, the beautiful paintings of the artist, the writings of the poet, expert penmanship, and the accomplishments of those skilled in many other arts!

There is one I call the finest of all arts, with the exception of none. Its effects reach up to heaven and the lack of it down to hell—the art of getting along with others.

Wars, divorces, family feuds, neighborhood quarrels, church divisions, murder cases, and many other most unpleasant and unneeded conditions have resulted from the lack of cultivating this art.

Sometimes it is necessary to take a stand for the principles of the Word of God, and although folks may accuse us of not having this art, yet in the sight of God our stand may be altogether justifiable and needful.

In a study of the causes of church divisions, it is apparent that in most cases the cause was not doctrinal differences but personality clashes—or the lack of this finest of all arts!

It is most pathetic when this lack is found in those who profess to be children of God, and especially when it is among the ordained brethren, who are called to be examples to the flock. The results then are disastrous.

This need not be, for there is a solution for this condition. Each individual must first of all earnestly pray the prayer found in Psalm 139:23, 24, "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

And then each one must be sure he has a genuine born-again experience which, sad to say, some, although in the church, do not seem to have. This regeneration experience is absolutely indispensable to enter heaven after we come to the age of accountability and so very essential in the development of this—the finest of all arts.

Forgiveness, patience, forbearance, long-suffering, humility, unselfishness, and much prayer are very needful where this art is lacking. When Jacob knew that he and his brother Esau were going to meet the next day, and knowing this art was lacking between them, he wrestled the whole night in prayer. Gen. 32. A beautiful reconcilia-

tion resulted. When Abraham discovered this art was lacking between his and Lot's herdsmen, he said, "We be brethren," and did all he could to correct the situation. Should differences arise between us, may we remember these three words, "We be brethren."

It is noteworthy to notice that the ones who cultivate this art of getting along with others are the happy folks and an asset to any congregation and to any community. The ones in whose lives the lack of this art is noticeable are the unhappy folk.

Let us always heed the words found in Heb. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord."

## School of Patience

BY MARY ANN HORST

"I don't have enough patience."

"I wish I had more patience with my children."

"Patience is a virtue which I'm afraid I don't possess."

How often have you heard such remarks?

Recently I heard a nurses' aid employed in a hospital testify that she had prayed that God would make her a more patient individual. Shortly after praying thus she was given several extremely irritable and demanding patients to care for. God did not answer her prayer by immediately transforming her into a more patient individual. He gave her the opportunity to exercise patience.

More patience. How often I am reminded of my own need for more growth in this area. An example of this occurred this morning. I had planned to spend several hours writing. To find these few hours had demanded a careful rearranging of my schedule. Just as I was ready to begin, the telephone rang and my neighbor at the other end of the line asked me to do a little favor which would take from a half hour to an hour of my time.

I hung up the receiver feeling somewhat disgruntled. Interruptions. Always interruptions. Why couldn't people sometimes leave me alone?

Yet, I instantly recognized this as a sinful, selfish reaction. I could use this as an occasion to feel resentful or I could accept it as a God-given opportunity to look to Him for the needed patience to render this service in a Christian spirit.

Opportunities to exercise patience never cease. They come to us in the forms of petty irritations, severe trials, and sometimes dire calamities. It is what we do with these trying situations that makes the difference. We can allow them to make us impatient, high-strung, and cantankerous. Or we can accept them as God-given opportunities to exercise patience.



## The Uyo Story Part II—Wives Versus Churches

BY EDWIN AND IRENE WEAVER

We checked off the list: water bucket, soap, towels, sheets, mosquito nets, camp stove, cooking pan, lantern, kerosene. . . . The mixing bowls—we had almost forgotten them! So we scurried about to find three—for bathing, laundering, and dishwashing. When all had been accumulated, we packed it into the empty beer box, which was a versatile piece of furniture in our house at that time.

Thus we completed our preparations for the twenty-five-mile trek from Uyo to Ikot Eyo. We were going to spend a few days with Daniel Essiet, a church leader who had invited us to visit his fourteen Mennonite congregations. In Africa all traveling experiences are unpredictable, exciting, and challenging, and we felt this one might be doubly so.

The African bush had long intrigued us. Its dark green and tangled growth seemed to invite us to penetrate its depths. But we knew that aside from the roads and bush paths one could not go into it except by cutting his way through with a machete.

And our way to Ikot Eyo was over the bush roads and paths. In Nigeria the main roads are good but few. The bush roads are narrow and unpredictable. There is nothing so discouraging as traveling for ten miles only to come to a washed-out bridge or one too dangerous to cross!

The bush paths, on the other hand, can be traveled only on foot or by Nigerian taxi, the bicycle. And the country is full of bicycles. On the paths we met them loaded with everything from three people to pigs and yams. Every little village had at least two or three bicycle repair shops.

Effiong, our bush boy helper, came with us to guide the way. Since he could speak pidgin English, our conversation sounded something like this: Irene, "Effiong, didn't you bring me some oranges?" Effiong, "Yes." Irene, "You did bring oranges?" Effiong, "No." And so we went "yes-ing" and "no-ing" until we understood that Effiong did not bring us oranges. But we needed Effiong more than we didn't need him; so he came with us.

The plunge into the jungle beauty was rewarding. Here one was close to his Creator. But here also were the forces of evil. We held our breath apprehensively as

we met lone villagers armed with either guns or machetes. This lessened, however, as we passed more and more of them without incident.

The machete, we learned later, is the most commonly used tool in Africa, practical for either warfare or farming. Anything that needs cutting can be severed by a machete, from the navel cord of the baby to the giant forest tree. These persons we met on the trail were most likely farmers on the way to their fields.

In Nigeria land is ordinarily farmed one year and left idle for three. Thus it becomes an impenetrable wilderness which must be cleared again after the three years. To do this the farmer cuts down the bush with his machete and then burns the land in the dry season. The ashes and charcoal become his only fertilizer since there are no cattle in the area.

The government recognizes this system of slash-and-burn as quite wasteful, but customs and traditions do not change easily in any culture. And we too became aware of the waste when we returned one day to find our compound grass plus a mango and an avocado tree burned brown. It was then that we wondered anew if some good Mennonite farmer would not be interested in experimenting in better ways of farming with these people.

With such reflections we came to Daniel's home in Ikot Eyo. The greetings were profuse and sincere. So were the gifts from our many hostesses—Daniel's wives: oranges, bananas, coconuts, eggs, and papayas. Everyone within seeing and hearing distance was at the welcome. And in no time at all they had our boxes and bundles on their heads and were carrying them to the room in Daniel's house where we were to stay.

Although we were mainly their guests, we were also their curiosity. And their interest had many angles to it. They not only wanted to see what we ate but also how we ate it. And they not only wanted to see what we had on but also how we put it on. The darkness was our only privacy, but even then a too-loud giggle or snicker warned us that the darkness too had eyes.

All that first afternoon mothers came and went from our room. Some had pointed



Mothers came and went. Some had pointed faces and other tattoo or tribal markings, but all had babies on their hips or backs.

faces and others tattoo or tribal markings but all had babies on their hips or back or at their breasts. With Effiong's help we talked to them of lesser things so important to them: their farms, their children, their cooking, and their persistent quarrels among so many wives.

They were all Christian—by name. Yet so far were they from understanding the truth. We yearned to help them. The simple faith had become a complexity, interwoven with age-old traditions of worship of spirits and magic.

"My baby cries constantly," said one mother. Her wee one clung in pain to her breast.

"And what is this for?" we asked, pointing to the cord which joined a bead in the baby's ear to a charm around its neck. She was silent. We should have known better than to ask. But we were still learning how much fear can govern the life of even a simple Nigerian bush woman.

"Tomorrow we go to a church thirty miles from here," Daniel had told us. And at 7:30 the next morning we were off in deluge of rain. Twenty-five miles, thirty miles through the bush, and yet we were not in sight of the church to which Daniel was taking us. Miles have a way of stretching in the jungle.

We were nearing the marshy banks of the famous Qua Iboe River. Suddenly the tires began to spin and we came to an abrupt stop. We would have to walk the rest of the way to the river.

"You stay here with the car," we directed Effiong. Of course, we had no idea where we would return, but Effiong seemed to sense it would not be a short time.

"No," he said, "I will not stay." At first we thought this to be another round of "yes" and "no," but then we realized that Effiong was in earnest. "I will not stay; they will make medicine out of me!"

It was then we recalled reading of medicine murder in John Gunther's book



inside Africa. For certain powerful medicine horns, parts of a human body had to be secured while the victim was still living. In lamplight circular pieces of skin were cut from the calf of the leg, the groin, the right breast, and the right arm of the tied and gagged man. The blood was collected in a "billy-can." Next his whole face was removed. He died while his tongue, throat, and eyes were being cut out.

Although such brutality is not a reality for most Nigerians, it does continue in some parts of the inner bush. But the stories have been passed from generation to generation. Thus no amount of persuasion would convince Effiong to stay with the car. So we locked it up in faith and allowed the boy to go with us.

We walked on to the river in a December sun, which can be cruelly hot near the equator. Then in the distance we saw a canoe with several oarsmen waiting alongside. The problem was how to get through the marsh to the canoe.

Our problem was no problem for the oarsmen. One of them motioned for Ed to get on his back. Trustingly he rode piggyback to the canoe. "Not me," thought Irene. "I'd rather wade waist-deep than to go that way." And after a few protests she convinced two of the men to make a chair for her with their hands.

For five miles we glided down the waters of Qua Iboe. We saw fishing boats and women taking yams and peppers to neighboring villages. Far in the distance we could hear the roar of the ocean.

Because its annual rainfall is over 130 inches, southeastern Nigeria is always green, beautiful, and lush. Its river banks, however, are especially exquisite. Palms and ferns extend from the bank far out over the water. Here and there a tall palm tree spire is silhouetted against the deep blue sky.

Clinging to the river bank are miles and miles of root mesh of the mangrove trees, which add an "earthy" appearance to the green beauty. And above the roots are little platform houses, hanging precariously over the water from the tree ranches. We imagined that many a calm sherman manages well in such an uneasy shelter.

"Not far now," Daniel announced. But we could see no place where a canoe could moor, to say nothing of a possible church site. We began to think of more piggyback and hand-chair rides.

And we were right. In the middle of the marsh halted the canoe. Then our struggling rides brought us to a slick path. After three quarters of a mile of slipping and falling we stepped into a clearing.

From the shade of a palm tree a woman came to greet us. She had been hemstitching a snow-white handkerchief, and we soon discovered she was the home economics teacher

at the Qua Iboe school. She greeted us warmly in perfect English.

Slowly she led us through the pretty little village with its friendly inhabitants. As we went, they kept joining our party, talking with us and laughing and jostling with each other. By the time we had reached the mud church at the other end of the village practically everyone was with us.

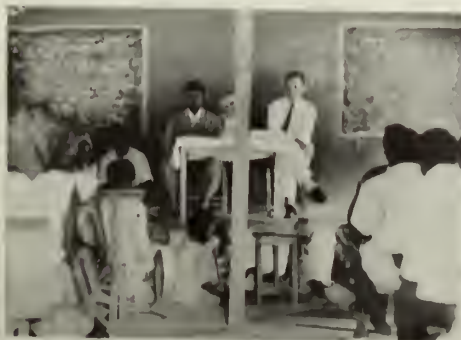
They had not known we were coming, and so they hurriedly prepared for a meeting while we waited and talked with the teacher. One man pounded a railroad tie to call any who had not already joined us, others swished out the church with palm-tree brooms, and the children ran to bring the borrowed church benches from the huts. No doubt these people wondered who we were and why we had come. And we wondered why Daniel had brought us here.

That answer came when the service began. "Now here at long last is a white missionary from America," Daniel told the Qua Iboe congregation. "He is here to do whatever you want him to do. If you want him to come once a week, he is 'cocksure' to come. If once a month, he will come once a month."

We were thinking: 75 miles from Uyo . . . a river trip . . . Qua Iboe church territory. We had determined to go slow, but this called for quick action. Thus it was with a great deal of clarity and forcefulness that we countered Daniel's speech before the congregation: "We have not come to take over your church. Nor have we come to begin a new church and take away your members. Instead, we want you to remain members of your own strong church."

As the meeting ended, we were anxious as to what Daniel's attitude would be after such a rebuke. But he was as friendly as ever. We sensed that this was not the first time this sort of thing had happened. In fact, he may even have expected it.

By this time it was 3:30, and both food and water would have been welcomed. But we had yet another church to visit and had to move on. With true Nigerian courtesy the villagers escorted us back to the canoe. Their parting gift was fourteen "just ripe"



People hurriedly prepared for a meeting. The people wondered who we were and why we had come. Finally we had our chance to speak.

bananas. These made the long, hot trip down the river and through the bush to the car seem just a bit shorter.

The car clock pointed to 6:30 when we stopped once more at the door of yet another small bush church close to Daniel's home village. Knowing we were coming, these people had been waiting for an hour and a half and were not the least bit discouraged at our lateness. This was Africa, and an hour or two didn't make that much difference.

We tied the bush lantern to the bamboo rafters and looked into the happy faces of those people drumming, clapping, and singing with their whole bodies. This was a Mennonite church; Daniel was their leader. But how could a man lead a church who can neither read nor write, we reflected. Yes, we were glad we had come even though we were badly in need of water by this time.

The villagers were as friendly as the others. Generously they gave us of their yams and fruit and in turn asked us for a hospital and a school. "Please make your home in Ikot Eyo," they begged. They wanted the prestige that would come with the Mennonite headquarters in their village.

After a supper of water, bananas, beans, and more water, we had our baths in the dark from the largest of the mixing bowls and then climbed under the mosquito net. We had gone a long, tiring way that day by car, in canoe, and on foot. And we had come a long way in our understanding of the Nigerian Mennonite churches.

That we were not the first missionaries to visit Daniel's fourteen churches we knew. Nor would this be the first time Daniel would refuse to give up his old ways. "Why did you leave the Qua Iboe church?" we had asked his brother.

"There is only one reason," he had replied. "They will allow us only one wife, and we need more in order to have enough women to work our farms." If one church dares to speak out against the practice, can we allow these church leaders to have more than one wife? we wondered. Can we accept them as ordained ministers of the Mennonite Church?

Several visits later we talked to Daniel, his brother, and other church leaders about the problem. "We cannot accept you as leaders in this church because you have more than one wife. This is against that standard of the New Testament church to which we have all agreed. Send us a young man from your church and we will send him to Bible classes so that he can return and teach you the true standards of the church. We want to help you to become a strong church."

Fourteen churches, leadership prestige, many wives, ancient customs—these were

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# Time Is Not on Our Side!

By CECIL NORTHCOTT

The world is moving so fast that drastic action is demanded from the Christian Church.

If Christianity could begin its mission in the world again with a completely clear map of the world before it, free of encumbrances, institutions, inherited ideas, and the clutter of corners that we all like to defend, it would no doubt do many things differently.

Fortunately we are the heirs to an inheritance. Nearly 2,000 years of Christian expansion lie behind us. The story of those years is filled with glory and misery, nobility and shame. We cannot wipe the slate clean. We have an inheritance to be reckoned with, and a number of dilemmas which condition our thinking and planning.

The first of those dilemmas is that Christianity—a religion born in the East—has its main sphere of power and influence in the West. There are many historical reasons for this, and some of them are associated with that remarkable man, the Apostle Paul, his Roman citizenship and his missionary activity in Europe. He looked westward rather than eastward.

Another reason was the presence in the pathway of an expanding Christianity of Islam, a foe which is as mighty and unconquered as ever it was. Islam turned the flanks of the Christian faith away from the east toward the west, and helped to confirm it in its task of Christianizing the continent of Europe.

Then came the New World, and a whole hemisphere for Christianity to occupy. But again it was a western world based roughly on the same laws, customs, and beliefs as the old west in Europe, and Christianity moved in to conquer it and to enthroned western man in his most powerful citadel of all—the United States of America.

Christian power still lies predominantly in the western world. Even though Europe is no longer the strongest powerhouse of the Christian faith, its customs, laws, convictions, and traditions are Christian in origin, and even though the great Christian heritage of Europe appears to be a wasting asset, nevertheless Europe is not wholly pagan nor has it been conquered by communism or moved into the orbit of Islam.

We can still speak of a Christian West, although for over 40 years Russia in Europe has been actively propagating a teaching which denies the basic tenets of the Christian faith, and has now moved its authority into an immense area of Germany, a onetime stronghold of the Reformation churches, has control of the Eastern European countries, and counts com-

munist adherents by the million in France and Italy.

These are facts which point to the weakening Christian power and influence in Western Europe, and traditional "home-base" of the missionary enterprise. In Britain, where communism and its influence count for very little, it would be idle to claim that the Christian Church is universally a vigorous and vital institution, but at the same time the concern of a minority within the churches for the world expansion of the faith is pertinent and powerful. They both give their wealth and provide recruits to serve the churches in many varied parts of the world.

In the last 50 years the United States of America has moved into World Christian leadership not only because of its predominance in numbers and its ability to provide liberally in money, but also because of the quality and devotion of the Christian faith it has nurtured in the life of its churches. No longer is it dependent in scholarship on the output of the universities and colleges of Europe and Britain. In learning and wisdom and in all the facilities of religious life the United States has taken a lead which has shifted the center of the Christian enterprise from Europe to its own continent.

While the weakening of one part of the West, and the strengthening of another have gone on at various speeds, another parallel, and even more rapid, movement has been proceeding in Asia and Africa. An older missionary generation could proceed to do missionary work in those continents without hesitancy knowing that the West was in every way superior and held the keys to the Christian way of life. No longer is that a clear and unequivocal commission.

Since the end of World War II the balance of cultural and political power between the nations of Europe and America and those of the rest of the world has changed profoundly and finally. New nations—India, Ceylon, Burma, Indonesia, Malaya, Ghana, Nigeria, Congo—have been born, sensitively attached to their own cultures, traditions, and religions. This wave of nationalism has swept through Asia and Africa with irresistible power, and in doing so has helped to change the face of the Christian mission.

The Christian dilemma is a deep one. How to offer the Gospel from a still powerful western base, and yet not offend the nationhood of the new peoples? How still to provide men and money for the churches of Asia and Africa and yet not

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# Missions Today

## Two Viewpoints

By J. D. GRABER

"Don't send them out barehanded." So said an American businessman when discussing missionary equipment. "Give them the latest in audio-visual materials," he went on to say. In this day of highly developed sound and visual techniques it is a part of wisdom to use these means to increase efficiency in spreading the Gospel. Not to use them to the full seemed to him careless neglect.

"I heard a lot of noise and saw a milling crowd," said the new Christian in India. When he went nearer he said he saw an American sound truck. An American missionary, with helpers, was operating a moving picture projector showing a sound film. A large crowd had come to see and to hear.

"The Jesus of Nazareth I have learned to know did not fit into this picture," my young Christian went on to say. He felt that a quiet and sincere devotion would better reflect the Gospel of the lowly Saviour. To him there was an incongruity in noisy gadgets and American efficiency in the context of the Gospel of Jesus.

Not efficiency but dedication seems to the Oriental to express best the spirit of the Gospel. To someone immersed in our Western material and scientific culture all kinds of mass communication techniques seem so right. But to someone conditioned by a less mechanical and material culture our efficiency and gadgetry may confuse and fog up the message instead of making it clear.

Sometimes an automobile is a help to the missionary, but sometimes it may be a hindrance. A missionary located in a region with fairly good roads said that if he had a car he could hold several meetings a day in widely scattered places and still get home for the night. In other words, he could cover a much wider area. But in charity we have to ask what is his objective—cover territory or win people? If he would travel by bus to a distant town, likely the bus would be crowded. He would thus literally contact a lot of people. The bus might arrive early afternoon; so there would be ample time for visitation, preparation, and counseling before the evening meeting.

Likely he would need to stay overnight because the one bus per day leaves in the morning. This means that after the meeting he could leisurely talk to any inquirers and have time for valuable fellowship. Might it not be that one such trip in unhurried fashion would accomplish more in terms of Gospel communication than three or four meetings held quickly under pressure while the missionary was trying to "cover his field"?





# MISSION NEWS

## Overseas Missions

**India**—An incomplete address was inadvertently printed on the prayer card for Elizabeth S. Erb, missionary nurse. Her address is Christian Hospital, Dhamtari, M.P., India.

**Japan**—The new address for Grace L. Martin and Arletta Selzer in Japan is Nishi 2 jo, 8 chome, Tsukisammu, Sapporo, Hokkaido, Japan. Sister Selzer's address was listed last week, but the note failed to mention it was also the address for Grace L. Martin.

**Brazil**—Esther Reesor arrived safely in Brazil on Aug. 6 and continued from there on Aug. 14 to Araguacema. She left New York City by boat on July 19 for her second term of missionary service.

**Elkhart, Ind.**—Six persons recently terminated or will soon terminate employment at the general mission board offices. They are being replaced by four others; an additional secretary is also joining the staff.

Mary Yoder, formerly a secretary in information services office, began secretarial duties at Eastern Mennonite College on Sept. 4. Harold L. Weaver has assumed responsibility for audio-visual and deputation scheduling, which had been Sister Yoder's assignment.

Norman Derstine terminated Aug. 10 to become full-time pastor at the Roanoke church, Eureka, Ill. John H. Yoder, overseas mission administrator for Europe and North Africa, will assume Bro. Derstine's responsibilities in the overseas office in September.

Evelyn Zuercher, secretary in the relief and service office, will terminate her services on Sept. 7 to study at Goshen College. Loretta Slagell, St. Johns, Mich., began working on Aug. 27 as Sister Zuercher's replacement.

J. Lorne Peachey, Belleville, Pa., and Melba Weaver, Wakarusa, Ind., served in special assignments for the summer months. Bro. Peachey, who worked in information services, will resume teaching at Western Mennonite School, and Sister Weaver, who worked in the personnel office, will continue her studies at Goshen College.

Mervin Zook, who served his I-W term in information services as administrative assistant, terminated his services on Sept. 1 to continue his studies at Carnegie Institute of Technology in Pittsburgh, Pa. Carl Beck has consented to serve as Bro. Zook's replacement until they return to Japan early in 1963.

Mrs. James Lapp, Goshen, Ind., will begin work on Sept. 10 as secretary in the overseas mission office.

**Salunga, Pa.**—Edith Martin and Lena Horning left on Aug. 28 for their first terms of service in Tanganyika and Somalia, respectively. A farewell service for Sister Martin was held at Weaverland, Aug. 26; a similar service for Sister Horning was held at Bownmansville, Aug. 19.

Alma Longenecker and Dorothy Showalter left on Aug. 27 for Costa Rica where they will attend language school for a few months before going to Honduras. A farewell service was held for Sister Longenecker at Bossler's Mennonite Church, Aug. 26; a similar service was held for Sister Showalter at Springdale Mennonite Church, Waynesboro, Va., on the same Sunday evening.

Chester Kurtzes left on Aug. 27 for Somalia. A farewell service was held for them at the Rock Mennonite Church on Aug. 26.

D. Rohrer Eshlemans arrived home on furlough from Ethiopia on Aug. 22. Their address is Route 1, Paradise, Pa.

**Somalia**—The evening classes were scheduled to open in Mogadiscio on Aug. 15. The Middle School, which is temporarily being housed at Mogadiscio, was scheduled to open on Aug. 20.

**Tanganyika**—New addresses: Musoma Bookshop, Box 137, Musoma, Tanganyika; Elam Stauffers, Box 139, Musoma, Tanganyika.

**Puerto Rico**—The graduation services of the Caribbean Penzotti Institute were held at the Palo Hincado church, July 26. Jose Antonio Santiago and Wilfredo Roig received diplomas as colporteurs after having finished the eight-week course offered in the Evangelical Seminary, Rio Piedras. Most of the other graduates and students were from the Dominican Republic—fourteen in all.

Rev. Dr. Jose M. Rico, former Catholic

Action director for Bolivia and a Jesuit converted to the Gospel six years ago, visited three Mennonite churches, July 1-5. At Aibonito and in the plaza of Coamo, he gave the story of his conversion, or as he says, his encounter with the Bible. There were more than thirty professions of faith in these few days.

Returning from a month's furlough in Ohio, Indiana, and Iowa, Moses Beachy and his family have moved into the rented house near the Guavate church where they will render full-time service. Part of that service includes the chaplaincy of the Guavate prison, where he and the young people of the church go for services the first and third Sunday of the month; he also counsels prisoners released on parole.

The installation service was held on Aug. 5, by the former pastor, Elvin V. Snyder.

On Aug. 12, the Sunday after the schools opened, the Summit Hills Mennonite Church had special services dedicated to Christian education. Elvin V. Snyder spoke on "The Responsibility of Parents in the Education of Their Children" at the morning service, and "Christian Youth and Education" in the evening.

The Argentine delegate to the Mennonite World Conference, Agustin Darino, visited the Puerto Rican Mennonite churches the week of Aug. 19-26, on his return to his home. Besides the evangelistic contribution in a number of the churches, he interpreted to the pastors and workers of our group some of the disappointments, challenges, and successes of the Argentine Mennonite Church, at an informal meeting on Aug. 20.

The Pulguillas church celebrated another anniversary with evangelistic meetings, Aug. 22-26. Two of the speakers were Elvin

## Paul Erb Will Represent Missions

Paul Erb, former GOSPEL HERALD editor from Scottdale, Pa., joined the staff of the Mennonite Board of Missions and Charities on a half-time basis following his retirement as HERALD editor on July 1. Plans call for Bro. Erb to spend half time for the board in deputation both at home in North America and overseas from the base of his home in Scottdale. His visits will provide a channel of communication with the young churches and missionaries overseas and between them and the church and board in North America. The first overseas trip in this connection will be to Africa during the second quarter of 1963, if plans carry.

Meantime Bro. Erb will have a heavy schedule of deputation through November, 1962, when his son, Delbert, returns from South America on a three-month furlough. During this time, Bro. Erb will use his major efforts at his work at Scottdale. His schedule for the rest of 1962 follows:

Sept. 9, p.m. Mattawana, Pa.  
Sept. 16-18 Sandy Hill, Sadsburyville, Pa. (Alpha and Omega messages)  
Sept. 19-30 Franconia Conference area (Itinerary not final)

Sept. 22, p.m. I-W Unit at Greystone Park, N. J. (Tentative)  
Oct. 5-11 Ontario (Itinerary not final)  
Oct. 8 Selkirk District Mission Meeting, Selkirk, Ont.  
Oct. 12 Detroit, Mich.  
Oct. 14, a.m. Wooster, Wooster, Ohio  
Oct. 14, p.m. Smithville, Smithville, Ohio  
Oct. 21 Marion, Pa.  
Oct. 24-31 Virginia (Itinerary not final)  
Nov. 1-4 Beech, Louisville, Ohio  
Nov. 11, a.m. Tenth Street, Wichita, Kans. (Tentative)  
Nov. 11-18 Pershing Street, Hutchinson, Kans.  
Nov. 18, p.m. Eureka Gardens, Wichita, Kans. (Tentative)  
Dec. 9 North Lima, Ohio

Neither Bro. Erb nor the general mission board regards his deputation as fund raising. It will be carried on primarily as a sharing or communication process. Congregations and meetings which Bro. Erb visits will therefore be free to use his services in whatever way is most fruitful for them. For more information on the purposes of the deputation, see Mission-Service Newsletter for September, 1962.



Snyder, Aug. 22, 23, and Agustin Darino, Aug. 24, 25.

The "Luz y Verdad" radio program celebrated its annual anniversary service at the Summit Hills church on Sunday afternoon and evening of Aug. 26. Bro. Darino was the main speaker.

Both Samuel Rolon and Jose M. Ortiz received their B.A. degrees from Goshen this June and returned to the work here: Jose as a teacher at the Betania School and helper at the Cuchilla church, Samuel as pastor at the La Plata church, where he will be ordained to the Christian ministry Sept. 9.

**Nigeria—Daniel Diener, OMA teacher to East Nigeria,** has been appointed secretary of the Calabar Council of Christian Churches and also as assistant Sunday-school superintendent of the Duke Town Presbyterian Church in Calabar. He has also been assisting a Presbyterian missionary in churches surrounding the town on Sunday afternoons. The Dieners have transferred to Hope Waddell Training Institution in Calabar, East Nigeria. Their address will be listed in a later issue of *HERALD*.

## Home Missions

**Brooklyn, N.Y.—Members of the Spanish Fellowship** are searching for another place of worship. The rent, which is to be raised, and the unsatisfactory location of third

floor next to an elevated train track bring about the urgency.

Recently Spanish-speaking pastors brought messages. John Driver and Samuel Rolon, both of Puerto Rico, and Agustin Darino, from Argentina, visited the fellowship. A father made a decision to follow Christ after hearing Bro. Darino's testimony of being a "branch" of the vine.

## Broadcasting

**Japan—Takahashi-san, who became a Christian in 1957** after hearing the Japanese "Mennonite Hour" and taking the Bible correspondence lessons, has just been appointed to the Japanese Mennonite Hour Radio Committee. Rhoda Ressler says, "He has long had a concern for the radio program since he himself claimed Jesus as his Saviour while studying the correspondence during hospitalization." He is a lay leader in the Taiki church and will assist Kaneko-san in listener visitation work as his schedule permits. Kaneko spends much of his time in the radio office answering listener and Bible correspondence mail.

**Harrisonburg, Va.—Peter B. Wiebe,** pastor of the Hesston Mennonite Church and assistant moderator of the South Central

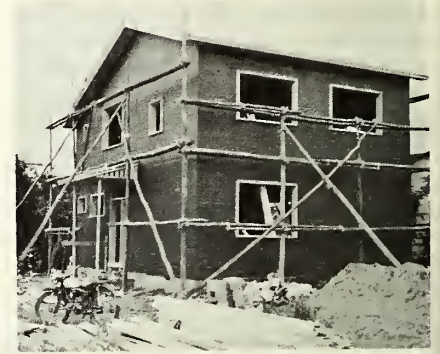
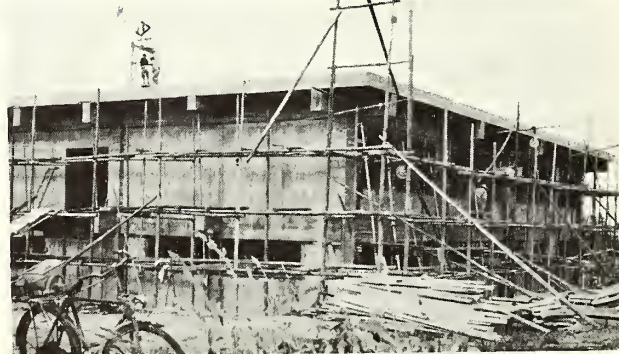


Takahashi San (right) has just been appointed on the committee directing the Japanese Mennonite Hour. Here he is with Eugene Blosser in 1957, following his conversion.

Conference, will be guest speaker on "The Mennonite Hour" and "The Way to Life" broadcasts, Sept. 16, 23, and 30.

His three messages are entitled, "The Cost of Becoming a Christian," "The Cost

## Glimpses of Life at Hokkaido International School



Arletta Selzer, Overseas Mission Associate to the Hokkaido International School, poses with Toshiko Shinohara, English teacher who will attend Goshen College Biblical Seminary this winter.

Arletta Selzer, Grace Martin, and two other teachers will teach 43 children in the new building, which will house the school this fall. It was to be completed by September 10. The school serves mostly missionaries' children.

Children participated in the "Happy Happy Club" last year at the school.

Top right: Sister Selzer, Grace Martin, and two Japanese girls will live together in this new house, near the school.



These boys at the school know that it takes international teamwork to win.





of Being a Disciple," and "The Cost of Church Membership."

Another guest in September is Paul Erb who will be reading several poems on the Sept. 9 broadcast of "The Mennonite Hour" and "The Way to Life."

"Heart to Heart" broadcasts in September feature the following themes: "Home and School Relationships," "Care of Abnormal Children," "When You Adopt," and "Your Life Fulfillment."

**Puerto Rico**—Luz y Verdad last month observed its fifteenth anniversary by offering listeners a small book of favorite songs which also included pictures of the Spanish radio center, office personnel, and choruses.

## Relief Service

**Java**—In October, Peter Fast, Steinbach, Man., will begin a service assignment teaching in an interchurch theological school at Jogjakarta, Java. The seminary at Jogjakarta, where Bro. Fast will teach courses in New Testament and Greek, represents a merger between the theological schools at Malang and Jogjakarta. Participating groups are the East Javanese Church (Reformed), the Central Javanese Church (Reformed), and the Muria Area Javanese Church (Mennonite). The Javanese Mennonite Church, with a membership of 8,500, is a rapidly growing group that has doubled its membership in approximately ten years.

**Algeria**—Dr. John Krahn, Abbotsford, B.C., former relief worker in Jordan and now a student at Heidelberg University, used his August vacation in Algeria to help in the medical emergency there. He worked through the medical office of the Algerian Provisional Government.

The emergency nature of the medical situation in Algeria is revealed by one set of statistics which indicates that out of 4,000 doctors formerly in Algeria for a population of roughly 10,000,000 only 300 doctors have stayed in the country. This means that the country has been deprived of over 90 per cent of its normal medical services, and each remaining doctor would have about 300,000 people to care for.

## Voluntary Services

**Hannibal, Mo.**—The VS unit started a club for children in a Negro community. The children who attended the first meeting showed considerable interest. Attendance at the second meeting was 25.

**Salunga, Pa.**—A combined Voluntary Service and I-W orientation will be held at Salunga, Pa., Sept. 30 to Oct. 6. A service tour to New York City will be conducted on Sept. 30 and Oct. 1; classes will follow the rest of the week. A consecration and commissioning service will be held the evening of October 6 at the East Chestnut Street Mennonite Church, Lancaster, Pa.

**Daniel Ness, Route 3, Hanover, Pa.**, VS man who served one year in New York City, is being transferred to Overseas VS in Addis Ababa, Ethiopia, where he will assist in the Menno Bookstore.

**Elkhart, Ind.**—A four-day orientation was held Aug. 21-24 at Elkhart for 19 persons



Mrs. Don Nofziger with a group of children during summer Bible school. The Nofzigers were one of a group of four VS-ers who taught summer Bible school in five locations in Northern Alberta.

beginning a one- or two-year term of voluntary service. The following assignments also include five persons not in the orientation but who began their term in August.

**MYF Life Experiment Team:** Velorous Gingrich, Elmira, Ont.; James Helmuth, Louisville, Ohio; Daniel Hostetler, Dalton, Ohio; Marian Kauffman, Lebanon, Oreg.; John Shearer, Elizabethtown, Pa. (leader).

**Narberth, Pa.** (Pathway School, for aphasic children): Marvin and Helen (R.N.) Kenagy, Garden City, Mo. (houseparents); Patricia Overholt, Topeka, Ind. (housekeeper); Rachel Zehr, Normal, Ill. (recreation leader).

**Anzac, Alta.** (hostel for school children): Theodore and Arlene Walter, Goshen, Ind. (project director, teachers); Wilbur and Mary Ellen Litwiller, Parnell, Iowa (houseparents); Betty Lou Yoder, Kokomo, Ind. (general assistant); Sherman Kauffman, Fairview, Mich. (general assistant).

**Marlboro, Alta.**: William and Doris Lauterbach, Bartonville, Ill. (teachers).

**Calling Lake, Alta.**: John and Virginia (R.N.) Wenger, Mt. Pleasant, Iowa (community service and nursing).

**Stanfield, Ariz.**: Emily Wenger, Linville, Va. (kindergarten teacher).

**Surprise, Ariz.**: Joanne Yoder, Goshen, Ind. (kindergarten teacher).

**Corpus Christi, Texas** (Molina area): Susanne King, Cochranville, Pa. (kindergarten teacher).

**Maumee, Ohio** (Sunshine Children's Home): Elton and Freda Miller, Bremen, Ind. (unit leaders and maintenance).



Don Nofziger with his summer Bible school class during an outdoor session.

In other news, personnel in the summer VS program for 1962 totaled 72. Twenty-four additional persons served in two-week work camps. The median age and education of the VS-ers was 22 and three years of college respectively. A breakdown on number of members in the conference per volunteer who served is as follows:

	members per summer VS-er
South Central	407
Iowa-Nebraska	688
North Central	693
Illinois	699
Pacific Coast	748
Ohio and Eastern	792
Allegheny	829
Alberta-Saskatchewan	859
Indiana-Michigan	962
Rocky Mountain	997
Ontario	1,322
Franconia	1,377
Virginia	1,646
*Conservative	5,657
*Lancaster	7,665

\*Have a VS program on the conference level.

## Your Treasurer Reports

If you are middle-aged or older, have you ever realized how some of your personal investment funds, if made available to a mission or educational program of our church, could help to meet at least three different types of needs with the same funds?

First, funds invested in this way make a source of income to the individual during the rest of his lifetime. Second, these funds become available to help the mission or educational board meet current investment needs. Third, upon the death of the donor, the funds then become available to be used for operating needs at that time. There is actually a fourth factor involved and that is the savings in income tax realized by this type of lifetime investment.

By this time you have guessed that I am referring to a Gift Annuity Agreement. Truly, this is a wonderful way to invest personal resources and at the same time assist the church-wide mission and educational programs in the extension of the kingdom of God throughout the world.

How do I make an investment like this in order to assist the mission program? It is very simple. Merely send your check amounting to \$100.00 or more with a request for a Gift Annuity Agreement to the Mennonite Board of Missions, 1711 Prairie St., Elkhart, Ind., along with your and your wife's date of birth. We will do the rest. Or, if you would like to have more information as to interest rate, tax savings, etc., before sending your check, then send along with your request your and your wife's birth dates and we will be most happy to send this information to you.

—H. Ernest Bennett,  
Executive Secretary and Treasurer,





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Five new churches have gone on the Every-Home-Plan for the GOSPEL HERALD. They are Hopedale, Ill.; Park View, Harrisonburg, Va.; Staunton, Va.; Jerome, North Adams, Mich.; and Gilead, Fredericktown, Ohio.

Newly elected members to the Executive Committee of the Ohio Mennonite Christian Workers' Conference are vice-president, Floyd Headings; general secretary, Sturgis Miller; fifth member, Richard Hostetler. Other members are Paul Brunner, chairman; and David O. Hostetler, treasurer.

Dean Slagel, of the Emma congregation, Lagrange, Ind., was licensed to the ministry at the Emma Church to serve the Mt. Pleasant mission church near Martinsville, Ind. The service, Aug. 19, was in charge of Edd P. Shrock, with Simon Gingerich preaching the sermon.

Bro. and Sister Alvin G. Gascho became superintendent and matron of the Virginia Mennonite Home, Harrisonburg, Va., Sept. 1.

Ontario A.M. Christian Nurture Conference was held at the Steinman Church, Baden, Ont., Sept. 1-3. Guest speakers included J. J. Hostetler, Peoria, Ill.; Nelson Litwiller, Uruguay; and Rufus Jutzi, Florida, Ont.

Dedicated on Aug. 26 was the new Bethel Church, Milford, Nebr. This congregation was organized a few years ago and is under the leadership of Warren A. Eicher. Nelson E. Kauffman, Elkhart, Ind., preached the dedication sermon.

Four Ontario Mennonite groups are undertaking the establishment and support of Conrad Grebel College as a residential college affiliated with the University of Waterloo. The Mennonite Conference of Ontario, the United Mennonite Conference of Ontario, the Ontario Amish Mennonite Conference, and the Stirling Avenue Mennonite Church joined together in this project. Early in 1962 a "Capital Funds Campaign" was announced. The objective is the raising of \$200,000 within a five-year period, ending Dec. 31, 1966. It is the intention of the Conrad Grebel College to offer courses in Bible, theology, church history, and such other courses as are not offered by the uni-

versity but which are of special interest to Mennonites. J. Winfield Fretz is president.

Teachers at Johnstown, Pa., Mennonite School this year are Sanford G. Shetler, principal; Marian Krantz, Pauline Amstutz, Ellen Kauffman, John A. Lehman (part time), and Lester Lehman (part time). A number of non-Mennonites who believe in Christian education patronize the school.

Change of address: Nathan B. Hege from Ethiopia to 1409-11 Colvin Street, Syracuse 10, N.Y. Ray Bair from Louisville, Ohio, to 945 Oxford, Elkhart, Ind.

Visiting speakers: Aug. 12—H. B. Schmidt, Hopefield, Moundridge, Kans., at Maple Grove, Belleville, Pa. Paul Kniss, India, at Stahl, Johnstown, Pa.

Aug. 12—Yorifumi Yaguchi, Japan, at Tavistock, Ont., and at Poole, Ont. Elam Hochstetler, Goshen, Ind., at Poole, Ont. Silas Horst, South English, Iowa, at Alpha, Minn. Irvin Burkhardt, Goshen, Ind., at Floradale, Elmira, Ont. Donald Blosser, Freeport, Ill., at Midway, Columbiana, Ohio. Willy Peterschmitt, France, at Holde-man, Wakarusa, Ind.

Aug. 12—Roy Roth, Logsden, Oreg., at Bellwood, Milford, Nebr. J. J. V. Sluys, of The Netherlands, at Olive, Jamestown, Ind. Nathan Hege, Ethiopia, at Marion, Pa. Gaston Gerber, Switzerland, at Forks, Middlebury, Ind. Joshua Daniel, India, at North Main, Nappanee, Ind.

Aug. 19—Fred Bradbury, London, England, at South Union, West Liberty, Ohio. Peter Sawatsky, Canada, at Salford, Harleysville, Pa.

Aug. 19—Glen Yoder, Kansas City, Kans., at Beech, Louisville, Ohio. P. M. Malagar, India, at Metamora, Ill. Charles Shenk, Japan, at West Clinton, Pettisville, Ohio. James Stauffers, Vietnam, at Warwick River, Denbigh, Va. John Eby, Sheridan, Pa., at Bloomington, Ill. Elmer Springer, Puerto Rico, at Bloomington, Ill. John M. Lederach, Hubbard, Oreg., at Peoria, Ill. Timothy Brenneman, Sarasota, Fla., at Central, Elida, Ohio.

Aug. 19—Marjorie Shantz, Puerto Rico, at Preston, Ont. Melvin Leidig, Saginaw, Mich., at Tedrow, Ohio. Andrew Jantz, Sarasota, Fla., at Clarence Center, N.Y. John Landis, Hesston, Kans., at Perryton, Texas. Wallace Jantz, Perryton, Texas, at Cazenovia, Ill. Robert Stetter, Algeria, at First Mennonite, Morton, Ill.

Mahlon D. Miller, Pinto, Md., at Willow Run, Tiskilwa, Ill. Marie Moyer, India, at Blooming Glen, Pa. J. S. Postma, Warns, Netherlands, at Science Ridge, Sterling, Ill. Robert Witmer, France, at Zurich, Ont.

Aug. 26—Margaret Schrock, Haiti, at Tressler's, Greenwood, Del. Ralph Buckwalter, Japan, at Frazer, Malvern, Pa. Nelson Litwiller, Uruguay, at Metamora, Ill. Kenneth Good, Hyattsville, Md., at Lambertville, N.J. Alice Kehl, Puerto Rico, at

Bethel, Elora, Ont. Aaron Epp, Alexanderwohl Mennonite, Goessel, Kans., at First Mennonite, Indianapolis, Ind. Paul Peachey, Washington, D.C., at Park View, Harrisonburg, Va.

Aug. 26—Herbert Minnich, Brazil, at Holly Grove, Westover, Md. David Yoder, Costa Rica, at Allentown, Pa. Walter Geiser, Sonnenberg, Switzerland, at Sonnenberg, Apple Creek, Ohio. Allen Bixler, Kidron, Ohio, at Sunnyside, Conneaut Lake, Pa. John S. Hess, Lititz, Pa., at Sandy Hill, Sadsburyville, Pa.

Sept. 1, 2—Robert Stetter, Algeria, at West Clinton, Pettisville, Ohio. Raymond Bucher, Lititz, Pa., at Allentown, Pa. (Sept. 2).

The Ohio MYF quiz team emerged victorious over Allegheny in the final round of quizzing on Saturday night, Aug. 18, at the National MYF Convention held at Peoria, Ill. Final score was 231 to 153. Congratulations to Karen Eby, Jacob Miller, Janette Rupp, Marilyn Schrock, and Russell Smucker.

Peter G. Smith, Hershey, Pa., of the Stauffer congregation, was ordained to the ministry on June 3. Clarence E. Lutz and Noah Risser were in charge. He will serve at the East Hanover congregation, Palmyra, Pa.

Paul E. Nissley, Bainbridge, Pa., of the Good congregation, Elizabethtown, Pa., was ordained on Aug. 12 to serve as minister in the Edgemont congregation, Harrisburg, Pa. Clarence E. Lutz, Noah Risser, and Jacob T. Harnish were in charge.

The monthly meeting in the interest of Israel was held Sept. 3, 7:30 p.m., at the New Holland Church, New Holland, Pa. Paul Z. Martin, Mohnton, Pa., spoke on "Our Responsibility to Witness in Light of Present Conditions." The regular prayer meeting for Israel was held Sept. 3 at Vine Street, Lancaster, Pa., 2:00 p.m.

## Announcements

George Townsend will be ordained to the ministry at Cumberland, Md., the afternoon of Sept. 16. Harry Shetler, president of the Allegheny Mission Board, under whom Bro. Townsend has been serving as a licensed minister at Cumberland, and Elam Glick, moderator of the Allegheny Conference, will officiate.

Robert Stetter, Algeria, at North Scottdale, Pa., Sept. 16.

Men's Chorus reunion at Black Rock Retreat, four miles south of Quarryville, on Route 472, Sept. 16, 2:00 p.m. Donald Gehman will be director.

A Harvest and Sunday-school meeting, all day Sept. 9, at Myerstown, Pa. Speakers: Nelson Landis, Donald Lauver, J. Paul Graybill, and Martin Hershey.

Earl Maust, Harrisonburg, Va., in a music conference, Nov. 3, 4, at Sandy Hill, Sadsburyville, Pa.

Annual Home-coming at Providence Mennonite Church, Denbigh, Va., Sept. 30. Speaker: Aaron Mast, New Holland, Pa.

## Calendar

Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.

## Coming Next Week

The Greatest Need in the Church Today:

Symposium by five conference moderators

Marro Indians Move—Unruh

Building Evangelism Concepts in Juniors

—Evan Oswald

The High Cost of Unwise Giving

—Nelson Kauffman

Missionary for Sale

—Edwin and Irene Weaver



A. J. Metzler, Scottdale, Pa., in a planned giving program, Sept. 13, at Oak Grove, West Liberty, Ohio.

Area Missionary Conference, Sept. 6-9, with the following congregations co-operating: South Union, Bethel, and Oak Grove, West Liberty, Ohio; Huber, New Carlisle, Ohio; Sharon, Plain City, Ohio; Columbus Fellowship, Columbus; and Springfield, Ohio. Speakers include Albert Buckwalter, Chaco, Argentina; Alice Kehl, Puerto Rico; Charles Shenk, Japan; James Stauffer, Vietnam.

Harvest and Sunday-school meeting at the Providence Church, Yerkess, Pa., Sept. 8, 9. Speakers include Curtis Bergey, Jacob Rittenhouse, Russell Moyer, Paul Hackman, Elias Kulp, and Noah Hershey.

## **Evangelistic Meetings**

Howard Zehr, Elkhart, Ind., at Kaufman's, Davidsville, Pa., Sept. 6-13. Andrew Jantzi, Sarasota, Fla., at Bart, Pa., Sept. 30 to Oct. 7. Charles Haarer, Morgantown, Ind., at Moorepark, Mich., Sept. 23-30. Dale Schumm, Shakespeare, Ont., at Bethesda, St. Louis, Mo., Sept. 23-30. Herman Glick, Atglen, Pa., at Providence, Newport News, Va., Sept. 3-9.

## **THE UYO STORY**

(Continued from page 781)

too much for Daniel to give up. He could not do it. He would get another missionary for his churches, one who would fit into his ways. And he did.

It was four days until Christmas before we headed back to Uyo and the children's letters. Once more we saw the sign, "Go Slow Through Uyo." This we had already done, and it had cost us fourteen churches. But more than ever we believed this to be God's will as we went on discovering our churches in the Nigerian bush.

(To be continued)

## **TIME IS NOT ON OUR SIDE**

(Continued from page 782)

suggest in any way that they are dependent on this provision? How to live as Christians in the lands of the East, yet not be considered as only belonging to the West, and speaking and thinking in Western Christian terms?

It is easy enough to say, "Let's abandon all the old forms of the missionary enterprise, all that we've inherited, and start afresh." You cannot start afresh in the expansion of Christianity. You make a move from where you are. The western man is inclined to make short cuts, to reduce his losses and generally appear as businesslike as possible. But in dealing with the organism called "the Christian Church," such methods are hardly practicable. Patience is called for, and time is needed.

But it is just here that the note of urgency enters in. The church everywhere is living in a swiftly moving era in which man's equipment for life is bewildering in its complexity, and in which the political, economic, and social changes are immense and profound. The church and its mission are caught in this web of wonder and dilemma, and time is not on our side. The danger is that the forces of political and economic change will sweep past the forces of religion and leave small pockets of Christian believers sleepily remote and indifferent to the revolution round them.

## **Fresh Start**

Those who argue for "fresh starts" for missions are usually those venturesome, independent mission organizations which move with vigor into "the regions beyond," looking for fresh fields for evangelism untrammelled by the machinery of the settled church. Their emphasis on "evangelism" and "conversion" is clear-cut and attractive, and stimulates the provision of ample resources from supporting churches in the western world, particularly in the United States of America. It often looks as if this is the authentic missionary drive and propulsion, patterned on the familiar lines of a previous century and fulfilling the urgency of the Gospel. Here is a challenge to meet in the name of Christ, and the more arduous and remote the area of service, the more fascinating it appears.

Two things must be said about this striking modern eruption of missionary evangelism. One is that the supply of "regions beyond" is not limitless in this world of a contracted geography. The second fact is that the free-lance missions tend to ignore the necessity of the church and its primary place in the preaching of the Gospel. In their eagerness to witness to the power of Christ they are apt to overlook the long haul that is needed to bring a believing community into responsible membership of the church and to implant in them the sense of mission.

These free-lance mission enterprises have taught the more static missionary activity of the churches some useful lessons. One of them is the lesson of mobility and new experimental methods. They have been ready to answer calls of service with the aid of modern equipment in transport and building, and have moved, often dramatically, into the lives of simple people with medical and welfare aid demonstrating that the Christian succor can be made available to meet human needs. They have used the modern means of radio communication as an evangelistic weapon far more effectively than the orthodox Christian mission organization, and their imaginative use of literature and languages has shown that the block in the use of these instruments of evangelism can be broken through.

But this very activity, dedicated and admirable in many ways, is only further evidence of western power in missions and in the Christian faith at a time when Christianity in Asia and Africa needs strengthening by more subtle means. Direct action of the kind described by western missions looks decisive and needful, but is it the best way of helping to develop the life of the church at a time when nationalistic independence, a growing sense of responsibility within the church, and a healthy freedom from western aid and direction provide signs of a genuine churchmanship in Asia and Africa?

What is obviously needed is a fresh focus for the whole missionary enterprise which will make it as compelling in its realism and as demanding in its responses as missions were in the last century. Here again is a dilemma. We cannot repeat history. It never is the same. The mandate of missions is founded on the eternal Gospel, but in the application and proclamation of the Gospel we learn from time and circumstance.

Three aspects of this attempt to have a fresh look at the mission of the church ought to be emphasized.

## **Partners, Not Puppets**

1. Mission means partnership. The last hundred years have seen the birth of scores of new churches in all parts of the world. The World Council of Churches counts 178 of them in its membership. They vary in size and resources. Those in Asia and Africa live within societies and civilizations whose culture and manners are non-Christian, and as minorities they are open to all the pressures and inequalities of groups whose way of life is sharply different from the prevailing majority. But if the total mission of the church is to have a fresh focus, they must come within the partnership of all the churches.

There are dilemmas in the practical working of this partnership. Nearly every church in Asia and Africa looks to some church or mission organization in the West as "parent" or "promoter" and is still partly dependent on it for money subsidies. In spite of attempts to shake off this sense of dependency through the handing over of property, the channeling of finance direct to the church and not to the mission, and the complete freedom which the church has in dealing with the money, the air of dependency has not finally been dispelled.

On their side the western churches see these resources as part of their expression of "mission" and would be poorer in spirit themselves if they did not give them, and indeed the giving is a necessary discipline and education for the West.

A healthy partnership must, however, provide activity for all the partners and at this point the dilemma is most acute for the



"younger" churches. How do they express their partnership in "mission"? Their resources are small in man power and money, but somehow they must take part in the "mission" which is outside their own immediate life. In a few instances they have already begun to do so, and the opportunities for this must be widened in order to provide an outlet for their own urge to share in "the mission" of the whole church, and to have some experience of the inside problems of "Christian management" when it is faced with the personal and financial issues associated with the establishment of a partnership.

A healthy partnership would also move away from the too ready acquiescence of dependence on the Christian West which is noticeable in some parts of Asia and Africa. The long tradition of receiving aid from the powerful West, and being dependent on it dies hard. The church's partnership must be seen to be equitable with giving and receiving going on through all its branches, a process which has barely started and which will undoubtedly be one of the marks of the missionary enterprise through the next century.

#### Mobility, Not Stations

2. Mission means mobility. Another mark of the future will be in the mobility of missions. The chief word associated with missions of the past century has been the word "station," which suggests a stationary object, a settled community, a person resident and immovable. Perhaps the words "mission station" will pass away entirely from the church's vocabulary as the person called "missionary" is integrated within the life of the church, and the arrangements made for him and by him in his place of residence give place to a new view of his activities.

But it is not only a new view of "the missionary" that is needed but an injection into the life of the church everywhere that movement, invention, and initiative are central to its existence. So much of the vitality of the present missionary organization of the church appears to be exhausted in maintaining itself just where it is.

The church is living in a day of movement of more profound significance than at any time in its history and yet appears unable to release within its own life fresh powers to keep up with those changes and above all to direct and mold them for good.

In the west the church's mobility in the past led to its acknowledged leadership in education, welfare, human care, and an immense range of concerns which placed its fellowship first amongst the fellowships of the human race. That same sort of mobility is needed in the "mission of the church" today, particularly in the lands where Christianity is only beginning. It must be in the van of social progress, of educational ventures, of concerns for human need; and

above all its own fellowship must appear to have that extra quality of depth and dedication that will attract men to it.

Mobility also means a readiness to surrender some activities because they do not belong inevitably to the life of the church. Because of their very pioneering spirit, missions of the past were compelled to do many of the things that the modern state now does for the people. This may mean a surrender of many favorite and precious undertakings which have developed a life of their own and in doing so have attracted support from the mission supporters of the West.

The discipline of surrender is part of the mobility of a spirit that is demanded of the mission of the church today.

Mobility is also concerned with ideas. The churches which have grown up in Asia and Africa during the last one hundred years have naturally copied many of the customs and traditions of the western churches whose children they were. This has led to the planting of the style of worship of western Christianity, imitations in dress, in speech, in literature, in forms of conduct.

It is no criticism of the past to admit that this was inevitable as the imported types of Christianity were the only ones known and readily available to copy. Mobility means an ability to have a fresh look at old institutions and old fashions, and to be ready to question them as to their usefulness now.

#### Service and Evangelism

3. Mission means service. Since World War II the whole church has rediscovered itself as an instrument of service. With the aid of communication and transport the church has been able to serve the homeless, the refugee, and the unwanted in a manner unprecedented. This experience has added a new dimension to the conception of the mission of the church which has always been there, but has not always been recognized as part of the missionary activity of the church. The word "evangelism" has dominated the thought of the church in relation to its mission often to the exclusion of the word "service," but the New Testament kept them together and made the two an integral part of the total ministry, and we must avoid separating them.

"Evangelism" and "service" march together. The church's deeds of love, which it offers to all mankind in the name of Christ, are fully part of the church's total mission, and any narrowing down of the word "mission" is surely a misunderstanding of the character of the church as a saving community which is the salt of the earth.

"Evangelism" and "service" must be held together in the mission of the church, and must not be regarded as competitors or rivals. They need each other, and are poorer without their close partnership. The church

is only at the beginning of a new fruitful era of the close association of "evangelism" and "service."—Reprinted from *The British Weekly*, by permission.

## Making Worship Experiences More Meaningful

### Before church—

- Get a good night's sleep Saturday night so you can. . . .
- Get up early Sunday morning to. . . .
- Meditate and get yourself into an attitude which is in agreement with the Sunday morning worship experience.
- Leave for church early enough so that you will arrive there at least ten minutes before starting time.

### At church—

- Go immediately into the auditorium.
- Instead of chatting with your neighbors, bow your head for a word of prayer, then spend the rest of the time in meditation. (If you talk to your neighbor, you may interrupt his meditation.)
- Concentrate completely on worship—don't let your mind wander.
- Participate fully and wholeheartedly in prayer, singing, sermon, and offering.
- Above all, be reverent—this includes refraining from
  - Whispering.
  - Using nail clippers or file.
  - Allowing babies to cry continually in the sanctuary.
  - Most important, an indifferent attitude.

—Clinton Frame, Goshen, Ind., MYF



## Guilty or Not Guilty

A few blocks from us there was a "break in" and robbery last night. As I write these lines, I'm sure that it was not I nor any of my Christian friends who did it.

I'm not sure whether it will make the headlines in local paper or not—robberies are quite common—far too common.

Are Christians ever guilty of robbery? If there were "headlines in heaven," would they carry any startling stories including our names? Some may say that associating a Christian and robbery is ridiculous—but is it?

Malachi spoke God's words with the question, "Will a man rob God?" And the answer seems to be that certain were guilty. But is the tithe the only thing? What about obedience, love, devotion, prayer, praise? What is it when He is not trusted or when glory is withheld from Him?

When God is thus robbed, certainly a Christian robs himself of the blessings, the church of edifying examples, and the world of a testimony. If we make headlines in heaven, let them be good and not grievous.

—J. W. Mellick.



## SCHOOL BELLS RING

(Continued from page 776)

the day, "Don't forget, dear, God is right with you at school just as He is with Mommy at home." Or the ones whose parting benediction is such words, "The Lord watch between you and me, while we are absent one from the other." And, Mother, as you watch him leave, why don't you make it a habit to pause one brief minute and talk to God about that precious one? Unload any anxious thought you may have for him. Discuss that perplexing situation, or just thank Him for your darling child and for the many, many blessings he is enjoying.

In the evening receive him with a warm welcome, with a genuine inquiry about his joyful times or success at school. Refrain from issuing commands such as, "Hang up your wraps," or "Take your books off the chair," until after there has been a friendly exchange of words and experiences.

Avoid asking the first grader at the close of his first day, "Well, can you read?" or "How many problems did you get right?" You know, it will be asked in fun, but the question will cause the child to feel that he is a failure. Ask about his playtime and the social side of school until he does start reading and working arithmetic problems.

Teach Jack friendliness with all the children, especially with the friendless ones. Help him to realize the need of sharing and helping others.

Regardless of how he goes to school, he should know and observe safety rules for crossing the street, and proper conduct to and from school, whether on bus or bike riding. He should respect and obey the patrol boys.

Now let's leave the first graders and think a bit of school youngsters of all ages. Mother, you and Dad should try to spend a little time in the evening with the children in an effort to help them with their homework. Just a few minutes with each child individually accomplishes several goals.

1. It acquaints you with their studies.
2. It affords a time, probably the only one during the day, that you spend with each one alone, when you are his very own. He needs this to develop that sense of security and closeness to you.
3. As you help them with homework difficulties, their respect and admiration for you leaps several notches. Notice, I didn't say, do the homework. There's a vast difference in lending assistance or working the entire problem or writing the sentence.
4. Your genuine interest in their school activities builds up their love and confidence in you. This strong bridge of confidence connects you together during those stormy adolescent and high-school days when they often "know it all." And it is through the years you have maintained such

interest in their daily affairs, they will feel free to share the bewildering experiences or ask your opinion about the teacher's viewpoint. And, besides, why shouldn't you and their daddy be interested in what goes on at the place they spend most of the day, 36 weeks in the year?

Sometime during the school year, preferably in the fall, you will want to visit their classrooms to acquaint yourself with the physical setup, with their classmates, and with the teachers.

Just because your children go to school does not automatically disengage them from home responsibilities. Naturally they will be fewer than in the summertime, but you should draw up a workable schedule. See that they get up in time to get themselves washed, dressed, to make their beds and tidy up the room, and then to eat a nourishing breakfast. A wholesome meal does wonders for their temperaments!

Each one should have specially assigned tasks in helping with breakfast dishes and preparing lunches. The older ones should assist in getting the younger ones ready. After school, have posted a list of daily duties, as well as special ones for certain days. And only when they finish the assigned tasks, comes the play period until it is time to begin their homework. You will be amazed at your children's accomplishments when once you challenge them! And why shouldn't they continue being a definite part of the home? School is important, but smooth, wholesome home relationships and work are of greater importance! Someone has said, "A happy, well-run home is the best preparation for school days, and children from happy homes are always the easiest to teach, and learn the quickest. See what you can do for your child before school begins."

Mother, throw your years and your energy into their progress and well-being. As parents, you should implant family loyalty, and strict adherence to basic principles that produce family solidarity, even if it involves omitting some legitimate extracurricular school activities or committees.

I repeat, a school education is important, but there is a wisdom and knowledge superior to any found in the textbook. Texts may change every few years, contents vary, entire theories and methods change, but this source of true wisdom has been the same from the beginning of time and space; it is the same today, and will remain so even when this world crumbles away. That source is in God and in His Holy Word, the Bible. "The fear of the Lord is the beginning of wisdom." His words impart knowledge to the simple. And He also requests us to ask of Him if we lack wisdom, and He will liberally give it to us.

Yes, your child's teacher is a very important individual in his life, but remember, Mother, you are his most successful teacher,

the one from whom he learns the quickest and the most. School is important, but he learns more in the school of home, and it's up to you to teach him true knowledge and wisdom which is from God, the source of all truth.—Radio talk on Heart to Heart Program.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Amstutz, Kenneth and Mary Yvonne** (Stoltzfus), Kidron, Ohio, second child, first daughter, Anita Faye, Aug. 5, 1962.

**Brenneman, Clifford L. and Shirley** (Oesch), Kalispell, Mont., fourth child, third son, Calvin Leroy, July 31, 1962.

**Buller, Jeff C. and Priscilla** (Mast), Kalispell, Mont., sixth child, fifth daughter, Lena Mar-dean, Aug. 11, 1962.

**Cubbage, Mr. and Mrs. Rufus, Stanley, Va.,** ninth child, seventh son, Mark Anthony, Aug. 4, 1962.

**Dickerson, James Robert and Viola** (Lehman), Fentress, Va., third child, second daughter, Dianna Rose, June 12, 1962.

**Eby, Nathan M. and Doris** (Martin), Smithsburg, Md., first child, Eugene Nathan, June 23, 1962.

**Enns, Ronald and Kaye** (Watters), La Junta, Colo., third child, second son, Gary Wayne, July 25, 1962.

**Gale, David and Margaret** (Wenger), Chicago, Ill., first child, Eric Wenger, July 5, 1962.

**Geiser, Dennis and Deanna** (Phillabaum), Kidron, Ohio, fifth child, second son, Tyron Keith, Aug. 5, 1962.

**Graybill, Earl R. and Miriam** (King), Parkersburg, Pa., second child, a son, James Allen, Aug. 14, 1962.

**Huber, Jack and Lucille** (Groff), Lancaster, Pa., second child, first son, John David, Aug. 14, 1962.

**King, Paul and Dorothy** (Zook), Cochranville, Pa., third son, Curtis Glen, Aug. 5, 1962.

**Lehman, Merlin and Janet** (Schloneger), Apple Creek, Ohio, second child, first daughter, Linda Joy, Aug. 1, 1962. (First child deceased.)

**Martin, Dr. Joseph B. and Rachel** (Wenger), Edmonton, Alta., first child, Joseph Bradley, July 27, 1962.

**Miller, James A. and Kristine** (Miller), Goshen, Ind., first child, Debra Kay, July 2, 1962.

**Miller, Mr. and Mrs. Marvin L.,** Goshen, Ind., third son, Myron Lynn, Aug. 11, 1962.

**Miller, Otis and Esther** (Troyer), Fairview, Mich., third child, second son, Marvin Dale, July 10, 1962.

**Miller, Paul and Martha** (Yoder), Red Lake, Ont., second child, first son, Eldo James, June 14, 1962.

**Musser, Arthur and Edith** (Scholl), Sunbury, Pa., sixth child, second daughter, Ruth Naomi, July 10, 1962.

**Myers, John L. and Bernice** (Bare), Lancaster, Pa., first child, Karen Elaine, July 14, 1962.

**Neuenschwander, Alvin D. and Mabel** (Miller), Kalona, Iowa, third son, David Leroy, Aug. 16, 1962.

**Rhodes, Floyd and Gladys** (Kiser), Harrisonburg, Va., third son, Karl Wayne, Aug. 12, 1962.

**Sawyer, Dale and Patricia** (Clark), Hillsdale, Mich., first child, Scott Russell, July 12, 1962.

**Schrock, Weston and Marilyn** (Renz), West



Unity, Ohio, first child, Mervin W., April 27, 1962.

**Short, Arlo and Karen (Stuckey),** West Unity, Ohio, second child, first son, Todd Alan, July 11, 1962.

**Shumaker, Melvin and Evelyn (Horst),** Lebanon, Pa., second child, first daughter, Brenda Joy, Aug. 12, 1962.

**Stutzman, Virgil and Dorothy (Nofziger),** Pasco, Wash., fifth child, third son, Marlin Ray, Aug. 6, 1962.

**Witmer, Marvin K. and Patricia (Hess),** Lititz, Pa., first child, Randall Lee, May 30, 1962.

**Yoder, David A. and Rebecca A. (Stoltzfus),** Bird in Hand, Pa., second child, first daughter, Diane Louise, Aug. 9, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Brubaker—Shirk.**—J. Allen Brubaker, Elizabethtown, Pa., and Erma Ruth Shirk, Lancaster, Pa., both of the Stauffer cong., by Clarence E. Lutz at the Lancaster (Pa.) Mennonite School, Aug. 18, 1962.

**Byler—Smucker.**—Urbane Byler, Belleville, Pa., and Janet Smucker, Allensville, Pa., both of the Allensville cong., by R. R. Peachey at the church, June 27, 1962.

**Chupp—Myers.**—Harvey Chupp, Nappanee, Ind., and Carolyn R. Myers, New Paris, Ind., both of the Salem cong., by Harold D. Myers, father of the bride, at the church, July 28, 1962.

**Eichelberger—Jantz.**—Roger Eichelberger, Mt. Pleasant, Iowa, Sugar Creek cong., and Lou Ann Jantz, Hesston, Kans., Hesston Mennonite cong., by Peter B. Wiebe at the Hesston Mennonite Church, Aug. 10, 1962.

**Gerber—Kauffman.**—Robert Gerber, North Main Street cong., Nappanee, Ind., and Fran Kauffman, Martin's Creek cong., Millersburg, Ohio, by Homer F. North and Warren Miller at the Martin's Creek Church, July 21, 1962.

**Gingerich—Bender.**—Roy Gingerich, Wilmot Twp., Ont., Steinman cong., and Bertha Marie Bender, Kitchener, Ont., Biehn cong., by Irvin Cressman at the Biehn Church, July 20, 1962.

**Hartman—Shrock.**—Ralph N. Hartman, Goshen, Ind., Salem cong., and Carolyn Faye Shrock, Goshen, Ind., Pleasant View cong., by John S. Steiner and Harold Myers at Pleasant View, July 22, 1962.

**Hershberger—Heiser.**—Lotus Hershberger, Fairview (Mich.) cong., and Judith Ann Heiser, Foosland, Ill., East Bend cong., by J. Alton Horst at East Bend, Aug. 11, 1962.

**Jantze—Pederson.**—R. Dale Jantze, Wichita, Kans., Bellwood cong., Milford, Neb., and Margaret L. Pederson, Lincoln, Nebr., by LeRoy Kennel at the Vine Congregational Church, Lincoln, June 5, 1962.

**Kauffman—Leatherman.**—Gerald Gene Kauffman, Goshen, Ind., Locust Grove cong., and Sandra Ellen Leatherman, Goshen, Ind., North Goshen cong., by Russell Krabill at North Goshen, Aug. 11, 1962.

**Kraybill—Emswiler.**—Harold E. Kraybill, Steelton cong., Elizabethtown, Pa., and Esther S. Emswiler, Valley View cong., Fults Run, Va., by Ira E. Miller, assisted by Ray Emswiler, father of the bride, at Valley View, July 28, 1962.

**Lehman—Ruth.**—Paul S. Lehman, Boswell, Pa., Blough cong., and Mary Ellen Ruth, Fleetwood, Pa., Oley Valley cong., by John E. Lapp at Oley Valley, Aug. 18, 1962.

**Litweiler—Newcomer.**—Fred Litweiler, Hopedale, Ill., and Faye Newcomer, Seville, Ohio, Bethel cong., by Aden J. Yoder at Bethel, Aug. 19, 1962.

**Manago—Good.**—Eugene Manago and Anna Mae Good, both of Kouts, Ind., Hopewell cong., by Samuel S. Miller at Hopewell, Aug. 11, 1962.

**Schiller—Stieglitz.**—Eric Schiller, Pasadena, Calif., Forward Baptist cong., and Frances K. Stieglitz, Milford, Ind., Goshen College Church, by John H. Mosemann at the College Church, Aug. 19, 1962.

**Schrag—Nafziger.**—Keith Gordon Schrag, Goshen, Ind., Clinton Frame cong., and Rhoda Marie Nafziger, Archbold, Ohio, Central cong., by Gordon Schrag, father of the bridegroom, assisted by Harold Bauman, at Central, July 21, 1962.

**Schrock—Rohrer.**—Marion D. Schrock, Ann Arbor, Mich., and Verna Rohrer, Wadsworth, Ohio, Bethel cong., by John Gingrich at Bethel, June 16, 1962.

**Snider—Harman.**—Sanford Dean Snider, Au Gres, Mich., Riverside cong., and Gloria Mae Harman, Harrisonburg, Va., Mt. Vernon cong., by Hubert R. Pellman at the Chicago Avenue Church, Aug. 11, 1962.

**Steinman—Bender.**—Roy Steinman, Wellesley, Ont., Maple View cong., and Anna Bender, Tavistock, Ont., East Zorra cong., by Henry Yantzi, assisted by Dale Schumm, at East Zorra, Aug. 18, 1962.

**Swartzendruber—Baker.**—Edwin Swartzendruber, Hopedale, Ill., and Sharon Grace Baker, Albany, Oreg., by David W. Mann at the Albany Church, Aug. 3, 1962.

**Swartzendruber—Witmer.**—Elwood J. Swartzendruber, Parnell, Iowa, Lower Deer Creek cong., and Ethel K. Witmer, Willow Street (Pa.) cong., by Jacob T. Harnish at Willow Street, Aug. 4, 1962.

**Yoder—Kauffman.**—Kenneth Yoder, Garden City, Mo., Sycamore Grove cong., and Ellen Kauffman, Minot, N. Dak., Fairview cong., by Floyd Kauffman, father of the bride, at Fairview, Aug. 9, 1962.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Cober, Isaac,** son of Jacob and Mary (Groh) Cober, was born in Puslinch Twp., Ont., Jan. 4, 1864; died at Hespeler, Ont., July 18, 1962; aged 98 y. 6 m. 14 d. On April 5, 1887, he was married to Caroline Jahn, who died Sept. 1, 1928. Surviving are one son (Charles), 3 grandchildren, and 2 great-grandchildren. He was a member of the Cressman Church, where funeral services were held July 21, in charge of Albert Martin.

**Huber, Delmar Ray,** son of George and Erlene (Gingrich) Huber, Alma, Ont., was born Oct. 11, 1958; was fatally injured July 27, 1962, when the hay wagon on which he was sitting lurched backward, and he was thrown beneath the rear tractor wheel; aged 3 y. 9 m. 16 d. Surviving are his parents, one brother (Darwin), 3 sisters (Sharon, Dianne, and Miriam), and his grandparents (Mr. and Mrs. Clarence Huber, Alma, Ont.; and Mr. and Mrs. Angus S. Gingrich, New Hamburg). Funeral services were held at the Berea Church, July 30, in charge of Gordon Bauman, assisted by Raymond Erb.

**Johnston, George Francis,** son of Charles and Sarah Ann Johnston, was born at Loyd, Wis., Dec. 25, 1877; died at Fergus Falls, Minn., July 24, 1962; aged 84 y. 6 m. 29 d. In 1902 he was married to Katherine F. Brown, who

died in 1946. Surviving are 6 children (Helen—Mrs. Preston Wheeler, Soldiers Grove, Wis.; Dora, Charles, and James, Cass Lake, Minn.; Bernice—Mrs. Frank Mizer, Rossford, Ohio; and Alice, Brainerd, Minn.), 14 grandchildren, 17 great-grandchildren, one half brother, and 4 half sisters. Funeral services were held at the Cass Lake Church, July 27, in charge of Harry Gascho.

**Lyndaker, Anna Y.,** daughter of Jos. B. and Catherine (Steria) Yousey, was born at Kirtlandville, N.Y., May 5, 1892; died at the Lew County General Hospital, Lowville, N.Y., Aug. 9, 1962; aged 70 y. 3 m. 4 d. On Nov. 28, 1919, she was married to John N. Lyndaker, who survives. Also surviving are 4 sons and 4 daughters (Harold and Gerald, Croghan; Earl, Lowville; Elmer, Barker; Alba—Mrs. Ernie Roggie, Carthage; Eleanor—Mrs. Merrill Zehr, Lockport; Charlotte—Mrs. Ervin Noftsie, Castorland; and Loretta—Mrs. Patrick Calaro, Liverpool), 2 brothers and 2 sisters (Jacob and David, Castorland; Mary—Mrs. John Mose, Croghan, and Madeline—Mrs. Benj. Roggie, Lowville), and 33 grandchildren. She was a member of the C.M. Church, Croghan, where funeral services were held Aug. 12, in charge of Richard Zehr and Elias Zehr.

**Nahrgang, Menno S.,** son of Mr. and Mrs. Joseph Nahrgang, was born near New Hamburg, Ont., March 16, 1867; died during his sleep at St. Mary's Hospital, Kitchener, Ont. June 30, 1962; aged 95 y. 3 m. 14 d. His wife the former Amelia Bergey, died in 1936. Surviving are one daughter (Alice—Mrs. Lester Koch, New Hamburg), 2 foster sons (Alfred and Philip Richardson, Wellesley), and 1 grandchild. He was a member of the Biehn Church, where funeral services were held July 4, in charge of Curtis Cressman and Irvin Cressman.

**Rutt, John L.,** son of the late Jacob N. and Catherine G. (Longenecker) Rutt, was born near Elizabethtown, Pa., July 14, 1877; died at the home of his son, Henry, Elizabethtown, Pa., July 24, 1962; aged 85 y. 10 d. His wife, Mary (Shenk) Rutt, survives, also the 7 children (Amos S. and J. Mark, Millersville; B. Titus, Mt. Joy; Sue—Mrs. David E. Miller, Belmar, N.J.; Henry, with whom he resided; Mary S., missionary in Stanleyville, Congo; and Kathryn—Mrs. John L. Combs, Edwardsville, Ill.), 27 grandchildren, 16 great-grandchildren, one brother and one sister (Norma L., Elizabethtown; and Mrs. Mary Charles Lancaster). Funeral services were held at the Elizabethtown Church, July 27, in charge of Walter L. Keener and Clarence E. Lutz.

**Sauder, Jacob L.,** son of Mr. and Mrs. Henry Sauder, was born in Wallace Twp., Ont., Aug. 18, 1885; died at his home, Breslau, Ont., Aug. 8, 1962; aged 76 y. 11 m. 21 d. In 1915, he was married to Catherine Habermehl. Surviving are 4 sons and 4 daughters (Claire and Orva, Kitchener; Gordon, Toronto; Carl, Manitoulin Island; Nelda—Mrs. James Bergey, Breslau; Marjorie—Mrs. Walter Zieman, Preston; Alice—Mrs. Charles O'Donoghue, Kitchener; an Edith—Mrs. James Hill, Lion Head), one brother and one sister (Aaron and Anna, both of St. Jacobs), and 30 grandchildren. He was a member of the Cressman Church, where funeral services were held Aug. 11, in charge of Albert Martin and Horace Cressman.

**Shenk, Ellen Mina,** daughter of Mr. and Mrs. Joseph Landes, was born in Ohio, Apr. 11, 1883; died at Hesston, Kans., July 19, 1962; aged 79 y. 3 m. 8 d. On Jan. 1, 1906, she was married to Mose B. Shenk, who survives. Also surviving are one son and 7 daughters (Ruth—Mrs. John Unruh, Richey, Mont. Verda—Mrs. Ernest Bradley and Mamie—Mrs. Ted Southerland, both of Denver, Colo.; Ann—Mrs. James Kelly, Newton; Erma—Mrs. Wayne Henard, Hesston; Mary Ellen—Mrs. Lou



umphrey, Newton; Paul, Carlisle, Pa.; and ace—Mrs. J. C. Brown, Denver), one sister Mrs. Roy Hackenberg, Hesston), 20 grandchildren, and 6 great-grandchildren. She was member of the Hesston Mennonite Church, here funeral services were held July 21, in charge of Peter B. Wiebe and Milo Kauffman.

**Smith, Larry Bruce**, son of Robert and Mollie (Berkebile) Smith, Hollsopple, Pa., was born in Johnstown, Pa., April 12, 1956; was killed instantly near his home, June 7, 1962, by a speeding motorist; aged 6 y. 1 m. 26 d. Surviving are his parents and 3 brothers (Robert, Washington, D. C.; James and Randy, at home). Funeral services were held at the South Church, June 11, in charge of Don Egle.

**Snyder, Ira**, of Preston, Ont., son of Mr. and Mrs. Isaac Snyder, was born at Kitchener, Ont., April 1, 1877; died at the South Waterloo Hospital, Galt, Ont., Aug. 12, 1962; aged 85 y. 4 m. 11 d. He was married to Lydia in Good, who died Aug. 20, 1947. Two others and 3 sisters also preceded him in death. Surviving are one son and one daughter (Wilfred, Jordan Station, Ont.; and Grace—Mrs. Jeconiah Frey, Calgary), 3 grandchildren, and one brother (Isaac, Edgewater, B.C.). He is a member of the First Mennonite Church, here funeral services were held, in charge of F. Derstine, assisted by Albert Martin.

**Snyder, Mary**, daughter of Mr. and Mrs. Daniel Wismer, was born in Rodney, Ont., March 9, 1874; died at the K-W Hospital, Kitchener, Aug. 14, 1962; aged 88 y. 5 m. 5 d. She was married to Moses B. Snyder, who died in 1953. Surviving are one son and 2 daughters (Howard, Doon; Mrs. Gladys Cressman, New Hamburg; and Norma—Mrs. Gordon Antz, Harriston), one brother (Abram, Preston), 2 sisters (Mrs. Nancy Schmiedendorf, Weston; and Mrs. Rebecca Winger, West Elgin), and 13 grandchildren. One brother and 2 sisters preceded her in death. She was member of the Erb Street Church. Funeral services were held at the First Mennonite Church, in charge of C. F. Derstine, Irvin Cressman, and J. B. Martin.

**Stauffer, Fannie**, daughter of Levi and Annie (Rubaker) Witmer, was born near Akron, Pa., April 16, 1877; died after a long illness, July 1, 1962; aged 85 y. 3 m. 11 d. On Oct. 7, 1900, she was married to Christian H. Stauffer, who survives. Also surviving are one daughter (Suecy W.—Mrs. J. Melvin Oberholtzer, Okemuncie, Mo.), one son (Clarence W., Harrisburg State Hospital), one foster daughter (Lizzie S. Witmer, at home), 6 grandchildren, and 17 great-grandchildren. She was the last of a family of 13 children. She was a member of the Hammer Creek Church, where funeral services were held July 30, in charge of Parke Heller, Ira M. Good, and Earl H. Wissler.

**Yoder, Lucy A.**, daughter of Daniel and Elizabeth (Kiefer) Blough, was born in Somers Co., Pa., Dec. 2, 1874; died at Paxton, Ill., Aug. 8, 1962; aged 87 y. 7 m. 6 d. On Dec. 1, 1901, she was married to Edwin G. Yoder, who survives. Also surviving are 5 children (Jarold, Alto, Mich.; Mrs. Gertrude Kelly and Mrs. Edna Zook, both of Clarksville, Mich.; Mrs. Catherine Springer and Mrs. Ida Oyer, both of Fisher, Ill.), one sister (Mrs. J. L. Rkey, Grand Rapids, Mich.), 24 grandchildren, one foster grandchild, and 57 great-grandchildren. One daughter preceded her in death. She was a member of the East Bend Church. Funeral services were held at the home church, Clarksville, Mich., Aug. 12, in charge of T. E. Schrock.

**Zehr, Mary Inoda**, daughter of Solomon and late Nancy (Nafziger) Kipfer, was born at Gadshill, Ont., May 18, 1902; died suddenly at her home in Milverton, Ont., July 1, 1962; aged 60 y. 2 m. On Aug. 8, 1923,

she was married to Jonas Zehr, who survives. Also surviving are one daughter (Mildred, Waterloo, Ont.), 3 sons (Roy and Raymond, Waterloo; and Melvin, Kitchener), 7 grandchildren, 3 sisters (Florence—Mrs. Samuel Boshart and Sylvia—Mrs. David Schwartzentruber, both of Milverton; and Sarah—Mrs. Menno Steckley, Newton, Ont.), and one brother (Lloyd, Sebringville, Ont.). One daughter and 3 brothers preceded her in death. She was a member of the Riverdale Church, where funeral services were held July 21, in charge of Menno Zehr and David Jantzi.



## ITEMS AND COMMENTS

BY THE EDITOR

The 2,500,000 members of the United Lutheran Church in America were encouraged to give at least a tenth of their income to the church, in a statement adopted by delegates to the ULCA's last convention at Detroit. A statement on stewardship, amended three times before it was approved at the convention's first session, recommended that "proportionate giving, directed to and beyond the tithe, be encouraged" among the ULCA's 4,600 congregations in the United States and Canada.

\* \* \*

The commissioner of the Massachusetts Board of Education said that daily Bible reading will continue in public schools in Boston despite the U.S. Supreme Court ruling against the New York Regents' prayer. Commissioner Owen B. Kiernan noted that Massachusetts law requires daily reading of Bible texts authorized by the Board of Education. He said the custom dates back to colonial times. The state law stipulates that the Bible reading be made "without written note or comment" and prohibits the teacher from giving any lesson or interpretation from the selected text.

\* \* \*

(Capetown)—Any attempt to "nationalize" Christianity would result in reducing Christ to a "tribal god," Albert S. Geyser of Pretoria told a student rally at Capetown University.

Speaking on "Christian Nationalism and Academic Freedom," he declared: "I am filled with apprehension that two words of honorable standing—Christian and national—have been gradually turned into a hypophanated slogan to serve as a powerful tool of party politics."

He warned that all nationalisms "harbor sizable amounts of hatred—hatred of other races and other nations linked with fear."

—EPS, Geneva.

\* \* \*

(New Delhi)—The philosopher-statesman Dr. Sarvapalli Radhakrishnan, on assuming his new office as President of India, called upon the Indian people to preserve the nation's traditional "hospitality to varied beliefs" and "freedom from the tyranny of dogmas which has been the secret of our strength."

"In national concerns we adopt democracy not merely as a political arrangement,

**Zook, Emma Mae**, daughter of Enoch A. and Lydia E. Zook, was born at Belleville, Pa., June 25, 1889; died at Belleville, Aug. 13, 1962; aged 73 y. 1 m. 19 d. On Sept. 20, 1920, she was married to Isaac N. Zook, who died April 18, 1943. Surviving are 2 sons and 2 daughters (Earl E., Honey Brook; S. Melvin, Lena E., and Margaret—Mrs. Alvin Yoder, Belleville), and one brother (Urie J., Surf City, N.J.). She was a member of the Maple Grove Church, where funeral services were held Aug. 16, in charge of Elam Glick, Waldo E. Miller, and Louis Peachey.

but as a moral temper," he said. "We realize that freedom has no meaning save in the context of equality and that there can be no equality without economic justice. These ideas of freedom, equality, and justice are not possessions to be defended, but goals to be reached."

He reminded the nation that "the absolute sovereign nation-state is outmoded," and declared that India must put world security above national security.

—EPS, Geneva.

\* \* \*

Some 20 clergy and journalists representing a score of churches in Ghana and Nigeria are enrolled in a Christian writers' course being held in Lagos, under auspices of the Christian Council of Nigeria. Director of the course is Bengt Simonsson, a Swedish Methodist missionary, director of the African Writing Centre, Kitwe, Northern Rhodesia, which has arranged the program.

\* \* \*

The Church of Sweden has announced it will allocate 240,000 Swedish crowns (\$46,560) for relief work in South India. The amount is in addition to its already scheduled overseas aid budget of 8,000,000 crowns (\$1,552,000). The South Indian program will be aimed at improving living standards in 238 villages by setting up home industries and providing agricultural training.

\* \* \*

The National Council of Churches (U.S.A.) has announced the opening of a United Nations Office which will be "a working centre and symbol" of Protestant and Orthodox concern for the UN. The new centre is temporarily located at the Carnegie International Centre, but will be moved into the United Nations Church Centre being built by the Methodist Church when that building is completed sometimes next year.

\* \* \*

Members of a sect of Exclusive Brethren—an extremist group among the hundred thousand Brethren in Britain—are reported to be leaving the movement "in thousands" because of new decrees forbidding them to have any social contact with members of their own families or relatives who are not members, according to *The Guardian*. More than 8,000 members have left—or



have been expelled from—the London Brethren, one of three sects within the Exclusive Brethren movement, in recent months. The Exclusive Brethren came into existence in 1848 when J. N. Darby, a former Anglican curate who founded the Plymouth Brethren in 1830, broke away with many of his followers from what he claimed was a developing spirit of clericalism among the Brethren.

\* \* \*

(Madrid)—Six Protestant congregations in Madrid observed June 4-9 as the Week of Prayer for Christian Unity. It was the first time the churches have been able to unite in such an observance. Participating were congregations of the Evangelical, Baptist, Pentecostal, Episcopalian, and Brethren churches.

A spokesman said, "It is hoped that the close ties which already unite Protestant churches in Spain will be strengthened by this joint prayer for unity."—EPS, Geneva.

\* \* \*

China's communists are turning to the Bible to increase their knowledge of the Tibetan language, according to a report received by the American Bible Society from Bishop Chandu Ray, first Pakistani bishop of the Anglican Church. The communists have bought large quantities of a new Tibetan language Bible, Bishop Ray says, in order to learn the language of the country they have conquered.

\* \* \*

M. Louis Lecoin, 74, editor of the monthly *Liberte*, who has been on a hunger strike since June 1 to protest the imprisonment under French law of conscientious objectors, has now been moved to a hospital. There are between 130 and 150 "CO's" in French prisons. According to the Paris daily, *Le Monde*, the government will present a bill to the next session of the French Parliament to provide for alternative services for persons who do not wish to do military service for reasons of conscience. In the meantime, *Le Monde* said, action is expected to be taken to cut the maximum penalty for "CO's" from the present five years to three years, or to half the length required for military service.

\* \* \*

(Bern)—The forces of "secularization," not the pressures from the state, are the main reasons for the weakening and decline of church life in East Germany, according to a report published in the Bern daily, *Der Bund*.

The article confirms that there is a lack of interest in church life as East German state authorities claim, but says the government's antichurch drives cannot take the credit for it. Rather, it claims, it is characteristic of the general "movement away from the churches" throughout Europe.

The author of the article, Dr. Rudolf Sandmeier, a historian who teaches at a boys' college here, and who recently visited the East Zone, reports that pressures against the church are as strong as ever and that it requires the determination of a "resistance fighter" to stand up to them. He reports that religious instruction has been "sabotaged," and that Christian confirmation has

"a great rival" in the state youth initiation ceremonies. Further, he reports, jobs requiring a Marxist profession of faith are automatically closed to Christians.

The article pays tribute to the "brave missionary work" of the church which is struggling "to keep afloat" through community visitation, Bible classes, youth camps, lay seminars, and similar programs. —EPS, Geneva.

\* \* \*

The Church of England will appoint a full-time recruiting officer in a drive to enlist more men for the ministry. The Bishop of Guildford, Dr. George Reindrop, chairman of the recruitment committee, said the drive will seek to have more sermons preached on the need, and that posters will be sent to every boys' secondary school in the country. Copies of an illustrated booklet entitled "You," outlining the duties of a clergyman, also will be sent to every parish and all senior schools.

\* \* \*

A sudden halt in the delivery of U.S.-produced Sunday-school literature to Assemblies of God churches in Cuba is the first break in their missionary work since Castro came to power, workers on the island report. This stoppage has necessitated the mimeographing of literature to keep work of the Sunday schools in operation. It is thought that the material is being held in customs, where it is being read before being sent on to the churches.

\* \* \*

Approximately \$20,000 was collected in Geneva in one day as the result of a joint campaign by Geneva Protestants and Roman Catholics to buy some 160,000 quarts of milk for North African children. Slogan for the campaign read: "One franc (25 cents)—two litres (two quarts) milk—three days of life for a starving child in North Africa."—EPS, Geneva.

\* \* \*

Soviet communists have begun a new atheist propaganda campaign in Lithuania following official disclosures that religion is "rampant and widespread" there, it was reported from Moscow. The official reports on Lithuania said "even the young generation" is being influenced by religion in the predominantly Roman Catholic area on the Baltic.

\* \* \*

Some 30 churchmen from 12 nations concluded a three-day consultation on Peace

and Disarmament, sponsored by a World Council of Churches agency, by calling on the major powers to sign an "immediate treaty" for the cessation of all nuclear weapons' testing. They stressed that such a treaty, which should have "provision reasonably to ensure that signatories will honor their commitments," offers a "promising starting point for disarmament."

\* \* \*

The Second National Congress of Polish Atheists concluded in Warsaw, Poland with a resolution to concentrate its future work among school children, students, and inhabitants in rural areas, it was reported in Warsaw. A special effort will be made to win over teachers throughout Poland to atheism, according to accounts of the Congress. Speakers at the convention were reported as claiming that progress was being made in spreading atheism among Poles "despite the countermeasures of the clergy."

\* \* \*

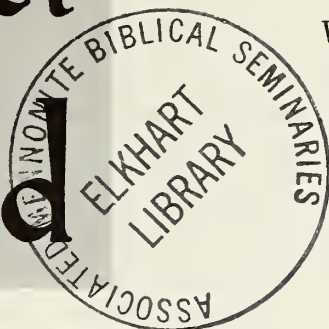
The Cumberland Presbyterian Church at its 132nd General Assembly at Little Rock, Ark., replied to an apology from the United Presbyterian fraternal delegate over the Presbyterian split of 150 years ago with a plea for forgiveness of its own sins and pledge of future co-operation. In reply the Cumberland Presbyterians observed that "It is much easier for both of us to confess the sins of those who have gone before us than it is to recognize our own failures and ask for personal pardon . . . but we reply in the same spirit of confession of our personal sins and plea for pardon and future co-operation in our own day."

\* \* \*

The church must be primarily an expectation, not an institution, said Nevin H. Zuck, moderator of the Church of the Brethren at Ocean Grove, N.J., as he spoke to some 6,000 church members gathered for the denomination's annual conference. "Let's put it down firmly—we cannot conceive of our Lord's ministry being continued without some form of organization." Continuing Dr. Zuck, "Organization is to Christians and the church what a track is to a train. In this connection, Dr. Zuck quoted a statement adopted by a group of Methodist missionaries which said that "persons are more important than procedures, message more urgent than media, mission more vital than institution or structure."



# Gospel Herald



*What is the greatest need of the Church in our day?  
Five Conference moderators comment.*

TUESDAY, SEPTEMBER 11, 1962  
VOLUME LV, NUMBER 36

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## The Greatest Need of the Church Today as I See It

JOHN E. LAPP, *moderator of the Franconia Conference*



A warmly spiritual and deeply committed *Christian home* is the most pressing need of the church today—homes where love really is demonstrated in every human relationship; parents take their responsibility seriously; families demonstrate the strength, stability, and loyalty to their church.

The Christian home is one in which there is order and quietness. The modern American activism does not allow for the deepening process of union with Christ. This activism does not tend to produce more deeply spiritual and committed Christians.

The fine art of meditation must be cultivated so that every member of the family can enjoy the time of being alone with God. Parents need to set the pattern for the next generation so that they may learn the values of mystical relation to God through union with Christ.

The need for better home life is evident as one looks at the cold formality in so many of our churches. It is impressed upon us as we see the products from our homes go forth to enter our schools and our society. Delinquency is so prevalent that all are impressed with the need for parents who love, who understand, and who care for their children and youth.

May we all seek to build more deeply spiritual homes as we commit our lives in simple obedience to the lordship of Christ.



C. J. RAMER, *moderator of the Alberta-Saskatchewan Conference*

The current apathy of modern society produced by an age of prosperity and scientific materialism has influenced the church to indifference. The lack of vision and purpose on the part of many church members has marred its image, quenched its ardor, making the church insipid and dark.

What is needed is the Lord's salt, with the light of hope which can only be produced by a radical discipleship of personal dedication to the lordship of Jesus Christ, and a commitment to the greatest of all causes—the fulfillment of Christ's purpose, "to do thy will, O God." To pray, "Thy will be done in earth, as it is in heaven," must be accompanied by the personal presentation of the entire personality in total commitment.



If a minority completely dedicated to a false cause—communism—can make such an impact in the world, what would happen if every born-again Mennonite believer would willingly sacrifice his body, mind, and spirit to do His will?

As I see it, our greatest need today is for more personal experiences of forgiveness through repentance and confession, resulting in a willing dedication and grateful obedience to the will of the Lord. The sanctifying power of the Holy Spirit can make the church through dedicated members a flaming evangel in these last days.



NEWTON L. GINGRICH,  
moderator of the  
Ontario Conference

There is in today's church universally a primary lack resulting in multiplied needs. It is the need for a positive expression of oneness in Christ. Jesus prayed very specifically that His children be one. Paul enjoined the Corinthians to demonstrate the true oneness of the body of Christ. The fact of oneness remains to everyone in Christ, but the functioning of oneness is ever to be revealed in man.

The dynamic of such a high level of spiritual unity could—

1. Revitalize every local fellowship of believers in becoming a true "colony of heaven" on earth.
2. Revive every relationship of congregations and conferences in the Mennonite Church, manifesting the true spirit of brotherhood declared so earnestly by our Anabaptist forefathers.
3. Revolutionize every association between denominations realizing the blessedness of being members in the one universal family of God.

On every level such unity would affect organizational relationships, financial involvements, and program arrangements. Beyond this it would result in an absence of self-advancement all too common in congregations, denominations, and Christendom world-wide. In its place would be found the spiritual warmth and love of Jesus shed abroad in every heart by the Holy Ghost.

The assured testimony to the world of a

church truly united in Christ is extremely convincing as Jesus stated in John 17:21: "That they all may be one . . . that the world may believe."



ROY S. KOCH, *moderator of the Ohio and Eastern Conference*

The greatest need in the Mennonite Church today is for a heaven-sent, Spirit-borne revival to sweep over every congregation in our denomination. We need a revival that cannot be contained in our well-ordered program but will spill out over program, personnel, and organization; a revival that will result in confession of sin, in humility of spirit, in spontaneous witness, in cheerful giving, and in brotherly love that will heal our schisms.

What can we do to realize this blessing? We must pray. Pray earnestly and sacrificially. Pray alone, in families, in small groups, in large groups, in our midweek meetings, in our schools, in our mission and relief headquarters, and in our publishing house.

We must also obey. When God reveals Himself, let us obey Him. Who can tell at what point or through what means God will choose to send revival? Let God be sovereign in this grace, but let us obey the promptings of His Spirit.

We must be prepared, however, to have our present way of life disturbed and our unchristian patterns disrupted. Our staid and meaningless practices may have to go, and our narrow loyalties may be superseded, but God speed the day.



EDWIN J. STALTER,  
moderator of the  
Illinois Conference

Spiritual excitableness is a great need of the church today. It is equivalent to the expression of the psalmist in 42:1, "As the hart panteth after the water brooks, so panteth my soul after thee,

O God," and in the New Testament words of Christ in Matt. 5:6, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

It is easy to be doing the things we want and like to do. When the heart of a man responds with great depth to the invitation of Christ to "come, follow me," there will be accomplishment.

The Christian with excitability realizes immense discovery in Jesus Christ. This discovery is followed by personal devotion to the Lord. Devotion results in the discipline of self that there may be more of Christ. Naturally it follows that this Christian individual is engaged in discipleship.

Yearning after the Lord creates a soul climate to bring response to the working of the Holy Spirit, and this is an enthusiastic manner. Christian experiences in the area of growth and the work of the church, in evangelism and missions, are predominant qualities of the soul possessed with spiritual excitableness.

## Our Readers Say—

There are two articles in the GOSPEL HERALD (Aug. 7) that are worthy of a very careful reading. They both speak of activity; the one by Bill Detweiler, of "physical and secular" activity.

The other article on activity is entitled "The Mystical Aspect of Christianity," by Herbert Allen Keck, which also speaks of activity, but of religious activity. John R. Mott is quoted as saying, "We were multiplying Christian activities faster than we were developing Christian life and experience to sustain them." More than a generation ago he said, "It is more important to be active than to be orthodox. Could the condition in the Christian Church now be the result of following his teaching more than a generation ago?"

There is much religious activity that is not from God. A common saying is that "we are saved to serve," but many are serving who are not saved. A pastor of one of our local churches said over the air, "There are many natural men working in the church from the pulpit down." This is evidently true.

Dr. Hall said some years ago, "If the Holy Spirit were suddenly removed from the church 95 per cent of the work that is now being done would go right on as before and we would brag about it." Milton Brackbill, commenting on Dr. Hall's statement, said, "We seem to be satisfied to do the work of the church through our natural ability and through education and through organization. We know a church in which every member is on a committee. The Holy Spirit is ignored and left out of our 'Let us then be up and doing.'"

Keck says, "We cannot have religion without the mystical element." There is, however,

(Continued on page 799)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

JOHN M. DRESCHER, EDITOR

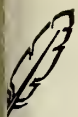
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## Marilyn and American Morality

Marilyn Monroe's death ought to dig deep into the conscience of America. One writer after another in church papers and in the public press places much of the blame upon the nation itself. Not only Hollywood but our whole society must share the shame and blame.

L. Nelson Bell wrote in *Christianity Today*: "Marilyn Monroe was a victim of this world—a victim of an age which has confused freedom and license, lust and love, and which worships at the altar of personal gain at any price. . . . One can but wonder whether someday this generation may not be judged and condemned for what it has done and is doing to the Marilyn Monroes who are burned, as moth's, in the flames of commercialized lusts."

The depth of depravity is seen in the way we debase the physical body until it is seen as having simply sex value. Marilyn, America's sex symbol, was pressured into being something other than a real person. She was merely so much flesh and treated as such.

The same week as Marilyn's death, Actress Jim Novak quoted what a motion picture studio head had said regarding her position as a movie star. "Just remember," he said, "never forget all you are is a piece of meat, like in a butcher shop."

Hollywood demonstrates this debauchery to the nth degree. At the local level physical beauty is also exploited. In the beauty contests in which the physical beauty of young women is displayed, the same American sex mania is manifest. Here the emphasis is not upon a person as a person primarily. Attention centers around the worship of sex. Such contests speak to the conscience of the Christian.

Pitirim Sorokin, one of the foremost sociologists of our country, describes our situation in startling terms. "Americans are victims of a sex mania as malignant as cancer and as socially menacing as communism. . . . We are completely surrounded by the rising tides of sex which is flooding every compartment of our culture, every section of our social life. We live in a video environment, saturated with exhibitionist or teasingly semi-draped nudity. . . . Our civilization has become so preoccupied with sex that it now oozes from all pores of American life."

The Apostle Paul shows clearly in Ro-

mans, chapter 1, that the people who will not worship turn to lust. Losing sight of God means losing sight of personal purity and holiness of mind and body. To exempt God from life means to exploit man in lust.

Yes, our nation must stand and share the guilt of Marilyn Monroe's life and death. We stand guilty as individuals if we allow in our own thinking and life anything which brings a being God created down to mere fleshly indulgence and personal gratification.

## Our Day Demands Discernment

Many voices call us to follow. Many unknown leaders call loudly. Many persons we hear, yet do not know, call for our allegiance. Over public communications, such as radio, and in newspapers and magazines, appeals are made.

At such a time it is important that we remind ourselves that we should know well the one we let guide us. We must test the life lived as well as the voice or doctrine which may sound pleasing and moving at the moment.

To test a teacher, certain truths should be kept in mind. It is good to ponder some pertinent questions. Is the one calling for our loyalty a lover of all men and a winner of souls to the glory of God? Is he a faithful steward of material things, cheerfully giving unto the Lord His due? Are his close friends good people who are known to love truth and who radiate the truth from their lives? Is his own life radiant with Christian joy which speaks of inward glory and peace? Does he have time for the things of God? Does he delight in doing the most menial task for the glory of God alone? Is he anxious to have others see Christ rather than drawing attention to himself and what he thinks? Does he glory in the cross rather than desiring to display some "truth" which he claims to have received? Is he known as a person of prayer and humility? Does it seem easier to speak about Christ than about himself and his accomplishments? Is he just as kind and loving when his own ideas are not accepted as when they are? Is he patient in listening to what another's viewpoint is?

I can hear you say, In order to follow the teaching of anyone, then, you must know him well. Yes. This is what the Scriptures also say. He is to be a person "of good report" and one whose "manner of life" you know something about.

Paul instructs Timothy to commit the

When one is no longer a person; when one's potential and position is nothing more than being a physical body, regardless of how beautiful, it is only natural that death is desired.

No, we dare not depreciate Marilyn Monroe's own sin and guilt. However, her death ought to awaken America to the awful end of one who lives after the flesh.

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation" (Psalm 24:3-5).—D.

truth he has learned to faithful men who shall be able to teach others also. A person who has been changed by the Gospel and who has proved faithful to it is one who is able to teach others also. Those who lead are to be known by the fruit of the Gospel in their own lives.

We are called as Christians to be discerning disciples of Christ. In all the loud calls for loyalty in our world, we are asked to try the spirits. The pleasant and persistent pleas for aid ought to be tested.—D.

## Don't Laugh at Sin

The old adage, "You can tell much about a person by noticing at what he laughs," is true.

The person who laughs at any sin has not dealt with sin in his own life. There is as much pity for the person who laughs at the drunkard as for the drunkard himself. There is as much concern for the person who can enjoy a lustful joke as for the one who loves to tell lustful stories. It is just as sinful to smile at another's spiritual fall as it is for the other to have fallen.

Sin, any sin, is serious to God. Sin cannot be otherwise for the Christian. Man, because of sin, needs a Saviour. How can a Christian think lightly of anything that sent his Christ to the cross? To take sin lightly is to take God lightly. To laugh at sin is to laugh at the Scripture which says sin is "exceeding sinful."

Whenever we catch ourselves smiling at the thought or act of any sin, it is time to turn to the foot of the cross, there to see afresh the seriousness of sin in God's sight and to find cleansing through Christ. Don't laugh at sin.

—D.



## A Communist Bible!

BY GERALD STUDER

Communists give every evidence of believing and practicing the politician's slogan, "If you can't lick 'em, join 'em." The Bible and Christianity have been dubbed "the opiate of the people" and communists have from the beginning attempted to discourage, intimidate, or outright ban the printing, distribution, sale, and reading of God's Word. Wherever they have or can get any authority, they try to suppress this subversive material. Their judgment as to the dangerousness of the Bible to their cause is no doubt correct. Communists are convinced atheists, and they must resent the Bible's saying that only a fool will say there is no God. It is small wonder then that when the suppression of the Bible proved ineffective, one communist contrived another approach.

Englishman Sidney Dark combed through the Bible and selected those portions out of it that would serve the purposes of promoting communism. Of course, explanatory notes were added lest the communist teachings be somehow overlooked. He made his selections from the Revised Version and interspersed brief and pointed comments. This manuscript he submitted to a prominent English publisher, who accepted it. The little book, bound in blue cloth, appeared in 1942 with the strikingly frank title, *The Red Bible*. It seems that the publisher was not brave enough to bind the book in the color appropriate to its title! Indeed, the publisher was not even brave enough to list this item in his book lists.

On page 29 Dark declares that "the first Christians were the first real communists." The Scripture passages that he managed to turn to his own purposes he groups under such chapter titles as "The Sin of Usury," "The God of the Poor," "The Social Sins," and "Peace and War," to mention a few of the eight chapters.

It is some consolation that only about 125 small pages of Scripture quotations could be found to support communism. The other 17 pages of this book are used for title page, table of contents, and editorial comment. Selections are also taken from the Apocrypha, and from all of the selections unwarranted deductions are drawn. For example, in defense of war, Dark comments: "The Maccabees fought to defend their own with no idea of aggression, and it seems to me a fair assumption that since their struggle, according to the Bible, had divine approval, so have similar struggles in these later days."

You can always find what you look for. I suppose one could compile a Capitalist Bible, or a Dictator's Bible. How much more difficult it is for us to bring ourselves and our viewpoints into conformity to God's Word than it is to bring the Bible into conformity to us.

## The Longer Stride

BY MONT HURST

*Be not therefore anxious for the morrow.*  
—Matt. 6:34, ASV.

It will never be known as to the number of accomplishments and victories which could have been enjoyed if the quest for them hadn't been stopped by circumstances and obstacles which could have been surmounted through perseverance. Luther Burbank, the famous plant wizard, was faced with seemingly unsurmountable obstacles in his amazing career. Without his perseverance, he would never have won fame. It is said that, on one occasion, he conducted more than six thousand tests and experiments before developing a certain

plant strain and structure. He lengthened his stride.

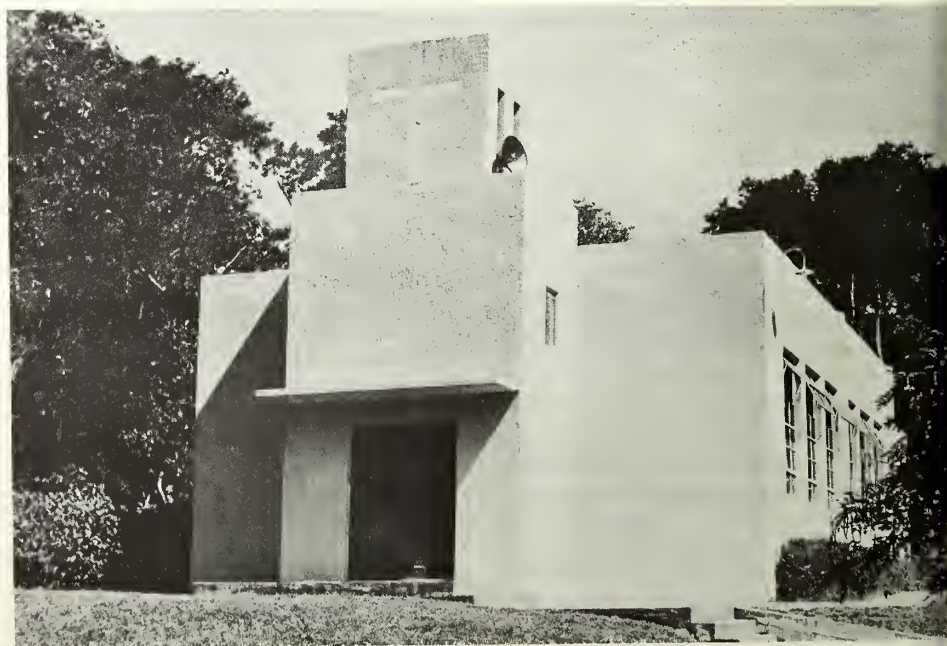
As we journey through life, we are continually meeting great obstacles, problems, disappointments, and sorrows. They may appear unsurmountable to us. We may feel that we cannot go on. The problem, circumstance, or some affliction may appear to be victorious over us. We may feel that we have been deceived in our faith and abilities. The rough hills and dangerous detours can be won as we lengthen our stride and refuse to give up as our faith is released.

What we do under trying circumstance determines our chances for victory. And these chances become glorious realities as we lengthen our stride. All through the Bible we read of great people who became victors by lengthening their stride. Right now, God can give you power to lengthen your stride to set you free and on the road to victory in Jesus. Look for His miracle in guiding you through.

*Blessed Lord, I yield myself into your guidance, fully confident that your power will enable me to lengthen my stride through Christ.*

Dallas, Texas.

## Our Mennonite Churches: Bethany



The Bethany (Betania) Church at Pulguillas, Puerto Rico, was the first Mennonite congregation on the island. This hurricane-proof cement-block building, with a seating capacity of 300, was dedicated Sept. 4, 1949. Prior to this, a tabernacle building, which was dedicated Aug. 1946, was used for services. It was large enough to accommodate 200 people. This tabernacle church building was later walled in, and became the Pulguillas Christian Day School, which opened Aug. 16, 1948. The very first services here were held in a garage by Paul and L. Lauver, who arrived here in December, 1945. Currently José A. Santiago is pastor of the 104-member congregation.



# The Morro Indians Move

By Robert G. Unruh

Sept. 12 is four years since Kornelius Isaak is killed by the Morro Indians in Paraguay, an attempt to contact them for Christ. The pt. 26, 1961, issue of the GOSPEL HERALD carried the heart-moving story of that event. Today's story is a sequel you will want to read. —Ed.

Aug. 22, 1962. This day has brought some unforgettable experiences and I must write them down while they are still fresh in my mind. For the last couple of months rumors have been going around that the Morro Indians had come out of the bush as Iriendans a cattle ranch about one hundred miles north of Filadelfia. This week the owner of the ranch was in Filadelfia and confirmed these rumors. So missionaries Gerhard Giesbrecht, Gerhard Hein, David Hein, Nurse Ann Klassen (from Canada, working at the Ilwe Sanga station), and I decided to make a trip to take a look at the situation.

We left with the mission jeep at 2:30 this morning because we wanted to arrive early enough to see the Morros. The Paraguayan rancher had said that they sometimes go out into the bush for the day. The weather was cloudy and chilly, with a raw south wind blowing.

The first part of the road was very rough, but after that we had comparatively smooth driving the rest of the way. Daylight came when we were still about thirty miles from the ranch, and we soon noticed many footprints on the road, made, we judged, by a group of thirty to forty persons. The footprints were quite fresh. As we drove along, we wondered whether we might be suddenly confronted by a large group of Morros. We did not know what to expect, but we had committed ourselves to God's keeping for the day.

We arrived at the ranch without further incident a little after 7:00 a.m. and received the most unusual welcome. When the jeep pulled to a stop, a large group of Morros came running up to see who the visitors were. And to our surprise, they were dressed in North American clothing! We found that the Morros were not actually at the ranch, but at a small army station about 100 yards from the ranch. There are about a half-dozen soldiers stationed there and one of them has the responsibility of taking care of the Morros. The group of Morros numbers between thirty and forty, but some of them had gone hunting; so we saw about twenty of them.

There were about five men and one small boy in this group. This group of Morros came out of the bush about two months ago and had stayed there all this time. As soon as it was apparent that they were there on a friendly basis, the Catholic priests in Mar-

iscal Estigarribia (the major military fort in the Chaco) sent a Morro boy that had been captured several years ago to the camp. He has learned the Spanish language during his years of captivity and so they were able to talk to the Morros through him. The Catholic priests also immediately brought in food and clothing supplies from relief goods that they received from North America, and have been giving the Morros some food every day.

We were surprised to find the Morros so friendly and unreserved. We talked with them through their interpreter and they readily answered all our questions. They were very curious and wanted to see everything we had along. Ann Klassen was quite a sensation with them and the women really gave her the once over. No doubt it was the first time they had ever seen a blond woman. They themselves have black hair and rather dark skin, although no darker than most Paraguayans.

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## Thought for the Week

When one truly stands on the promises of God, he must also storm the position of the enemy. —D.

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They appear very healthy with the exception of one older boy who had one very thick leg. Of course, it may be that only the healthy ones came out now, and no doubt the weak ones all die in infancy. They told us that they had left their children and older people at one of their villages in the bush about a day's journey away. Two of the men called themselves chiefs. They also say that their fathers are big chiefs with many people under them. One doesn't know what they call many, but it is apparent that there may be quite a few more of them in the bush. Some of the group that we saw came from Bolivia, from the New Tribes Mission there. At least when the name of that mission was mentioned, their faces would light up and they would nod their heads. The language they speak is soft and musical, pleasant to listen to. The soldier in charge says that it is not hard to learn. He seemed to be making good headway in learning it just from listening to it and working with the interpreter.

The Morros themselves seem to be quite intelligent, for in the short time they have been there, they have already learned a few words of Spanish. In the line of white man's

food they accept very readily *galletas* (a hard raised biscuit), corn meal, flour, and they have learned to like beef. They still spend a good deal of time in the bush looking for wild honey, which has been their main food until now. They do not accept sugar, sweets, or oil for cooking. They were very eager to exchange a few things which they make for small mirrors, combs, spoons, and *galletas*. We also gave them some small bags made of bright-colored cloth. We also had some metal plates along, but they didn't want these.

We spent a couple of hours at the camp talking with them and with the soldiers, taking pictures, and exchanging things. When we left, several of them wanted to go along with us. When we told them that the jeep was full, one of them said he would ride on the fender by the wheel and tried to show us how nicely he would fit in there! As we left, they stood waving to us.

It is quite apparent that the Catholic priests will continue their work with the Morros, and so there is no further need to talk of the Mennonites opening a mission there. There are both good and bad sides to this. The good side is that they have already begun the work and have won the confidence of the Morros. We were especially impressed with the concern and affection which the soldier at the camp showed for the Morros. It was easy to see that he had won their confidence completely.

Another advantage is that the Catholics are much closer to the Morros as far as location is concerned, and since they work closely with the military, they can use them for transporting supplies and even use them as workers. The big disadvantage is that the moral standards of the Paraguayan army are extremely low, and one wonders if there is not already immorality at the camp where the Morros are. No doubt the priests are working on the language and in the meantime they are giving the Morros coins with pictures of the Virgin Mary which they wear around their neck.

On Sept. 12 it will be exactly four years since Kornelius Isaak was wounded by the Morros in an attempt to contact them. Since that time much prayer has gone up to God that He would somehow open the door to these people. And when one sees the way in which these people have come out of the bush of their own accord, one knows that these prayers have been answered. Perhaps the answer has been different from what we expected, and we even thought it might take years yet, but God's ways are not our ways.

There is no doubt in my mind that this will be a permanent contact. Already these Morros are asking the soldiers to drive to their camp in the bush and get their children and old people for whom the journey would be very hard. Many questions arise



in one's mind as to how this will all work out, but here again we must trust God for His working in the hearts of men.

This does not mean that we can now stop praying for the Morros. The job is really only begun and we need to pray more earnestly that the Gospel shall be brought to them.

Asuncion, Paraguay.

## Christianity Changes Things!

BY RAYMOND L. COX

It is amazing what a difference the Gospel of Jesus Christ has effected on this prodigious planet!

Jim Jones longed to impress this lesson on his Sunday-school class. Winter was coming and the spirited boys were being ushered indoors by inclement weather. Perhaps, mused the teacher, I can furnish them with a healthy indoor activity which will also accomplish a serious purpose.

"Would you fellows like to spend an evening a week in my basement?" asked the teacher one Sunday. "You can learn how to run my woodworking tools, and we can build a model city!"

The teen-agers responded enthusiastically. Tuesday nights witnessed eight to ten boys working earnestly in Jim Jones's basement. Several weeks later the model city was erected.

"Look it over, boys," the teacher requested. "What kind of town does this look like?"

Most of the fellows appeared puzzled by the question. At last one youth suggested timidly, "Is it a *Christian* city?"

"That's the answer I wanted," Jim Jones beamed. "Now do you boys know what you'd have to do to make this model represent a heathen town?"

"Sure!" stated one. "Take away the churches!"

"Go ahead and remove them," instructed the teacher.

After the buildings were rearranged, Jim Jones asked, "Are there any more changes we should make?"

"I guess not," the boys replied.

"Oh, but there are!" corrected the teacher. "Several other things must go. Look over the city again, and if you see anything else which would not be there if it were not for Christianity, take it away!"

After a prolonged pause a youth marched over and removed the hospital.

"Wait a minute," another boy objected. "Heathen communities have hospitals. Put it back!"

The youth holding the model appealed to the teacher. Jones said, "If heathen

towns have hospitals now, it is as a result of Christian influence. They never had them before. It was Jesus who commanded us to care for the sick and aged. The hospital must go!"

"Then the old folks' home goes too!" a pupil exclaimed.

"And the orphanage also!" exclaimed another.

"What else?" demanded Jones.

"Must more go?" asked a youth incredulously. None of the students seemed to observe any other incongruous establishments. Finally Jim Jones said, "The public school must be taken away too. Without the influence of the Gospel, public education would be unknown!"

"Hardly anything is left!" exclaimed a youth. "I would not want to live in a town without a church or school or hospital or orphanage or old folks' home!"

"Neither would I!" chorused the others.

That sentiment would be well-nigh universal. Christianity's severest critic in any community would not want to live in a city where the influence of the Gospel of Jesus was completely removed. Some might

willingly dispense with the churches, but many other institutions also reflect the changes which Christianity has accomplished in human affairs.

A. H. Strong's *Systematic Theology* quotes a pertinent paragraph: "When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found on this planet a place ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children, unspoiled and unpolluted; a place where age is reverence, infancy protected, manhood respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe where the Gospel of Christ has not gone and cleared the way and laid the foundations and made that decency and security possible, it will then be in order for the skeptics to move thither and ventilate their views. But so long as these very men are dependent upon the very religion they discard for every privilege they enjoy, they

## Dark Blessing

A hundred thanks I give for them,  
These ever-talking fellows.  
They give their service free, they do,  
My valued "woe umbrellas."

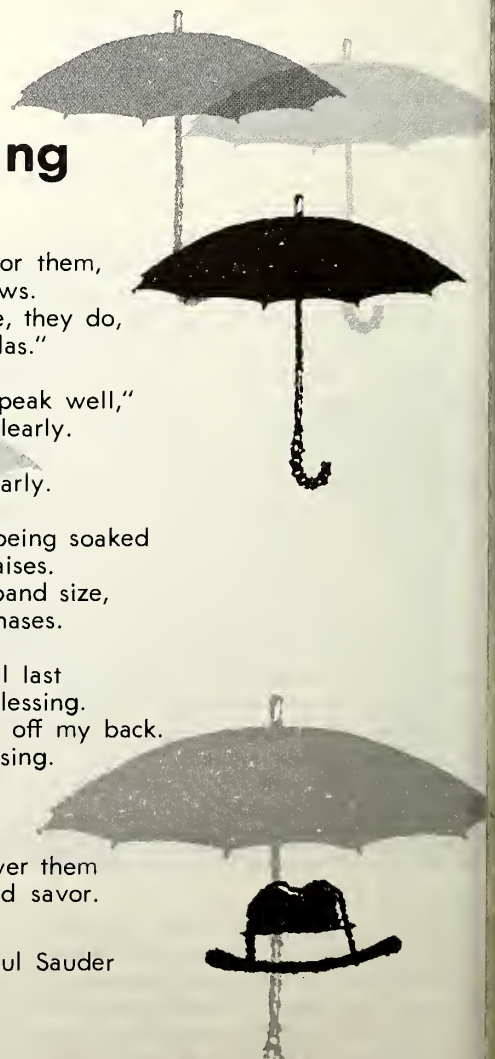
"Woe unto you when all speak well,"  
The Master said, quite clearly.  
And so I aim to cherish all  
My "woe umbrellas" dearly.

They keep my head from being soaked  
By rains of swelling praises.  
They keep my head to hatband size,  
My mind from flighty phases.

So cherish I while life shall last  
My critics, God's dark blessing.  
They keep much woe from off my back.  
This truth I keep confessing.

I would be fair; so offer I  
To do for them a favor.  
I'll pray the Lord may shower them  
With blessings He should savor.

—J. Paul Sauder





ay well hesitate before they rob the Christ of his hope and humanity of its faith that Saviour who alone has given that hope of eternal life which makes life more tolerable and society possible, and robs death of its terrors and the grave of its doom."

That challenge, which recommends itself to consideration by the secular as well as the sceptical mind, was issued decades ago and still unanswered and unanswerable. There is no area ten miles square that can meet the specifications expressed except where the Gospel of Jesus Christ has influenced its development. For the principles of the Gospel, however imperfectly they have been translated into action in the lives of Christians, have nevertheless filtered into every segment of civilized society. And while theologically the world may be drifting toward a Christless culture, its every genuine social improvement is actually an expression of Christian influence.

To remove all vestiges of Christianity would require not only the closing of the churches but also of schools, hospitals, charitable institutions, and countless other benevolent enterprises whose origin resulted from obedience, conscious or unconscious, to the principles of Christianity. Would you want to live in a Christless world? If the Gospel's social aspects are so beneficial, how dare we neglect its spiritual benefits? The social advances, desirable as they are, must be considered secondary to the core of Christianity which involves redemption from sin, which is the source, ultimately, of every evil of society. An individual inhabits his home town for a few decades at most. Christianity makes that journey more pleasant. But human beings are created for eternity. Thus the Gospel provides primarily for welfare in the hereafter where pleasures forevermore await the deemed at the right hand of God.

Are you thankful for the influence exerted by Christianity on your earthly environment? Then respond with faith in the Gospel to prepare yourself for the eternal paradise prepared for believers by the Lord Jesus Christ!

Hillsboro, Oreg.

#### OUR READERS SAY

(Continued from page 794)

natural religion that has its origin in the flesh." The unconverted religionist can maintain as high a standard of morality as the ritual man. But his activities are of the flesh and have no breath of spiritual life and do not please God. Rom. 8:5-8; Matt. 7:21, 22. In the last paragraph, Keck says, "The imitative need of these times is a better quality of Christianity in our churches." After more truthful statements he says "The time would seem to be ripe for a return to . . . the realm of the Spirit wherein alone is to be found power and purpose for effective witnessing unto Jesus Christ." To this we say, Amen.—John King, West Liberty, Ohio.

## Parable of Responsibility

BY RUTH KING DUERKSEN

A mission pastor needed to leave his little flock of converts for a period of time, and so he called to him three of his members and handed over to them some of his responsibilities.

To the one he gave the work of being superintendent of the Sunday school, with the responsibility of overseeing the entire church educational program.

To another he gave the important work of teacher.

To another he gave the responsibility of being a good pupil.

He gave to each according to his individual ability and then he went away.

Straightway the man who had been given the work of being the superintendent applied himself to his task. He renewed his dedication to God, asking the Spirit to be his constant Counselor. He invested more time with his Bible; he kept alert to new and better ways of conducting the Sunday school; he knew and loved every pupil in the whole school and let them know that he missed them when they were absent. He was cordial to strangers and quick to invite the unchurched to spend their Sunday mornings in his school.

In the same way the man who had been given the task of being a teacher also rededicated his life to God for the purpose of being used to teach the Word. His prayer list immediately grew to include every class member; he tried to present the lesson in such an interesting way that no one could resist becoming involved in the discussion. Word got around about his interesting class and he welcomed back those who had been neglecting to attend, and invited the man who worked beside him in the factory.

But the man who had been asked to be a good pupil buried himself in his daily work.

After a long time the pastor returned. He took account of how his members had carried out their responsibilities.

The one who had been given the work of being superintendent gave an excellent account of the progress of the Sunday school. "Sir," he said, "you gave me a big task, but with God's help I was able to do it."

His pastor said to him, "Well done, good and faithful worker, you were faithful in carrying out your responsibility. I have more responsibilities for you to handle and so you shall be rewarded. I rejoice with you because of your good work."

Then the one who had been asked to be a teacher came and said, "Pastor, you gave me a class of eight to teach and now it has grown to sixteen."

The pastor said to him, "Well done, good and faithful teacher, you were trustworthy

## A Prayer

FOR THIS WEEK

Enlighten me, Blessed Jesus, with the brightness of Thy inner light, and cast forth all darkness from the habitation of my heart. Restrain my many wandering thoughts, and carry away the temptations which strive to do me hurt. Fight Thou mightily for me, and drive forth the evil beasts, so call I alluring lusts, that peace may be within Thy walls and plenteousness of praise within Thy palaces, even in my pure conscience. Command Thou the winds and the storms, say unto the sea, "Be still," say unto the stormy wind, "Hold thy peace," so shall there be a great calm. . . .

Draw me and deliver me from every unstable comfort of creatures, for no created thing is able to satisfy my desire and to give me comfort. Join me to Thyself by the inseparable bond of love, for Thou alone art sufficient to him that loveth Thee, and without Thee all things are vain toys.

—Thomas à Kempis.

## Prayer Requests

(Requests for this column must be signed)

Pray for the patients at the Aibonito, Puerto Rico, hospital who have become Christians.

Pray for the Mennonite Hour Broadcasting staff as they seek to find a new station to release *The Way to Life* in New York City, since the station which had been covering this area will no longer sell time for religious broadcasting.

Pray for a Spanish girl living in Costa Rica who recently accepted Christ, and for her brother who is also interested in the Gospel.

in your little assignment, I will appoint you over much, and so you shall be rewarded. I rejoice with you because of your good work."

Then came the one who had been asked to be a good pupil and he said, "Pastor, knowing that you expect a great deal of everyone, I have kept busy about my daily work and haven't given much time to Sunday school. I knew there wasn't much of anything I could do anyhow and I didn't want to displease anybody."

His pastor replied, "You selfish and lazy fellow. The Sunday school had great need of you. Our teachers needed you to uphold them in prayer. Our superintendent needed a word of encouragement. It is lonely being a leader. It takes much work, long

(Continued on page 813)





# TEACHING THE WORD

*God Builds the Church Through  
Congregational Evangelism*

## Building Evangelism Concepts in Juniors

BY EVAN OSWALD

Juniors may be an important part of a church's outreach program. Though many juniors may not have yet accepted Christ as Saviour, they are not only a mission field within our church doors; they can be "little missionaries." That is to say, the juniors are in some ways the best "people" in the church to attract other juniors to attend church-sponsored activities. Juniors should be encouraged to invite their friends to Sunday school, Bible school, clubs, or church programs. The fruits of Sunday-school work in new communities have often been organized churches. Bible schools have opened up communities for church development. Club work has been the forerunner to the establishment of churches. Juniors help make these possible by their participation and by their inviting others.

Though most of this attracting juniors to the church's program by juniors will take place on the social level, it can take place on a higher level if the church's juniors realize spiritual foundations, some of which are:

- (1) God is love;
- (2) Jesus is Saviour;
- (3) All of life should be Christian;
- (4) The church is interested in meeting the needs of people;
- (5) The church will help us to find joy and meaning in life.

But how are juniors best taught these concepts? Possibly by meeting four of their present needs: (1) the need for adult examples, (2) the need for good literature, (3) the need for action, and (4) the need for realizing a spiritual foundation.

### The Need for Adult Examples

No book is as important to a junior as the book of adult lives. Juniors read our actions like an open book. If there is much strife and unhappiness in the home or in the church, juniors will quite easily realize this and develop opinions accordingly.

It is well known that juniors have their adult heroes whom they idolize. Need these heroes always be ball players, presidents, astronauts? The Sunday-school teacher or the club leader, or the pastor, who is "alive," interested in juniors, and dynamic, can also be one of their heroes. So beware,

adults—your influence is showing. But thanks for the opportunity to let our vital Christian influence be felt by juniors.

If juniors are to develop evangelism concepts, they must first see them in living action in their Grandfather John and in their Father Robert and in their Sunday-school teacher Ruth.

### The Need for Good Literature

Contrary to popular belief they are 'way ahead of the older generation in reading and spelling.

Our church libraries and church periodicals and publications must keep pace with this movement if our juniors are to be confronted with Christian concepts. One librarian tells me that because there are more books (in quantity and quality) in the libraries, youngsters are becoming more selective. Moral: develop quality church literature.

### The Need for Action

Juniors may read quite a bit these days, but a synonym for "junior" is "dynamo." They love action. They are on the go. Just be with a group of juniors for a week at camp and you realize that they are all action all day long. This is good. They are waking up to life. They are all eyes, ears, and eagerness.

Two points here for our consideration: (1) the church that is an active church will become meaningful to them; (2) the church should have a program for juniors that is a full-fledged activity program. Juniors won't develop respect for the church (or for God) if the church has a halfhearted program for them.

The Commission for Christian Education of our church is giving careful consideration to the developing of better Sunday-school materials, Bible school materials, and club materials. As to club materials, churches should be happy to find that our Publishing House has quality club program materials developed (and being developed) for junior clubs.

At the moment the achievement programs for boys (Torchbearers) and for girls (Wayfarers) with supporting materials are available at the Publishing House at Scottdale.

Valuable materials for leaders of clubs with achievement programs or without achievement programs soon will be off the Publishing House presses.

The Mission Board at Elkhart is promoting what is recognized as the official club program for girls in the Mennonite Church (church-wide like MYF). This is called GMSA and is sponsored by our women's organizations—WMSA. It would be well for any girls' club group, whether "Wayfarers" or any other group, to register with the GMSA organization.

We need examples of adults in active evangelistic pursuits for juniors to see, but juniors on their level of maturity can take part in evangelistic action. One Torchbearers' club (fifth through eighth grades) gives an annual program at a large city rescue mission (fulfilling part of their achievement activities). In this they are active in witnessing.

### The Need for a Spiritual Base of Operation

Our juniors need lots of activity—activity with purpose and spiritual foundations. The "Torchbearer" achievement program is a club program for junior boys filled with interesting and worth-while activities. It is not designed to be similar to Sunday-school materials, but it does carry a spiritual concept which the club members can understand on their level of comprehension. The club motto, "Ye are the light of the world," is quickly understood by boys to mean that they are to be lights of good living example in the community. (The application isn't made quite as quickly.) Other church club programs also embrace spiritual concepts.

A balanced church program will teach spiritual concepts for juniors through the study of the Word in Sunday school, Bible school, and preaching. Concepts will be caught by the juniors as they watch adults in action. To help juniors understand how to apply these concepts a good church program should also include vigorous program of activity for them: camping experience, singing activities, occasional Sunday-school socials, and club programs.

Write to your Publishing House, your Commission for Christian Education, or your Mission Board for aids in developing active programs for juniors.

Hesston, Kans.



A devoted father came into the room where his eight-year-old was dying of an incurable disease. The child, sensing that he was not going to get well, asked his father, "Daddy, am I going to die?" "Well, son, are you afraid to die?" The child looked up into the eyes of his father and replied, "Not if God is like you, Daddy."

—Sunday School Times.



## Three Score and Ten

BY W. BERT LEHMAN

Father Time lays a heavy hand on some of us when we are three score and ten, but that is only part of the story. One thing I have learned since I have turned seventy is very important to me.

If, and when, I am all worked up and enthusiastic about something—deeply interested in that something, then I do not feel old at all; I feel young again!

Thus, there are moments of compensation, moments that make up for those dark hours of utter futility and uselessness, moments that one can look forward to and that make even old age worth while.

Orrville, Ohio.

## OMBA\*

BY VERNON H. SCHMIDT

Second Quarter, 1962

In this quarter, the boys outnumbered the girls in births—175 boys' and 143 girls' births were recorded—an average of 3½ per day. There were one set of twin girls and one set of twin boys reported: three girls and four boys were adopted; five girls and six boys became the seventh child in their respective families. Three girls and one boy were the eighth child, one son was the ninth child, two girls and three boys were the tenth child, one girl became the eleventh child, and one girl became the twelfth child in their respective families. A count of first names for boys showed 13 named David, 11 named John and 8 named Michael; for second names, 17 were named Allen, 12 named Lee, and 9 named Mary. Of 124 different first names of girls, Karen and Rebecca tied with 5 each; 14 had one for a second name, Kay and Sue tied for second with 13 each, and Jean came next with 12. For last names, 26 were Miller, 25 Yoder, 10 Gingerich, and 8 Stoltzfus. Births have been reported so far for every day of the year up to and including June 3 except for four days—April 6, April 17, May 1, and May 18.

Two hundred and three marriages were performed—44 in Pennsylvania, 22 in Indiana, 21 in Ohio, 6 in Michigan, 4 each in Virginia, Kansas, and Florida, 2 in Iowa, Illinois, and New York, and one each in Ontario, Maryland, Missouri, Colorado, Arizona, Nebraska, and North Dakota. One hundred and two occurred on Saturday, 16

on Sunday, one on Monday, four on Tuesday, three on Thursday and 16 on Friday. One hundred and twenty were performed in churches; ten were of couples where both parties were not of the same denomination.

Seventeen couples celebrated wedding anniversaries as follows:

50 years	_____ 9	60 years	_____ 4
55 years	_____ 2	65 years	_____ 1

And one couple (Gaschos) celebrated their 67th anniversary! Our congratulations to each of these!

Eighty-seven men and 90 women passed on to their eternal home; six departed because of auto accidents, one by drowning, and one by a power saw accident. One bishop, three ministers, and two deacons were listed among the departed ones, as well as two ministers' wives and two bishops' wives.

May we all take note of the number of deaths due to accidents and resolve anew to be more careful for ourselves and for others that these accidents, which are preventable, will decrease. Let us cut this number down to zero!

\* Obituaries, Marriages, Births, Anniversaries  
Harrisonburg, Va.

## A Talk with Grandmothers

BY MRS. C. K. LEHMAN

"Grandma, you're the nicest person in the whole wide world." "Grandma, when I grow up I want to be rich so I can buy a big, old house like you have so my grandchildren can come to see me and have lots of fun." "Grandma, there's always such a good smell about your house." "It just won't seem like Christmas if we can't go to Grandma's." These love-filled statements from a little girl, a little Quaker lad, and others to their respective grandmas make all of us glad that we too can claim this title and such unaffected compliments.

Being a grandmother is interesting in more ways than one. We do have our place in the universe, whether we are aware of it or not. Each of us must say, "I was born for a purpose, and my work here is not ended until I leave these scenes forever."

One dear grandma uses her borrowed years in praying for missionaries and friends.

We grandmothers have our places in the home. "Which home?" "What home?" we might ask. Maybe you are the grandma who is still living in your own home, happy with

the husband of your youth. Here you are first. Yours is the pleasure of having the children and grandchildren in. You are the one to plan the Christmas dinner and roast the turkey. You can come and go as you like. Life is pleasant and you are independent. Your busiest days are past and loneliness and the inconvenience of old age have not yet caught up with you.

But time has a way of bringing changes. Your dear companion may pass away; your income may lessen or cease. You may have to leave the home dear to you or live in it alone. Perhaps a number of you who are listening in today, in this very year, or past week, or month, have had to face just such eventualities. Your children are saying, "What shall we do with Mother?" "She can't stay there alone; it will be too lonesome." "It will be too expensive to maintain the old home place since Father is gone." "I think Mother should come to live with me, or maybe she could live part of the time in each of our homes." Well, grandmothers, I know we appreciate all the solicitude and interest of our children and we do not want to appear ungrateful or stubborn, but I do feel we can make this plea, "Give me time. Just don't hurry me in making my decision and please don't make it without considering my wishes."

A good time to make such plans is when you and your husband are still together. Many times, after it is too late, I have heard widowed mothers say, "If only I could ask Father about it."

Or maybe you are a grandmother who does choose to live with your children. I know a number who are doing just that and are busy and happy. There's more work and more noise, but where there is love all around it surely is much less lonely.

But here is something we need to remember and brush up on again. To live in a house with other people one must be a good house citizen. There are some do's and don'ts we must remember. "Don't press your advice on your children and grandchildren until they ask for it." Say! Isn't that a hard one for us to swallow?

We've been used to telling them what to do for a good many years. But now we must be realistic and take note of our changed status. So be patient, understanding, and kind, but remember also that there is no virtue in letting oneself be imposed upon. Your children and grandchildren will profit by and respect you much more if you have some spunk and personal dignity than if you become a self-pitying martyr.

Don't live in the past all the time. Many things are better today than in what we call the "good old days." Of course, we will reminisce, but let us do it interestingly and not let our stories sound like a stalled record. Don't let us complain overmuch about

(Continued on page 813)



# The High Cost of Unwise Giving

BY NELSON E. KAUFFMAN

Millions of American people, thousands of them Mennonites, give multiplied millions of dollars to religious causes and to charity, but much of the money goes into the pockets of dishonest, deceiving persons. There is no deception so easy, and no racket so lucrative as the religious racket. People are carried away by a good-sounding program, and will give their hard-earned money to a radio speaker, or writer, or evangelist, whom they are deceptively led to believe is doing a good work, but whom they have never investigated. At the same time they often will refuse to give to their own church whose program and balance sheet are always open to inspection.

The most notable and recent illustration of deception is a religious racketeer, radio speaker, supposed evangelist, on the west coast, who was murdered June 1 in a hotel room by the husband of the alcoholic woman for whom he was divorcing his own wife.

The attorney for the defense says this trial "will rock California." He says further, "There are facets in this case that will make Elmer Gantry [the epitome of religious deception in Sinclair Lewis' novel] look like a saint."

This man deceived many Mennonites into giving money for "Bible for Prisoners"—money which went into his own pockets (he had 24 \$100.00 bills in the \$3,500.00 of cash found on his person when shot, according to the newspaper report) and helped him in his immoral course. The value of property which he accumulated, according to his home town newspaper, "is estimated conservatively at over a quarter million dollars," of which he willed none to his wife.

He had programs on fifty radio stations begging for money. He lamented the divorce rate as well as the drunkenness over the air while, according to the newspaper, engaging in both evils.

Another person who possibly did a good work for a while but carefully organized a board, which he could control, to own his property, and give a show of confidence, is a man who began a movement by personal witnessing, and built up a large independent organization. He recently divorced his wife and ran off and married his secretary. A brother who was close to him reports that he changes the personnel of his board every year so that no one except himself knows his real situation, and so that he is able to control it. A brother in California told me he personally saw a contributor hand this religious promoter a check for \$3,300.00 for his program. Today this man's organization owns property worth hundreds of thousands of dollars. There are few

men, if any, who can stand an independent work, collecting money and giving no public accounting of income and expenditures.

The story of a man who toured our churches for funds for a Middle East project is scarcely any better. He captured the confidence and purse strings of many Mennonites and others, accumulated huge sums, refused to give audited accounting, and today is disowned by organizations he claimed to be and was slightly associated with. Our Mennonite organizations got letters from those organizations warning us of his deception. It is most dangerous for any man to collect money from God's people and then have an organization which he controls to qualify for tax deduction. Such a leader's real need is for a board which can give him counsel and control.

I wrote to one of the great "divine healing" organizations asking for tax deduction certificate and a financial report. They sent the first immediately, but weeks later, after asking again for a financial report, I received a letter saying they made their report public once; then people used the income as a tool against them; so since then they never make their financial report available to their contributors. But what reasonable person would object to what they got in, if they used it properly and wisely? What would happen if our church boards, or any denominational board, began to withhold reports from the contributors! Would our people tolerate a congregational treasurer who refused to give reports?

I asked a world organization for a copy of its financial statement and got one. I then also asked how they could take a pastor from his field to a city, keep him a week for a pastors' conference, and send him back again for only \$15.00. The organization's paper said they were doing this, and begging people to send \$15.00 which would cover the "complete cost" for a pastor to a pastors' conference. In a letter I received, the writer said, "As a matter of fact, in most instances the \$15.00 does not cover the entire cost of bringing a national worker from his home to the place of meeting, provide food and lodging, and then transportation back to his home." Yet the publicity said "just \$15.00 will cover the complete cost of the conference for a faithful servant of Christ." Is this type of publicity honest? Why say \$15.00 is enough? Obviously so that you will think how much more efficient this organization is than your board, and then give it your offering, rather than to your own church board!

Meanwhile this world organization received \$3,989,000 and spent \$714,900 for

promotion and publicity, and \$574,000 for administration. These two, publicity and administration, ate up \$1,289,400.00 or approximately 30 per cent of the total intake. What would you say if your mission board spent your money that way?

Why does such an organization doing the Lord's work use deception to get money?

It has been reported to me by the Overseas leaders of our brotherhood and also the General Conference Mennonites that the so-called faith and unattached mission are the ones that spend fantastic sums, live with luxurious furnishings and transportation, which is shocking, and of which their supporters are unaware. Why? They do not need to report their program, income or expenditures, to anybody who has the authority to call the program into question. The faith worker would defend himself by saying he is responsible to the Lord and the Holy Spirit, and that is safer than to be responsible to a church organization. People actually believe this and pour dollars of hard-earned money, which belong to the Lord, into the unaccountable coffers of expensive individual programs.

Surely our own brotherhood should have had enough experience being deceived by independent faith works. Regardless of how sincere the person is, or how much good he is now doing, or how much he believes in trusting God and not a board, it is too dangerous and unwise for any Christian who wants to be a good steward to give money to any person or organization which is not ready at the same time to furnish complete, adequately audited, financial report.

The warning of Jesus is especially appropriate here: "Take heed that no man deceive you." We are in no position to give to any organization or individual who do not have the time, skill, or information to investigate! We only contribute to the disgraceful deception which is a shame to the cause of Christ, when we give money to any organization that refuses to make its financial record public. Before we give to any independent or faith work we should take time to write to the organization and request information. Recently a publication came to my desk from an organization which was new to me. It reported a great program in areas of great need. I wrote

"This organization is new to me, and I would be interested in having some more information on it. What is the organizational structure of your program? Do you have a board? Do you publish financial statement? If so, I would be pleased to have one. Are you interdenominational, or nondenominational? I would be interested in knowing how you relate to the work of the denomination in foreign countries. There is an almost endless call for funds, and if one thing



about contributing to these causes, one is of course impressed with the need to be careful in giving, that the money that is given is used wisely and is under administration of a reputable organization."

I believe we are obligated to get such information before we can conscientiously give any money to an organization. If this is refused, is unclear, or questionable, the organization should not have our support. If we cannot interpret their letter, our pastor can help us.

*Look* magazine, March 15, 1960, carries an article, "Where Do Your Charity Dollars Go." Find it in your public library and be informed. Here are some quotations:

"Over 23 cents out of every dollar you shell out for its [National Tuberculosis Association] Christmas Seal campaign is really taken up by fund-raising expenses." "It actually spent less than \$900,000 for research out of 25 million you gave its various chapters." Of the American Cancer Society, "Its national headquarters gets half of the local share. Out of the Chapter's half, over 100,000—or some 55 per cent of the total—went for wages." "How much of your dollars, meanwhile, do the rackets get?"

"There are four basic steps you can take to protect yourself—

"1. Never give to any street solicitor unless the drive has been officially certified by your community. Los Angeles has solved the problem by banning all such appeals.

"2. Under no circumstances should you ever respond to an appeal by telephone. Usually, this means that a 'boiler-room' operation is playing you for what it can get.

"3. Never donate to any cause that has not you unordered merchandise. You are under no obligation to return it. If you mail back a contribution, you can be certain that most of it will not reach the unfortunate for whom the charity was organized. Nationally, there are two outstanding exceptions: the seal campaigns for the National Tuberculosis Association and the Crippled Children's Society.

"4. If in doubt, check with your local Better Business Bureau."

Our own church boards and conferences are worthy of your support, their records are public, and you have an opportunity to register your concerns about the use of funds. God not only holds us accountable for giving proportionately and largely, but also for giving to trustworthy causes.



Only one kind of religion counts today, and that is the kind which is radical enough to engage in this world's basic troubles. If we cannot do that, then it can do nothing which merits God's concern or the world's respect.—Dean Samuel H. Miller of the Harvard Divinity School.

## Of Pearls and Grains of Sand

BY LORIE C. GOODING

Pearls are beautiful and valuable gems. They are often spoken of as the loveliest of the "precious jewels." They do not have the harsh, reflected sparkle of a diamond, but a soft, lustrous sheen as of an inner light. They seem to glow with a life of their own. There are a number of varieties of pearls. Some are white; some are very faintly pink or blue or yellow, so lightly pigmented that the color is elusive—now here, now gone, so that one can never be sure it is not a trick of the light. They come in various shapes also—some round, some shaped like a pear, others like a teardrop or an oval. Most are symmetrical, but a few are unbalanced in shape. Absolute perfection, however, is rare in pearls as it is in every other lovely thing.

It is interesting to know how these beautiful things are formed. They are the product of an irritation. When a tiny grain of sand (or other unabsorbable substance) enters the shell of an oyster, it becomes an irritant to the tender flesh of the mantle of the oyster. Instead of fighting the irritation (and possibly ending up with a killing infection), the oyster goes to work at once to seal it off. Secreting a milky fluid with which it completely surrounds the invader, it quickly neutralizes the power of the foreign matter to inflict pain. The fluid rapidly hardens into a thin, smooth film. Day after day, year after year, the oyster adds layer upon layer of smooth, lustrous film until at last the irritating substance is transformed into a gem of unsurpassed loveliness. But the center of every beautiful pearl is an irritant.

Now irritations are life's daily fare. Some are passing, mere ripples upon the surface of our lives. But others are deep, long-lasting, and painful, and can, if allowed, produce killing abscesses of self-pity, hatred, vengefulness, fear, and despair. Sometimes our circumstances are the irritant in our lives; other times it may be the people with whom we must associate; or it may be unfulfilled ambition; or you name it. When one of these irritants enters our life, our best policy is to emulate the lowly oyster. Seal it off. Seal it off as quickly as possible, lest the infection of resentment and discouragement spread. Seal it off daily with a layer of prayer. Add to this a layer of submission to the will of God. Cover this with a layer of cheerfulness. Wrap it all in a layer of love.

Do this daily and the invader into your peace will quickly lose its painful contours. After a time, by the use of these easily applied sealing agents, the thing that began

as an irritant may become the seed of the most precious and lovely and enduring part of your life.

Killbuck, Ohio.

## How About Your Next Door Neighbor?

Shortly after returning to the States, I was having a blessed fellowship with the Lord. The other six members of the family were away at school. This gave me plenty of time for Bible study and prayer without any interruption. As I was praying and so blessed in the Spirit, the Lord spoke to me, "But how about your next door neighbor?"

Putting my Bible under my arm, I crossed the street and knocked at the neighbor's door. "Good morning. I am Mrs. Becker, your neighbor. Our children have had many happy times together."

"Yes, do come in," she said. Soon we were in the midst of a heart-to-heart chat. She was telling me her past and how they came here from the South. She told me of her conversion as a girl at a camp meeting. But these many years she had neglected to nourish her soul. Yet, she was hungry—spiritually hungry. "We came to get away from the evil influences of that neighborhood," she said. "We want to raise our eight children to be good people."

This visit was only the beginning of periodic visits. Each time we studied the Word and had prayer. Soon she repented of her past and found peace.

At once she became burdened for her husband and children. Each time we prayed for them and talked of ways to win them. Bro. Becker went with me whenever her husband was at home. He came home Saturday and left Monday mornings for work. As the Word was read and explained, it seemed this father's heart was softened. "Yes," he would say, "I believe that." Yet, he never came to the place of acceptance.

After moving away, I continued to make periodic calls. Now I am denied that privilege by my physical condition. But I can still pray. You can pray.

You cannot call on my neighbors. But how about your next door neighbor? She is waiting for a word of love, encouragement, hope. The Holy Spirit wants to reach her, but *you* must be the channel.

O Holy Spirit, I yield this clay to you;  
Burn out the dross and purify  
So that my witness may ring true.

Amen.

From my bed,  
Gladys Becker.



The big lie is a greater danger than the big bomb.—Dr. Hoffman, Lutheran Hour.



## The Uyo Story Part III. Missionary for Sale

BY EDWIN AND IRENE WEAVER

Why had these East Nigerian churches so quickly turned Mennonite? The question plagued us from the day we entered the country. Everywhere we went congregations embracing the name "Mennonite" were far in belief from the faith of our denomination. Pagan rites and practices were so rooted in their worship that it became difficult to distinguish between godly and godless.

Take, for example, the church of Chief Usuah of Ikot Ukon Itam. In this part of Africa where chieftaincy is not hereditary, Usuah had been elected by the people and had automatically become leader of the church, too. As in the village, so in the church, rank and order are carefully observed.

Chief Usuah had a healing home connected with his church. Surrounding his large, cement-block house were lines of dozens of rooms, each occupied by a patient who had come to be healed. Although denounced by the established Nigerian churches and outlawed by the government, this one continued a flourishing business.

The healing homes are reputed to be little more than worship centers for the pagan gods of fertility. Barren women, who in Africa are as desperate for children as were women of the Old Testament, come to homes for "healing" and there fall easy prey to the "healers." Yet here was one connected with a Mennonite church we had come to shepherd.

On a curiosity visit to Usuah's healing home we suddenly came upon a freshly killed goat. Inquiry revealed this to be a blood sacrifice, probably to the fertility god. Although this was one glimpse into the religious life of a healing home, we knew we would never learn many of its secretive practices. But we also knew that such a church could not remain long a part of our group.

We talked to Chief Usuah about his healing home. But it was a too flourishing business for him to give up. So were his many wives. And Chief Usuah withdrew his church from our responsibility. He had mistakenly thought he could have both the prestige that comes from belonging to a "good church" and his heathen way of operating a church. Thus painfully we lost another congregation.

But we could not forget Chief Usuah's church. It taught us much about the African mind. And it gave us a vision and a yearning for much positive teaching that had to be done to have these people accept the Christian philosophy of life.

Nor could we ever forget the demonstration of African music that congregation had put on for us before its break with the Mennonite Church. Mr. and Mrs. Robert Kauffman, on their way to Southern Rhodesia to study African music under the Methodist mission board, had stopped with us and wanted to hear genuine African drumming. We knew just the place to take them—Chief Usuah's church!

And the church gladly accommodated. They drummed, they sang, and they danced with African abandon. They danced the dances of birth, of marriage, and of death. Women danced; children danced; everyone danced. And when the syncopated rhythm became too hypnotic, the leader called a halt only to begin again with something new.

That experience was exciting and at times just a little tiring. We learned much about African religious life. The high light of the evening, however, came when Mrs. Kauffman sang in English, which many of them understood, the Negro spiritual, "Let Us Break Bread Together on Our Knees." Her audience was truly appreciative.

It was after times like these that we again raised the threadbare question: Why had these churches ever wanted to become Mennonite? We sensed a fear among the people that we would leave them. Veteran missionaries in the area told us this came from previous experience. Many times these people had identified themselves with a particular church, which in turn sent them a missionary. But when the people failed to conform to the standards of the church, the missionary soon left.

Indeed, many times our faith wavered between going and staying. To really help these people seemed such an impossibility. They wanted the benefits of a religion without accepting the religion. And they would change their ways only as much as was needed to attain their goals.

One of these, we soon discovered, was financial help. Missions meant money to these bush people, and to have a missionary



They drummed, they sang, and they danced with African abandon. They danced the dances of birth, of marriage, and of death.

in their village was to insure a good financial reserve for church activities. And a church with money could do much in this country.

In Nigeria money buys churches. Many were the offers we had to turn down—not the buildings but the members! For an unscrupulous "missionary" this could become a money-making business. Buying inexpensive churches by the hundreds soon adds thousands to the denominational roster. And the homeland church, hearing of these phenomenal results, is spurred on to give even more.

Faced with such a temptation, we had to realize that this was not building the church. This did not make New Testament Christians but only pagans basking in the light of Christianity.

Not only churches but also missionaries are freely bought and sold. When it happened to us, however, we were not as co-operative as they expected. We were sold for two pounds and ten shillings (\$7.00), which the leader of our area would receive if he took us to the buyer area. Here the people hoped to entice us to become "their missionary." The leader kept his part of the bargain—unwittingly we went with him for the visit—but the people failed to pay when we were not "enticed." Naively the leader then came to us requesting that we help him get his money!

Early in our experience we did give the churches financial help by subsidizing their leaders. This small donation, given directly to the leaders by the missionary, was eagerly sought and accepted. Word spread quickly that the Mennonite missionary was paying church leaders, and this brought a deluge to our door with all kinds of offers from all kinds of churches.



It soon became evident that these people expected even more. To them this was a mere beginning—a down payment, so to speak. What would come next, they hoped, were full-salaried leaders, hospitals and schools and capital to run them, and even scholarships for those who wanted to study in them. This they wanted because this was what they had seen happen in many places. It was the pattern used so long in mission work but so unsatisfactory in developing growing, indigenous churches.

We knew that somehow this precedent had to be changed. But even in very young churches a set pattern is hard to alter. With much prayer to God, therefore, we took the initiative in starting an executive committee of a loosely organized church conference. Our budget for the support of the leaders was turned over to this committee, to administer.

Although this first step toward an indigenous church was introduced by us, the missionaries, the next step came from the church itself. The executive committee set up a central fund, made up of the mission subsidy and congregational contributions. A plan for giving was formulated including these points: (1) Each congregation cooperating with the conference should make a monthly contribution of one pound (\$2.80) to the central fund. (2) All special offerings—communion, baptism, dedication, harvest festivals—should go to the central fund. (3) Group contracts should be made whenever possible for labor, fruit, and land for the benefit of the church. (4) Each congregation should keep good records of its own local funds.

Thus began stewardship in these Nigerian Mennonite churches. Though it has not worked out ideally, some real progress has been made. Proper financing is a problem on any level in this country, and we were not exempt from many difficulties. But we were thankful that the plan had been suggested by the church itself and not by the missionary.



The people wanted the benefits of a religion without accepting the religion. They even went so far as to name their trucks, for example, "Love Thy Neighbor and Company."

We must try to be fair with these churches; financial gain was not their only reason for joining the Mennonites. Our observation soon told us that the respectability and prestige of an old, established church had also been a motive. These people wanted schools, hospitals, and other institutions for the social position they would bring.

Many of these churches had earlier splintered from the highly respected Christian Council churches. In Nigeria reasons for breaks are many: discipline, money, leadership. . . . When these congregations withdrew, they also lost the prestige of the established churches; most of the country's government officials, for example, belong to one of these respected groups. The new churches were looked on as uneducated heathen with primitive practices. This loss of social position they keenly felt.

With the twentieth-century awakening of the "dark continent" these churches were stirred with ideas of progress. Their young men wanted an education and high-salaried positions. So the church began to look for ways to advance. The mother churches said repent and return, but this meant too much loss of face. Other ways were sought.

Tragically, these were found. The highly competitive practices of many churches played profitably into the hands of the Nigerian Christians. Missionaries came and stayed as long as they co-operated with the churches. When going became rough, they left and others accepted the "call." The result is obvious. Wrongly these independent churches came to associate the missionary and his "foreign" dollar with the way to respectability.

Doctrines had little meaning to these churches; they preferred their own religion with just enough of Christ to please the missionary with his money. Thus it became

our task to demonstrate that Christianity was more than gaining prestige. The way has been painful and rough, but it is the way of Christ.

After two years of work we still did not have an authentic list of the members of the Mennonite Church in Nigeria. A strong appeal was made at the annual conference in March, 1961, to have membership cards as did the large churches of the country. This, we decided, would be a good way to discover how many and who the members were. We were sure everyone would want a card, since this was one way to a good reputation!

The cards were designed to teach responsibility to the members. Besides designating the individual as a part of the Mennonite Church, they called for a signature to a brief statement of faith and a promise to support the church with time, talent, and money.

The experience of going from church to church to help the leaders give out the cards was thrilling. We tried to see that each card was properly signed and a list made of those who received them. With much hilarity and hand-clapping there were promises to give "five shillings and five pennies," "one pound and a hen," "a goat," or "a basket of palm fruit" to the church. One man promised "eight shillings and a hen."

"Not the one with diarrhea!" shouted his neighbor, who apparently knew this man's propensity to give his worst to the Lord. But slowly these people were learning what the Christian life meant. By now we knew that although they had had no idea of what it meant to be Mennonites when they requested membership with us, they were gradually coming to a knowledge of true discipleship.—The end.

## Conformity, Nonconformity, or Transformity

BY LEE H. KANAGY

Modern man is caught in a dilemma; the Christian, churchman, and theologian cannot be excluded. Christian traditions, morality, and ethics are all brought to the judgment seat of the sciences—theology, anthropology, sociology, psychology, psychiatry, physics, chemistry, and biology.

A whole new language, which man fifty years ago knew nothing about, is pushing to the fore. Words of today convey thoughts and ideas foreign to the age before science began to rule.

Class, race, and color distinctions in the human family give way to powerful ideas of the brotherhood of man. Efforts are made to synchronize the world's great religions and to give them equal status with Christianity. Few people believe any longer

in Christ's second coming and final judgment. While all men belong to one great family under God, not all are saved, however much science and the religions would attempt to redeem man.

Transportation and mass communication are bringing together all nations of the earth. The whole pattern of society is changing with the breakdown of colonialism. Science is proving that all races have the capacity, given equal opportunity, to think, plan, and build alike.

On the one hand science is destroying old superstitions, tales of astrology, and claims of alchemy. On the other it tends to warp or destroy the meaning and experiences of answered prayer, the revelation and inspiration of Scripture, and the validity of Holy



Spirit guidance. As these and other terms lose their Biblical meanings, a tendency develops for rational man to discard them for a new vocabulary to build a colossal, united church.

While man and the church try to adapt themselves to the scientific age, there is little excuse for them to ridicule science. This is a wonderful discovery, all within the economy of God, Master of all scientific laws and of the universe. But as millions of men and women for centuries have bowed in ignorance and darkness to the images of Baal or Buddha, so today millions bow to the god of science in ignorance or defiance of the great lawgiver, God.

This allegiance to science has created uncertainty, fear, and loneliness. In almost every man's heart is the "lonely crowd," and at almost every meeting one finds the "organization man." These are symptoms of a search for real security and satisfaction for the soul. The increase in suicide, divorce, drunkenness, and delinquency tells of man's fruitless search.

To find security man tends to conform to the crowd. He cannot stand to be an "outsider" or "non-co-operative." This constant pressure to conform produces a new ethic of life—a social and bureaucratic ethic in which the end justifies the means. How often have we heard: "Everyone does it; why can't I?" Thus compromises are made on basic principles and convictions for the sake of co-operation or unity.

The pressures to conform seduce the individual to lose his identity to the group. Gradually develops a belief that what the group does is the source of dynamic creativity, that belonging is the ultimate need of the individual, and that the application of science will achieve this sense of belonging. This kind of capitulation under social pressure can, and often will, relegate Biblical principles or the voice of the Holy Spirit to the individual, to outside the sphere of the group. The temporal or exceptions become the absolute, and the absolutes become temporal and relative. Thus truth becomes relative with the changing mood of the crowd.

Irresponsibility is the product of this conformity to the crowd by the security-seeking individual. What the group decides by common consent or by parliamentary procedure becomes law regardless of what the Scriptures or a minority say. Jesus rebuked this trend: "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few" (Matt. 7:13, 14, RSV).

The Christian and the church are caught in the dilemma to conform to the ecumenical movement of the day. They are asked to throw off differences and to conform to mass Christianity.

The arguments run thus: "Christianity is divided; look at the 'scandal of the churches.'" "Christ is one, but look at the great schisms of the churches."

To hear these catch phrases out of the context of church history tempts the individual to conform. But he forgets that in the sixteenth century there was one great church organization with much greater scandal and corruption. So great it was that God gave one man, Martin Luther, the power to come out of the solidarity of the group church and to take his stand on the Word of God. The effects of this stand reverberate still throughout Christendom in spite of powerful church leaders who are trying to close the gap between groups by paring down all differences and calling them "nonessential" and "irrelevant" to our times.

Just as some would not conform to mass pressure in the Reformation days, so today there are Christians and minority groups who choose the road of nonconformity. These dare to express themselves as the whole Word of God speaks to them. This is true of conscientious objectors, of voluntary service workers for Christ and the church, of those gifted with wealth who return it to God, and of those who sell their possessions and migrate to new areas to live and witness. There are thousands who have not bowed to the "baal" of conformity because of the voice of God and His Word in their hearts.

A danger exists, however, in stressing nonconformity too strongly; there can be pressure for conformity to the teachings of nonconformity. The meaning behind the symbols the Mennonite Church holds to be Biblical may become lost in overzealous nonconformity. A reaction can set in which causes some individuals to feel that the church is too strict and static.

An example is the Bible teaching on the prayer covering as accepted by the Mennonite Church. Unless the real Biblical view of this and other views, such as divorce, remarriage, and nonresistance, are clearly taught from the Word of God, the real Biblical teaching may become lost. This trend is particularly evident in the practice of the covering. There is a danger that it will come to mean as little as it does to many other churches; the only vestige of it is the wedding veil, which does not convey the full meaning intended by Scripture.

Unless its faith can express itself in language and deeds that answer the critics who decry the schisms in the church, the Mennonite Church will tend to conform to mass Christianity and follow the crowd. But this dare not be. Nor does this mean that the Mennonite Church is pure and right and all other Christianity is impure and corrupt. Nonconformity dare not lead down this road. Such thinking can only lead to

# Missions Today

## Offering or Collection?

BY J. D. GRABER

A gathering together of odds and ends is often referred to as a collection. This is not a good word to use for that part of our worship services in which we bring our tithes and offerings. It smacks too much of a haphazard and careless attitude. Far too often this very significant part of our worship is unplanned for; we toss in what we happen to have along.

**Giving to the Lord** a precious portion is what we mean by an offering. The word comes from the Jewish sacrificial system. There was nothing cheap or careless about these Old Testament offerings. David expressed it well when he said, "Neither will I offer . . . unto the Lord my God of that which doth cost me nothing" (II Sam. 24:24).

**Holiness means dedication.** We have so often missed the meaning of this word. We have thought that to be holy means to be pious, perhaps "to make long prayers." The same Greek word in our English translations has been rendered "holy," "saint," "separated," "dedication." It is clear therefore that to be holy means to be dedicated. It does not mean piousness as much as it means self-giving.

**An offering, therefore, is a dedication.** The Lord does not want our loose change or our surplus bills. He wants us to offer ourselves first. After that there will be a planned dedication of talent, time, and money. To approach the offering in a worship service carelessly or thoughtlessly would be dishonoring God.

**Your church needs an offering, not a collection.** Your mission board has entered new fields and has assumed tremendous responsibilities. The church program has moved out to meet many of the crying needs and challenges of our day.

**How much shall I give?** Nothing less than all of myself and a deeply sincere and honest accounting before the Lord of all I possess can be acceptable to Him. Let us remember that **to be holy means to be dedicated.**

Elkhart, Ind.

self-righteousness and eventual self-destruction.

The church must continually remind itself of the great sacrifice and love of Christ for redemption. It should further recall the faith of the martyrs down through the ages who dared to take the Bible seriously and apply its literal teachings to their daily

(Continued on page 812)





# MISSION NEWS

## Overseas Missions

**Sao Paulo, Brazil**—Cecil and Margaret Ashley prayed one week recently that the Lord would help them get into one new home that week. That same week during a visit to a neighbor, Margaret was introduced to a new neighbor down the street and invited to their home. A Saturday night visit led to her offering to teach a sister of the new acquaintance how to knit, although she was worried because her new friend had only three fingers on each hand. After some practice, Margaret was able to help both her and a third sister who came together to knit successfully.

Some lessons later, both have finished two pairs of baby booties one has nearly completed a baby sweater, the whole town knows of the knitting project, and during the knitting sessions twice each week they have talked about the church, the Bible, and salvation in Christ. On Friday evenings the Ashleys have had Bible study in their home with their husbands and their two children. The Ashleys are thrilled with the evidence of the Lord at work as these couples have opened their lives to the Lord.

The Ashleys became guardians on Aug. 8, 1962, of 15-pound Flavio Rogerio Marcos Ashley, who was born May 12. They plan to adopt him through a Brazilian juvenile court procedure in January.

Allen Martin and Kenneth Schwartztruber attended the biannual meeting of the *Camara de Literatura Evangelica do Brazil*—the Council of Evangelical Literature of Brazil—at the Word of Life Camp near here July 31 to Aug. 4. Most of the 60 participants were directly involved in producing or distributing Christian literature. In addition to these biannual meetings, the council keeps members informed on what others are doing through monthly releases and bibliographies and the activities of its secretary, Richard Sturz. The purpose of the council is sharing information in order to prevent unnecessary duplication and overlap in evangelical literature efforts.

**Ellicott City, Md.**—Mark Kniss, M.D., his wife Betty, and their family left here by plane for their work in Bihar, India, on Sept. 7. They had been in North America for a short furlough.

**Paris, France**—The World Council of Churches Central Committee has called upon the government of Ghana to reconsider its decision to expel Bishop Richard Roseveare and Archbishop Patterson of the Anglican church. The two men were expelled on Aug. 13 after Bishop Roseveare raised questions about the Ghana Young Pioneers movement which in its activities recites certain phrases like "Nkrumah never dies," and "Nkrumah [the prime minister] is the Messiah." Archbishop Patterson supported the bishop and both men were expelled. (EPS)

**Belem, Brazil**—Esther Reesor, R.N., arrived here en route back to her work at Araguacema, Brazil, on Aug. 6. She had plane reservations to fly on into Araguacema on Aug. 14.

**Montevideo, Uruguay**—Six Latin-American countries are represented in the 28 students of the Evangelical Mennonite Theological Seminary here since the enrollment of two students from Mexico and one from Colombia at the beginning of the term. A winter Bible school for German-speaking congregational leaders was

held July 2-7. Faculty for the Bible school included Nelson Litwiler, Elder Ernst Regehr, pastors Jakob Neufeld, Martin Dirksen, and Abram Enns. New members joined the teaching staff in July when Merle and Kathy Sommers arrived for the music program. The seminary is a co-operative project of German- and Spanish-speaking South American Mennonites with the aid of the Board of Missions of the General Conference Mennonite Church and the Mennonite Board of Missions and Charities, Elkhart, Ind.

**Mayera, Ghana**—Seventeen teachers and catechists, a government teacher in a Mennonite school, and an interpreter participated in another vacation workers' meeting here the week of Aug. 12-19. S. J. Hostetler announced recently. Bible classes were held

## Church and Missionaries Meet at Laurelville



P. J. Malagar, from India (left), Agustin Darino, from Argentina (center), and John Kopenhagen, former missionary to Argentina, discussed mission concerns at the Laurelville Camp Missionary Bible Conference, August 11-17.



Willis Kauffman (left), missionary to Ghana under a board of another denomination, talks with Carson and Ellen Moyer, missionaries on furlough from Ghana.



Carl and Esther Beck (left), missionaries on furlough from Japan, have moved to Elkhart, where Bro. Beck has accepted an assignment in the Information Services office until they return to Japan early in 1963. Here they discuss mission concerns with Mr. and Mrs. John Driver, missionaries to Puerto Rico.



Paul Erb, field representative for the board since July 1, will travel to churches as a resource person and speaker. He will be available to answer questions about missions in the space age. Here he consults with Phoebe Solomon, from India (center), and Ivan Kauffman, of the Illinois district mission board (right).





Summer Bible school students at the Aibonito, Puerto Rico, church.

morning and afternoon and an evening evangelistic service climaxed each day's activities. Areas of discussion included the teaching of Bible stories, the Sermon on the Mount, "God's world," and the Gospel of John.

Each day there were one or two periods of singing. "The week was marked by good fellowship, more than usual interest and seriousness, and spiritual response in the evening services," said S. J. Hostetler. A number of persons responded to the invitation the final evening.

**Dhamtari, M.P., India**—A daughter, Jeanette Ellen, was born here to Jacob and Arvilla Flisher on Friday, Aug. 24. Bro. Flisher is administrator of the Dhamtari hospital.

**Memambetsu, Hokkaido, Japan**—The All-Hokkaido Missionary Children's Camp was held here from July 27 to Aug. 1. Thirty-one elementary school and four preschool children attended. Joe and Emma Richards conducted the camp with the assistance of eight other staff persons. The Japanese press covered the story.

**Nemuro-Shibetsu, Hokkaido, Japan**—The women of the Japanese Mennonite church met here Aug. 6, scarcely 20 miles away from the Russian-held island of Kunashiri. Guest of honor was Mrs. Uratomi, who was home with her children for summer vacation from school in Tokyo. The Uratomi family has accepted the temporary separation which schooling entails in order to make it possible for her to prepare for kindergarten teaching as part of the witness of the church. Their sacrifice is deeply inspiring to church members and missionaries alike.

**Sapporo, Japan**—Grace L. Martin, who recently arrived here as a missionary teacher, will be living at Nishi 2 jo, 8 chome. Tsukisamm, Sapporo, Hokkaido, Japan. This is her mailing address.

**Hokkaido, Japan**—The executive committee of the Hokkaido Mennonite Fellowship met Aug. 21, 1962. In their work, they decided to call the fall meeting for their fellowship on Oct. 10 and 11, and asked Emma Richards to prepare a book study for later in the fall using H. S. Bender's *These Are My People*. In more urgent business they requested Eugene Blosser to review language study requirements of other missions and report back. In view of the urgent need for Japanese leadership in Hokkaido Mennonite churches, they asked

the educational committee for concrete proposals for training leadership.

The committee asked Robert Lee to attend the Hayama Conference in January as their representative. They also suggested that the board prepare suitable publicity for missionary use on the field to increase understanding of American Mennonite church life. In other actions they expressed concern and suggested ways to work at these concerns.

The Hayama Conference is held annually and is a seminar type program for the purpose of exploring theological concerns among various missions and churches.

**Calabar, East Nigeria**—Daniel Diener, teacher at Duke Town Secondary School as an Overseas Missions Associate, has been appointed to teach at Hope Waddell school here. He will be teaching more advanced classes in mathematics and carrying a heavier teaching load than at Duke Town.

During the recent summer he has been filling preaching appointments in the various Presbyterian churches in the area. The Hope Waddell school is outstanding, and it was from headmaster of this school that Sir Francis Ibiom moved up to become governor of this region.

**Shantipur, M.P., India**—Daniel Dasru, Indian Mennonite staff member of the Shantipur leprosy home hospital, recently returned from a special training program directed toward earlier detection, education, and treatment of leprosy by going out aggressively into villages on an area basis. As a result of this study and contact with the Indian government, John Friesen, administrator of Shantipur, hopes to provide a stronger service for this disease and at the same time give opportunity to communicate the love and concern of Christ.

## Home Missions

**Chinle, Ariz.**—Stanley and Arlie Weaver, missionaries at Black Mountain Mission, met Aug. 28 with residents of the Blue Gap and Tah Chee area to present their petition for a land site for a new witness point on the Navaho reservation. If the Weavers were successful in obtaining signatures on the petition, they will be free to prepare their formal application to the Navaho Tribal Council at a later date.

**St. Louis, Mo.**—Bethesda Mennonite Church, revival meetings are scheduled for Sept. 23-30, with Dale Schumm, Shakespeare, Ont., evangelist.

**Los Angeles, Calif.**—Mr. and Mrs. O. O. Wolf, their two sons and daughter united

## The Week of the Dead

BY LEE KANAGY

**Nakashibetsu, Japan**—Sitting at the typewriter tonight with windows open, I hear the beating of drums, wooden hammers beating on wooden kegs, and the voices of the chief song leaders over loud-speakers. Tonight (Aug. 18) marks the end of the week for the dance to the dead called *Obon-odori*. The soul of Japan is stirred as thousands and millions all over the land dance in single file in a circle around tall wood piers which support the callers and drum beaters.

The week before *Obon-odori* relatives of the dead journey to the grave to clear it. Before this, graves receive little attention and they become overgrown with weeds and grass. Gravestones and sticks are tumbled from the weather and winter snows. Now all the grass must be hoed out so that bare earth appears around the marker.

During *Obon* week relatives who come from a distance go with the family to take water, rice, fruit, candles, and incense to the grave. Water is first poured over the marker "to quench the thirst of the spirit," candles are lit, incense is offered, and food

is placed at the grave. The whole family kneels before the grave with bowed heads hands raised in prayer to their lips. After a moment of silence, they clap their hands to get the attention of the spirits.

The ritual over, they then partake of the food in tidbits as if eating with their ancestor spirits. When they light their candles, they think that the ancestor spirit returns with them to their home during *Obon* week. They thus make *Obon* a week of great merrymaking and festivity, including drinking.

This year a special feature was added. Businessmen and leaders of the village dressed in the garb of the Tokugawa era (A.D., 1600), which is considered the golden age, along with an earlier one, of Japan. It was the age of the Samurai, the warrior, and the flowering of Buddhism. As a result of both the ancestor worship and the yearning for a return to the meaning of those earlier times, Christianity is not popular during *Obon-odori*. Mennonite churches frequently use this week for an aggressive program of Bible camps.



with the Calvary Mennonite Church on Aug. 12. Bro. Wolf, an ordained minister with the Church of God, was born in Jamaica, served there, and spent two years in the Turk Islands and eight years in British Honduras as a missionary. A printer by trade, Bro. Wolf has been widely used as a Bible teacher and evangelist.

On Sept. 2 the Don Reber family worshiped with the Calvary congregation and shared pictures of their work in Japan. Recently eight young people from the Calvary congregation attended a week-long senior-high retreat sponsored by General Conference Mennonite churches in California. LeRoy Bechler served on the staff.

## District Mission Boards

**Arthur, Ill.**—Richard Yordy, chairman of the Illinois Mennonite Mission Board, recently announced plans for a meeting of congregational leaders with Illinois and general mission boards at the East Peoria, Ill., Highway Village Mennonite Church, Sept. 15, at 9:30 a.m. Program plans call for a film, "The Ultimate Weapon," and discussion, introduction to the fall mission study courses, and discussion of missions week emphases and expectations.

**Kalona, Iowa**—Representatives of southeast Iowa congregations met at Iowa Mennonite School, Aug. 31 and Sept. 1, with representatives of the Iowa-Nebraska Mennonite and general mission boards. The program included discussion of the fall mission study on congregational witness and mutual congregational and board concerns in preparation for fall mission promotion and missions week. The district board executive committee which sponsored the meeting includes: Fred Gingerich, Alpha, Minn., president; LeRoy Miller, Kalona, Iowa, vice-president; Dean Swartzendruber, Wellman, Iowa, secretary; and Paul E. M. Yoder, North English, Iowa.

**Johnstown, Pa.**—The annual fall missions week kick-off meeting for Allegheny Conference Mennonite churches is scheduled for Sept. 22. Harry Shetler, president of the Allegheny Mennonite Mission Board, said recently. The meeting will be held in one of the churches of the Johnstown area with two sessions—one in the morning and the other in the afternoon. Mission leaders from all congregations in the conference are invited and the program will provide opportunity for mutual sharing on the fall mission study, fall promotion, and missions week as well as congregational and board outreach efforts.

## Broadcasting

**Harrisonburg, Va.**—B. Charles Hostetter, director of The Mennonite Hour, just announced the release of a new Bible correspondence course, "Witnessing for Christ."

The twelve lessons, written by A. Grace Wenger, are packed with suggestions on how to make life more effective as a Christian.

Lessons are entitled: 1. The Meaning of Witnessing; 2. Witnessing by Life; 3. Witnessing by Speech; 4. Prayer in Witnessing; 5. The Bible in Witnessing; 6. The Holy



B. Charles Hostetter and John Horst review first copies of the new Bible course on witnessing.

Spirit in Witnessing; 7. Aids in Witnessing; 8. Steps in Witnessing; 9. Meeting Objections and Excuses; 10. Leading the New Believer to the Church; 11. Helping the New Believer to Christian Maturity; 12. The Blessings of Witnessing.

Besides enrolling in these lessons yourself, you can also help others to enroll. Then, too, you can assist others by giving so that they can take these free Bible studies. A \$5.00 gift will make it possible for two persons to complete the Bible course without cost to them.

Enroll at any one of these offices: Home Bible Studies, Elkhart, Ind.; The Mennonite Hour, Harrisonburg, Va.; or The Mennonite Hour, Box 334, Kitchener, Ont.

## Health and Welfare

**Lebanon, Oreg.**—Chaplain Millard Osborne, Lebanon Community Hospital, reports services to nearly 250 patients during the month of July. Concern for their families at home, slow recovery, feelings of unworthiness because of discouragement, loss of husband, overdose of sleeping pills, were some of the problems these patients shared with Bro. Osborne. As chaplain, Bro. Osborne represents the spiritual concern which has led the Mennonite Church through its general mission board into hospital operations.

**Aibonito, P.R.**—Religious services at Mennonite General Hospital here include staff singing two nights a week, other worship services on Thursday and Sunday. Pastors, youth groups, and lay leaders take charge of the services which patients appreciate and accept happily. During June and July, Lawrence Greaser, chaplain, and Carol Glick, counselor, report that more than 1,000 Bibles or Bible portions were sold or given away to patients. In July both an older amputee and his wife accepted Christ, as did a lady who had received an operation. The staff at Aibonito request prayer for these who have become Christians.

## I-W Services

**Elkhart, Ind.**—Twelve single men and a young couple from five states attended I-W orientation, Aug. 24-29, at the general mission board office here. They were: David Roth, Clarence Center, N.Y.; Herbert Am-

stutz, Apple Creek, Ohio; Paul Steider, Conneaut Lake, Pa.; Milton Schweitzer, Centerville, Pa.; Dennis Swartz, Rexton, Mich.; Larry Kauffman, Middlebury, Ind.; Wayne Johnson, Dayton, Ohio; Levi Mast, Middlebury, Ind.; Eldon Troyer, Goshen, Ind.; Larry Miller, Middlebury, Ind.; Mr. and Mrs. Keith Leinbach, Three Rivers, Mich.; Kenny Knepp, Plainville, Ind.; Curtis Graber, Loogootee, Ind.

Orientation for I-W service is also scheduled for Sept. 21-26 at Hesston, Kans., and Oct. 19-24 at Smithville, Ohio. Further information may be obtained from local service counselors or by writing Dick Martin, Box 316, Elkhart, Ind. The study of I-W in 1960 suggested that all young men and their wives and girl friends who are contemplating I-W should attend I-W orientation.



VS-ers who attended the August VS orientation were: (front row, l to r.) Mrs. Elton Miller, James Helmuth, Marian Kauffman, Velorous Gingerich, Danny Hostetter, Betty Yoder; (second row) Mrs. and Mr. William Lauterbach, Mrs. and Mr. Marvin Kenagy, Emily Wenger, Suzanne King; (third row) Elton Miller, Sherman Kauffman, Wilbur and Mary Ellen Litwiller, Patricia Overholt, Rachel Zehr, Joanne Yoder.

## "Micemeat Pie"

Of course when the little fellow wrote that "the micemeat pie was very good," he meant "mincemeat."

It is much more serious when letters have to be added because of the truth—sometimes very sad and serious truth. Some people once could spell G-O-D and mean it. Then came along prosperity and carelessness in the things of life that make for spirituality, and the letter "L" became lodged in the word and G-O-D became G-O-L-D. Perhaps, better said, gold became their god.

Many have known better days in their spiritual life when the Word was loved. The W-O-R-D meant everything to them until some insidious wedge came gradually in. Their love cooled until the W-O-R-D has changed to W-O-R-L-D, and all of this would not be so bad if it were merely a misspelling. The serious nature of it all is that it is sadly evidenced in many a life.

The word "hell" and the letter "L" sound quite a bit alike, and many once happy Christians are enduring bitter agony of soul and conscience because the "L" has gotten into these once-precious words.

—J. W. Mellick.





## FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

The Pennsylvania Church, Hesston, Kans., has purchased land in Country Acres, North Hesston, for a second Mennonite church. A committee has been appointed to serve in further planning the church.

**CRALOG** is the name of a union of all charitable organizations in Germany. Through MCC 346,208 tons of food came to Germany since the end of World War II, making MCC the fifth highest contributor during these years.

The Mennonite Medical Association held its annual meeting at Laurelville Mennonite Camp, Sept. 1, 2. Willard Krabill, Goshen, Ind., presided. The registration totaled 145: 27 practicing physicians and dentists, 16 medical students, seven missionaries on furlough, four guests, and 91 wives and children. Nonmedical people who spoke were J. Winfield Fretz, North Newton, Kans.; Jacob M. Klassen, Akron, Pa. (who serves as executive secretary of the association); Mrs. Dana Troyer, Goshen, Ind.; and Paul Erb, Scottsdale, Pa. The association decided to admit Mennonite osteopaths to membership. There is an extensive program of service in aiding students, locating doctors in needy areas, and supplying equipment to missionary medical programs. Papers were read by Wilmer Harms, Hesston, Kans., and Otto Klassen, Elkhart, Ind. Excellent films were shown from Ethiopia and Tanganyika.

The proceedings of the conference, "Education on Alcohol and Tobacco," held at Goshen College, April 5-7, 1962, are now available. Among the important chapters are: "Tobacco and Lung Cancer"; "Tobacco and Diseases of the Heart"; "Biblical Teaching and the Alcohol Question"; "Why Do People Drink"; "Moral and Ethical Considerations of the Alcohol Question"; "The Drinking Driver"; and other important topics, including bibliography and a report of the Conference Findings Committee. 121 pages. \$1.50. Send orders to Committee on Economic and Social Relations, 111 Marilyn Ave., Goshen, Ind.

Helene Widmer, wife of Pierre Widmer, French Mennonite elder of Grand Charenton (Doubs, France), died of cancer on Aug. 24, and was buried on Aug. 26. Two children survive.

A third new Mennonite settlement is

### Coming Next Week

"Ghetto Without Walls," Gladys Hunt  
 "MYF Life Team," Mary Beth Kaufmann  
 "The Church in China," Melvin Gingerich  
 "They Didn't Know They Were Teaching,"  
 N. F. Forsyth  
 "Youth Needs a Friend," Roy D. Roth  
 "Building the Church in Crisis,"  
 H. Ernest Bennett

being developed forty miles south of the Filadelfia Mennonite Colony in Paraguay. The first village has been named Blumenau, the second Neuwiese. Mostly young farmers start the development of new territories.

For the first time in the MCC trainee program a native Paraguayan by the name of Jimenez has been accepted. He is a member of the Spanish Mennonite Church in Asuncion.

Kenneth Leo Yoder, McHenry, Md., was ordained at the Maple Glen Church, Grantsville, Md., Aug. 26. He will serve his home congregation at Casselman, Grantsville, Md. Bishop Ivan J. Miller officiated, assisted by Morris Swartzendruber, Erie Renno, and Mark Peachey.

Newton Yoder, McVeytown, Pa., was ordained by lot to the ministry at the Mat-tawana Church, Sept. 2. The service was in charge of Elam Glick. Raymond Peachey preached the ordination sermon.

The Frank Horst family, Hubbard, Oreg., served in a family service program at the Labish Brethren in Christ Community Church, Salem, Oreg., Aug. 26.

Newly elected members of the Executive Committee of the Illinois Conference are assistant moderator, Paul King; additional members, Mark Lehman and Howard Wittrig. Edwin Stalter continues as moderator and Roy Bucher as secretary. General secretary of the Christian Education Cabinet is J. Alton Horst.

Victor Fast, formerly of Steinbach, Man., was installed as associate pastor of the First Mennonite Church, Indianapolis, Sept. 9. Bro. Fast is a 1962 graduate of Mennonite Biblical Seminary, Elkhart. Simon Gingerich, Russell Krabill, and Paul M. Miller served in the installation.

Bro. Moses G. Gehman, Denver, Pa., who was ordained to the ministry on Sept. 3, 1912, for the Bowmansville-Gehman's-Red Run-Allegheny circuit, and was for 36 years the senior minister of the district, gave his fiftieth anniversary message to the Bowmansville congregation on Aug. 26.

Visiting speakers: Linden Wenger, Harrisonburg, Va., at Tuttle Ave., Sarasota, Fla., Aug. 12. Jan Matthijssen, Meppel, Holland, at North Goshen, Ind., Aug. 19. David Hostetler, Brazil, at Pleasant View, North Lawrence, Ohio, Aug. 26. Harry Diener, Yoder, Kans., at Mt. Pisgah, Leonard, Mo., Aug. 12. Herman Myers, Meadville, Pa., at First Mennonite, Fort Wayne, Ind., Aug. 26.

Chester Slagell, Weatherford, Okla., at Waldo, Flanagan, Ill., Aug. 19. James Stauffer, Vietnam, at Plains, Lansdale, Pa., Sept. 2. Herman Glick, Newark, Del., at Birch Grove, Port Allegany, Pa., Aug. 26. Robert Stetter, Algeria, at Pleasant View, Goshen, Ind., Aug. 26. Oliver Roth, Milford, Nebr., at Nampa, Idaho, Aug. 26. Louis Landis, Lebanon, Oreg., at Nampa, Idaho, Aug. 26. John S. Hess, Lititz, Pa., at North Scott-

dale, Pa., Aug. 19, and at Sandy Hill, Sadsburyville, Pa., Aug. 26. Amos Kauffman, Haiti, at Calvary, Pinckney, Mich., Aug. 26. Ralph and Genevieve Buckwalter, Japan, at Calvary, Pinckney, Mich., Sept. 9. Lynford Hershey, Wichita, Kans., at Bloomington, Ill., Aug. 26. Paul Erb, Scottsdale, Pa., at First Mennonite, Canton, Ohio, Aug. 26.

Philip Hege, Germany, at New Holland, Pa., Aug. 26. Paul Kniss, India, at Faith, Oxford, N.J., Aug. 26. David Hostetler, Brazil, at Hi-Way Chapel, East Greenville, Ohio, Aug. 26. Leroy Gingerich, Wood River, Nebr., and Paul Swarr, Israel, at Mt. Zion, Versailles, Mo., Aug. 26. Edgar Metzler, Akron, Pa., at Martinsburg, Pa., Aug. 12. Willis Kauffman, Ghana, at Martinsburg, Pa., Aug. 19. Don Reber, Japan, at Calvary Mennonite, Los Angeles, Calif., Sept. 2. Eldon L. Hamilton, Honduras, at Logsdan, Oreg., Aug. 26. Alvin Kanagy, Wymer, W. Va., at Stuarts Draft, Va., Aug. 12.

Stanley Shenk, Souderton, Pa., at Grand Marais, Mich., Aug. 26. Blanche Sell, India, at Grand Marais, Mich., Aug. 29. Irvin Nussbaum, Benton, Ind., at Pershing St., Hutchinson, Kans., Aug. 26. Ralph Buckwalter, Japan, at Plainview, Aurora, Ohio, Aug. 28. Horst Heidebrecht, Germany, at East Bend, Fisher, Ill., Aug. 19. Paul and Alta Mae Erb, Scottsdale, at Barrville, Pa., Sept. 8, 9. Warren Metzler, Jamaica, at Park View, Harrisonburg, Va., Sept. 1.

New executive committee of the Rocky Mountain Mennonite Conference: moderator, Samuel Janzen, Glenwood Springs; assistant moderator, Paul H. Martin, La Junta; additional members, Warren Oswald, Chappell, Nebr.; Virgil Brenneman, Colorado Springs; and Clarence Ebersole, La Junta.

Change of address: Moses Beachy from La Plata, Puerto Rico, to Buzón Rural 337.7, Guavate, Cayey, Puerto Rico.

### Announcements

A Bible (King James Version) bearing the name John H. Detwiler was left at MYF Convention, Peoria, Ill. It may be claimed by writing to Mennonite Youth Fellowship Scottsdale, Pa.

A district Bible Conference at Landisville, Pa., Sept. 15, 16, with Clayton L. Keener, Refton, Pa., and Ivan D. Leaman, Columbia, Pa., instructors.

A Harvest Home service at Pottstown, Pa., the evening of Sept. 15, with Marlin Lehman, Pond Bank, Pa., speaker. Omar R. Martin, Chambersburg, Pa., will speak Sunday morning, Sept. 16.

### Evangelistic Meetings

Kenneth Good, Hyattsville, Md., at Oal Hill, Millersburg, Ohio, Nov. 5-9. E. M. Yost, Denver, Colo., at Waldo, Flanagan,

## Calendar

Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.  
 Indiana-Michigan Winter Ministers' meeting, Michigan, Mich., Dec. 4, 5.



ll., Sept. 5-12. George R. Brunk, Harrisonburg, Va., at Floradale, Elmira, Ont., Oct. 9-28. Alvin Kanagy, Wymer, W. Va., at First Mennonite, Myersdale, Pa., Sept. 16-23. John David Zehr, Goshen, Ind., at Sugar Creek, Wayland, Iowa, Sept. 16-23.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**These Are My People**, by Harold S. Bender, Herald Press, Scottdale, Pa.; 1962; 26 pp.; \$3.50.

The content of this book was first given as the Conrad Grebel Lectures for the year 1960. **These Are My People** is a discussion in the New Testament view of the church. The approach is Biblical theology rather than church history. Many would expect Harold S. Bender to write on the Anabaptist-Mennonite history but he has written instead on New Testament theology. As one could expect, Bender's image of the New Testament church is very much like the Anabaptist view of the church. Throughout the book there is a strong dependence of the believers' church of committed disciples eager to witness and serve their Lord.

The title of the book emphasizes Bender's conclusion that the best translation of the word *ecclesia* is "people of God." This translation avoids some of the modern false or uncertain connotations of the word "church." The first chapter develops the idea of the church as the people of God. In both Old and New Testaments God created His people, and they become God's people by response in faith to His gracious acts. The writers of the New Testament were consciously aware of the continuity of the people of God and thought of themselves as making up the new Israel.

If we think of the church as the people of God, we will keep in mind that the church has its existence from God. Called by God the church has her continuing life in God's grace. Indeed called by God, the people are still a human community and live out their lives in time and space. At several places, Bender works out the implications of the dual nature of the church as both human and divine. He guards against the idea that the church is just another collection of individuals held together by common interests or kinship. The church is never God's creation. On the other hand, the church is in the world and the human dimension of the church requires institutional forms. The church does not exist to maintain institutions and must ever protect itself from institutionalism; nevertheless its forms of actions and relationships express themselves in institutional forms.

The fellowship of the church is discussed in chapter three on the holy community. The root or idea of *koinonia* (fellowship) "participation in something in which others also participate." *Koinonia* is the very essence of the church. Members in the

church share in the body of Christ. Symbolically this participation of the body of Christ is expressed by eating the bread and drinking the cup at the Lord's Supper. The character of the human fellowship is drawn from the relationship of the believer to God in and through Christ.

Believers, disciples, and saints are considered as three of the outstanding terms of the New Testament which express the response of members of the church to its Redeemer and Lord. Faith is the constitutive element in the establishment of the church and so the members of the church are fittingly called believers. The candidate for baptism must be capable of making the required commitment to Christ and must openly confess his forgiveness of sins. The church in the New Testament is thus plainly a believers' church.

The true meaning of discipleship is response to Christ's lordship. The primary meaning of saint in the New Testament is one set apart or consecrated to God. To be set apart to God immediately implies conformity to the character of God in love, moral purity, and obedience.

In the last chapter Bender discusses the Lord's ministers. The church is essentially the continuation of Christ's ministry and each member in the church is a part of the ministry. Within the ministry special servants are necessary to carry on functions assigned by the church. A fourfold ministry is suggested: (1) the ministry to edification of the church internally; (2) evangelism; (3) the ministry of good works; and (4) the ministry of prophetic preaching of righteousness to the world.

**These Are My People** will become the standard expression of the Anabaptist-Mennonite doctrine of the church. Obviously in such a short book not all facets could be developed, such as the church and the state. Many foundational truths are introduced and related to the overall plan of the book. The treatment is concise and will need further discussion and development by Mennonite teachers and preachers. This book should receive wide distribution throughout the Mennonite Church.

—Clayton Beyler.

**These Are My People**, by Harold S. Bender, Herald Press, Scottdale, Pa.; 1962; 26 pp.; \$3.50.

The Church as the people of God in both the Old and New Testaments is the thrust of the opening chapter of this book, entitled "The People of God." Beginning with the Abrahamic and Sinaitic covenants, down through the Old Testament the author shows that the true believers in the promise of God are His people. He says "The church is not the continuation of ethnic Israel but of spiritual Israel." He further says that "the people of God . . . are the people who respond to God." He also says in this first chapter "God wills that all be saved, but that only whosoever will will be saved." The emphasis is placed upon the "visibility of the church." "The New Testament knows of no invisible church." "The church is indeed called by God, but responds to Him as a human com-

munity which lives out in time and space the life which comes from above.

In chapter 2 entitled "The Body of Christ" the author emphasizes a transfer of individuals from the kingdom of darkness into the kingdom of His beloved Son. This is made possible through the atonement made for all men. "God's approach to us in Christ is grace, grace which is the actual coming of Christ into us, recreating the broken structure of the relationship between us and God in reconciliation." In this chapter, union with Christ is possible by responding to Christ. "The first step is our identification with sinful men in solidarity with the race of the first Adam; this is repentance. . . . Faith is our total response to God's act in Christ, repenting, believing, trusting, obeying, loving. Christ is not found anywhere else on earth but in the church." The church is the realm of redemption. In this sense, the doctrine is true that 'outside the church there is no salvation.' Our author in this chapter emphasized the unity of the church. He says however "unity by no means implies or requires union in organization or identity in forms or expressions of faith and conduct." "Common membership in the body of Christ requires mutual responsibility for one another."

Chapter 3 "The Holy Community" emphasizes the meaning of community. It means more than fellowship. It is called "Community of the Holy Spirit." "The church by nature has fellowship; its nature produces community." *Koinonia* is defined as "participation in something in which others also participate." "A church which has become primarily an ethnic-culture group or a clan of related families, or a community club, is no longer a true church, for it no longer has the New Testament *koinonia* whose life is consciously based on the common possession of Christ and the Spirit. The true Christian community is created and carried by a common body of beliefs, a common life in Christ, and a common commitment to Him in faith and obedience." "Fellowship comes to a concrete focus when Christians actually meet together, and a regular sharing of a common life is necessary for its full development." Two dangers which threaten the full development of the potential fellowship and brotherhood and its right expression in the life of the church are individualism and institutionalism. "To be in the church is to be in that sphere where Christ lives, where He is Lord, and where the Spirit of God operates and there is dynamic striving after holiness."

Chapter 4 "Believers, Disciples, and Saints." Here the author insists that "the believers' church requires adult baptism on the basis of a personal testimony of faith." Disciples attach themselves to the person their Lord. For them "it is the way of life the Master followed—the life of Compassionate Love, of a serving ministry, a life deeply attached to Him and His spirit." "The true meaning of discipleship thus is response to Christ's lordship." Saints of the New Testament are without halos. The New Testament uses this term in two sens-



es, "primarily as a status term of relation to God, and only secondarily as a description of ethical character." "Never were the people made God's people because they were holy. But the holy God by His very nature cannot rest until He draws men to Him to be His people, like Him in nature."

Chapter 5, "The Lord's Ministers," presents the high calling of the church, "The Church's Calling to Be the Church." Her first calling is to become in reality what it is by definition. "The Calling to Witness." "The real witness of the Church to Christ lies in its living demonstration of the presence of Christ . . . the real presence of Christ is not in word or sacrament, which can only be symbols, or at most signs of His presence, but in His personal effect upon men." Here the author presents the meaning of the two Greek words *douleia* and *diakonia*. The first is a "slave" and the second is a "servant." "The Christian is a slave to his only master, Christ." "The two greatest symbols of the church are the cross and the towel." The one means salvation, and the other service. In this chapter the church is a body to participate in a ministry of love and service to humanity. However, our author does not call for the church to dispense with ordained ministers. He says special servants are necessary, but have functions rather than offices and several functions may be combined in one person. Not all members are qualified for these functions, for they require gifts which the Spirit bestows and which are manifested in the lives of the church, to be discovered by the body as a whole.

The theology of this book is true to our Anabaptist-Mennonite historical faith. The style of writing is simple enough for all to understand, yet sufficiently profound for scholars to enjoy its reading. We commend this work without any reservations or hesitancy to all readers, for this book deserves a very wide circulation of reading, stimulation, reference, and study. This book is priced too high; for wide distribution it should be published at a more popular price!—John E. Lapp.

## CONFORMITY

(Continued from page 806)

lives. To recall and to live through this is a humbling experience. The glitter of the world fades and comes only through conformity to Christ and His Word.

Conformity to Christ and to a Bible-disciplined church has real meaning for the individual who desires to be loyal to the Holy Spirit and the Word. Nonconformity becomes an arm to ward off heresies, false teachers, and critics with highly explosive and ambiguous vocabulary. The whole Word of God continually warns the believer to be alert to the inroads of these false teachers.

The Apostle Paul knew of the great battle each Christian must face when he appealed not on the basis of conformity or nonconformity but on the higher, spiritual

level of *transformity*! "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect" (Rom. 12:1, 2, RSV).

Transformity—this is the key: a new heart, a new mind, and a new life. If this is the Christian's experience, he will no longer be bothered with pressures of conformity or nonconformity. His concern will be on the higher level of expressing the will of God in Biblical symbols and acts so that the world may know the will of God.

The Christian finds his security in bearing the cross of persecution. He does not seek his rights or safety. He realizes that the reformation is a continuous process of calling men back to faith in God and the Scripture.

With Christ in the center science can become a tool in preaching the message of redemption from fear and superstition. It can help to heal the body and open the way for Christ's redemption of the soul.

May God bless the stalwart saints who are like Esther of the Old Testament: "For if you keep silence at such a time as this, relief and deliverance will rise for the Jews from another quarter, but you and your father's house will perish. And who knows whether you have not come to the kingdom for such a time as this" (Esth. 4:14, RSV)?

## Who Is Your God?

BY RUTH MARTIN

*For I am God, and there is none else; I am God, and there is none like me.—Isa. 46:9.*

Over and over these words and similar ones from the Book of Isaiah impressed themselves upon my heart. "I am the Lord, and there is none else." "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain." "To whom then will ye liken God?" "There is none like me." "I am the Lord, and there is none else."

"I am the Lord . . . and my glory will I not give to another, neither my praise to graven images" (Isa. 42:8). And yet the people turned to images. They wanted a god they could see. The folly of their sin, their foolishness, is shown in chapter 44. They hewed down trees and worked up the wood. Part they used to burn as heat to warm themselves, part of the wood they used for fire to roast their meal, and part they used to make an idol. How could wood that could not save itself help them as an

idol? Isaiah says, "He feedeth on ashes."

God says, "Look unto me, and be ye saved . . . for I am God, and there is none else." I am the One who gives strength. I am the One that created light and darkness. I am the One who makes peace, that brings salvation. I the Lord do all these things. I am the First; I also am the Last.

The majesty, the omnipotence of the Lord is repeated again and again. "I am the Lord." And as I meditated on this message, I thought of our idols today. We do not make idols of wood and stone, but we do have idols just the same. He claims the central interest of our lives. Besides Him there should be none else. He alone should command our interest, our attention.

Do I have an idol? If so, what is it, Lord Money, popularity, pleasure are some of the idols worshiped today. What is mine? My heart was open. Slowly the realization dawned on me. My idol was self! I, myself, claimed most of my attention. Myself, my idol, a grasshopper in God's sight. When do I get breath, strength, spirit, abilities? From the Lord. I, the Lord, have created it. Did I want ashes to worship? No, my heart yearned to worship the Lord, the One who spreads the heavens as a curtain, who sits on the circle of the earth. With myself as my god, my world was small, but with the Lord as my God, life has a new dimension; my little bit is linked with His greatness, His majesty, His wonder, and His might!

"I am the Lord thy God which teach thee to profit, which leadeth thee by thy way that thou shouldest go" (Isa. 48:17).

I want Him for my God!

Waynesboro, Va.



## Freedom, Food, Friendship

War prisoners knew the reality of cramped and filthy prisons, the gnawing pangs of hunger, and the loneliness of separation from friends and loved ones with the prospect of death at any moment.

Out of national conflicts have come many touching stories of freed prisoners' unashamed emotional reactions to again have freedom, food, and fellowship. There was weeping for joy, laughing, shouting, and embracing their rescuers with all their strength and enthusiasm they could muster—and not one news commentator called them "fanatic" or "overemotional."

When the sinner sees sin for what it is, a place of imprisonment so filthy and confining, away from God and things that are right—and is rescued, he has a right to rejoice! When his hungry soul is freed to feed upon God's Word and he finds sweet fellowship with God's people, does this not merit emotion and a stirring of the soul? It is only to those to whom the things are not real that emotions of gratitude are "fanaticism" and "radical."—J. V. Mellick.



## PARABLE OF RESPONSIBILITY

(Continued from page 799)

ours of study and preparation, and you are needed to give him a helping hand. "Our chorister needed you to help with singing. Your classmates needed you in their discussions. Many minds together looking at the great truths can help each other arrive at new understandings. Your children and friends badly needed you to be an example for them to follow. They could have become interested in the Word of God if you had shown some interest. They would have believed on the Lord Jesus Christ if you would have proved that the Bible was worth studying and following."

"Yes, you were needed badly, but you went and buried yourself in your daily work. You have utterly failed your church!"  
Hesston, Kans.

## A TALK WITH GRANDMOTHER

(Continued from page 801)

Now we feel. In our later years physical checkups and medical advice periodically will save us and others a lot of worry.

On the other hand, there are many things we can do to make ourselves accepted, loved, and happy. We can keep ourselves neat and clean and cheery. We can do many things to make us an asset in the home. Grandma's room (and I hope she has one room of her own) should be a place where all the family like to come at times.

Maybe some of your grandmas are guests in rest homes or old folks' homes. So do remember that you take your personality with you wherever you go. It isn't so much where you are as what you are that counts. If able, and hobbies, be sociable, be friendly, be kind, and all the other guests will be happy to have you visit them.

### *Economy*

We grandmas have our place in the economy of the world and in daily affairs. Maybe some of us have little or not even enough of our own finances to live on, while others, maybe, own stocks and bonds and are in a position to help those in need.

But I am thinking mainly of another economy where maybe we win some laurels. Think of the dollars we have saved by baby-sitting for our young folks, the mending and sewing we have done, and all the snaps and buttons we have sewed on and the clothes, oh, the dishes, we have washed. One sturdy old lady, deep again in household duties in her working daughter's home, was asked if she thought her country would win the war, "Yes," she said, "I think we will the grandmas hold out."

### *In the Generation*

Again I say that being a grandmother is

so interesting. At a little past sixty I feel as though I am standing in the midst of the generations. I have vivid and pleasant recollections of grandparents who started life more than a century ago. They were my own folks, and I loved them.

Permit me to reminisce and as I do so, you substitute your own dear folks and reminisce along with me. Today when my grandchildren say, "Tell us about when you were a little girl," I go back and tell them about the little candy cupboard that my grandfather, their great-great-grandfather, had and to which he always went to get my sister and me a parting gift, of how he gave us nickels to buy pink ice cream, of the Saturday evening strawberry treats, of the Thanksgiving days when the whole clan would come together and how my grandmother, their great-great-grandmother, would send all of us children into a large room and tell us to close the door and have all the fun we wanted to. As I reminisce, the eagerly listening children learn to know these dear grandparents of four generations ago. Through me they speak to my grandchildren.

Again the request comes, "Tell us about when you were a little girl," and this time I speak of my parents. I tell how my father, their great-grandfather, would take me with him to the fields and woods and there we'd fix fences, cut weeds, pick up apples, haul in corn, all tasks where I didn't really help much at all, just kept him company, but he talked about many things and taught me many things which I am teaching them today. I tell how he taught me to enjoy thunderstorms, how not to be afraid of hounds barking in the night, and not to fear the old owl whose screeching made my blood run cold.

I tell how my father wakened us one frigid winter night to show us the "Northern Lights," how he condemned irreverence in church and taught us loyalty and honesty. I tell of their great-grandma who tried to teach us to have things nice and neat and straight and clean in the way we looked and the way we lived. Again, through me, my parents speak to my grandchildren.

Then on another day the "Tell me a story" centers around myself, their grandmother. Now they are aware of and acquainted with my generation, and I speak directly to them. The wonderful absorbing part of that story climaxes in the birth of the little baby girl who grew up to become their mother.

Of course then comes the logical request, "Tell us about when Mamma was a little girl." To satisfy this request, I dip into more recent memories, aware that now I am becoming the older generation and that my time is getting short. I tell them of their mother's babyhood, childhood, school days, love and marriage, and then we come to that part of the story which always thrills

as we look in turn into the bassinets and there respectively see each one as the new sweet baby who has come to be a part of a new generation.

Other grandchildren follow and what a delight they are and so interesting to us. We begin to wonder if even our own children were so sweet and dear and cute as these grandbabies. Maybe we need a word of caution here!

I trust each one of us does realize that our own are much more interesting to us than they are to anyone else; so let us not be guilty of imposing them on others! Have you followed with me and recognized your own link in the generations?

But right here comes a very sobering thought. We must also be a link in the spiritual line connecting godly ancestors with godly descendants. In the Bible it is said of David that "he . . . served his own generation by the will of God." These grandchildren, so dear to us, at times so angelic, at others so mischievous, are open to our teaching and influence. We have more time now to read to them, to talk to them, and to teach them.

One disturbing circumstance in today's world is the fact that so many grandparents and grandchildren are miles apart in distance. Yet they are ours, and we are theirs. We can write letters; we can send gifts; we can love them through many avenues. They can know that we love the Lord and want to do His will. We can teach them that their bodies and souls belong to God.

Grandmothers, I pray that it may be said of each one of us that we are "serving God" in our generation.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

Albrecht, E. J. and Alma (Shenk), Greeley, Colo., a son, Richard Ames, Aug. 15, 1962.

Baker, Charles and Karen (Staggs), Harrisburg, Oreg., fourth son, Ronald Lee, Aug. 6, 1962.

Bergey, Robert and Mary Jane (Landis), Hatfield, Pa., third child, second son, Ronald, June 10, 1962.

Buckwalter, Laverne and Jean (Hershey), Lititz, Pa., first child, Dennis Laverne, Aug. 14, 1962.

Burkholder, Edgar and Grace (Lehman), Chambersburg, Pa., sixth child, fourth son, Carl Edgar, Aug. 27, 1962.

Burkholder, Jacob S. and Martha (Zimmerman), Denver, Pa., fourth child, first daughter, Debra Kay, Aug. 15, 1962.

Clemmer, Marvin and Eva (Hagey), Harleysville, Pa., fourth child, third daughter, Wendy Sue, Aug. 15, 1962.

Cooke, Eldon and Berneice (Gramley), Lena, Ill., second child, first son, Dean Eldon, Aug. 9, 1962.

Gingerich, Alvin and Ruby (Wagler), Baden, Ont., third child, second daughter, Heidi Kristine, May 31, 1962.



**Hackman, Paul and Faye** (Martin), Norristown, Pa., third son, Arlin Dale, Aug. 12, 1962.

**Hostetler, Dalton and Donnabel** (Spicher), Shawnee, Kans., first child, Denise Kay, Aug. 1, 1962.

**Hostetler, Glenn and Gloria** (Ebersole), Louisville, Ohio, first child, Renee Jayne, July 5, 1962.

**Hostetler, John H. and Ann** (Slabach), Beaver, Ohio, fourth living child, Timothy John, Aug. 19, 1962.

**Hostetler, Meredith and Donna** (Kornhaus), Camby, Ind., first child, Brian Craig, born May 13, 1962; received for adoption, June 27, 1962.

**Jantzi, Leo and Bonnie** (Hathaway), Wallenstein, Ont., fourth and fifth children, third daughter and second son, Kathy May and Kerry Ray, Aug. 9, 1962.

**Kilheffer, John Henry and Mary** (Thomas), Millersville, Pa., fourth son, Thomas Lee, Aug. 1, 1962.

**Kreider, Nelson and Verna** (Kreider), Ronks, Pa., third child, first son, Keith Nelson, Aug. 24, 1962.

**Landis, John and Eileen** (Hart), Myerstown, Pa., first child, Darryl Lynn, Aug. 21, 1962.

**Lehman, David R. and Mary** (Horst), Chambersburg, Pa., third daughter, Diane Kay, Aug. 9, 1962.

**Lehman, Verne I. and Jane** (Martin), Hagerstown, Md., seventh child, sixth son, Jacob Merwin, Aug. 12, 1962.

**Life, Jerry and Jane** (Stutzman), Perryton, Texas, first child, Debra Dawn, July 22, 1962.

**Miller, Gerald L. and Mary** (Mishler), Indianapolis, Ind., fourth child, second living daughter, Marlis Jolene, born May 22, 1962; received for adoption, Aug. 23, 1962. (One son and one daughter deceased.)

**Oswald, Harold and Mellanie** (Hershberger), Orrville, Ohio, second son, Ronald Wayne, Aug. 2, 1962.

**Roth, Ivan and Lola** (Kennel), Albany, Oreg., fifth child, third son, David Roger, July 29, 1962.

**Schmidt, John and Edith** (Haltman), Gilbertsville, Pa., fourth child, third son, Mark, July 8, 1962.

**Schrock, Truman and Mary** (Mullett), Harrington, Del., first child, Christine Ann, June 26, 1962.

**Sollenberger, John and Doris** (Wadel), Chambersburg, Pa., sixth child, third daughter, Rachel Jean, Aug. 1, 1962. (One son deceased.)

**Vale, Joseph and Sarah** (Bauman), Waterloo, Ont., seventh child, fifth daughter, Sandra Pearl, July 8, 1962.

**Wideman, Carl and Nancy** (Troyer), Gormley, Ont., second daughter, Marilyn Sue, Aug. 24, 1962.

**Wismer, Lester and Evelyn** (Alderfer), Souderton, Pa., first child, Carl Lester, July 28, 1962.

**Yoder, Lester S. and Margaret** (Steiner), Goshen, Ind., a son, Jeffrey Tennyson, Aug. 21, 1962.

Martin Niemoeller, German churchman and one of the six World Council of Churches presidents, dealt with the dilemma warfare poses for the Christian in an address at a luncheon meeting in New York arranged by the U.S. Conference for the World Council. Explaining that he had come to accept the pacifist position "only a few years ago," he said: "Jesus is not there when one prepares to use a deadly weapon against another human being. . . ."  
—*The Reporter*, July, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Blosser—Zimmerman.**—Edwin R. Blosser and Martha May Zimmerman, both of Archbold, Ohio, Central cong., by Dale Wyse at the church, Aug. 11, 1962.

**Bontrager—Shimp.**—Mervin Bontrager, Alden, N.Y., and Elsie Shimp, Willow Street, Pa., by Don Augsburg at the Willow Street Church, July 28, 1962.

**Buller—Shetler.**—Lewis Dean Buller, Buhler, Kans., and Mirial Ann Shetler, Ontario, Calif., by George H. Beare at the First Church of the Nazarene, Upland, Calif., Aug. 11, 1962.

**Burkholder—Van Bergen.**—Harold Burkholder and Mary Van Bergen, both of the Duchess (Alta.) cong., by C. J. Ramer at the Gem Mennonite Brethren Church, Aug. 4, 1962.

**Esh—Lehman.**—Paul David Esh, West Liberty, Ohio, Oak Grove cong., and Mary Christine Lehman, Orrville (Ohio) cong., by J. Lester Graybill at the Orrville Church, Aug. 18, 1962.

**Gerber—Thesman.**—Noel C. Gerber, Apple Creek, Ohio, Orrville cong., and Bernice Thesman, Norwalk, Calif., Immanuel Mennonite cong., Downey, Calif., by Albert Epp at the Immanuel Church, June 23, 1962.

**Hartzler—Chupp.**—Harvey J. Hartzler, Belleville (Pa.) cong., and Marlene Chupp, Glendive, Mont., White Chapel cong., by Elmer Borntrager at the Evangelical United Brethren Church, July 7, 1962.

**Headings—Amstutz.**—Verle E. Headings, Ann Arbor, Mich., Calvary cong., Pinckney, Mich., and Vivian Amstutz, Goshen, Ind., College cong., by John H. Mosemann at the College Church, Aug. 11, 1962.

**Hoover—Esbenshade.**—Edward S. Hoover, Soudersburg, Pa., Kinzer cong., and Reba A. Esbenshade, Willow Street, Pa., Strasburg cong., by John R. Martin at Neffsville, Aug. 25, 1962.

**Martin—Showalter.**—Chester E. Martin, Smithsburg, Md., Stouffer cong., and Alice M. Showalter, Maugansville, Md., Miller cong., by Moses K. Horst at the home of the bride, Aug. 25, 1962.

**Mumaw—Yutzky.**—Ralph Wayne Mumaw, Smithville (Ohio) cong., and Wilma Mae Yutzky, Haven, Kans., Yoder cong., by Edward Yutzky at the Yoder Church, Aug. 18, 1962.

**Pace—Chupp.**—Don Pace, Anaheim, Calif., Baptist cong., and Marilyn Chupp, Glendive, Mont., White Chapel cong., by Elmer Borntrager, at E.U.B. Church, July 7, 1962.

**Reed—Heatwole.**—John Ernest Reed, Honey Brook, Pa., Cambridge cong., and Carolyn Frances Heatwole, Penn Laird, Va., Beldor cong., by Daniel W. Lehman at Weavers Church, Aug. 25, 1962.

**Riegsecker—Friesen.**—Richard Riegsecker, Fayette, Ohio, and Loraine Friesen, Pettisville, Ohio, both of the West Clinton cong., by Charles H. Gautsche at the church, Aug. 24, 1962.

**Short—Short.**—Lynn J. Short, Archbold, Ohio, Tedrow cong., and Bonnie Short, Archbold, Ohio, Zion cong., by P. L. Frey at Zion, Aug. 25, 1962.

**Showalter—Hess.**—Millard E. Showalter, Waynesboro, Va., Springdale cong., and Sara Ann Hess, Lititz, Pa., Landis Valley cong., by Oscar Schrock at Neffsville Church, Aug. 11, 1962.

**Stutzman—Kauffman.**—David Stutzman, Lebanon (Oreg.) cong., and Donna Kauffman,

Mont., Red Top cong., by Elmer Borntrager at the E.U.B. Church, June 18, 1962.

**Yoder—Lengacher.**—Ralph Yoder, Jr., Hillsville, Ohio, Lost Creek cong., and Louise Lengacher, New Haven, Ind., Cuba cong., by Ralph Yoder, father of the groom, at the Church, Aug. 18, 1962.

**Yoder—Stutzman.**—Leonard Ray Yoder, Hutchinson, Kans., and Marilyn Kay Stutzman, Haven, Kans., both of the Yoder cong., by Edward Yutzky at the church, July 14, 1962.

**Zook—Baer.**—Gordon Zook, Martinsburg, Orrville, Ohio, and Bonnetti Baer, North Side cong., Hagerstown, Md., by Harold A. Lehman at the North Side Church, June 16, 1962.

## Anniversaries

**Flisher.** Jacob H. Flisher and Ina Bryner were united in marriage on Aug. 4, 1912, by minister George Ross, at La Junta, Colo. They lived eight years at La Junta and 42 years at Nampa, Idaho, where they still reside. On house was arranged by their children: Sigmund, Mrs. Wilbert Nafziger, Salem, Oreg.; Clarence, Paul, and Ruth—Mrs. Hoogterp, all of Nampa. Another son, Jacob, Jr., is with his family in mission work at Dhamtari, M.P., India. The Flishers have 12 grandchildren. Jacob, Jr., sent a cablegram congratulating them on their anniversary.

**Landis.** John E. Landis and Ellen F. Warner were married July 23, 1912, at the home of the officiating minister, Bishop Noah L. Landis, Neffsville, Pa. They observed their fiftieth wedding anniversary quietly, as Mr. Landis was recuperating in the hospital from a mild heart attack suffered July 4. This necessitated postponement of their original celebration plans. They are members of the North End Mennonite Church in Lancaster, Pa. Their five children are Maurice W., Raymond W., and Dorothy W., all of Lancaster, Pa.; David W., Lititz, Pa.; and Naomi—Mrs. David L. Bair, Westchester, Ill. They also have eight grandchildren, one foster granddaughter, and three foster great-grandchildren. Several years ago Mr. Landis retired from the partnership of the firm which he established in 1933, but still has his office there and enjoys working in the shop a few hours each day.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Bergey, Lee M.**, son of Willard and Mary (Moyer) Bergey, was born in Franconia Twp., Pa., Aug. 4, 1940; died at the Pottstown (Pa.) Hospital from injuries received when a motorcycle he was riding collided with a car, Aug. 12, 1962; aged 22 y. 8 d. He was a long-distance truck driver. Surviving are his father, one brother (J. Clyde M., Harleysville), and one sister (Violet—Mrs. Paul S. Yoder, Bedford). Funeral services were held at the Franconia Church on Aug. 16, in charge of Melvin Souder, Leroy Godshall, Curtis Bergey, and Winfield Ruth.

**Burkey, Lena**, daughter of Aaron and Barbara (Beckler) Stutzman, was born at Seward, Nebr., Jan. 10, 1886; died at her home in Lebanon, Oreg., May 27, 1962; aged 76 y. 17 d. On Aug. 24, 1903, she was married to Emil Burkey, who died March 9, 1950. Surviving are 8 children (William and Harry, Shedd, Oreg.; Edith—Mrs. Harry Stauffer, Lebanon; Mrs. Delmer Zimmerman, and Hazel, all of Lebanon; Mabel—Mrs. Glen Birky, Seton Home; Norma—Mrs. L. P. Carrolls, La Crosse,



s. Ruby—Mrs. Willard Glendenning, Albany, 21 grandchildren, 17 great-grandchildren, 4 sisters and 3 brothers (Mrs. John Sweitzer, Cairo, Nebr.; Mrs. Bill Boshart, Colorado Springs, Colo.; Kate Stutzman, Albany; Barbara Stutzman, Filer, Idaho; Dave, Iro, Nebr.; Peter, Corry, Pa.; and Emanuel, Esburg, Colo.). Two sisters, 2 brothers, and grandchildren preceded her in death. She was a member of the Fairview Church, where funeral services were held May 29, in charge of N. M. Birky and Verle Nofziger.

Christner, Mary, daughter of Menno and Therine (Swartzendruber) Boshart, was born Baden, Ont., Feb. 21, 1882; died at Wauseon, Io, Aug. 7, 1962; aged 80 y. 5 m. 17 d. On Aug. 17, 1905, she was married to Jacob Christner, who died Dec. 6, 1960. Four children preceded her in death. Surviving are 9 children (Alta—Mrs. Lloyd Piehl, Pontiac, Mich.; Elizabeth—Mrs. Vernon Swartzendruber, Lawaig, Mich.; Marian—Mrs. Freeman Nafziger, Archbold, Ohio; Margaret—Mrs. Glenning, Sarasota, Fla.; Dorothy—Mrs. Morris Nofziger, Pettitsville, Ohio; Jesse, Elkton, Mich.; Lin, Phoenix, Ariz.; Ervin, Detroit, Mich.; and Louis, Pigeon, Mich.), 27 grandchildren, 2 great-grandchildren, one brother (Eli, Rome, N.Y.), 3 half brothers and one half sister (Harriet and Allen, Syracuse, N.Y.; Jay, Rome, N.Y.; and Lillian Fowler, Watertown, N.Y.). She was a member of the Pigeon River Convalescent Church, where funeral services were held Aug. 11, in charge of Roy Sauder, Earl J. Gust, and Willard Mayer.

Eichelberger, William, son of Peter and Therine (Ackerman) Eichelberger, was born at Gridley, Ill., Sept. 1, 1892; died at his home near Wayland, Iowa, on Aug. 14, 1962; aged 69 y. 11 m. 14 d. On Sept. 18, 1919, he was married to Katie Graher, who survives. He is surviving are 7 children (Alic, Swedesburg, Ia.; Aldine—Mrs. Marlin Wyse and Calvin, Wayland; Donna—Mrs. Leon Horst, Hesston, Mo.; Orrin, Rocky Ford, Colo.; and Anita—Mrs. Johnny Swartzendruber, Wayland), 20 grandchildren, and one sister (Mrs. Marie Ingersoll, Mason City, Ill.). Two brothers preceded him in death. He was a member of the Gar Creek Church, where funeral services were held Aug. 17, in charge of Simon Gingeher, Vernon Gerig, and Glen Richards.

Erb, Lorie Jolene, daughter of Carl and Irma (Swartzendruber), was born at Kitchener, Ont., March 5, 1962; died after an illness of three weeks at the K-W Hospital, June 29; aged 3 m. 24 d. Surviving, besides her parents, are her grandparents (Mr. and Mrs. David B. Petersburg, and Mr. and Mrs. Elmer Swartzendruber, Baden), and one great-grandmother. Funeral services were held at the Agatha Church, July 1, in charge of Orland Gerig and Gerald Schwartzendruber.

Gehman, Mary K., daughter of Eli and Sarah Ann (Kulp) Strouse, was born in Bucks Co., Pa.; died at the Allentown (Pa.) General Hospital, July 24, 1962; aged 79 y. She was married to Harvey H. Gehman, Bally, Pa., who survives. Also surviving are 4 sons (Enos, at home; LeRoy, Zion Hill; Melvin, Bally; and Paul, Souderton), 4 daughters (Kathryn, Malvern, and Esther, at home; and Edna, Boyertown), 13 grandchildren, one brother (Harry, Persimmonville), and 5 sisters (Sarah, Edna—Mrs. Len Landis, both of Dublin, Pa.; Emma—Mrs. Dorsey Zearfoss, Tinicum; Katie—Mrs. Lu Hillpot, Doylestown; and Mrs. Annie Martley, Coopersburg). She was a member of the old Hereford Church, where funeral services were held on July 28, in charge of Paul E. Longacre and Elias W. Kulp.

Gockley, Amanda B., daughter of Elam B. and Mary (Bucher) Landis, was born in Lan-

caster Co., Pa., Aug. 4, 1890; died at Brownstown, Pa., July 27, 1962; aged 71 y. 11 m. 23 d. She was married to John M. Gockley, who survives. Also surviving are 6 children (Mary—Mrs. Charles Albert, Clarence, Harry, Samuel, Naomi—Mrs. Harold Glick, and Richard), 19 grandchildren, 9 great-grandchildren, one sister (Mrs. Alice Witmer), one stepbrother (Harry Landis), and 3 stepsisters (Mrs. Emma Sensenig, Mrs. Ruth Summers, and Mrs. Mary Martin). Two children preceded her in death. She was a member of the East Chestnut Street Church. Funeral services were held at the Groffdale Church, July 30, in charge of Frank M. Enck and James M. Shank.

Hearrell, Lovanna, was born in Cass Co., Ind., May 14, 1875; died at South Bend, Ind., Aug. 21, 1962; aged 87 y. 3 m. 7 d. She was married to Charles G. Hearrell, who died in 1951. Surviving are 2 sons (Ernest B., South Bend, and Samuel A., Mishawaka, Ind.), 6 grandchildren, 16 great-grandchildren, and one brother (Dennis Guy, Hartford City, Ind.). She was a member of the Osceola Church. Funeral services were held at the Hollis Funeral Home, Aug. 23, in charge of G. Maurice Long.

Hunsberger, Katie, daughter of John and Katherine (Musselman) Hackman, was born near Franconia, Pa., June 14, 1844; died at Franconia, Aug. 1, 1962; aged 78 y. 1 m. 18 d. On March 31, 1906, she was married to Clayton K. Hunsberger, who died Sept. 26, 1956. Surviving are one daughter (Mrs. Alverda Landis, Franconia), 7 grandchildren, 20 great-grandchildren, and one sister (Mrs. Barbara Wismer, Souderton). She was a member of the Franconia Church, where funeral services were held on Aug. 5, in charge of Menno Souder, Leroy Godshall, and Curtis Bergey.

Hunt, Fannie K., daughter of David B. and Alice K. (Keener) Hiestand, was born in Rapho Twp., Pa., April 16, 1880; died at the home of her daughter, Mrs. Roy Gentzler, Lancaster, Pa., Aug. 6, 1962; aged 73 y. 3 m. 21 d. Surviving are two daughters (Josephine—Mrs. A. Landis Martin, Palmyra; and Loda—Mrs. Roy W. Gentzler, Lancaster), 11 grandchildren, 3 brothers and 2 sisters (Joseph K., Manheim; Martin K., Elizabethtown; Loda—Mrs. Clayton Longnecker, and Elizabeth—Mrs. Harry Gamher, Manheim; and David K., Hummelstown). She was a member of the East Chestnut St. Church. Funeral services were held at the Furman Funeral Home, Aug. 10, in charge of Amos W. Shertzer and James M. Shank.

Kilmer, Edwin, son of John and Susie Kilmer, was born in Wayne Co., Ohio, Dec. 28, 1901; died at the Wadsworth (Ohio) Hospital, Aug. 21, 1962; aged 60 y. 7 m. 24 d. Surviving are 3 sisters (Mrs. Homer Martin, Wakarusa, Ind.; Mrs. Elvin Horst, Rittman, Ohio; and Mrs. Norman Begley, Smithville, Ohio), and 2 brothers (Henry and David, both of Wadsworth). He attended the Mennonite Church faithfully, and several weeks preceding his illness, he made his peace with the Lord and expressed his desire to unite with the church. Funeral services were held at the Bickler Funeral Home, Aug. 23, in charge of Aden Yoder and Paul Horst.

Landis—Landis. Martin Ira and Emma Jane (Sheaffer) Landis were fatally injured in an automobile accident near Manheim, Pa., Aug. 10, 1962. They were married Dec. 9, 1909, and were members of the Mellinger Church, Lancaster, Pa., their entire lives.

Martin I., son of Benjamin K. and Lydia (Zimmerman) Landis, was born in East Lampeter Twp., Pa., Jan. 8, 1887; died at the age of 75 y. 7 m. 2 d.

Emma J., daughter of Martin H. and Martha Ann (Ruch) Sheaffer, was born in East

Lampeter Twp., Sept. 19, 1887; died at the age of 74 y. 10 m. 22 d.

Surviving are one son (Martin S., Reinholds, Pa.), 3 grandchildren, and 2 great-grandchildren.

He is also survived by 3 brothers (Phares Z., Bareville, Pa., and Harry M. and Elmer K., Lancaster), and 2 sisters (Mrs. Alice Hoover and Mrs. Cora Myer, Lancaster). Three brothers and 2 sisters preceded him in death.

She is survived by one sister (Mrs. Ethel Landis, Wernersville, Pa.), and 2 brothers (Abram R., Columbia, Pa., and Baer H., Ironville).

Funeral services were held at Mellinger, Aug. 13, in charge of Harry S. Lefever, Nelson B. Landis, and Paul G. Landis.

Lewis, Aaron M., son of Aaron and Elizabeth (Musselman) Lewis, was born in Franconia Twp., Pa., Nov. 26, 1871; died at the Eastern Mennonite Home, Hatfield, Pa., Aug. 6, 1962; aged 90 y. 8 m. 11 d. On March 10, 1894, he was married to Annie K. Weigner, who died April 18, 1957. Surviving are 3 daughters (Ada—Mrs. Weston Landis, Morwood; Sophia—Mrs. Abram H. Moyer, Telford; and Lizzie—Mrs. Clatus N. Bechtel, Telford), 8 grandchildren, 24 great-grandchildren, and 7 great-great-grandchildren. One son preceded him in death. He was a member of the Franconia Church, where funeral services were held Aug. 11, in charge of Menno Souder, Leroy Godshall, and Curtis Bergey.

Mast, Joseph L., son of Levi J. and Elizabeth (Yutzy) Mast, was born at Conway Springs, Kans., Feb. 15, 1944; died at Harper, Kans., Aug. 15, 1962, as the result of injuries suffered in an automobile accident; aged 18 y. 6 m. Surviving are his parents and one sister (Fannie, now in nurses' training, Hutchinson, Kans.). He was a member of the Pleasant Valley Church, where funeral services were held on Aug. 18, in charge of James Detweiler.

Moyer, Clayton C., son of Allen C. and Catherine (Clemmer) Moyer, was born in Towamencin Twp., Pa., Jan. 12, 1891; died at his home near Lansdale, Pa., Aug. 3, 1962; aged 71 y. 6 m. 22 d. On Nov. 8, 1913, he was married to Lillie H. Moyer, who survives. Also surviving are 4 daughters and 3 sons (Clarence M., Souderton; Stella—Mrs. John Nast, Collegeville; Marcus M., Hatfield; Mrs. Ella Landis, Souderton; Allen M., Harleysville; Sarah—Mrs. Abram Landis, Souderton; and Anna—Mrs. Henry Stauffer, Palm), 14 grandchildren, one great-grandchild, 2 brothers and one sister (Michael C., Allen C., and Ella C., all of Souderton). One son preceded him in death. Funeral services were held at the Franconia Church, Aug. 8, in charge of Menno Souder, Leroy Godshall, Curtis Bergey, and John Lapp.

Moyer, Joseph M., son of William and Mary P. (Moyer) Moyer, was born in Lower Salford Twp., Pa., Sept. 23, 1890; died at the home of his daughter, Mrs. David D. Detweiler, Telford, Pa., Aug. 5, 1962; aged 71 y. 10 m. 13 d. On March 11, 1911, he was married to Ellen S. Moyer, who died May 31, 1958. He was a Star Route mail carrier for more than 20 years. Surviving are one son and one daughter (Stanley M., Souderton, and Irene—Mrs. David D. Detweiler, Telford), 7 grandchildren, 3 great-grandchildren, and 2 sisters (Mrs. Lizzie Landis, Souderton, and Mrs. Allen Clemmer, Harleysville). He was a member of the Franconia Church, where funeral services were held Aug. 9, in charge of Leroy Godshall and Curtis Bergey.

God can be tried; tinsel is afraid.



Governor Mark O. Hatfield of Oregon told delegates to the international convention of the Lutheran Laymen's League in Portland, Oreg., that some church people are substituting the Gospel of anticomunism for the Christian Gospel. "Activist groups are siphoning off the interest of sincere Christians with their radical ideas," he said. Governor Hatfield called for a "spiritual renaissance" in America which he said must be brought about by transforming individuals, not by any mass attempt to change institutions. He said that laymen must "get out of their pews" and "witness to their Christian faith" in all areas of life, including the political.

\* \* \*

A Mennonite draftee who refused to serve in a nonmilitary capacity at a hospital in lieu of active military service was sentenced in Harrisburg, Pa., to two years in federal prison. U.S. District Judge Frederick V. Follmer imposed the term against Luke Zimmerman, 24, of Ephrata, Pa., who claimed exemption from army service as a conscientious objector. Judge Follmer said he could "not understand" Mr. Zimmerman's position, adding "you can serve the Lord as well, I feel, in the hospital as you can anywhere else."

\* \* \*

A warning against too much church activity that has no relevance to social problems was sounded in Fort Worth, Texas, by the president of the International Convention of Christian Churches (Disciples of Christ). Dr. Leslie R. Smith of Lexington, Ky., said that a church merely busy with its own pet programs can offer no solution to secularism, moral decadence, and other social ills facing mankind. "'Busyness' with the periphery of the religious life instead of its center will not only suffice, it will destroy," asserted Dr. Smith.

\* \* \*

Church people are willing to "do anything but win souls," a speaker at the International Convention of the Church of God (Anderson, Ind.) said in Anderson. "Folks will cook, paint the meetinghouse, put on bazaars, sales of baked foods—anything but win souls," Dr. Hillery C. Rice declared. Dr. Rice, pastor of the Park Place Church of God at Anderson, said the church's business is to proclaim the Gospel of God to all the world." Part of this proclamation is ministering to the "millions who are hungry, cold, and ill," he said. "We have a heritage to keep," Dr. Rice continued; "the message of our Church of God pioneers was exactly right, and is right today." Referring to the excesses in installment plan buying which received a great deal of attention in the conference discussion, Dr. Rice said, "We are in debt for everything and have nothing left for God."

\* \* \*

A gathering of 2,000 Quakers at the biennial Friends General Conference at Cape May, N.J., heard a Supreme Court justice indict the U.S. foreign aid program for weakening rather than strengthening this country's position abroad. Justice William O. Douglas, in a talk entitled "America—At Home and Abroad," said of U.S. aid that



## ITEMS AND COMMENTS

BY THE EDITOR

"It has not built schools or hospitals, but only military strength, army barracks, and possibly some factories. It has shored up feudal societies, stifled rather than aided democratic reform. It has accentuated the gulf between the rich and poor in some nations and made more inviting the vacuum into which communists like to move."

\* \* \*

Television may well serve as a medium to introduce Catholicism to non-Catholics, a representative of the national TV network told the fourteenth annual convention of the Catholic Broadcasters Association at St. Louis, Mo. Joseph Plummer, staff producer of the ABC-TV series "Directions 62" and script editor for the National Council of Catholic Men, said Catholic programmers have a duty to show "all the many faces of Catholicism and to show them joyfully, and one at a time."

\* \* \*

Talduga Somarama, a Buddhist monk, was hanged July 6 for the assassination of Prime Minister Solomon Bandaranaike in Ceylon in 1959. Prison officials said Somarama was baptized as a Christian 24 hours before the hanging so that he could ask for forgiveness that the Buddhist religion does not grant.

\* \* \*

Protestant mission areas throughout the world currently are served by about 42,000 missionaries, Professor Theodore Mueller-Krueger, an official of the German Evangelical Missionary Council, said in Coburg, Germany. He said 25,000 of the missionaries come from the United States, 7,000 from England, and only some 1,000 from Germany. Emphasizing that missionary service was vital to the churches, he deplored the fact that Germany "lagged behind" in an important field of church work.

\* \* \*

A missions executive told the annual Methodist Conference of New and Furloughed Missionaries at Greencastle, Ind., that "institutionitis" is an ever-present danger in the world-wide strategy of Christian

missionary work. Both the "younger" and "parent" churches are under constant obligation to witness to the secular world and not to perpetuate institutions. Dr. Eugene L. Smith, New York, warned that strengthening of institutions, however valid their services, can occupy so much attention and energy of the churches that they can neglect the tremendous evangelistic task around them. "Institutionitis" can be a barrier to evangelism both for the younger churches and for mission boards and should be guarded against by both. "Jesus sends us into the world to witness, and we are called to send missionaries to people in the secular world and not to an institutionalized church." Noting that Christians in prosperous lands like America have resources to spare, Dr. Smith said, "We are under obligation to pour out these resources in grateful stewardship and to share them with younger churches in areas where they can still be used to extend the Gospel."

\* \* \*

Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau, told a Protestant audience in Germany that a high Soviet state official had disclosed to him that an estimated 65 per cent of the Russian people must be counted as having church affiliations. One of the co-presidents of the World Council of Churches, Professor Niemoeller said this was proof that 40 years of atheistic propaganda had been unable to penetrate the Russian people. The principal credit, he said, should go to the Christian mothers of Russia.

\* \* \*

Anthony J. Celebrezze, nominated to succeed Abraham A. Ribicoff, U.S. Secretary of Health, Education, and Welfare, will be the second Roman Catholic member of President Kennedy's cabinet. Attorney General Robert Kennedy is the other. Mr. Celebrezze, Cleveland's democratic mayor since 1953, has won re-election four times. Considered a strong advocate of civil rights, he has held the office longer than any mayor in Cleveland history.



# Gospel Herald

*We are considered a "holy huddle"  
of isolationists—why?*



WEDNESDAY, SEPTEMBER 18, 1962  
VOLUME LV, NUMBER 37

## Ghetto Without Walls

By Gladys Hunt

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Two angels visit the earth. They walk among the chaos of a world that is unacquainted with truth, filled with the debris of strife, hatred, confusion. They marvel that, with all its festering sores, the planet is literally exploding with new people. New people who bring only temporary joy.

They pick their way among the ruins of hopes and dreams. They meet men—all kinds of men—striving, groping for answers, zealous for causes, anxious for peace; men unable to cope with the world's problems because they have not successfully solved their own. Men without inner peace.

They meet others, insecure and needy, filling their lives in frantic frenzy with things, experiences, pleasures, with all that dulls the senses and never satisfies.

The two angels are really looking for people who know the Son of God. These are the hope of all the troubled inhabitants they have met. Surely where they find these—the church—there will be a healing impact there. They look in each neighborhood. Where are those who know the message?

And where do they find them? Not scattered but collected. In a meeting somewhere, together enjoying their security, their hope, their peace. They have so much in common that it is a joy to be together apart from a world that doesn't understand.

It is good for Christians to be together. The angels must agree, for the Scripture says not to forsake the assembling of yourselves together. But what bothers them is that the troubled community doesn't even seem aware that the believers are there. The angels inquire into this. Had each told his neighbor? What were they doing to spread the message? A spokesman quickly assures them that the group does have an outreach—they send a lot of money to the other side of the world to spread the message there.

The angels ask about what happens when the meeting is over, and the believers are dispersed, each going back to his own neighborhood. No one seems to know. They only keep statistics on the gathered church.

The angels shake their heads in sadness. The Lord had left no other means for others to hear . . . men must do the telling of the message.

Will the angels return and report to heavenly gatherings that the Christians have banded together and are building a spiritual ghetto?

What characterizes a ghetto? Isolation and exclusivism. Isolation from others who do not believe. No communication with the world outside the ghetto. A different language.\* Exclusivism in that others are only welcome inside our homes and friendships if they are like us. A closed society. No contacts.

I think of this every time I am in a student Bible study composed largely of non-Christians and some dear Christian student begins to talk about the symbolic meaning of gold, frankincense, and myrrh, getting the study off on a whimsical, theoretical tangent, while those unfamiliar with the Bible with the fact that Jesus is God come in the





BY LORIE C. GOODING

*Never go back to that green childhood hill,  
that mountain-rising hill that stood so tall  
that you could see the world spread out beneath.  
It will not be the same. It will be small,  
a little elevation in a field  
from whose round, grassy summit you can see  
a stretch of meadow-pasture and a stream,  
a corner of the wheatfield, and a tree.*

*Go back and you will find your dream grown less,  
and lifelong you will pay with secret pain;  
because, in finding that your hill is small,  
you will not walk so tall upon the plain.  
Never go back. Remember and go on,  
seeking another mountain each new dawn.*

Killbuck, Ohio.

flesh, sit there, needing desperately to hear and understand the message of His coming, and finally close their Bibles and wonder where *this* character came from. Then I think how insensitive and out of touch we are with those we need to reach.

I think of it each time a mother proudly boasts that her son John is such a home-loving boy. He doesn't stay in the dormitory on weekends because he enjoys his family and home church so much. I think of the men who live in John's hall who have never heard of Jesus.

I think of it when a group of couples gathers for a social occasion. Someone has thoughtlessly included a non-Christian couple. The rest of the group feel awkward, self-conscious, unnaturally talking about "religion" and religious issues. They think they are witnessing, but they haven't communicated the message. They have just

made the outsiders feel ignorant and "out of it."

Some time ago an invitation came to address a dinner meeting of a group interested in winning their friends to Christ. An enticing program had been planned to encourage non-Christian friends to come, and I was invited to bring an evangelistic talk. Three times I was reminded either by letter or by phone as arrangements were being made that the talk was to clearly present Jesus Christ to non-Christians. This had exciting possibilities.

When I arrived, the room was crowded with people. I eagerly asked the chairman, "Are many of these non Christians?" She looked thoughtfully over the group and said, "No, I don't think so. They all look like our regulars except the lady who is doing the fashion show. She's probably not a Christian."

## Our Readers Say—

The front-page article of the August 28 reflects the attitude of our church toward the alcoholic—an attitude of self-righteousness and pride in the fact that "I am not like he." Many church members have not learned the concept Gal. 2:20: "...yet not I, but Christ." Count the number of times that I, me, and my appear in the article before even a reference is made of God. Even then the pronoun I is prominent, as the writer states: "It is no wonder I kept finding myself making vows to God that I would never, never drink."

The alcoholic is keenly aware of the fact that he himself is powerless over alcohol, and only by turning himself, his life, and his will over to God is there any hope for him.

Many church workers and leaders seem to think that the alcoholic came to his condition deliberately—that only after a prolonged period of drinking has he lost control of himself. There seems to be a common attitude toward the alcoholic is merely getting his drinks. Many do not realize that there are those who lose control of themselves after their first drink. Every abstainer needs to be reminded that only by the grace of God has he kept from strong drink.

Another reason our churches fail in helping the alcoholic is their inability, as a corporate body of believers, to show love to him. The true mark of a Christian fellowship is what the world must say: "How they love each other." However, today the world can say of many of our churches: "They tolerate each other." An alcoholic cannot be restored in such an atmosphere.

Can the church offer any help? The answer lies within you and me. Only as we get ourselves out of our way, and are willing to go all out, regardless of cost or ridicule, do we have anything to offer to the "down-and-outers."—Henry Mast, Scottdale, Pa.

This couldn't be true, I thought. Later I repeated my question to the group's president. Her answer was the same except she added, "We're all so busy in our churches, you know, it's hard to find time to come to something like this."

Well, I thought, there was always the fashion-show lady. So I gave the evangelistic talk, and suddenly it was over and there was a flurry of kind remarks to the fashion lady and myself, and everyone was glad. There stood the fashion-show lady, the only suspected non-Christian, with all her altered goods to be packed. Furthermore, she didn't have a ride home. But the sports of the dinner had all gone. They had had an evangelistic dinner.

Is this typical of the church in action? What about all the evangelistic messages preached to Christians? Do Christians ever

(Continued on page 835)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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### Result of Repentance

Dr. F. E. Marsh preached a sermon on restitution. At the conclusion a young man came to him and confessed: "Pastor, you've put me into a bad fix. I've wronged another and I am ashamed to confess it. You see, I am a boat builder, and the man I work for is an unbeliever. I have talked to him often about his need of Christ, but he scoffs at it all and ridicules me.

"In my work, expensive copper nails are used because they do not rust in water. I've been carrying home quantities of these to use on a boat of my own that I am building in my back yard. I fear that I cannot now tell my boss what I have done, or offer to make payment. If I do, he will think I am just a hypocrite, and I will never be able to reach him for Christ. Yet these copper nails are digging into my conscience."

Sometime later the man saw Dr. Marsh again. "Pastor," he said, "I've settled for the copper nails and my conscience is relieved at last." "What happened when you confessed?" asked Dr. Marsh. "Oh, the boss looked queerly at me, and then said,

'George, I always thought you were just a hypocrite, but now I'm beginning to feel there's something in this Christianity after all. Any religion that makes a workman confess that he has been stealing a few copper nails, and offer to settle for them, must be worth having.'

The attempt to make restitution is one of the sure fruits of a true conversion. Zacheus said, "... if I have taken any thing from any man by false accusation, I restore him fourfold" (Luke 19:8). Jesus recognized this as the genuine fruit of a life changed by God and said, "This day is salvation come to this house."

When revival really hits, there is confession and restitution. Repentance is not real unless there is a readiness to return to God His due and to man his due.

An unsaved businessman told how he could tell if anything real was happening in the churches of his community. When people paid past debts and righted their wrongs, he knew there was genuine revival. He didn't need to go to the meetings to be persuaded that God was changing lives.—D.

### Look and Live

An elderly gentleman, who was very shortsighted, prided himself on his ability as an art critic. One day he took some friends to a large art gallery. Desiring to display his knowledge, he discussed various pieces of art. Standing before a large picture, he talked freely about the picture's artistic features. "The frame," he said, "altogether out of keeping with the subject. [It was a man.] It is a great mistake for an artist to choose so homely a subject for his picture if he expected it to be a masterpiece."

He discussed with delight the deficiencies of the person he saw: the awful stoop of the shoulders, the unkempt hair, and the legs bent in bows. Finally his wife managed to get near enough to him to whisper, "My dear, you are looking into a mirror." His embarrassment was great when he realized he was criticizing his own face.

The Word of God is a mirror. In it we find a perfect description and reflection of ourselves. If our spiritual eyesight is darkened, we might suppose it describes only the condition of others. But, somehow, if we are honest, we see ourselves. Looking

into it we detect our own spiritual deficiencies. We see the deceitfulness of our own sin. It shows us the scars and stains of sin.

Salvation involves acknowledging that God's picture of us is accurate. The Word of God is "quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." It is God's mirror in which we see ourselves as God sees us. Don't doubt the description.

The glory of it all is that as we see ourselves in the Word, we see also that there is healing and help. We not only see what is wrong, but we can see there is cleansing from every sin. The Word not only describes what we are but also what we can be in Christ.—D.

He who begins by loving Christianity better than truth will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all.

—Samuel Taylor Coleridge.

In 1803, near the end of his first term as president, Thomas Jefferson wrote to a creditor asking for more time to pay a debt of \$558.16. During the depression year of 1936 the Morris Plan Bank of Virginia printed 30,000 copies of Jefferson's letter "as proof that even the best of us borrow and sometimes have trouble making good."

Copies of Jefferson's letter are still showing up across the country. People want to keep Jefferson's letter before us.

The Apostle Paul proclaimed the fact that he was in debt. He put it down on parchment. "I am a debtor," he said, "both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." In other words, Paul confessed his debtorship to every person who did not know the Gospel of Christ.

This debt was real to Paul; just as real spiritually as if he had owed \$10,000 to another financially. He desired to pay his debt. But it could only be paid in one way. That was by the communication of the Gospel to others.

Time and again this truth is told to us. The Holy Spirit seeks to keep this letter before us. As Paul we acknowledge our debt. We who have received the Gospel are to discharge that debt by the sharing of the Gospel with others.

Most of us are conscientious and concerned to pay off a financial debt as fast as possible. We seize every opportunity to fulfill our financial obligations. This is as it should be. However, most of us, so it seems, forget our spiritual debtorship. We forget that we are in debt not only to God, to our fellow men, but also to future generations. Paul says, "Woe is unto me, if I preach not the gospel!"

Yes, we are debtors. And what a glorious and grave debtorship it is! To honorably discharge our debt by sharing the good news is glorious. To fail to pay our debt to the unsaved is grave because future generations will rise to condemn us if we do not discharge our duty to God and to them.—D.

Mr. R. Lee Sharpe relates the following story: "I was just a child when Father called me to go with him to old man Trussell's blacksmith shop. He had left a rake and a hoe to be repaired. They were ready, fixed like new. Father handed him a silver dollar for the repairing, but Mr. Trussell refused to take it. 'No,' he said, 'there's no charge for that little job.' But Father insisted.

"If I live a thousand years," said Mr. Sharpe, "I'll never forget that great blacksmith's reply. 'Sid,' he said to my father, 'can't you let a man do something—just to stretch his soul?'"

—Naubinway Church Bulletin.



## The Little Jetts Bible

BY GERALD STUDER

We have seen the Scriptures translated into shorthand symbols; here they are translated into simple little pen pictures or chalk drawings. The illustration is a page taken from a book by Wade C. Smith. Mr. Smith died in May, 1960, after drawing a weekly Little Jetts column in the *Sunday School Times* magazine for 42 years.

Mr. Smith was born in Rome, Ga., and during his lifetime worked for the Western Union and later for the Atlanta *Constitution* and the Chicago Board of Trade as a telegrapher. For a time he headed Presbyterian Sunday-school work in the state of Mississippi and later he became editor of *Onward* magazine and the *Missionary Survey*. At the age of 52 he was called to pastor the Church by the Side of the Road, Greensboro, N.C., and was licensed and ordained to the ministry.

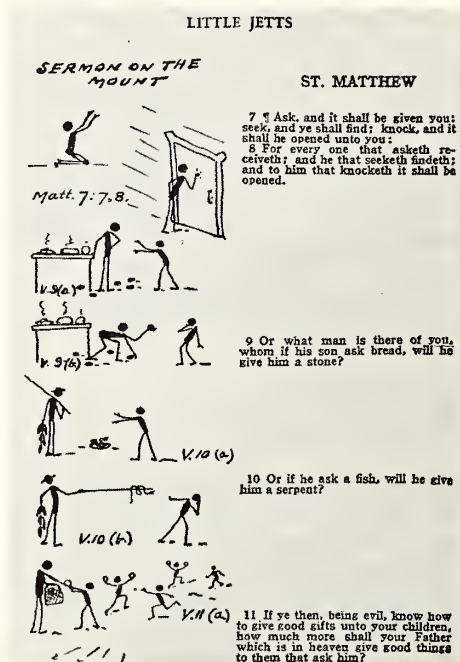
He later left Greensboro to become for the next 20 years an evangelist and a trainer of evangelists. At 79 he again took up a pastorate and from that he went to Weaver-ville, N.C., to become associate editor of the *Presbyterian Journal*. He remained here until his death as the result of cancer.

I have two volumes of *The Little Jetts Bible* in my collection. There are at least two additional volumes featuring the Little Jetts that have been published. Mr. Smith never attempted to illustrate the entire Bible and he never intended that his books of Jetts should take the place of the Bible for anyone. He hoped only that his simple drawings might intensify interest in the Bible and enable teachers of the Bible to illustrate their teaching by copying his drawings. Mr. Smith was free to say that he never had even the slightest rudiments of an art lesson. He made no claim to accuracy in the matter of dress or houses in his drawings. Sometimes the dress and objects pictured were purposely modern in order to make the lesson contemporary. Mr. Smith has written: "The main object is to stimulate a human form, called a 'little jett'; by that form to represent a person; by that person, in attitude or action to reflect or teach a truth indicated in the text" of the Bible.

Little Jetts were born one Sunday afternoon in 1916 when Mr. Smith attempted to illustrate a Bible story for his two little girls. When they guessed the characters without being told their names, their father was encouraged to continue the practice on other Sunday afternoons. When the Little

Jetts first appeared in book form, Dr. Charles G. Trumbull, editor of the *Sunday School Times*, saw the book and invited Mr. Smith to illustrate the Sunday-school lessons each week. This new feature was announced by one of the clever drawings in the issue of Sept. 14, 1918, and the little pictures began the following week. Mr. Smith never attempted to portray the Lord Jesus Christ and his sketches are never irreverent.

The Little Jetts have captivated teachers and pupils literally the world over. A lady in Calcutta, India, wrote that she teaches the Little Jetts column every Monday morning to a group of 22 missionaries, both native and foreign, who gather in her back yard from a radius of 20 miles around Calcutta. The missionaries copy the figures from the teacher's large chart drawings and then, in turn, use them in teaching their own mission audiences later on in the week.



Another missionary traveling in Arabia spent a Sunday at a solitary caravansary away out in the desert. He was the only person who spoke English in that place. Two other travelers, speaking different languages, were also stopping there over the weekend. The missionary wanted to have some sort of worship service and so by making use of the Little Jetts, which are simply a kind of sign language, he was able to form a basis of understanding with the other two strangers, present the truth, and all were able to worship together.

Not all Christians appreciate the Little Jetts. The editor of the *Sunday School Times* recounts the example of a man who voiced his objections in no uncertain terms to the inclusion of this feature in the *Times*.

A lady overhearing the objection spoke with obvious feeling: "Don't you do I could not maintain the splendid record of my Sunday-school class without the Little Jetts."

"Well," the objector said, "I suppose it might be useful with a class of children."

"Children," exclaimed the lady. "I teach a large class of elderly ladies!"

The Little Jetts will no longer appear in the *Times* magazine. The publisher of the Little Jetts books, W. A. Wilde, still reports that the books are temporarily out of stock. He could have said out of print, but he didn't. Whether the books will be reprinted or whether another person will take up the work left by Mr. Smith remains to be seen, but, in any case, it exemplifies another interesting way that the Bible has been "translated" and promoted for the glory of God."

## A Parable

BY BAILEY R. FRANK

A man went down the road throwing stones at the barns he saw. The bigger the barn, the easier it was to hit.

A Christian went down life's path criticizing the various denominations. The bigger the denomination, the easier it was to find fault.

But from inside things were entirely different. The smaller the barn a stone thrower is in, the easier it is to hit and the more the damage. Likewise in the denominations, in the large ones the criticisms from within are soon forgotten; in the smaller denominations the anger of one brother is felt much and for a long time.

Brothers and sisters, let us throw no more stones either from within or from without.

Bethel, Vt.

There is need for bold restudy of the Christian approach to the Jew. Christianity is not an interloper; it accepts the Old Testament, and is ready to discuss the Christian claim on this basis. . . . The Jew is not being asked primarily to become a Baptist or a Scottish Presbyterian, or whatever, but simply a Messianic Jew. Devout Jews and devout Christians are both waiting for Messiah to come—the latter for His return in glory. Such emphases reflect an understanding of the times in the outreach to the Israeli Jew. They dispel the misimpression that in order to become a Christian the Jew must cease to be a Jew, and remind him that, in the discovery of his Messiah, the Jew becomes in the profoundest sense a son of Abraham.—Carl F. H. Henry, Editor, *Christianity Today*.



# Youth Needs a Friend

By Roy D. Roth

once heard a speaker at a youth meeting in his talk with the remark, "Now you young people have problems; and you know, you are a problem!" I hardly feel that this remark would foster the kind of youth relationships we read about in the second chapter of Paul's letter to the Philippians. There we find a very personal account of some experiences Paul had with Christian young men, Timothy and Epaphroditus.

Paul's first interest in life was always the spiritual welfare of the other person. That is why he purposes, in Phil. 2:19, to send Timothy to the city of Philippi. He wants to learn how his spiritual children are progressing in the Lord. In reality Paul could not afford to spare Timothy at this time, for he was one of the very few faithful co-workers left with him in Rome. Sending Timothy to the Philippians is an evidence of Paul's willingness to share with others the best that he had.

Also, taking into account the primitive methods of communication in those days, Paul's ability to keep in touch with the churches puts us moderns to shame. There was a fellowship and sharing back and forth between the churches in Paul's day all out of proportion to the means at their disposal. They were informed of the welfare and needs of the brotherhood by messengers who braved numerous dangers in order to carry letters on foot for many miles. And one of the authors of those precious letters was himself a prisoner! Nowadays we think of prisoners as those who need *our* ministry, service, and encouragement. But here was a prisoner in Rome who turned the tables by ministering, serving, and encouraging those outside who were free!

And not only was Paul a prisoner. He was also a sick, old man, plagued from time to time with the unhappy news of apostasy, heresy, and error in some of the churches he had started. Add to this the fact that he was facing a certain martyr's death, and it is the more a marvel of the grace of God that his letter to the Philippians resounds nine or 20 times with expressions of joy, rejoicing, thanksgiving, and peace.

## Youth Are Sons of God

Paul wanted to know the state of the Philippian Christians. This desire to know was spiritually deep-rooted, and was not just a surface curiosity about local news or happenings. But Paul needed an intermediary to go to Philippi and carry back his word which would bring good comfort to him. So he looked around for a messenger. And here is where the young man Timothy comes into the picture.

No doubt Paul found that when he suggested to some of his other companions in Rome that they visit far-distant Philippi, the majority of those companions began with one accord to make excuses. Perhaps one had bought a piece of ground, another had bought five yoke of oxen, and another had married a wife. Timothy alone was willing to go. That is why Paul says concerning him, "For I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. Him therefore I hope to send presently, so soon as I shall see how it will go with me."

What a wonderful testimony for a spiritual father to give concerning his spiritual son! "Ye know the proof of him, that, as a son with the father, he hath served with me in the gospel." And what a wonderful testimony for an earthly father to be able to give concerning his son! This phrase, "a son with the father," speaks a whole sermon about Christian relationships. It is descriptive of a relationship that is loving, confidential, and wholesome. It points to an attitude on the part of children which we might sum up in two words—loving obedience.

But there is also another side to this relationship, and that is the role of Paul, or the role of elders or parents. Since Paul would be too humble to say it, we might reverse his compliment, and say that we also know the proof of Paul, that, as a father with the son, he served with Timothy in the Gospel.

## Youth Are Servants of God

The testimony Paul gives to Epaphroditus a little farther down in this letter reveals much about his attitude toward young people. I have in mind the twenty-fifth verse where Paul gives a very brief lesson in good Christian relations between older and younger people. All who work with young people, parents in the home or pastors and teachers in the church, will do well to consider the attitude of Paul which is in evidence from these three short strokes of his pen in Phil. 2:25.

Paul calls Epaphroditus his brother. Do we too think of the young people with whom we associate in our churches as our brothers and sisters in Christ? Or, are we tempted to think of them as something a little less than that, simply because we see their immaturity and lack of experience? Are we respectful of the worth of the young people in the church? To be sure theirs is

not the judgment of old age, nor the insight which is born of years of experience. But theirs is the spiritual perfection in each stage of growth in God's kingdom, even as Jesus said, "First the blade, then the ear, after that the full corn in the ear" (Mark 4:28).

I am reminded of the words of Hannah Whitall Smith in that favorite devotional classic, *The Christian's Secret of a Happy Life*, where she uses the apple to illustrate the principle of perfection in each stage of spiritual growth—perfect in the blossom stage, perfect later in the small green-apple stage, and perfect finally in the ripe-apple stage. Perhaps we need more of the attitude of Paul, who one day looked upon this youth from Philippi, and called him "Brother." Yes, our Christian young people are the sons of God.

Paul calls Epaphroditus his companion in labor. He evidently put this young man to work in a spiritual ministry in Rome. What this work might have been we cannot know for sure. Was it passing out tracts from house to house? Was it holding outdoor meetings with some of Paul's friends on Saturday night on the street corners in Rome? Was it teaching a Bible class, or directing a boys' club in some needy neighborhood in this great city?

Whatever it was, we recognize that Paul considered the work a worthy one. This Philippian youth had joined with the older Christian brother in a significant service. Paul thought of this young man as a companion in labor. We too need to give young people something to do to exercise and express their Christian faith and experience. Yes, our Christian young people are the servants of God.

## Youth Are Soldiers of God

Paul calls Epaphroditus his fellow soldier. Paul did not think young people should be stationed somewhere in the reserve ranks, but he looked upon them as already on the front line of battle. All are needed in this warfare which is "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). The strength of youth is not a human power, however, for "even the youths shall faint and be weary, and the young men shall utterly fall" (Isa. 40:30).

The victory of young people in God's mighty army is the victory of the Word of God and of His overcoming Spirit. How diligently we need to teach the Word of God to our youth so that it really abides in them! Then, like the Apostle John, we can say of the children in our homes and the young members in our churches, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked



one" (1 John 2:14). Yes, our Christian young people are the soldiers of God.

Sons of God, servants of God, and soldiers of God—lofty concepts concerning the generation of young people in our midst. Are you, Father, living as a father with your son? And are you, son, living as a son with your father?—Sermon on *The Mennonite Hour*.

## Do We Know What We Are Saying?

BY LLOY A. KNISS

Some people say that the word we use in speaking doesn't matter as long as people know what we mean. This is true only to a limited extent. It is still important that we say what we mean and mean what we say. An illustration of this point is our indiscriminate interchanging use of the terms, nonresistance, pacifism, and non-violence.

Nonresistance expresses the doctrine taught in the Scriptures and held by our church. No doubt the word comes from Matt. 5:39, where Christ said, "Resist not evil." The implication is that we are not to resist evil with evil, or retaliate in kind. Rom. 12 tells us to overcome evil with good. The followers of Christ practice non-resistance by suffering evil without revenge. The term also certainly does not carry any implication that we should invite or provoke persecution, except as it naturally comes by unselfish righteous behavior. Some will object to the term because it is a negative expression. But this objection is not important, because we have many examples of negative words, phrases, and statements in the Bible.

Pacifism does not properly express the doctrine we refer to as we believe the New Testament teaches it. In fact, strictly speaking, Christians are not pacifists. Believers are admonished to wear the armor described in Eph. 6. This does not sound like pacifism. We are also told in 1 Timothy to fight the good fight of faith. In 2 Timothy Paul tells us he has fought a good fight. Jesus said that He came not to send peace but a sword. It is true that Jesus' coming was announced by using the words, "peace on earth," but that pertains to those who receive Him. It seems obvious that Jesus did not come to send peace at all costs. There are things more important than peace in general.

The term pacifism often carries a definitely worldly connotation. Paul's preaching of the Gospel, at times, caused local riots. Paul could not have been a real pacifist, or he would have compromised in order to avoid stirring up the ire of his

## Our Mennonite Churches: Kaufman



Kaufman Mennonite Church, Hollsopple, Pa., was organized in 1912. Present membership is 143. Harry Y. Shetler is pastor, and Otto S. Eash is deacon.

opponents. Paul at the same time was truly nonresistant, as we see by his attitude to being made a prisoner, and by what he said about being exceeding joyful in all tribulation. Paul was not a pacifist, for he did not compromise right for peace. Also, when he in Rom. 13 says that the ruler "beareth not the sword in vain," he certainly does not sound like a pacifist. If he had been a pacifist, he would likely have gone to Caesar and tried to persuade him not to use the sword against the lawless ones in his domain.

Nonviolence certainly does not properly name the doctrine that we believe the New Testament teaches. Nonviolence itself is not bad, but the modern use of this term coined by Gandhi involves disobedience to authority. True, we also disobey when we refuse to join the army, but the modern practice of nonviolence, or nonviolent resistance, has in it the elements of selfishness and rebellion. It is then no more nonresistance. Even when we by nonviolent means try to obtain our just rights by defying the wills of those who keep them from us, we are not nonresistant, and we at best disturb the peace unnecessarily. The Christian will never invite martyrdom for its sake, but will live a godly life, not fearing persecution. In refusing to join the army, the clash comes between our obedience to God and to man, and not between wanting our just rights and the refusal by other men to grant them to us.

If we only use the right terms, but do not

live the truly nonresistant life, we will be in danger of degenerating into a group of mere pacifists. There are many pacifists in the world who are not even Christians. The Bible teaches nonresistance, but it does not teach pacifism or nonviolent resistance. Nonresistance is based on separation from the world. In John 18:36 Jesus said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." In the Old Testament Israel was an earthly theocracy. Christ's kingdom consists of a heavenly body. Our purpose as Christians in this world is not to kill off the wicked ones, but to win them for regeneration by the grace of our God.

## The MYF Life Team

BY MARY BETH KAUFMANN

At the 1962 Church-wide MYF Convention, the five members of the Life Team met together as one group for the first time. The team will be available to congregations from October 1, 1962, to August 1, 1963, to renew interest in the youth of our church in sharing Christ with others who do not know Him.

The team will introduce a thirty-day program, a Life Experiment, to groups of young people who are ready to commit themselves completely to Christ and to his commission. Two contacts with each MYF group will be made. The first contact will be approximately one week long. During



time the youth group will become acquainted with the Life Experiment. Then 30 days the team will rejoin the group the definite witness through discussions, singing, and planning.

The members of this team are: John S. Arer, Hershey, Pa., leader; Jim Helth, Louisville, Ohio; Dany Hostetler, Clinton, Ohio; Marian Kauffman, Lebanon, Pa.; and Velorous Gingrich, Elmira, Ont. Each comes from a different background; are one in Christ. During the convention each team member was active in a leadership role. Sunday morning team members shared testimonies in various congregations in the area. Here is a comment on about one of the testimonies, "Full enthusiasm for Christ . . . seems to be bubbling over."

Several persons were asked the following questions, "What did the Life Team mean to you?" The following answers were typical: "The greatest thing that ever came to me," "All really seem dedicated." "This is a great pioneer adventure."

Several offerings were taken during convention to help in supporting the Life Team. These totaled \$2,644. Approximately 400 persons signed pledges stating that they would participate in "prayer for the experimenting with life in our churches and on the mission of the team." These will receive Life Team mailings regularly from the church-wide MYF office. At the last session of convention there was a dedication service for the members of the team. Eugene Herr explained the purpose of the Life Experiment and following this the team members each gave a testimony. John Lederach closed with a dedication prayer.

Administratively, these persons are responsible to the MRSC Voluntary Service Office at Elkhart, Ind. The program will be directed by church-wide MYF through the Youth Field Worker, Eugene Herr. Following their orientation at Elkhart, the team will spend six weeks at Scottsdale.

As the team members learn to know each other and as they share preparations, our prayer support will be of much value.

## Report on Study of Philippians at Peoria

BY CLAYTON BEYLER

At the MYF convention at Peoria three approaches to Bible study came to a summation. Memorization, quizzing, and give-and-take groups found appropriate expression at the Peoria convention. Many hours of work and many hours of firsthand exposure to Philippians were behind each aspect of Bible study. With this three-pronged approach the varied interests of youth were captured.

Some who were not a part of the quizzing learned much from the give-and-take groups. All received a brief exposure in the give-and-take sessions. Others came with a mastery of the letter to Philippians. Altogether the little letter of Paul to the Philippians was a much-studied book and Paul's motto, "To Live Is Christ," took on new meaning.

The high point of the memorization



John M. Lederach, Hubbard, Oreg., leads a Give-and-Take group of sponsors.

## A Prayer

FOR THIS WEEK

### The Garden of Life

Dear God, let us go out into our garden early in the morning in prayer and plant love. And we will grow more beautiful in the noonday sun. And when evening comes to us and the sun goes down on our life's garden, may we go out to meet our Master unafraid.

—Margaret Moore Jacobs.

## Prayer Requests

(Requests for this column must be signed)

Pray for a student at the University of Puerto Rico who writes that when he goes to church his parents begin causing trouble and "insist on persecuting him." He desires prayer for his family also.

Pray for the many who are at work daily in preparing Christian literature for the church. Pray in particular for editors who choose and edit materials which are to guide the thinking of the church.

project was the presentation of Philippians by memory by various groups as part of the devotional period during convention public programs. Instead of a routine recital as a test of memory, several groups who had memorized the book worked together as teams of two or three to present in dialogue manner the portions they had learned. The arrangements were well rehearsed and the young people brought out the meaning of the passage. Here we had demonstrated an effective use of the Word of God in worship. Many were given new ideas of how the Bible can be used to speak to our needs today.

The quiz teams probably represented the most thorough mastery of the content of Philippians. The champion quizzers knew every line in Philippians. The teams to represent the district conferences were selected by testing within the district. Then at convention each team had to prove its worth in tournament fashion by competing against teams from other districts. Three rounds of quizzing were needed to reach the finals. In the first round each member on the team of five was given ten questions. If the wrong answer was given, a member of the opposing team had the privilege of a second chance. In the first round 100 questions on Philippians were used. In round two the questions became harder with eight questions going to each quizzing team. In the final round each quizzing team was given five questions. The team from Ohio

(Continued on page 835)



# A God-Given Responsibility

BY DALE HELMUTH

You and I daily face many responsibilities, for there are many areas in life that we are concerned about. The man of the house feels a definite responsibility in providing food for the family; the wife in preparing food and keeping the house neat; the teenager in doing well whatever job he has. We do not take our responsibilities lightly, and rightly so. Life is too serious to be utterly unconcerned about our tasks.

But there is a responsibility that we as so-called Christians are too unconcerned about. Our Lord said: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life: the same wicked man shall die in his iniquity [or sins]; but his blood will I require at thine hand." Here we see that God commands us to be personal witnesses. We have a definite responsibility for our unsaved neighbor and friend, and we will be held accountable for the unsaved about us.

But we need only to look at some of the facts to conclude that too many people are utterly unconcerned about this responsibility. The *Ohio Evangel* says, "It took 91 Mennonites in the year 1960 to bring one soul to Christ." What is wrong? Why are people unconcerned about their lost friends or neighbors? Why doesn't it bother Mennonite folk that people in their own communities are lost without Christ? Do you really believe that your buddy or friend will spend an endless eternity in hell unless he receives the message of the Gospel? Do you believe that no matter how nice a person your friend is, he will be lost unless he is born again? You say, Yes, I believe that. Then why haven't you been seeking to free men from the bondage of sin? Why doesn't that man at the shop know you are a professing Christian? Why have you never spoken to a person about Christ?

Three possible reasons I would like to mention are:

First, many people refuse to speak about Christ because they have unconverted hearts. There are many professing Christians but too few *possessing* Christians. Therefore some people would not even think of bringing Christ into their conversation. They can't talk about the Christ who can change lives if their lives have not been changed. Are you a new creation in Christ Jesus? If not, the first step is to give up self and turn by faith to the One who can transform you and make you into a dynamic witness.

Second, some people do not give a verbal

witness because they feel that witnessing by one's life is all that is necessary. It is true that we do need to live consistent lives, but did you ever see a salesman who showed you his product and then, without speaking a word, packed up and left? Of course not. But this would be no more foolish than for a Christian to pass up an excellent opportunity to give a verbal witness. People should see by your life that you are different, but in most cases, if you are going to lead souls to Christ, you must tell them what makes the difference!

Third, some folk have never spoken to a soul about Christ because they are unwilling to surrender all to Christ. They know their walk would not be consistent with their talk, and so they simply keep still. But a person who believes that he can walk inconsistently and remain a Christian is mistaken. Jesus Christ will not take second place. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (att. 22:37). He wants first place or no place. If He gets first place, He will become a reality with you and you will go forth witnessing. If you refuse to give Him your all, you will never have victory in your life. You will

also lose fellowship with God and be lost forever.

We need to realize that before we can be concerned about our responsibility for the lost, we must have hearts that are inverted, hearts that are fully surrendered, and a walk that is consistent with a verbal witness. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). When we meet the above conditions, then can we fulfill our God-given responsibility to rescue perishing men from eternal hell.

Louisville, Ohio.



## Five Vows for Spiritual Power

1. Deal thoroughly with sin.
2. Never own anything.
3. Never defend yourself.
4. Never pass on anything about anything else that will hurt him.
5. Never accept any glory.

—A. W. Tozer



## OUR SCHOOLS

### Hesston College

Hesston College students began arriving on the campus Thursday, August 30. The orientation program began at 1:00 p.m. on Friday, with college students meeting in the chapel and academy students in Hess Hall. Most of Saturday was given over to testing. Late Saturday afternoon all students, faculty, and staff went to Harvey County Park, where they spent two hours in recreational activities. At 6:00 p.m. the group gathered around picnic tables and enjoyed barbecued chicken for their evening meal. The evening closed with a campfire service of singing, testimonies, and a talk by Nevin Miller on the subject, "Changed Ambitions." He based his message on Phil. 3, urging students and faculty to examine their present goals and not to be fearful of changing old ones after a new experience with Christ.

Registration began on Monday morning, September 3, with academy classes starting Tuesday morning and college classes on Wednesday morning.

Enrollment in the academy totals 126, with 49 in the senior class. The college enrollment is 202, with two additional students enrolled and expected to arrive within a few days. This total of 204 college students is a 2 per cent increase over last year. The high school enrollment is down three from last year.

In spite of smaller senior classes in most

high schools last June, the college freshman class is the largest in the history of the school, a total of 131. In this freshman class were twelve students who were considered for the Menno Simons Scholarships, which is based on academic achievement.

A total of ten students transferred from other colleges. All came as sophomores; eight from Goshen and two from Eastern Mennonite College. Five students, out of college two years or more, returned to Hesston as sophomores.

At the first chapel held on Tuesday, September 4, President Smith gave the first in a series of six messages on the general theme, "Here We Stand." He explained that the messages were to help students, faculty, and staff understand the purposes and objectives of Hesston College and to show how we apply Bible standards to practical Christian living both on and off the campus. His subject was "Here We Stand: In Christian Practices." In the chapel services following, five faculty members spoke on the same theme, but applied it to different areas. Dean Paton Yoder explained what it relates to "Academic Excellence." Leonard Lichti explained our ideals in "Recreation." Vincent Krabill's subject was "In Social Relations"; Willard Conrad's "In Speech"; and Clayton Beyler's "In Christian Attire." These talks were considered a part of orientation for the school year for all students.



## Mission Board Speaks on the Peace Corps

At its recent annual meeting the Mennonite Board of Missions and Charities adopted a resolution on the Peace Corps. After reviewing the Mennonite Central Committee statement on this subject and after a discussion of the issues relating to recognition, the statement below was adopted:

"We recognize the worthy goals of the Peace Corps program in its desire to meet human need and assist in the development of underdeveloped countries. However, it is evident that the goals of this program are not peculiarly Christian, that the program may tend to expand the influence of the United States rather than of Christ and as universal church, and that these goals and purposes may at times be promoted by non-Christian means.

"The cause of Christ can best be promoted through Christian service programs such as Overseas Missions Associates, Relief, Pax, Voluntary Service, and Teach-Abroad Program. We, therefore, as a board, urge all pastors and youth leaders remind all such who may be interested in this type of service of the ways Peace Corps service will handicap them in their witness commitment and that they encourage members to enter such service only within a church-administered program.

"Should there be those from our brotherhood who choose to serve in the Peace Corps, we recognize our responsibility to keep in contact with them through the Mennonite Relief and Service Committee during and after their term of service."

## The Church in China

BY MELVIN GINGERICH

China had a population approaching 1 billion at the beginning of its Communist Revolution and has been for many years the most populous nation on earth. Of these inhabitants approximately 3 million were Catholics and one million Protestants. What has happened to these Christians since 1949 and what shall be our attitude as Western Christians toward them?

These and other questions are answered by Francis Price Jones in *The Church in Communist China: a Protestant Appraisal*, a recent book published by the Friendship Press (475 Riverside Drive, New York 27, N.Y.). Jones was a Methodist missionary

in China from 1915 to 1951 and since that time has specialized on China affairs and edited the *China Bulletin*. Much of the source material used in the new book was translated from the Chinese by Dr. Jones.

As a result of communist pressures, there are two wings of the Christian movement in China. One wing opposes the communist movement and is persecuted and its leaders imprisoned. It is led by Wang Ming-tao. The other wing, which is the majority, is known as the Three Self Reform Movement. It has compromised with communism and supports much of its program. The leader is Y. T. Wu. "Both inside and outside China the partisans of each group insist that only its side is truly Christian and the other side is apostate" (p. 111).

The Chinese Churches Manifesto of 1950, approved by Premier Chou Enlai, charged that the missionary movement had become "related with imperialism" and that the Western imperialistic nations, especially the United States, may "make use of Christianity to forward their plot of stirring up internal dissension and creating reactionary forces in this country" (p. 53). In 1951 the churches instituted the Three Self Reform Movement which stands for "self-support, self-government, and self-propagation."

Although missionaries had long worked toward these three ends, the China church was not completely independent, as long as large sums of Western money were received by the missions in China. "Now, under governmental direction, this interdenominational church agency was to proclaim the complete independence of the Chinese church from all foreign control and vigorously attack all thought and action within the church that was sympathetic to the older missionary regime" (p. 59).

Beginning in 1953 the communist government held extensive indoctrination classes for preachers and succeeded in making many of them enthusiastic about the revolution and its purposes. These persuaded ones now believe that as Christians in China today they should accept not only as "their patriotic but also their Christian duty to 'discriminate between friend and enemy'—a phrase used literally hundreds of times in Christian magazine articles, where the missionaries along with all of Western imperialism are classified as the enemy" (p. 89).

In summarizing his book, Jones points out that the future of the Christian church is not assured in China since the Communist Party is "as blatantly atheistic as

ever" and continues to bring pressures against the church. Furthermore, "many of the most courageous and creative voices in Chinese Christianity have been silenced" and persecution has greatly impoverished the church.

The cutting off of all ties with the Christians in America has been a calamity, for it has allowed a wall to separate Christians who need each other. Life in China has become increasingly regimented so that all kinds of religious meetings and publications have greatly decreased in number. More and more the Bible is being reinterpreted so as not to conflict with communist doctrine.

In the field of ethical conduct, communist pressures have caused the church to "fall into two great faults: a lessened regard for the truth, and an acquiescence in hate campaigns" (p. 166). Finally, the surviving church in China "is steadily exposed to the eroding effect of an all-powerful government that openly and systematically scoffs at all religion as superstition and discriminates against Christians, if not officially at least unofficially, in many of its actions."

On the hopeful side is the fact that the church still exists and continues to bear witness in such a way as to bring about conversions and baptisms. Also there has been some fellowship between Chinese Christians and Christians from countries other than the United States.

The author is of the opinion that although the church in China has greatly compromised its position, we should nevertheless recognize the sincerity of many in the Three Self Reform Movement who on occasion speak in daring and discerning terms of Christian truth. He thinks that many of the leaders have felt that the only way to keep the church from disappearing was to make some adjustments to communism.

He also reminds us that there were many Christians in Germany who did not openly rebel against Hitlerism, but rather adjusted to it and even defended it. They were misled and deluded, but we would be slow to say that they had completely cut themselves off from Christianity. Jones would therefore have us be patient with and understanding of the Christians in China, while at the same time not condoning their compromises. He reminds us that during much of church history Christians lived under unfriendly governments and that not all believers became martyrs during those times.

What challenge does this situation bring to nonresistant Christians? In the first place, we must overcome all temptations to take part in or support "hate China" campaigns. We dare not equate Christianity with our Western economic and political systems and by inference label all else as of the devil. There is both good and evil

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## They Didn't Know They Were Teaching

BY NATHANIEL F. FORSYTH

The other evening I attended a Cub Scout meeting. The son of my friend was to be advanced from a bobcat to a wolf. One of the pledges exacted of the boy was that he should not smoke tobacco. No one in the group even smiled when the lad took oath with upraised hand, and twelve mothers and fathers in the group smoked either cigarettes, cigars, or pipes.

They didn't know they were teaching. "When mother and father sleep on Sunday morning and do not get up in time for church school, does that teach the children anything about religion?" My friend was leading a mothers' club of church women in discussion, and this question was asked of the group. Their reply was, "No." My friend thought they had misunderstood, so he repeated the question. Again every mother in the group said, "No."

The only thing they were teaching, of course, was that in their opinion religion and church school weren't worth getting up for.

Some years ago in Geneva, N.Y., a group of ministers was discussing the influence of parents upon their children. Raymond Huse said, "My people have roast minister for dinner every Sunday." Another minister said, "Yes, and every time your people have roast minister, that does something to the children." It would be interesting to know how many well-meaning parents have turned their children against the minister and away from the church and the real contribution religion might have made to their lives because mother and father didn't know they were teaching.

You may have noticed that children of different races and colors get along admirably in their living together until their parents point out that their children should not play with the other children because of some imaginary superiority. Parents who thus unfit their children to get along well with people other than themselves often do not know that they are teaching.

When the lightning flashed, a young mother, with her child in her arms, was standing in the open door. She shuddered and cried out in fear. Years have passed. That experience, along with others, has made her son, now more than fifty years old, afraid of the lightning. When a storm comes, he goes even now to a dark room and seeks to protect himself. His mother didn't know she was teaching.

"I wasn't afraid, Daddy." So spoke the

young daughter of a friend of mine. They had been out riding in an automobile in a severe storm. The danger had been very real. "I just kept watching your face, Daddy, and I saw that you weren't afraid." He hadn't known that he was teaching.

The family didn't have very much money. But regularly a part of what they had was set aside for the church and the great program of the church. Not much was said about it at home but month by month the growing children came to know what mother and father really cared for and what they spent their money for. The son, now a minister, looks back to that experience as one of the most important facts that led to his choice of a lifework. The parents were teaching all the while.

### Thought for the Week

There is the inclination to sing "A Charge to Keep I Have," and to forget it is "to serve the present age."—D.

Smutty stories were told in one home I know. They were often told in elaborate detail. Of their six sons and three daughters, who later established their own homes, not one had high ideals. They told smutty stories in the presence of their children. The first parents I have described above may have learned this practice from their parents, but at any rate they were teaching—I think without knowing it.

The church-school teacher was late. She hadn't prepared her lesson. Then she didn't come at all. She didn't visit in the homes of her pupils. She didn't attend church. She didn't attend the training class; so never knew how to teach.

At first fourteen boys and girls trusted her. They looked to her for help. The parents thought that she would help them teach their children to know God and be loyal to the church. She failed them all. The class died. All the pupils dropped out. She didn't know she was teaching.

I know two girls. They have just been graduated from college. They read their Bibles with regularity and with great benefit. They are companions who, though separated by many miles, have memories of the faithfulness with which the other uses

the Bible in daily study and meditation. This companionship of two persons of the same age is a more significant influence than the desires of the older members of the families of these young women. They didn't know they were teaching.

The world is full of many challenges and altogether worth-while things to do, yet there is a multitude of faces and hearts that are empty.

Many spend their time and their money even spend themselves, in empty and useless ways when life might mean great adventure and great service and great companionship with God and with others in the working out of great unfinished tasks in the world.

Here are tasks of veteran rehabilitation. Here are brotherly attitudes that need to be developed in my neighborhood. Here are goals that are really great that my church should adopt. Here are industrial and economic and social goals that need to be reached.

Perhaps one reason that greater progress is not made is that our children and our neighbors do not discover in our lives the values they think are worth struggling and sacrificing for. Perhaps if we understood that we are teaching all the while, whether we are largely schooled or not and whether we want to or not, we would be more careful.

Perhaps we would be glad for each other every day. Perhaps we could see the divine a little clearer in those who walk the way with us. Perhaps we would give thanks to God for our chance to work with Him at His great task of world redemption. Perhaps a new sacredness would come into life as we sensed the fact that each of us, each in his own place, is a steward of God and reveals in his living the faithlessness or the faithfulness of his stewardship. Perhaps! . . .

What has been said about the importance of our unstudied influence seems to give support to the statement that is made frequently these days: "Religion is caught, not taught." I may be wrong, but I like to think that it is more nearly true to say, "One way by which religion is taught is that it is caught."

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Just when did YOU last pray for the writers of your church periodicals and other literature? Writers are just as human as readers. They need prayer support as much as preachers or missionaries. Many preachers who are also writers say that writing is harder than preaching. We don't know, but we do know that every writer, and every editor, is in need of your prayers. *Thank you for your prayers.*—Adapted from *Herold der Wahrheit*.



## Stewardship in the Home

BY HELEN ALDERFER

The lordship of Christ gives the family singleness of purpose in its attitudes and activities, all directed to the purpose of glorifying God. This singleness of eye, as it is called, gives direction to the life of the family; it determines the stewardship it practices.

All families have six sorts of things in that can be spent: energy, abilities, space, property, time, and money. The answer to what we do with these resources rests in whose servants we are and who is our Lord. They are also the means we have in our hands to love our neighbor with more than words, and so fulfill the second of the commandments.

Probably at no point in family life are the lines drawn more sharply between religious and unreligious living than in the decisions concerned with budgeting our resources. The wants of the family determine the use of its resources. It is at this point that the wants that the religious quality of the family is evident.

What does the family have time for? For what does it spend its energy? its abilities? its money? How does it use its space? The necessity to use its resources forces the family to choose. For a Christian family the major choice has been made when Christ has been chosen as Lord of the home. This is not the acceptance or establishment of an unyielding pattern or code that the developing of attitudes of great flexibility. The lordship of Christ sets the goal, but the day-by-day pattern of life can be quite fluid.

### Stewardship of Energy and Abilities

The family has many talents and skills available for use. This brings responsibility and affords opportunity. If it were only responsibility, talents and skills could be wasted in a napkin against the day of reckoning, but responsibility demands use.

Margaret Applegarth tells of a child who lived Europe with her father, a wise father who helped her see stories in stained-glass windows. One evening in the hotel the child tried drawing a stained-glass window with crayons. By bedtime she was quite unhappy with her inept drawing.

She asked her father, "But do I know enough to draw Jesus properly?" Her father answered, "Nobody has ever done it quite right yet, dear. But that's all a Christian is for—to keep drawing that

face, and drawing that face, and drawing that face. Until at last the Christian falls asleep drawing it. And then he wakes up some morning to find that his own face looks like the Lord's face. Because enough light shines through! Learning all this takes a lifetime, my darling."

But she was not discouraged: "I'll start tomorrow morning," she promised.<sup>1</sup>

The family's stewardship of its abilities is like this, a drawing of the character of Christ, even though clumsily, by a use of the energy and skills He gives.

Several years ago Anne Morrow Lindbergh wrote a book, *Gift from the Sea*, the theme of which is, "Do not let yourself be dissipated by too much activity." So it was quite fitting that later when the National Council of Women of the United States gave the book first award for "the outstanding book about women by a woman," Mrs. Lindbergh declined the invitation to the award luncheon in New York City.

In a letter Mrs. Lindbergh wrote to the organization, "I have found in this period of my life I am unable to give the time I want and feel I should give to my children and also give sufficient attention to the writing I plan and want to do and have any energy left over for other activities."<sup>2</sup>

And this story of choices: One year I worked with a nonchurch-attending woman on a PTA committee. One evening she came to a meeting looking quite ill. Someone commented to her on this fact and she said warily that perhaps she did look ill and that she had a temperature elevation of 103. Someone asked her why she would come when in such ill health. She answered, "I thought this meeting was important."

My first reaction was one of smugness. I wouldn't be so foolish as to attend a PTA meeting with a 103-degree temperature. I would save that kind of heroism for something far more worth while. "Like what?" the small inner critic asked. "You never taught a Sunday-school class or even attended church with a temperature of 103."

Perhaps just at such points of discomfort lies the wide gulf of discrepancy between what the Lord would have us use our energies for and our actual use of them.

A re-evaluation of family activities is not painful to the family that always asks, "Lord, what do you want us to do?" and follows the answer in deed.

Last year the parents in the Philip house-

hold were active in six outside activities. The activities were good but often they brought dissatisfaction. Almost always it meant that the parents needed to be away from the children. When they considered other activities that could be entered into by the entire family, it also became clear that entertaining a foreign student, the visiting speakers at the church, or neighbors were activities that all the family members wanted to do. So the parents cut out three of the six activities not because they were not good but because other goods seemed to be the answer for the family this year.

### Stewardship of Property and Space

Every family has some property and a certain amount of space available for its use. Nearly every family member has at least a dresser drawer or a box that is particularly his own. Space and property are such commonplace things to most people; perhaps here more than anywhere else one is tempted to think that what is used is not very consequential. But for a family under the lordship of Christ it is as natural to make this a point of prayer as any other.

John Ruskin said, "There is nothing so small but that we may honor God by asking His guidance of it, or insult Him by taking it into our own hands."

Henry David Thoreau's home included only himself so there was no interaction of persons in the home, but decisions still are made every day in such a home. He wrote in *Walden*: "I had three pieces of limestone on my desk, but I was terrified to find that they required to be dusted daily, when the furniture of my mind was all undusted still, and I threw them out the window in disgust." Once he loved to look at the lovely stones. When he became aware that the attention they took kept him from things he felt more important, he threw them away, even though they were lovely still.

Our property is a vote of encouragement for its being. The books on our shelf proclaim that we desire that such books continue to be printed. The records we have purchased insure the continuance of such music. This measurement can be applied to every piece of equipment we own.

When Christ is Lord and there is good interaction among family members, it is not hard to make choices on the use of property and space. Last year it may have been possible to have a convenient ever-ready guest room. This year it has become evident that the two children who shared a room should now have rooms of their own. This will mean some inconvenience when guests come. Quick last-minute readiness of a room will be required, a family member will need to give his room at such a time. But having decided that such an

(Continued on page 837)



*The Executive Secretary of the General Mission Board reports to the Board and the Mennonite Church on*

## Building the Church in Crisis

By H. Ernest Bennett

On June 20, 1906, Menno S. Steiner, David S. Steiner, Lewis J. Lehman, and Abram Metzler signed the certificate incorporating the Mennonite Board of Missions and Charities. This charter says:

"The purpose for which said corporation is formed is to systematize and extend the work of evangelization, establish and support home and foreign missions and mission work, to care and provide for orphans, the aged, the needy and afflicted, and for the aforesaid purposes to receive and hold all donations and bequests, and property, and funds from other sources, and manage, rent, lease, improve, sell or otherwise dispose of all real estate and personal property that may come into the possession of said institution from any source, and to manage, control, loan, and invest for the aforesaid purposes all the funds of said institution."

Through 56 years this statement has been the basic objective of the General Mission Board program. Following it, the program and the organization have developed greatly, particularly in recent years.

The 1953 annual meeting at Harrisonburg, Va., updated the organizational structure to meet developing program needs. The pattern of delegating program administration to designated secretaries and administrative committees which was accepted at that meeting has largely been carried out. Exhibit A portrays the present structure of five departments responsible for program administration and four departments responsible to carry out service and facilitating functions.

During the past year these nine departments have been carried forward by committee members making every effort to carry responsibility and by administrative secretaries and their staff members working diligently and dedicatedly.

In each area of activity, the staff has sought ways of being more effective, strengthening administration and operating more economically. In some departments this has meant outlining objectives and policies more clearly. In others, the structure and staff of the department has been reviewed.

As a result, each department has looked at itself in light of growing needs, program policies, financial limitations, and relationships with other board and church operations.

This year a number of guiding principles have been referred to many times and have emerged as the basis of decisions regarding program plans. I should like to outline these briefly since they will be continuing factors in future decisions.

### Building and Strengthening Local Churches

Various departments have directed their work toward building and strengthening local churches, both at home and overseas. This is not a new or changed concept, but its importance has been clarified. It has seemed increasingly important to bring the work and plans of each administrative area to bear in support of evangelism, teaching, and service for strengthening local congregational growth. This contrasts with pro-

grams which would have promoted mass evangelism primarily for individual spouse and met general social and welfare needs at home and overseas.

Relating closely to the work of our district boards in evangelistic and service activities has been a practical result. Broadcasting plans have been directed toward areas of more value to local churches. Helping existing fields and churches has been given priority over finding new programs and areas of need.

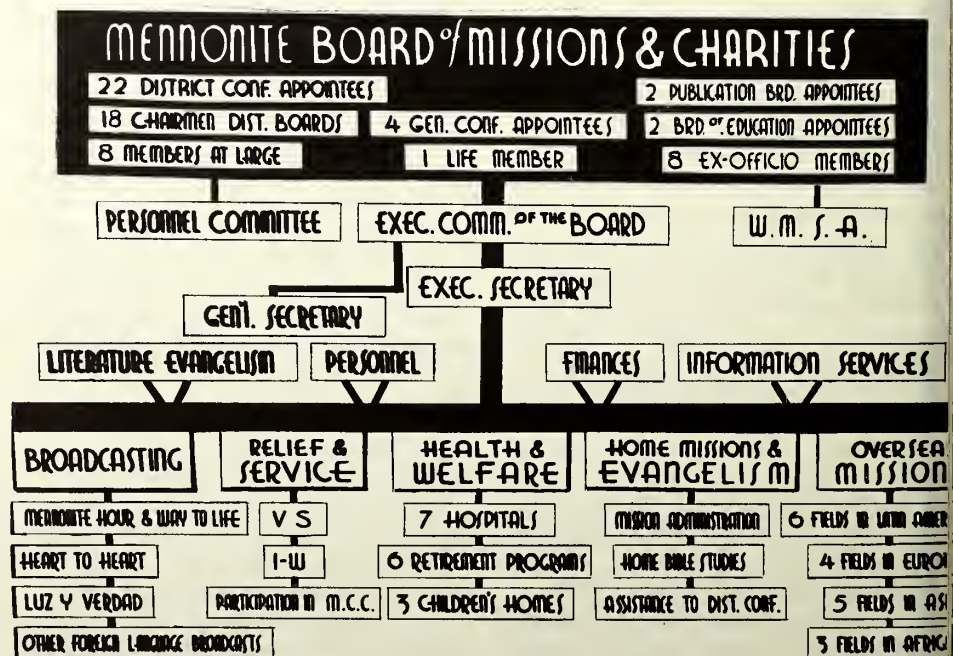
One frustrating factor in this course of action has been seeing so many areas of need. Opportunities to share the Gospel and to serve people on a broader basis abound, but for the most part we have been forced to ignore these this past year. We believe, however, that the resources of our church, both workers and finances, can be used to help churches to grow. We propose that future planning continue to be based on this basic concept.

### Limiting Expenditures

We are grateful for continued brotherhood support for missions. During the year we have seen over-all giving increase approximately 5 per cent. We feel that this good steady growth in contributions.

Contributions for the General Board increased about 5 per cent. Giving for mission and related programs of all boards shows approximately a 7 per cent increase. We can be most grateful for this continued and regular growth in support.

General Board program costs are still in line with available funds, however, largely because of increased costs and increased workers' supports. Inflation in many over-



The administration of the general board is carried out through nine departments, the five at the bottom of the chart being administrative or program departments, the four just above the service departments. The chart is referred to as Exhibit A in Bro. Bennett's report.



as fields has been more rapid than in the United States. Budget adjustments have been necessary to meet these costs. Support schedules are being adjusted upward to make it possible for our workers to live without being in need or drawing upon other personal resources.

In addition to inflationary costs, needs have also been increasing in many fields, particularly overseas, because of growth in the church. Some of these costs are met by local gifts, but many new congregations and fellowships continue to need help.

Keeping the budget at about the same level in light of such factors has meant little or no expansion into new areas. Urgent needs have been met by using the increased contributions in existing programs. In past years some of these increasing costs were met from sources other than current giving, such as designated balances on hand and state funds. During recent years these resources have largely been eliminated. The smaller amounts available through such credit balances have thus been partially offset by the increases in current giving.

### Review of Existing Programs

Existing programs have been reviewed to determine if they should be changed or discontinued to carry on a more effective witness. Attempting to restrict budget and applying the principle of congregational building have resulted in a continuing review of all activity. This has been valuable and further efforts in this direction will be necessary. Increasing local participation and assumption of leadership has resulted in many cases. Some projects have been picked up by local conferences or turned over to other departments of the Board for more effective administration. In many instances these changes have resulted in better use of the church's resources.

Being sensitive to the leading of the Spirit has been of real concern in all of these developments. I believe there has been a growing sense of understanding of over-all objectives among our administrative staff. Reports of the various secretaries will support these general observations.

For the coming year we are presenting a budget in line with the above objectives. The Executive Committee has requested that an over-all budget be presented in keeping with contributions received this year and anticipating about the same increase as this past year. This has meant restricting the budget considerably, in light of a beginning deficit and further decrease in designated fund balances at the beginning of this year's activities.

### Looking Ahead

Current planning and use of resources can be done best by projecting against trends anticipated in the future. I do not want to discuss specific programs or detail-

ed application for the future. Instead I would like to suggest five factors to consider.

1. *We need to discover more effective ways of relating the Gospel message and church building to people and their needs.* So often administrative procedures and previous experiences have been determining guides in building Christian fellowship patterns. Christian relevance is strategically important in the world today.

Finding ways to build Christian unity and to strengthen the church will likely be based on making the Gospel relevant to people in their life situations. We sincerely want future programing in all departments to be under the leading of the Spirit in each situation. Growing urbanization, increased nationalism, and anti-Christian ideologies are some of the factors which challenge the outreach of the Christian message. A major task for Mission Board administrators in the next several years will be to find the ways which best communicate the Word of God and His saving grace to people of different lands and cultures. This may mean new methods, broader understandings of people whom we serve, and, above all, full reliance upon the Spirit in our lives and the lives of those hearing, observing, and accepting the message.

Changing situations may dictate more mobility of both program and personnel. Activities must be evaluated to determine if they provide the most valid use of funds and personnel. The five areas of program administration, including Mennonite Central Committee in relief and service, must be thought of as closely related aspects of one program. They are one mission—building the church. In one situation the immediate need might best be met by radio or literature activities; in another, medical services; and in still another, the teaching ministry.

Once programed, however, we must also be ready to change our approach as opportunities change. This may require closer and more frequent administrative contact and consultation with field personnel. The administrative staff is sensing more clearly the need for closely co-ordinated working teams with defined objectives in order to help build the church more effectively. Developing objectives and planning and adjusting the program will be given more attention.

2. *Our American brotherhood must relate more closely with overseas churches.* The call for Christian unity and understanding has highlighted increasing need for world-wide fellowship. In the past we have most often thought of churches in foreign areas as "missions." It is now urgent that we recognize these new churches and conferences as fellow conferences, brethren with us. Recent contacts of brethren Paul

Erb and A. J. Metzler with some overseas churches have indicated the deep interest of overseas brethren in closer, fraternal relationship with churches and church leaders here.

This relationship can be developed only by closer and more frequent fellowship. Future planning will need to include increased possibilities for such contacts. The Mission Board should be ready to sponsor, possibly in co-operation with General Conference, an increasing number of personal visits by our church leaders overseas and by overseas leaders in our churches here. There will also be growing need to find ways whereby leaders from different countries can share their Christian experience and thinking.

Such activity will require personnel, time, and finances during the years ahead. Good planning and co-ordination among our various boards and conferences will be most important to meet this growing need effectively.

3. *We need to increase our power in personal witnessing, as well as our opportunities and means for such witnessing.* The personal testimony of a Christian is of major significance in extending the church. The current emphasis on personal evangelism is very timely. Recently, one of our missionaries from Japan pointed out that most Christians in Japan are won by active personal evangelism and testimony. This is likely true everywhere, including here at home.

Many factors in the present world situation have opened new ways for Christians to serve others. These channels should be avenues of witnessing and church extension. The Mennonite Church has made significant progress in recent years in placing an increasing number of workers in service both at home and overseas through various programs. Relief, Voluntary Service, I-W service, and health and welfare projects have been significant in this extension of the church.

Future programing should envision additional and new ways of involving persons in conscious efforts to serve and witness. Assignments or situations permitting self-supporting activity may be significant not only in extending budget resources but also in offering increasing opportunity for non-professional or career relationships. Such relationships have often been the unique opportunity of nonsupported missionaries and service workers.

The extent of outreach supported only through contributed resources has serious limitations. To overcome this limitation, we continue to seek reducing the personnel program cost ratio. In 1957, total expenditures of the General Board program divided by the total number of full-time workers in all programs amounted to an average



of \$1,629 per person. In 1962 this same figure was \$1,515. This reflects a decrease of over \$100 per person. Either of these figures has no significance alone, but the comparison between the 1957 and 1962 per worker cost does show increasing use of personnel in the organized mission of the church.

Finding ways to make their personal contacts effective is also important. Experience gained through witness workshops conducted by Nelson Kauffman is proving to be significant. I believe more of our Board personnel should participate in such workshops, possibly prior to project assignments.

Several new programs, such as Overseas Missions Associates, Teachers Abroad Program, and enlarging VS activity, will further extend the possibility for Gospel outreach through personal contacts.

4. *We are experiencing a growing need for Bible teaching and training for national Christians.* This is not a new area but one which is acquiring new importance. Additional educational institutions can partially meet this need. This is well illustrated by the Montevideo seminary. This school will likely play an increasing role in developing South American leadership. The training of national leaders should continue to have high priority in future strategy.

Another approach to this concern is sending teaching personnel to overseas fields for special assignments. This idea has been well illustrated by the work of Howard Charles in Japan. Sending teachers abroad provides opportunity both to teach the Word and to develop closer contacts between our churches overseas and our leaders at home. Cost for such special assignments should be a valid part of future budgets. We are most grateful for the interest and co-operation shown by our colleges and seminaries in this type of service and their willingness to release persons for these assignments.

5. *Future mission strategy should relate closely to other major church boards and interests.* There is a growing need to keep various aspects of the church's activity well co-ordinated. In many ways, the outreach program, through mission boards, is becoming more involved with programs and concerns of other church agencies.

Literature evangelism and Christian nurture relate both to mission and publishing interests. Mission educational activities, especially student services, can be related in many ways to our colleges and schools. Institutional and welfare programs require well-trained persons. New dimensions in service, such as Overseas Associates and Teachers Abroad, will mean sharing qualified leaders. Developing plans for financing the church's program will require close and combined planning with the Stewardship Secretary of General Conference.

This is not a complete list, but it illustrates the growing need for over-all planning co-operative effort in our brotherhood. The General Mission Board will want to share in this co-operative effort. As the Christian church strives for an expression of unified purpose and seeks the answer to world needs in this hour of crisis, our Board can do no less than put forth continued effort to share in a strengthened program of witness for the total Mennonite Church.

### Conclusion

When we think of resources for the work of the Mennonite Church and the General Mission Board, perhaps the most valuable resources lie in the persons who have committed their lives to sharing the Gospel in

this way. We have already called attention to the work of committees and administrative secretaries. We also recognize and deeply appreciate the work of other administrative and clerical personnel in the offices at Elkhart and Harrisonburg. Above all, our gratitude and prayers go out to our heavenly Father and the church for the work out on the field in their difficult and demanding assignments through which they witness for Christ and His redeeming love.

We ask not only for your prayers and counsel as Board members but also for the prayers and counsel of the entire brotherhood, that each of our more than one thousand workers may serve faithfully and effectively and that the Christian church may grow and obey Him in the midst of crisis.



## MISSION NEWS

### Overseas Missions

#### Missionary field arrivals:

Quintus Leathermans in London, Sept. 1, from furlough.

Nelson Litwillers in Montevideo, Uruguay, Sept. 5, from World Conference.

Marjorie Shantz in Puerto Rico, Aug. 27, from furlough.

Paul T. Yoder in Ethiopia, Aug. 24, from furlough.

James Metzlers and Luke Martins in Vietnam, Sept. 13, first-term service.

Metzler farewell services were held Sept. 2 at the Erisman Church, Manheim, Pa., and the Martins farewell services were held at New Holland, Sept. 9.

Chester Kurtzes and Lena Horning in Mogadiscio, Somalia, Sept. 1, with Janet Bechtel, Dorothy Grove's sister, accompanying them in order to return home later with Dorothy.

#### First-term service.

Edith Martin in Musoma, Tanganyika, Sept. 1, first-term service.

Mildred Heistand, Addis Abbaba, Ethiopia, Sept. 1, after furlough.

Alma Longenecker and Dorothy Shewalter in Costa Rica, Aug. 29.

#### Missionary furlough arrivals and addresses:

D. Rohrer Eshleman address on furlough from Ethiopia is Gap, Pa., and not R. 1, Paradise, Pa., as reported earlier.

Simon Liechty, home on furlough and attending school part time at Fort Wayne Bible College, Box 193, Leo, Ind.

**Mogadiscio, Somalia**—Evening school opened in Mogadiscio Aug. 15 and middle school on Aug. 20. Several policemen were on guard and all went smoothly. It was during the earlier enrollment that missionary Merlin Grove was stabbed. Many new student applicants were rejected because

classes were filled. The school enrolled 100 and turned away probably 100. Harold Stauffer wrote: "One is challenged by this opportunity for contact, and we are convinced continually that the wrath of man is being used for the glory of God through our recent experiences. We continue to have a considerable number of requests for Bible classes."

The outschool at Margherita opened on July 30, with 34 children coming in the morning and afternoon, and about 100 adults in the evening English classes.

**Sava, Honduras**—Three persons were received into Christian fellowship by baptism on Sunday, Aug. 5. Ten Christians shared communion in the afternoon. A plot of ground has been purchased for a church building.

**Hokkaido, Japan**—The Nakashibetsu congregation has just completed its new kindergarten building. Says Lee Kanagy, "They asked for mission funds, but we encouraged them to see if they could carry the load. They have found a way to do this and they feel quite relieved and spiritually strengthened to know that they can go on their journey with God's help."

**Heredia, Costa Rica**—Elmer Lehman reports that literature is ready-made for them in their new life here.

"Many Gospel tracts have been taken from the tract rack inside our front door. This has also given us wonderful opportunities to give literature and to speak to vendors and beggars. Of the former, many come to our door with their wares. They seem ready to take literature along with the payment for their sold products. We wait in vain, however, for some of them to return."

"Several individuals have shown spiritual hunger and an interest to know more. One man wants to buy a Bible soon. A lady who finally kept her promise of visiting us has returned for a second opportunity to chat together. Last week Eileen accepted



an invitation to visit at her house on her day off from work. She has been reading some of our loan-outbooks and expressed interest the following day for more. Two policemen came to our door specifically to get tracts. And there are many others. We are burdened for the lady who has taken a considerable amount of literature but seems afraid to risk buying a New Testament."

**Dhamtari, M.P., India—O. P. Lal**, pastor of the Dhamtari congregation, worshiped with Mennonites in Raipur on June 10 in one of their homes. After the service the group organized and decided to give a monthly offering. They also requested the Dhamtari church to send a leader once a month to conduct worship.

The India WMSA recently conducted a work project at the Mennonite hospital here. Dhamtari congregation reported 23 women serving and Sankra reported 10 helping.

**Accra, Ghana—S. Jay Hostetler** writes, "Last Sunday we baptized another man in Tsebediadua, our newest church. There are now eight members there, and there are also two workers whose membership is in Mayera. The man who was baptized was quite emotionally affected when we had communion there earlier and made a confession expressing his desire to be baptized, saying how he has been a backsliding member of his family and now wanted to return to the Lord."

**Bragado, Argentina—What** does a missionary do between Sundays? Earl Schwartztruber says, "A quick rundown of our schedule would give you an idea of our life and work here in Bragado. Sunday morning we have a worship service and Sunday school, but the main service (in regards to attendance and preaching) is in the evening. I usually preach once a Sunday, sharing this responsibility the other time with some able layman. Two Sunday afternoons each month I accompany the youth on literature evangelism and home visitation. There is a church social on the first Sunday of the month after the evening service. Monday is considered the "preacher's holiday." In the evening I sing in the community chorus directed by Delbert Erb.

"Tuesday evening once a month there is a meeting of the Church Council. Wednesday night we have Bible study and prayer meeting. Thursday night is annex night, after which there is another chorus rehearsal. Friday is club night for children, and Saturday night is youth night. Every other Saturday I go to another town (O'Brien) to have a meeting with a few believers there.

"The rest of my time is spent in study, visitation, and six hours a week in teaching English. Jane is kept busy with the regular housewife duties, as well as participating in the women's work. Doug is attending kindergarten. David and Donita keep Mommy busy here at home."

## Home Missions

**Montreal-Nord, Canada—Salome Bauman**, Kitchener, Ont., and Mrs. Tilman Martin were the teachers of a small sum-

mer Bible school here Aug. 43-17. Fifteen students enrolled and participated, according to Tilman Martin.

**Lancaster, Pa.—Spanish evangelistic meetings** were held at East Chestnut St. Mennonite Church, Sept. 2-9, with Victor Ovando, former Catholic priest from Nicaragua and now from Mennonite Community Chapel, Chicago, Ill., as evangelist. The annual Spanish fellowship meeting was held on Sept. 2 at Landisville Mennonite Church, Landisville, Pa., with Bro. Ovando the speaker. A fellowship meal was served after the service.

**Corpus Christi, Texas—Lorene, Mrs. J. Weldon Martin**, the pastor's wife here, was hospitalized on Aug. 24 with infectious hepatitis. She seems to be recovering, but the Martins request prayer in her behalf.

## Health and Welfare

**Chicago, Ill.—Gene Kanagy**, administrator of the Lebanon General Hospital, Lebanon, Ore., was admitted to the American College of Hospital Administrators, a professional society, as a nominee at its 28th

annual convocation ceremony on Sunday afternoon, Sept. 16, at McCormick Place in Chicago.

The college, now in its 29th year, was founded for the purpose of providing recognition to men and women who are doing outstanding work in their professional careers as hospital administrators.

## Voluntary Services

**Homestead, Fla.—VS-ers Jim and Jeanette Oberholtzer** took 11 young people from Homestead to Camp Florida this summer. Afterward, they shared their experiences in a Sunday evening worship service at Homestead. One of the girls reconsecrated her life to God while at camp and others were led closer to Him.

An older teen-age member of the Mennonite Church in Immokalee served as counselor-in-training for both weeks at Camp Florida. Twenty-seven Immokalee youth attended camp also. Homestead and Immokalee service and church building efforts are sponsored by the Eastern Men-

# The Radio Opportunity in Japan

BY RHODA RESSLER

August is camp month in Hokkaido. Kaneko San, radio and Bible correspondence follow-up pastor, helped with camps in the Tokachi area along with local Christians and two Bible school students. Among the 50 who attended the two-day camp in Hombetsu was Takeda San from Kitami. During a long period of hospitalization he came to Christ through the radio broadcast and correspondence Bible study and visits of a few others in the hospital.

Earlier he had said that fellowship means hearts that are open with the Bible between. He now found this fellowship more fully in the camp experience where he entered wholeheartedly into Bible study and recreation—an almost unbelievable picture of health so soon after his long period of suffering. This first experience of retreat for such fellowship seemed to him a foretaste of heaven.

To help Takeda San share this joy with his family, Kaneko San was to go to Kitami late in August to help with whatever farm work there is to do for at least one day and to find time for worship and witness. During the Sunday morning at camp, the entire group listened to the Japanese "Mennonite Hour" broadcast on transistor radio.

Radio has other opportunities in Hokkaido. A church young people's group in Bihoro is studying the first "Mennonite Hour" course with a lay leader. Their pastor is pleased with their progress as they return their lessons as a group and then review them as a group on their return.

An Obihiro student has become a believer in Christ through a long series of

events: an injury, hospitalization in Sapporo, a broadcast of another group, correspondence studies during hospitalization, visits with Kaneko San with argumentation on religion and philosophy, church attendance with a friend. He has accepted Christ and wants to become a vital part of Christ's body.

"In Asahigawa I find no Mennonite church. Where shall I go? There is a Mormon church near my home. I went several times and the missionary urges me to be baptized there. But what I studied in the correspondence courses while I was in the hospital and what I heard there is not the same. Which is right? Please teach me the place of a true church."

A high school girl from Engaru who wrote first several months ago has now finished the third course. "Jesus has firmly my heart and I shall live for Him always. I am so very happy and I long for my friends to know this true happiness. During this summer vacation in addition to my summer studies, I am practicing Braille letters. I still believe the Lord wants me to help blind people and I must prepare for this work. Please pray that He will lead me to my place of service for Him."

A Christian t.b. patient writes, "What can I do here for the Lord? Pray for me in this new place that I may be ready for the witness God has for me to make here." We ourselves are encouraged by this eagerness to serve.

Please pray for us that we may use fully the available means of reaching all with the Gospel of grace.



nonite Board of Missions and Charities, Salunga, Pa.

**Sava, Honduras—Sam Lapp and Elam Stauffer,** Honduras VS men, completed their service on Aug. 13. They traveled through Mexico on their way home, arriving in Pennsylvania on Aug. 25. Sam returned to his home in R. 1, Lausdale, and Elam to Brownstown, Pa.

VS men who remained helped several families can mango sauce, pineapple, tomatoes, and pickles. The jars were received from CARE. Canning is a new experience for these people, as well as for the fellows showing them how.

**Camp Hebron, Halifax, Pa.—James and Ann Miller and Alvin Sweigart** terminated their service at Camp Hebron Sept. 1. The Millers are living at Route 1, Lancaster, Pa., and Alvin returned to his home at Route 2, Elverson, Pa. All three had stayed beyond their two-year VS terms.

**New York, N.Y.—Twenty-nine** visitors stayed overnight at the New York VS Center the week of Aug. 12-19. They came from such places as Austria, Saskatchewan, Nebraska, and Virginia.

Seven boys from the VS Center neighborhood spent a week at Camp Hebron. Three of them decided to accept Christ.

**Portland, Oreg.—The Portland VS Unit** makes many profitable contacts through singing in private homes and homes for the aged. Currently they have more requests than they can fill. They frequently are called upon for song and testimony at a rescue mission near Portland's skid row.

Richard and Dorothy Brenneman, Burr Oak, Mich., Lester Lepley, Belleville, Pa., and Verda Helmuth, Glen Flora, Wis., were counselors and general assistants at Mennonite junior camp, Aug. 6 to 11.

**Kansas City, Mo.—Voluntary Service unit** members have saved money in improving the unit house by painting the room and refinishing the floor in one portion of their living quarters. They gave other plus service in cleaning the church basement for Sunday-school classes and in assisting a family move to new quarters.

Mervin Slaubaugh, Welford, N. Dak., was recently selected to serve as president of the local MYF.

**Mathis, Texas—VS nurse Barbara Miller,** Iowa City, Iowa, reports that August has been a record month for the Mathis Maternity Hospital. By Aug. 24 the maternity hospital had had 42 patients. The average per month has been from 20 to 23. The previous record month in 1959 had 33 patients.

Kindergarten teacher Ruth Keeler, Quakertown, Pa., has visited homes of kindergarten children. Recently a mother was helped to buy a Bible.

**Robstown, Texas—Community women** here have been helping VS-ers get a building ready for kindergarten and club activities.

**Albuquerque, N. Mex.—Lowell Nofziger,** unit leader, Wauseon, Ohio, reported several conversions following the summer camping program.

**Anapolis, Brazil—John and Isabelle Blough,** Wellman, Iowa, third-year VS-ers

## Youth Faces I-W

Fourteen youth from five states participated in I-W orientation at Elkhart, Ind., Aug. 24-29. One was already in service, others started immediately afterward, and still others will start within a few months.

The varied program included presentations by a Pax man, Kermit Yoder, Goshen, Ind., on world-wide I-W service; by Lt. Col. Walter Miller of Indiana Selective Service on its expectations of I-W; and by Miss Hamilton, personnel director of Indianapolis Community Hospital, on the hospital's expectations, with a tour and a film about the hospital. There was also a tour of Butler University Planetarium in Indianapolis, an introduction to urban life by Cleo Mann, a worship service at First Mennonite Church, a fellowship dinner followed by a short program given by I-W's in the city, and a discussion presenting further perspective on the challenge of I-W.

Sunday evening the group gave a program at the Forks congregation in Middlebury, Ind., with C. Norman Kraus, Goshen College faculty member, bringing the evening message. Monday, Tuesday, and Wednesday following the tour were spent in informal discussion and classwork with Ray Horst, Secretary for Relief and Service of the General Mission Board; Dorsa Mishler, Secretary for Personnel of the Board; Marlin Jeschke, Goshen College teacher;

Don McCammon, Associate Director of Voluntary Service of the General Board; Dave Brunner, Secretary for VS Personnel of the same Board; and Dick Martin, Director of I-W Services, as staff members.

Participants evaluated the orientation. Among their comments: "I feel that the orientation was well worth the money and the time." "I think each man should attend orientation before entering I-W service." The next orientations are scheduled for Hesston, Kans., Sept. 21-26; Smithville, Ohio, Oct. 19-24; and a combined VS and I-W orientation Oct. 1-6 at Salunga, Pa. Everyone planning to enter I-W in the near future should plan to attend one of these orientations. For more information, write Dick Martin, Box 316, Elkhart, Ind.

Participants in the school were:

David Roth	Clarence Center, Mo.
Herbert Amstutz	Apple Creek, Ohio
Paul Steider	Conneaut Lake, Pa.
Dennis Swartz	Rexton, Mich.
Larry Kauffman	Middlebury, Ind.
Wayne Johnson	Dayton, Ohio
Levi Mast	Middlebury, Ind.
Eldon Troyer	Goshen, Ind.
Larry Miller	Middlebury, Ind.
Mr. and Mrs. Keith Leinbach	Three Rivers, Mich.
Kenny Knepp	Plainville, Ind.
Curtis Graber	Loogootee, Ind.

assisting the mission in Araguacema, Brazil, have volunteered to continue their service an additional year while Richard Kissells take further language training. This will make it possible for the mission program to continue without interruption. John Stephen was born to the Bloughs on Aug. 24 at a hospital here in Anapolis.

**Algiers, Algeria—On Aug. 1, 1962,** the Algeria service program carried on during the seven years of civil war was transferred from the Relief and Service Committee of the General Mission Board (Mennonite Board of Missions and Charities) to Mennonite Central Committee. MCC will administer the enlarged relief and service activities during the post-war emergency. The Board will pick up responsibility for services related to our mission at a later date. The Algeria mission efforts will continue under administration of the Overseas Missions Committee of the Board, however, as before.

Clayton Steiner, Apple Creek, Ohio; Curtis Nussbaum, Apple Creek, Ohio; and Dan Beachy, Hartville, Ohio, were serving in Algeria at the time of the transfer of responsibility.

**Caldwell, Idaho—The Migrant Ministry** of the Division of Home Missions and Mennonite people in the Nampa community have requested a service unit to assist migrant and ex-migrant families in this community. Voluntary Service administrators of the Mennonite Board of Missions and

Charities, Elkhart, Ind., will explore to determine VS interest in the project.

**Salunga, Pa.—Mr. and Mrs. Elam Stezfus,** Bird in Hand, Pa., moved into the Lancaster Spanish Center on September 1. This is a VS assignment which includes maintenance, repairing, and rebuilding of the property.

## Broadcasting

**Harrisonburg, Va.—Charles Sprunger,** missionary to the Congo of the Congo Land Mission, will be interviewed on the Sept. 23 broadcast of "The Mennonite Hour." Charles spent several days in July at the radio center to learn more about broadcasting. He plans to spend half the year in broadcasting upon his return to the Congo. Since independence, the Congo seems to be opening up for more Gospel broadcasts. More Congolese are also purchasing radios, making the challenge of Christian broadcasting a growing one. His father is Vernon Sprunger, CIM executive secretary.

**Manitoba, Canada—"Heart to Heart"** a program of Mennonite Broadcasts, Inc., Harrisonburg, Va., has an appeal to a wide variety of people. The other day a French-speaking priest impressed with the talks by Ella May Miller, wrote:

"I wish to thank you heartily for the literature sent to me. True, we do not yet



# Your Treasurer Reports

Planning for the work of the church is one of the important functions of each congregation. Many congregations are now bringing together their proposed budgets for the coming year and in doing so are requesting information about the current requests of the General Mission Board. We are sincerely grateful for those who plan ahead and try to carry their share of the cost for the mission and service activities.

During the current budget year the General Board is trying to operate within the same per-member requests which have been used for several years. These annual per member amounts are:

Overseas and Home Missions,	
Health and Welfare, Literature,	
and General Mission Costs	\$20.00
Relief, Voluntary Service, I-W,	
and Related Programs	6.00
Radio Evangelism	4.00

Total General Board Program \$30.00

Funds may be budgeted as a total of \$30 per member per year and designated for these different areas of program. Current operating costs are being held slightly below these requests but many needs exist which will be met if total askings are received. It is also true that some of our congregations must do more to help those who are not able to carry their total share. We urgently request your remembering these needs of the General Mission Board in your congregational planning and prayer.

—H. Ernest Bennett.

ship in identical ways; our beliefs may vary in form, but we worship the same, wonderful 'fatherly' God and our functions ARE identical. Hence, my prayers for you and for all those mentioned in the folders. To people of your own beliefs you must do a tremendous amount of good, if one can express that way the so imponderable action in souls. I beg you to pardon my poor English. I feel much more at ease when I write in French."

From Fort Wayne a woman hearing the program wrote for a talk on "What, Are you Worth?" saying, "I am on the Public Relations Committee in the Business and Professional Women's Club and feel this will help me in this work."

In Kansas a sponsor of a Y-Teen group, which is a teen-age division of the YWCA, wants the talks to be used with this group.

A minister's wife sends out the "Heart to Heart" talks each week with the church paper which has a circulation of 347.

Even to people outside the United States the program is welcome. A listener on one of the islands of the Caribbean, says, "I am a constant listener to your program on

WIVV. It means much to the people in the West Indies."

## Overseas Relief and Service

Akron, Pa.—A March, 1962, appeal to Mennonite churches for 33,000 Christmas bundles has been reached and exceeded. Over 35,000 bundles received breaks all previous records and brings the 17 years' total to 420,000.

Five area relief centers collected and processed the bundles during July and August and have already begun shipment.

Because of these gifts, children in 11 countries will have a merrier Christmas this year. The countries: Algeria, Austria, England, Haiti, Hong Kong, Indonesia, Jordan, Korea, Paraguay, Taiwan and Vietnam.

## Think Before You Give

BY GLADYS KENNEL

Recently our church family decided to give gifts to three of our elderly members. To the first we gave money. To the second a card shower was given. To the third we took an attractive basket of fruit. It is now evident that each gift was the correct choice.

It was not mere chance that each recipient and gift were so happily wedded. Time, thought, and discussion were given before deciding on the gifts.

The Apostle John states it plainly enough when he questions God's love dwelling in us if we have something to give, see the need, and still fail to give. A more recent writer put it very simply this way: "Need constitutes a reason for giving." Let me crowd that statement closely by insisting, "Need constitutes a reason for thoughtful giving."

Let's never be like a youngster whom I had in Sunday school. After the class collection was gathered, I asked, "Who knows what we'll do with this money?" A young lad confidently and promptly answered, "I know. The money is to pay the teacher." (That's the first and last time I've been offered pay for teaching in Sunday school.)

Did you hear the story of the woman who declared that Americans would give to any "cause," then went out to prove her words? In one afternoon she collected quite a sizable sum for "a lost colony of Hottentots." She said that these folks felt they had done well by giving.

A well-known minister said, "To give wisely is equal in importance to giving liberally. The church of your choice has the priority on your giving. Any giving should be done thoughtfully and carefully and always prayerfully."

John D. Rockefeller, Jr., who has more experience in giving than most of us, felt

this way: "Giving ought to be entered into in just the same careful way as investing; giving is investing, and should be tested by the same intelligent standards."

It is true that we need God-given wisdom to discern "Want" from "need." I was concerned when a report of a nearby orphanage printed this seriously: "Thank God for the large chocolate Easter bunny. It was the direct answer to prayer." I know children rather well. Large chocolate bunnies are not needed—much as the child will try to convince us differently.

Some years ago, in a magazine, a mother told of her rejection of organized giving. She told how her family gave almost all their giving the "personal touch." Her article was good. But one was left with a feeling that organized giving is heartless and wrong.

Albert Schweitzer balances personal giving and organized giving this way: "Wellfare work is necessary, but we cannot abdicate our conscience to an organization." The slim purse does not excuse us from giving. There are those who tell of the joy they've discovered as they aim to meet the need. We can be rich in love and a generous heart. It was also Albert Schweitzer who wrote, "If we give with care, if we take the bother to find out the exact need of those we give to, we are giving loving interest and concern, which is worth more than all the money in the world."

There may be times that we give the unwise gift. We may not be as fortunate as the author of this poem and be able to give again:

I gave a beggar from my scanty store  
Of hard-earned gold. He spent the  
shining ore  
And came again, and yet again, still cold  
And hungry, as before.

I gave the Christ, and through that  
Christ of mine  
He found himself, a man, supreme,  
divine,  
Fed, clothed, and crowned with blessings  
manifold,  
And now he begs no more.

Thoughtful giving must be realistic. We may smile at the story of the Quaker who announced to the plumber, "I will pay thee with berries." But we know that plumbers need more than berries to keep in business.

Much as the mission board appreciates the helpful word, the visit, and our reading missionary stories to our children, the thoughtful giver would soon see the need for cash.

It just makes good sense. Whenever, whatever, and to whomever you give, think before you do it.

Parkesburg, Pa.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

The European guests who attended the Mennonite World Conference at Kitchener left the States in two groups, one leaving the evening of Aug. 30, and the other the evening of Aug. 31. C. L. Graber spent a week with them in New York City helping them in their travels and in making their plane connections. All who participated in the transportation of the groups, or who entertained them in motels or hotels, were impressed with the discipline, orderliness, and the courtesy of the Europeans as they toured our country.

Milo Kauffman, Hesston, Kans., and J. C. Wenger, Goshen, Ind., at Blooming Glen, Pa., Sept. 15-18, in a Stewardship Conference.

Silas Horst, South English, Iowa, at Beemer, Nebr., Sept. 14-16, in a Bible Conference.

Ray Bair, formerly of Louisville, Ohio, was installed as pastor of the Belmont Mennonite Church, Elkhart, Ind., Sept. 2. His new address is 915 Oslord St., Elkhart, Ind.

New members: one by baptism at Moorepark, Mich.; one by baptism at Anderson, Fort Wayne, Ind.; one by confession, Stuarts Draft, Va.; three by baptism at Perkaspie, Pa.; four by baptism at Mount Joy, Pa.; one by baptism at Chestnut Hill, Columbia, Pa.; one by baptism at East Petersburg, Pa.; one by baptism at Frazer, Malvern, Pa.

New churches joining the Every-Home-Plan for the GOSPEL HERALD include Olive, Goshen, Ind.; Cold Springs, Mancelona, Mich.; Martinsburg, Pa., and Lebanon, Oreg.

Visiting speakers: Milo Kauffman, Hesston, Kans., at La Junta, Colo., Sept. 2. Paul Swarr, Israel, at Landisville, Pa., Sept. 9. Carl Beck, Japan, at Weavers, Harrisonburg Va., Sept. 9, and at Park View, evening of Sept. 9. Paul Mininger, Goshen, Ind., at Park View, Harrisonburg, Va., Sept. 9. George Beare, Upland, Calif., at Phoenix, Ariz., Sept. 2.

John Driver, Puerto Rico, at Hesston, Kans., Sept. 2. Darrel Kraft, Kouts, Ind., at Manson, Iowa, Aug. 19. Leonard Garber, Garden City, Mo., at Mountain View, Mountain Home, Ark., Aug. 30. David Hostetler, Brazil, at Zion, Birdsboro, Sept.

## Coming Next Week

"You Teach Pupils," by Harold and Arvilla Garner  
 "Spiritual Aid to Education," editorial  
 "A Profitable Morning and Evening Exercise," Arthur Hedley  
 "World Conference Message"  
 "MYF Convention Report," Gordon Zook  
 "The New Spanish Magazine," Ernesto Suarez

9. Fannie Miller, Somalia, at Crown Hill, Rittman, Ohio, Sept. 2.

André Goll, France, at Oak Grove, Smithville, Ohio, Aug. 19. Eugene Witmer, Gap, Pa., at Alpha, Minn., Sept. 2. James Stauffer, Vietnam, at Lansdale, Pa., Sept. 2. Nathan Nussbaum, New Wilmington, Pa., at Souderton, Pa., Aug. 26. Marie Moyer, India, at Perkaspie, Pa., Aug. 29. Albert Buckwalter, Argentina, at Huber, New Carlisle, Ohio, Sept. 9. Bill Pannell, Detroit, Mich., at Clinton Frame, Goshen, Ind.

Neil Beachey, Goshen, Ind., at Walnut Creek, Ohio, Sept. 16. Paul Kniss, India, at Sonnenberg, Apple Creek, Ohio, Sept. 6. Quintus Leatherman, England, at Deep Run, Pa., Aug. 26. Charles Shenk, Japan, Alice Kehl, Puerto Rico, and Albert Buckwalter, Argentina, at Northridge Christian Fellowship, Springfield, Ohio, Sept. 8. J. Richard Burkholder, Newton, Mass., at Belmont, Elkhart, Ind., Aug. 19. Addona Nissley, Puerto Rico, at Red Top, Bloomfield, Mont., Aug. 26, and Alpha, Minn., Sept. 7.

## Announcements

Change of address: John R. Martin from 2573 Lititz Pike, Nellsville, to 2615 Sutton Place, Nellsville, Pa. Israel D. Rohrer from Ronks, Pa., to 2649 Fort Worth St., Sarasota, Fla. R. Herbert Minnich from Lancaster, Pa., to 1105 N.W. Sixth St., Gainesville, Fla. Phone: 305 FRanklin 6-3612. John Oberholtzer from Lancaster, Pa., to 52 Hellers Church Road, Leola, Pa. Eli Yutzky, from Loman, Minn., to International Falls, Minn., Route 7. Telephone: 283-3000. Edwin Albrecht from Grabill, Ind., to Box 7596 Pinecraft, Sarasota, Fla.

Harvest meeting, Oct. 13, 14, at Rockville, Belleville, Pa. Speakers include Joe Miller, Mount Union, Pa.; Andrew Hartzler, Newport News, Va.; Norman Moyer, Perkaspie, Pa.; Elrose Hartzler, Belleville, Pa.

Grant and Ruth Stoltzfus of the "Friend to Friend Broadcast," Route 2, Harrisonburg, Va., can now be heard each Monday evening at 8:15 over WTOF (98.1 FM), Canton, Ohio. Also they can be heard each week over WNGO-FM, Ashland, Ohio; WONP-FM, Bellaire, Ohio; and WHOT-FM, Youngstown, Ohio. Write station for time.

John Drescher, Scottsdale, Pa., Missions Conference, Bethany, East Earl, Pa., Oct. 27, 28.

Weekend Evangelistic Conference at Hebron, Fults Run, Va., Nov. 10, 11, with Lloyd Weaver, Sr., as speaker.

Milo Kauffman, Hesston, Kans., is scheduled to leave this fall for India, where he will serve for several months under the Mennonite Board of Missions and Charities. His appointment from November to

March will include work with congregations and ministers of the India Mennonite churches in the area of Bible study and spiritual life.

## Evangelistic Meetings

John Rudy, Biglerville, Pa., at Betha, East Earl, Pa., Oct. 31 to Nov. 4. George R. Brunk, at Sonnenberg, Apple Creek, Ohio, Nov. 18-25. Otis Yoder, Harrisonburg, Va., at Oak Hill, Millersburg, Ohio, Sept. 2-9. Paul Yoder, Medway, Ohio, at Mt. Gilead, Ohio, Sept. 13-19. Paul Ro, Masontown, Pa., at Barrville, Belleville, Pa., Sept. 23-30. Paul Yoder, Salem, Ore., at Perkaspie, Pa., Nov. 11-18. Harry Shetler, Davidsville, Pa., at Shore, Shipshewer, Ind., Sept. 30 to Oct. 7.

Paul Landis, Salunga, Pa., at Lititz, Pa., Oct. 21-28. Wilbur Angle, Cochransville, Pa., at South Christian Street, Lancaster, Pa., Oct. 28 to Nov. 4. Richard Hackman, Bareville, Pa., at Mount Grove, Va., Sept. 16-23. Etril Leinbach, Three Rivers, Mich., at Elmira, Ont., Oct. 21-28. Andrew Jan, Sarasota, Fla., at Bart, Pa., beginning Sept. 30. Isaac Risser, Harrisonburg, Va., at National Heights, Richmond, Va., Oct. 21-

## Church Camps

Spend an autumn weekend at Laurelville: Sept. 21-23, Bible Conference with Dr. Augsburg

Sept. 28-30, Men's Retreat

Oct. 5-7, Women's Retreat

Oct. 26-28, Family Life Renewal, with Grant and Ruth Stoltzfus

Write Laurelville Mennonite Camp, Route 2, Mt. Pleasant, Pa., or call Kecksburg 4-3337, area code 412.

Nov. 2-4, First annual Young Adult Retreat with Vic Stoltzfus, Henry Benner, and Gene Herr, Cost \$12.00. Write to Carolyn Nyce, 233 Decatur Street, Doylestown, Pa., to register and for detailed program. Reservations should be in before Oct. 1.

Have you as a young adult, twenty and over, found fellowship within your own age and interest groups? This weekend may stimulate further conference or congregational interest groups for you.

A retreat on Nov. 2, 3, 4 is planned for all young adults. This will be a weekend for sharing and receiving spiritual stimulus, recreation, and fellowship.

Registration will begin 7:00 p.m., Friday. An evening of fellowship and special features, including a film, will follow. Stoltzfus and Gene Herr will speak several times on Saturday.

Organized and spontaneous recreation

## Calendar

Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.  
 Indiana-Michigan Winter Ministers' meeting, 13-land, Mich., Dec. 4, 5.  
 Illinois Mission Board annual meeting at Hopewell, Ill., April 19, 20, 1963.



will provide activities for all. Where do our interests lie: sports, study of nature and stars, international affairs, music? Special interest props—films, records, specialized hikes, sports equipment—will be available for the weekend. Come and share with others of like interests.

Fellowship and direct Bible study will be led by Vic Stoltzfus and Henry Benner on Monday.

The official end of this year's Young Adult Retreat will be between 12:00 and 3:00 p.m., Sunday.

Has it been several years since you spent some time at Laurelville? If you are twenty or over, take a refreshing break from work and spend a stimulating fall weekend at Laurelville Mennonite Camp.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**A. D. Wenger, Faithful Minister of Christ**, by John C. Wenger and Mary W. Kratz; Park View Press, Harrisonburg, Va., 1961; 88 pp., illus.; (paper) \$1.25.

The chief features of this book are a biographical account of A. D. Wenger, written by John C. Wenger and Mrs. Warren Kratz; a selection of his writings and sayings; here is also a tribute to Mrs. A. D. Wenger—her daughter, Mrs. John Garber; a list of the writings of A. D. Wenger by a grandson, Paul L. Kratz; and several pages of testimony. In the foreword Mrs. Kratz explains the purpose of the booklet as helping others to "remain firm and true to God's Word." The introduction by John C. Wenger shows how A. D. Wenger was a friend and benefactor to Mennonite youth seeking an education. A portrait appears on the cover and there are four pages of illustrations in the text.

A. D. Wenger, 1867-1935, was well known to the Mennonite Church as an evangelist and educator. In the early decades of the present century he led many hundreds of young people into the church. While president of Eastern Mennonite School from 1922 to his death, he was a stalwart leader at a time of much uncertainty and criticism about education. The convictions of A. D. Wenger were clear and convincing. He was also a man of new ideas and enterprises, and his many projects both in the church and in his own affairs, as well as his travels, caught the interest of both young and old. The book is well written; it is full of enthusiasm in a Christian sense and therefore inspiring. Most readers would agree no doubt that the materials by John C. Wenger and Mrs. Kratz could better have been published in separate chapters than combined into one article. One often hears the question raised about the wisdom of families writing and publishing books about their own members. They certainly have the privilege to do so. It is important, how-

ever, that they do not claim too much for their work.

This book does not purport to be a full and detached treatment; it is a personal account with selected materials about an honored father. The account by John C. Wenger, published earlier in the *Mennonite Historical Bulletin*, provides the wider church setting, so important in the life and work of A. D. Wenger.—Irvin B. Horst.

## REPORT ON STUDY OF PHILIPPIANS

(Continued from page 823)

emerged champions, having defeated Allegheny in the final round with a score of 231 to 153. The score was based on ten points for each correct answer, with half a credit for the right answer on the second chance.

The aim of the give-and-take studies on Philippians was to confront each MYF-er with a personal challenge to apply the content of Philippians to life's needs. One of the abiding values of the give-and-take approach was the preparation and experience in leadership gained by the leaders. One hundred and twenty groups of twelve plus the leader met in three different sessions to study Philippians. The leaders had worked hard on Philippians before convention and were given additional instructions during the leadership meetings. During the give-and-take periods the entire convention divided into cell groups for the study of Philippians. On the first day the theme was discovering Paul's situation in life and in Christ. In the second session each MYF-er, through a personal evaluation instrument, was asked to look at his own situation in life. During the final session the theme for discussion was Christ meeting our needs.

In summary, as gathered from the give-and-take groups, the young people of the church seem to be saying the following: (1) We need to know what to believe, Philippians gives the answer: Christ is the center of belief for "to live is Christ." (2) We need to better understand ourselves. By following Paul's example as uncovered in Philippians and by following the example of Christ, we discover that our proper role is to be servants of God. Self-effort is of no value. (3) We need direction for our lives. Philippians comes through again with a clear answer: Christ gives direction to life. (4) We as young people need to find our place of work in the church. Again we find the example of Paul with the Philippians helpful. Paul claimed the Philippians as partners in the Gospel. Young people should be partners with adults in witnessing for Jesus Christ by word and actions.

Jesus Christ is no security against storms, but He is perfect security in storms.

## GHETTO WITHOUT WALLS

(Continued from page 818)

have non-Christian friends? Why are they all so afraid? Sin is not caught by contagion.

The Scripture says the righteous shall flourish like the cedars of Lebanon. Impervious to rot. Not like fruit trees that need to be sprayed every week, but vigorous and vital, with deep roots to the source of life.

### Holy Huddle

A thorough reading of the New Testament conclusively convinces the reader that God never had in mind that believers would be a "holy huddle," but salt and light. Salt and light are obvious. They add that extra ingredient which changes the taste and vision of those who come in contact with them. We dare not step out of the main stream of life and become recluses who cannot communicate in the language of the people.

Jesus talked about this with His Father in John 17 when He prayed that the believers would be in the world, but not of the world. How else would the world hear the message?

Yet today Christians promote all-Christian communities with slogans to "come live with us and enjoy good fellowship. We have an entertaining program going, a star-studded program." Young and old alike can live in this kind of a ghetto—one that almost has walls. The witness of a closed society has little meaning to a needy world.

A friend was telling recently of a restaurant owner in a small Western town. When a customer enters, he is invariably seated by the oil stove with his feet propped up. He stays there while he takes his time about exchanging pleasantries, then finally asks, "Want something?" The inconvenience of drawing the man away from his fire makes the customer wonder why he came.

The church can often seem so happy with its own closed group that it says in effect, "Want something?" to anyone who invades its fellowship. "What are you doing here? Want something?"

Believers are not meant to be passive, but actively obedient to the Great Commission. We must not even say, "Come to us if you are interested." We must, by the quality of our saltiness and light, be actively demonstrating that there is a dimension missing in a life without God. Further we must be able to specifically introduce our friends to Him.

How do we get out of the ghetto?

Every Christian, every Christian family, ought to have someone they want to know Jesus Christ. Not someone we give a hit-and-run message to, but a developing friendship that involves prayer, Bible study together, real communication. A friendship that is not afraid of rebellious, heretical



questions or disbelief. Sons and daughters ought to be talking to their friends about Christ because they have seen Mother and Dad do it.

A son or daughter ought to be able to say to a young friend, "I'm not just sure how to answer that question. Why don't you come home to dinner with me and we'll talk it over with my folks?" Any question, however ignorant or intellectual, ought to be treated with thoughtful respect and investigation together. We have to meet people where they are in their thinking and go on from there.

The Lord Jesus is the Master of this, and our Example. To the woman at the well He talked about water and treated all her questions respectfully. To hungry men, He talked about bread. He talked about sheep, light, vineyards, work. He left the concepts of justification, propitiation, and sanctification for the marvel of the believers as they began to understand their redemption.

### Tempo of the Time

Second, we must keep informed. We must know what men and women are thinking, what pressures influence their lives. I remember a missionary telling of jail visits in his last days in China to preach to communist rebels who had been captured. If only they could believe in Christ, he thought. Here they were, zealous young men, caught up in the glory of a cause to liberate the people. And as the missionary began to preach, they laughed at him, threw out jibes at his presentation. The missionary said he suddenly felt naive, out of step, ignorant of the history that had produced this kind of young man—unable to enter in on their wave length. Somehow he had been unaware of the tempo of the time.

Keeping in step demands maturity, consecration to God.

It means that we must be like the cedars of Lebanon. It demands discipline. Discipline to sometimes stay away from the exclusive hours with Christians to have time to develop friendships among those who need to hear about Jesus.

It means older members of the church will vigorously reject the current philosophy of souls'-ease because they are near retirement age.

It should mean that pastors would encourage some young people not to take time-consuming offices in the young people's society because they have a mission with someone else that only they can do. Certain young businessmen might better be encouraged to begin a Bible study for the young executives in their neighborhood than to be on the Board of Trustees.

This is not to despise either the young people's group or the Board of Trustees. It is not a low view of the church, but rather a high one. The work of the church is to carry out the purposes of God on earth. This

involves the growth in grace of the saints and the spreading of the good news about Jesus. If the work of the church is limited to organizations within a building, or even to organized groups going out from a building, then the spirit of godly enthusiasm which spread the message in the first century is woefully missing.

A minister friend recently called together the governing board of his church. He had a large map of the city on the wall and a box of colored pins. These men went through the church rolls and put a pin on the map at the location of each believer during the week. A pin on 228 Taylor Street for Marie Johnson, housewife. A pin in the Pendle building on Monroe Avenue for Jim Johnson, insurance broker. After they had done this for each of the members of the church, the minister said, "This is the scattered church. Brethren, the effectiveness of our church is not the numbers gathered in this building on any given day, but the quality of life and witness of the scattered church. We spend most of our time praying and working over the gathered church. Gentlemen, let us pray for the scattered church—each believer and his set of contacts—for the glory of God."

How rare this is!

A Christian professor at a large university called on his new pastor. He began to share with him the vision and burden God had given him for those without Christ on the campus. He explained that he would always be at church on Sunday, but not each time the church door opened during the week, but these were the reasons. There was a Bible study for professors on one evening. Several agnostics were coming each week. There was an international student Bible study on another evening, an open house in their home for freshmen on another. He asked the pastor to remember this work in prayer because he felt God had given him these sets of contacts in a needy mission field. This was his part in the outreach of the church to the world.

How would you react as a minister? As a member of the congregation? Would this professor be forgotten, ignored because he wasn't always "there"? How many would realize the strategy of this and really pray? Tragically, in this case, the minister remarked that this professor does not actively support the work of the church!

For a group of Christians, proud of their statistics and organizations, this kind of outreach demands honesty. Honesty to realize that we are retreating into the family of God, using "fellowship" to avoid our responsibility.

Believers need *fellowship* together. The church of Christ must meet to worship, to teach, to share, to encourage, to refresh for battle. This is real fellowship centered in Christ. Then the church goes out into the

world with the message personally—sending someone else with it!

Self-deception is an awful thing. We must see that Christian activity, that doing church work is not always the same as doing the work of the church. We must be done with organizing societies to shelter our security and begin to find our security in Jesus Christ. We must have unlimited confidence in Him and move out purposefully into the world.

Jesus came to seek and to save the lost, which are lost, to bring God's life to men. He has left us to carry on in His stead. Get out of the ghetto and buy a house on Main Street for Jesus' sake.

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## CHURCH IN CHINA

(Continued from page 825)

in all of these systems operating in our world, and we can truthfully admit that some good has come out of systems other than those of the West.

We can admit this even when believing that the systems of the West have developed more basic freedoms than exist in communist and totalitarian countries because of the Judaeo-Christian values which have influenced them. But even when this is asserted it must still be pointed out that there are many evils in Western civilization, that some of these evils have helped bring about the sins of revolutionary totalitarian regimes. So our approach to communist China and the Christians of that country must be a penitent, humble one.

In the second place, we must be slow to un-Christianize those who have been operating with the communist government of China. We must remember that the powers that maintain law and order are ordained of God, and that, as in Jeremiah's day, God uses the Nebuchadnezzars to carry out His purposes. Jeremiah called for cooperation with Babylon, although to be sure, not for compromise with principle. We must remember that the church in America during the days of World War I succumbed to propaganda and engaged in a hate campaign against Germany. These American Christians were deluded and not Christian in their hatreds, but we are slow to un-Christianize them, just as the writer of Revelation did not read out of the kingdom the erring churches of which he wrote.

Third, we must seek positive ways of expressing our love for citizens of communist China. One way will be to seek ways in which food can be sent to starving China. A surprisingly large number of security agencies and prominent Americans have expressed themselves in favor of this humanitarian act. The Mennonite Central



committee is exploring possibilities in this direction. Some politicians oppose this because they insist that if we allow the Chinese to starve, they will rebel against their government, thus overthrowing communism and insuring their freedom. Senator Hubert Humphrey, however, has recently pointed out that no instance can be shown of a people overthrowing communism because they were starving, and on humanitarian grounds he called for the sharing of our vast food reserves with the hungry, regardless of their political status. Certainly for the Christian, his attitude must be determined by love and compassion and not by political considerations as he sees the hungry of the world starving for the lack of that which he could help supply. Finally, our love for the people back of the Bamboo Curtain will drive us to prayer for them, and praying for them we will be led to seek means to converse and fellowship with them. Although some of the leaders of the Three Self Reform Movement are apparently not anxious for contacts with the Christians of the West, there are indications that others desire this fellowship. During a recent visit of non-Chinese Christian leaders to China, they were frequently asked, "Can it be that the Western dislike for the government under which we live is greater than the desire for Christian fellowship with us?" British Quakers have fellowshiped with Christians in China, and we should encourage them and others who can gain access to China to continue these contacts. Perhaps Methodists from countries that can get visas to travel in China should consider sending a team of visitors to our neighbors across the Pacific.

## STEWARDSHIP IN THE HOME

(Continued from page 827)

Arrangement is for the greatest good, the arrangement can be made.

### Stewardship of Time

Time is the one resource we have in equal quantity with every other person in the world. Unlike money, no effort on our part will grant us more than the daily 24 hours. But our use of it can increase or decrease its value. "A parent's time budget is as important as his expense budget. Indeed, it may be even more important. Furthermore, the length and value of hours are the same. They depend on the nature of the event or activity and the individual's involvement."<sup>3</sup>

Friends of ours near Philadelphia invited 60 men from India to their home for Thanksgiving dinner. During the meal the host finally put his feelings into expressive words, "You did a good job of putting this up!" he said. "Of doing what?"

his hostess asked. "This is just set up. Don't tell me this is the way an American family lives. I won't believe it. This is contrary to all I have learned about American families," he said.

Before the visit was over, the family learned that the two men had been in America for a year, studying factory management. Not once had they been in a home, always in hotels and motels and restaurants. Nothing they had learned before coming to America had prepared them for a real look at a Christian family.

Our friends had given them their one opportunity to learn, and through strangers' eyes the family had a new look at itself, too. Through a meaningful interchange the few hours of a Thanksgiving Day took on added meaning.

### Stewardship of Money

Money is different from the other resources of the family in that it is worthless in itself.

"In order to put money in its place in our lives we need to understand what money is. Simply stated, money is a medium of exchange. We give our services or our time and receive in exchange a salary—money. The money we earn we exchange for food, clothing, shelter, insurance, entertainment—for all the necessities of life and for some of the luxuries. Money itself is worth nothing; it is worth something only when it is exchanged for something. We want money only because of what it can buy for us."<sup>4</sup>

Emerson wrote: "Money, which represents the prose of life, and which is hardly spoken of in parlors without an apology, is, in its effects and laws, as beautiful as roses."

Loving our neighbor as ourselves will be illustrated nowhere as clearly as in the things for which we exchange money. The quality we insist on for ourselves and what we consider good for others shouts our obedience to this commandment.

A family with an upper-class income gave \$25,000 for the work of the church last year. The father of the family told a friend, "I am not concerned about the money we gave to the church, but I am about that which we have used for ourselves. I wonder did we spend it as wisely as we might have?"

Since money is a medium of exchange which we receive in exchange for our labor or our talents and these are from God, we are completely dependent on God for our income. The Lord of the home has all right to expect that we will use money according to His will for it.

The home is set in a strange day, when to possess has become an obsession; things monopolize the energy of men and women. To be busy has become the chief goal. To be free and undisciplined by others and outside forces has become man's hope.

The home is set in a high-speed age with world-wide communications bringing the ideologies of the whole world to its door.

What parent has not wondered, "Will we be swept away? Is there strength enough for today? What about tomorrow?"

Then the Lord of the home answers, "Lo, I am with you always, even unto the end of the world."

Argye Briggs wrote in *Christ and Modern Woman*: "'Don't be afraid, Dorothy,' the ten-year-old reassured her younger sister in the middle of a frightening bedtime story. 'Don't you be afraid. It comes out all right. You see, I know the end of the story.'"

The family has this surety that under the lordship of Christ it is a small company of the committed, learning daily what that means.

1. *Moment by Moment*, by Margaret T. Applegarth; Harper & Bros.; 1955; p. 233.

2. *The Stewardess*, by Eleanor Bockelman; The Wartburg Press; 1956; p. 28.

3. *Parents Deserve to Know*, by G. Curtis Jones; p. 133.

4. *The Stewardess*, by Eleanor Bockelman; The Wartburg Press; 1956; p. 47.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

Alwine, Sanford and Lois (Spory), Goshen, Ind., first child, a daughter, Dennette Lee, Aug. 20, 1962.

Becker, Christian G. and Arlene E. (Zeager), Elizabethtown, Pa., second child, first son, Marlin Eugene, Aug. 21, 1962.

Beyer, Paul W. and Martha (Newswanger), Bird in Hand, Pa., third child, second daughter, Glenda Gail, Aug. 22, 1962.

Blough, John and Isabelle (Hartzler), Araguacema, Brazil, first child, John Stephen, Aug. 24, 1962.

Burkhart, Frank and Doris (Metzler), Lancaster, Pa., fourth child, first son, Glenn M., Aug. 5, 1962.

Byler, Kenneth and Elsie (Mast), Uniontown, Ohio, second daughter, Lavonne Kay, Aug. 27, 1962.

Cable, James A. and Lois (Harshberger), Johnstown, Pa., fourth child, second son, Mark Alan, Aug. 7, 1962.

Detweiler, Richard and Mary Jane (Rudy), Perkaskie Pa., third child, second daughter, Ann Elizabeth, Aug. 19, 1962.

Dyck, Leslie and Janice (Sommerfeld), Moundridge, Kans., second child, first daughter, Audrey Lyrae, Aug. 26, 1962.

Frey, Amsey and Ina (Bauman), Waterloo, Ont., third child, second daughter, Nancy Patricia, Aug. 23, 1962.

Garnand, George E. and Velma (Hertzler), Denbigh, Va., third daughter, Teresa Jane, June 1, 1962.

Gingerich, William and Martha (Beachy), Hartsville, Ohio, a daughter, Tamara Michell, July 25, 1962.

Groff, R. Clair and Alma (Smoker), Gordonville, Pa., second son, Gregory Jon, Aug. 16, 1962.

Halligan, Ray M. and Ruth Ann (Reich), Ephrata, Pa., third child, first son, Steven Ray, Aug. 29, 1962.

Hostettler, Dorwin and Lois (Miller), Colon,



Mich., fourth child, third daughter, Teresa Marie, Aug. 31, 1962.

**Laudis, F. Paul and Doris (Laudis),** Collegeville, Pa., fourth son, Walter, Aug. 15, 1962.

**Metzler, Marvin and Judith (Showalter),** Broadway, Va., fourth child, second daughter, Donna Jane, Aug. 22, 1962.

**Miller, Mervin and Arlene (Eash),** Scottdale, Pa., fourth child, second daughter, Ann Elizabeth, Sept. 9, 1962.

**Nisley, Wayne and Nona (Peachey),** Cincinnati, Ohio, first child, Delores Marie, Aug. 30, 1962.

**Schwartz, Joe H. and Frances (Coblentz),** Berne, Ind., fifth child, fourth son, Myron Lynn, July 9, 1962. (One son deceased.)

**Shrock, Melvin and Mary Ellen (Stutzman),** N. Canton, Ohio, second son, Rodney Scott, Aug. 27, 1962.

**Snyder, Joseph and Beatrice (Martin),** Elmira, Ont., fourth child, second son, Jeffrey Dean, Aug. 20, 1962.

**Stoltzfus, Daniel B. and Mabel L. (Beiler),** Kinzers, Pa., second child, first daughter, Brenda Lee, July 24, 1962.

**Swartzendruber, Owen and Lois (Brenneman),** Wellman, Iowa, first child, Robert Scott, Aug. 23, 1962.

**Wiley, Mark and Verna (Weyant),** Lancaster, Pa., first child, Mark Edward II, July 31, 1962.

**Yoder, Leroy and Martha (Mullet),** Hartsville, Ohio, second son, Curtis Eugene, Aug. 25, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Bechtel-Schott.**—George Bechtel, Kitchener, Ont., Wanners cong., and Grace Schott, Kitchener, First Mennonite cong., by Edgar Metzler at Kitchener, Aug. 11, 1962.

**Boll-Good.**—John B. Boll, Lititz, Pa., Hammer Creek cong., and Anna Lois Good, Columbia, Pa., Chestnut Hill cong., by Christian W. Frank at Chestnut Hill, Sept. 1, 1962.

**Bomberger-Leatherman.**—David R. Bomberger and Lois Leatherman, both of Mount Joy (Pa.) cong., by Henry Garber at the church, Aug. 18, 1962.

**Bontrager-Shimp.**—Mervin Bontrager, Alden, N.Y., Alden C.M. cong., and Elsie Shimp, Strasburg, Pa., Willow Street cong., by Don Augsburg at Willow Street, July 28, 1962.

**Clemens-Musselman.**—Philip K. Clemens, Lansdale, Pa., Worcester cong., and Nancy C. Musselman, Harleysville, Pa., Perkiomenville cong., by Paul R. Clemens at the Souderton Church, Aug. 18, 1962.

**Gascho-Kuepfer.**—Dan Gascho and Velma Kuepfer, both of Brunner, Ont., Millbank C.M. cong., by Valentine Nafziger at the church, Sept. 1, 1962.

**Gingrich-Schlegel.**—Melvin Gingrich, Blake cong., Zurich, Ont., and Mary Ellen Schlegel, Cassel cong., Tavistock, Ont., by Henry Yantzi, assisted by Ephraim Gingrich, at Cassel, Sept. 1, 1962.

**Gundy-Byler.**—John Gundy, Graymont, Ill., and Janet Byler, Smithville, Ohio, Oak Grove cong., by Robert W. Otto at Oak Grove, June 9, 1962.

**Haarer-Mast.**—Donald Ray Haarer, Albion, Mich., Forks cong., and Waneta Jane Mast, Kokomo, Ind., Howard-Miami cong., by Clayton Sommers at Howard-Miami, Aug. 25, 1962.

**Hess-Yoder.**—Owen Richard Hess, Mount Joy (Pa.) cong., and Joy Yoder, Kalona (Iowa)

cong., by John H. Mosemann at Goshen College Seminary Chapel, Aug. 26, 1962.

**Hochstetler-Schrock.**—Melvin Hochstetler, Jr., Wolford, N. Dak., Lakeview cong., and Eunice Schrock, Hesston, Kans., Pennsylvania cong., by Donald E. King at the Hesston Mennonite Church, Aug. 3, 1962.

**Martin-Burkholder.**—Earl M. Martin, Narvon, Pa., and Earle R. Burkholder, Ephrata, Pa., both of the Metzler cong., by Mahlon Witmer at the church, Aug. 11, 1962.

**Martin-Martin.**—Earl S. Martin, New Holland, Pa., Weaverland cong., and Verna H. Martin, Bareville, Pa., Groffdale cong., by Mahlon Witmer at Groffdale, Sept. 1, 1962.

**Sauder-Hess.**—Robert L. Sauder, New Holland (Pa.) cong., and Erma Mae Hess, Willow Street, Pa., Oakwood cong., by David N. Thomas at his home, Sept. 1, 1962.

**Schantz-Schneider.**—Bennie Schantz, Bancroft, Nebr., and Linda Schneider, Beemer, Nebr., by H. H. Hennig at the Lutheran Church, June 24, 1962.

**Shenk-Schweitzer.**—Wayne Shenk, Vanderhoof, B.C., Canada, and LaDonna Schweitzer, Filer (Idaho) cong., by Royden Schweitzer, father of the bride, at Filer, Aug. 24, 1962.

**Stutzman-Dintaman.**—Ronald Lee Stutzman, Kansas City (Mo.) Mennonite Fellowship cong., and Phyllis Kay Dintaman, Lagrange, Ind., Shore cong., by Roman Stutzman, father of the groom, at Goshen College Seminary Chapel, Aug. 31, 1962.

**Stutzman-Gleason.**—Walter Stutzman and Betty Gleason, both of Corry, Pa., Beaverdam cong., by Richard Hostetler at the church, Aug. 11, 1962.

**Suders-Wagaman.**—Franklin Leroy Suders, Chambersburg, Pa., and Joyce Lorraine Wagaman, Chambersburg, Pond Bank cong., by Harvey E. Shank, assisted by Norman Martin, at Pond Bank, Aug. 11, 1962.

**Weaver-Musser.**—Irvin G. Weaver, Lancaster, Pa., Mellinger cong., and Dorothy Jean Musser, East Earl, Pa., New Holland cong., by Mahlon Witmer at New Holland, Sept. 1, 1962.

**Yoder-Heatwole.**—John O. Yoder, Jr., Harrisonburg, Va., and Arlene R. Heatwole, Dayton, Va., both of the Bank cong., by Llyod S. Horst at the church, Aug. 17, 1962.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Besore, Lydia Ann,** daughter of John and Mary Hunsecker, was born Nov. 3, 1880; died unexpectedly at the home of her daughter, Mrs. Amos Martin, Shippensburg, Pa.; on Aug. 16, 1962; aged 81 y. 10 m. 13 d. She was married to Charles A. Besore, who died in 1907. Surviving are 2 daughters (Mrs. John Witmer and Mrs. Amos Martin), 7 grandchildren, and 28 great-grandchildren. She was a member of the Rowe Mennonite Church, where funeral services were held on Aug. 20, in charge of Paul C. Martin, William Wadel, and Harry Witmer.

**Bontrager, Jerry Dean,** son of Levi and Alma (Yoder) Bontrager, Colon, Mich., was born at the Sturgis (Mich.) Hospital, Aug. 23, 1962; died 7 hours after birth. Surviving are his twin brother, 2 sisters, another brother, and his grandparents. Funeral services were held at the Locust Grove Church, Aug. 25, in charge of E. J. Leinbach.

**Boyle, Rachel Rosalie,** daughter of Daniel and Mary (Hunsberger) Boyle, was stillborn at the Hershey (Pa.) Hospital, Aug. 20, 1962. Surviving are 2 sisters and one brother (Sarah

M., Mary E., and Daniel S.), and the grandparents (George Hunsberger and Mrs. Le Boyle). Graveside services were held at the Stauffer Mennonite Church Cemetery, on Aug. 23, in charge of Frank Zeager.

**Byler, Ruth Kathryn,** daughter of Jacob and Elizabeth (Yoder) Byler, was born at Berneville, Pa., March 2, 1920; died at Harrisburg, Pa., Aug. 5, 1962; aged 42 y. 5 m. 3 d. Surviving are her mother, of Harrisburg, and 5 sisters (Elizabeth, Edna, Lydia, Esther, and Martha). Two brothers and one sister preceded her in death. She was a member of the Allensville Church, where funeral services were held Aug. 8, in charge of J. Elrose Hart and R. R. Peachey.

**Cressman, Ivan,** son of Mr. and Mrs. Jacob Cressman, was born near Conestoga, Pa., Dec. 21, 1893; died at the K-W Hospital, Aug. 2, 1962, after a long illness; aged 68 y. 7 m. 12 d. On Feb. 10, 1920, he was married to Alda Snider, who survives. Also surviving are 3 sons (Willis, Maynard, and David), 3 daughters (Glennys, Helen—Mrs. Irvin Brubaker, and Esther), 3 brothers, 3 sisters, and 8 grandchildren. One brother, 3 sisters, and one grandson preceded him in death. He was a member of the Bloomingdale Church.

**Dettwiler, Lucinda,** daughter of Levi and Elizabeth (Gingerich) Bowman, was born in Woolwich Twp., Ont., Feb. 8, 1905; died at the K-W Hospital, Aug. 29, 1962; aged 5 y. 6 m. 21 d. On Nov. 16, 1928, she was married to Enos Dettwiler, who died Jan. 29, 1957. Surviving are 2 sons and one daughter (Mahna, Carl, and Pauline), 4 grandchildren, and one brother. One sister preceded her in death. She was a member of the Elmira Church, where funeral services were held Sept. 1 in charge of Howard S. Bauman and Oliver Snider.

**Erb, Amanda B.,** daughter of Jonas W. and Anna (Bollinger) Bucher, was born near Lancaster, Pa., June 13, 1869; died at her home, Lancaster, on Aug. 1, 1962; aged 93 y. 1 m. 19 d. On June 14, 1888, she was married to John H. Erb, who died June 2, 1894. One son also preceded her in death. Surviving are one daughter (Minnie M.), one son (John), one sister, 4 grandchildren, 8 great-grandchildren, and one great-great-grandchild. She was a member of the East Chestnut Street Church. Funeral services were held at C. Abram Snyder's Funeral Home, Aug. 4, in charge of James M. Shank and Frank M. Enck.

**Fenton, Wesley Milton,** son of Walter and Lois (Kanagy) Fenton, was born at Hannibal, Mo., on April 9, 1961; died unexpectedly after a very short illness at the family home in Philadelphia, Mo., Aug. 30, 1962; aged 1 y. 4 m. 21 d. He had apparently fully recovered to normal health following a 3-month illness and surgery for cancer performed when he was just over one year old. Surviving are his parents, 4 brothers (Curtis Mark, Glen Lely, Willard Dean, and Dwayne Lee), one sister (Joanna Marie), and grandparents (Mrs. Emma Fenton and Mr. and Mrs. Glen Kanagy). Funeral services were held at the Pea Ridge Church, Sept. 1, in charge of David A. Haway, assisted by Daniel Kauffman.

**Keyser, John,** son of Nathan and Mary (Gottshall) Keyser, was born in Lower Merion Twp., Pa., Aug. 14, 1880; died at the Eastern Mennonite Convalescent Home, Aug. 26, 1962; aged 82 y. 12 d. On March 26, 1914, he was married to Kathryn Mininger, who died April 14, 1958. Surviving are 2 sons and 2 daughters (Nathan, John, Kathryn—Mrs. Cleland Cassel, and Sarah—Mrs. Robert Unruh) and 2 brothers. He was a member of the Upper Skippack Church, where funeral services were held on Aug. 30, in charge of Daniel Reinford, Paul Dershem, and Jacob T. Lams.

**Livengood, Harry Edison,** son of Harry and



ith (Schrock) Livengood, was born at  
yersdale, Pa., Aug. 11, 1913; died at the  
eston (W. Va.) Hospital, Sept. 1, 1962; aged  
y. 21 d. Surviving are his parents, 3 brothers  
d 3 sisters (Ralph, Robert, James, Mrs.  
ank Ward, Mrs. Daniel Light, and Mrs.  
lph Llewellyn). He was a member of the  
to (Md) Church; funeral services were  
ld at the Hofer Funeral Home, Cumberland,  
l., on Sept. 3, in charge of Mahlon D. Miller.

Oberholzer, Eleanor Lois, daughter of Wal-  
and Mary (Keener) Oberholzer, was born  
t. 1, 1947; died at the Washington Co. Hos-  
al, Hagerstown, Md., after an illness of  
days of chronic nephritis, Aug. 6, 1962;  
ed 14 y. 10 m. 5 d. Besides her parents,  
iving are one brother (Nelson, at home),  
r grandmother (Mrs. Fannie Oberholzer),  
d her grandfather (Aaron D. Keener). She  
s a member of the Salem Ridge Church,  
ere funeral services were held on Aug. 9,  
in charge of J. Irvin Lehman and Glen Eby.

Roth, Carol Fern, daughter of Curtis L. and  
arl (Brenneman) Roth, was born July 23,  
13; died of cancer at the home of her par-  
ts, on March 20, 1962; aged 18 y. 7 m. 28 d.  
riving, besides her parents, are one brother  
ichard), one sister (Judy), her grandparents  
r. and Mrs. Simon Roth, New Hamburg,  
d Mrs. Lily Brenneman, Kitchener), and  
e great-grandmother. She was a member of  
e Steinman Church, where funeral services  
re held on March 23, in charge of Orland  
ngerich and Elmer Schwartztruber.

Schultz, Charles Herbert, son of Herbert  
d Shirley (Schultz) Schultz, was born at the  
W Hospital, Kitchener, Ont., July 12, 1962;  
d at the Sick Children's Hospital, Toronto,  
lowing surgery for a congenital heart con-  
ion, Aug. 21, 1962; aged 1 m. 9 d. Besides  
parents, surviving are his grandparents  
r. and Mrs. Allan Schultz and Mr. and Mrs.  
hlon Schultz) and 3 great-grandparents.  
neral services were held at the Poole  
urch, on Aug. 23, in charge of Henry  
ntzi, Dale Schumm, and Christian Brunk.

Shetler, David H., son of Abraham and Ma-  
da (Stayrook) Shetler, was born in Somer-  
Co., Pa., July 12, 1886; died at the place  
his birth, Aug. 16, 1962; aged 76 y. 1 m. 4 d.  
Aug. 5, 1906, he was married to Catharine  
der, who survives. Also surviving are 8  
ldren (Charles R., Schellsburg; Mary E.—  
s. Delmar Thomas, Davidsville; Harry Y.,  
ul M., Delmar R., Ammon S., and Lydia  
tharine—Mrs. Carl Holsopple, and William  
Holsopple), 24 grandchildren, and 9 great-  
ndchildren. He was preceded in death by  
sons, one brother, and one sister. He was  
member of the Kaufman Church for over 50  
rs. Funeral services were held at the church  
Aug. 19, in charge of Aldus J. Wingard,  
nford G. Shetler, and David C. Alwine.

Sutter, Lee E., son of Jacob and Pheobe  
hertz) Sutter, was born at Milford, Nebr.,  
c. 28, 1894; died at the Valparaiso (Ind.)  
spital, Aug. 27, 1962; aged 67 y. 7 m. 30 d.  
Sept. 15, 1915, he was married to Iva  
einhardt, who survives. Also surviving are  
sons (Willard, Forrest, Ivan, Erlis, and Les-  
), one daughter (Marilyn—Mrs. Wallace  
urrence), one foster son, one sister, one  
ther, one half brother, 7 stepbrothers, 2  
psisters, 21 grandchildren, and 6 great-grand-  
ldren. He was a member of the Hopewell  
urch, where funeral services were held Aug.  
in charge of Samuel S. Miller, Emanuel S.  
ky, and John F. Murray.

Weinhold, Daniel E., son of George and  
nie (Eurich) Weinhold, was born in Lan-  
ter, Pa., April 22, 1893; died at Colum-  
t, Pa., June 2, 1962; aged 69 y. 1 m. 11 d.  
Dec. 15, 1925, he was married to Lillie L.  
ackbill, who survives. One daughter pre-

ceded him in death. Surviving also is one  
brother (Paul, Leacock, Pa.). He was a mem-  
ber of the Salem United Church of Christ.  
Funeral services were held at the Furman  
Funeral Home, June 5, in charge of George  
R. Bach and James M. Shank.

Weldy, Noah A., son of Henry and Alma  
(Dollman) Weldy, was born at Wakarusa, Ind.,  
Oct. 3, 1890; died at his home in Sarasota,  
Fla., July 21, 1962; aged 71 y. 9 m. 18 d. On  
Oct. 5, 1910, he was married to Lillie Dinta-  
man, who died in 1958. In 1959, he was mar-  
ried to Mildred Alderfer, who survives. Also  
surviving are one son (Russel), one daughter  
(Mrs. Marjorie Schrock), and 3 grandchildren.  
One daughter and one son preceded him in  
death. He was a member of the Bay Shore

Church, where funeral services were held on  
July 22, with T. H. Brenneman in charge, and  
at the Holdeman Church, Wakarusa, Ind., on  
July 25, with Simon G. Gingerich officiating.  
Burial was in the Olive Cemetery.

Yoder, Oliver Ray, son of Floyd E. and  
Emma Mae Yoder, was born at Hutchinson,  
Kans., Feb. 21, 1949; died instantly as the re-  
sult of a tractor accident, Aug. 3, 1962; aged  
13 y. 5 m. 13 d. Surviving are his parents, 2  
brothers (Jay and Hal), one sister (Maribeth),  
grandparents (Oliver J. Troyer and Mr. and  
Mrs. M. B. Yoder), and 4 great-grandmothers.  
He was a member of the Yoder Mennonite  
Church, where funeral services were held on  
Aug. 5, in charge of Edward Yutzy and Andrew  
Bonirager.



## ITEMS AND COMMENTS

### BY THE EDITOR

A warning against "religion from the  
government platter" was issued in Calgary,  
Alta., by Dr. C. Emanuel Carlson, of Wash-  
ington, D.C., before the triennial meeting  
of the Baptist Federation of Canada. Dr.  
Carlson, executive secretary of the Baptist  
Joint Committee on Public Affairs, said  
that in these "cold war" times, churches  
were being "enslaved with nationalism."  
He declared churches were being "nation-  
alized" against communism and in the pro-  
cess were losing their own liberties.

\* \* \*

A group of 16 Bible scholars from the  
United States met in Jerusalem with Israeli  
Prime Minister David Ben Gurion as they  
began an intensified six-week Bible study  
workshop under the auspices of New York  
University. Headed by N.Y.U.'s Professor  
Abraham Katch, the group will conduct its  
study in modern Hebrew. They told Mr.  
Ben Gurion that the Bible and Hebrew  
studies were becoming increasingly more  
important in theological teaching in the  
U.S.

\* \* \*

More than 5,000 young people from West  
Germany have responded since 1958 to an  
appeal for various regional evangelical  
churches to spend a "Diaconal Year" serv-  
ing as volunteers in hospitals and charitable  
institutions run by the churches. Organ-  
izers of the movement stressed that the  
movement is not aimed at winning over the  
volunteers for permanent service. However,  
they said about 40 per cent of the volun-  
teers expressed a desire to remain in wel-  
fare and charitable work. Volunteers re-  
ceive free board, pocket money, and a  
clothing allowance during their year of  
service. After undergoing a training course,  
they are assigned to hospitals, welfare cen-  
ters, homes for aged, and orphanages.

\* \* \*

Gambling is not immoral in itself, *L'Osservatore della Domenica*, the Vatican City  
weekly, said in Vatican City. Immorality  
develops, it said, when the gambler risks  
sums beyond his means or uses money need-  
ed for more important things such as the

support of his family. The newspaper stated  
that the Roman Catholic Church forbids  
gambling only to the clergy, adding, "It is  
very rare for a person to become poor  
through the lottery of the football pools.  
On the other hand, it is less rare for a per-  
son suddenly to get rich. This is not un-  
lawful in itself."

\* \* \*

Dr. D. Elton Trueblood, noted Quaker  
leader and philosophy professor at Earlham  
College, Richmond, Ind., declared in Chau-  
tauqua, N.Y., that Christianity and behav-  
iorism are "absolutely incompatible." He  
defined behaviorism as the belief that "peo-  
ple are to be studied and examined exactly  
as you study animals—by their reactions  
alone." This, he said, leaves no room for  
human thoughts or purposes and takes  
away all sense of personal responsibility.  
The Quaker asserted that many lectures be-  
fore college groups deny that there is a per-  
sonal God. He also warned that many per-  
sons are more concerned with communism  
behind the iron curtain than they are with  
materialism in the free world.

\* \* \*

Financing church work would not be  
such an uphill struggle if supporters were  
motivated by Christian conviction, rather  
than by economic pressures, the chief pro-  
motional officers of the Christian churches  
(Disciples of Christ) said in Fort Worth,  
Texas. Dr. Spencer P. Austin of Indiana-  
polis, Ind., executive secretary of Unified  
Promotion, told the Disciples' Council of  
Agencies that promotion without condition-  
ing of church members for response "al-  
ways will be inadequate. So long as those  
who support the church are primarily cre-  
atures of their culture, the job of promotion  
will be to extract from unwilling donors  
support for unwanted projects of a mission  
that is not understood," he said.

\* \* \*

Four leading Protestant church organiza-  
tions were able to give immediate aid to  
20,000 needy during the recent emergency  
created by the recent heavy influx of refu-  
gees into Hong Kong from the Chinese



Communist mainland. The relief organizations were Church World Service, welfare arm of the National Council of Churches in the United States, Lutheran World Service, the Salvation Army, and the Presbyterian World Alliance.

\* \* \*

Authorities in Nepal, a remote kingdom in the Himalayas, have jailed several converts to Christianity, according to reports reaching the Indian capital. Nepal has Hinduism as its state religion. Until about a decade ago, Christian missionaries were not permitted in the country, but they had been allowed to enter since then on provision that they do not attempt to convert natives of the country.

\* \* \*

The president of the Southern Baptist Convention said in Oklahoma City, Okla., that in its recent prayer decision the Supreme Court "struck one of the most powerful blows in our lifetime, maybe since the Constitution was adopted, for the freedom of religion in our nation." In a sermon to his congregation at the First Baptist Church, Dr. Herschel H. Hobbs said that church people should be "eternally grateful . . . and thankful" to the court for declaring unconstitutional a 22-word prayer drafted by the New York Board of Regents for use in the state schools. Dr. Hobbs said that press reports of the decision had at first led him to believe that the court had banned all prayers in public schools. After studying the ruling, Dr. Hobbs said he concluded that the court had "simply said that government shall not compose a prayer and require that it be said by the people. . . ."

\* \* \*

Increased leisure time is a mixed blessing which adds to problems like alcoholism and juvenile delinquency at the same time that it permits useful and creative activities, Dr. R. H. Edwin Espy said in Fort Worth, Texas. Associate general secretary of the NCC, Dr. Espy said that "at its mildest, misused leisure is an opportunity for wasted hours of stupefaction. . . . For many the hours gained at the end of the day, and on weekends, are occasions chiefly for drinking," he said.

\* \* \*

Delegates to the sixth annual convention of the National Association of Church Business Administrators were urged in Minneapolis, Minn., to encourage congregations to share a larger proportion of their income with causes outside their local churches. Dr. Martin E. Carlson said "corporate selfishness" is reflected in the fact that only about 20¢ of every dollar given by the average Protestant congregation ever finds its way outside the immediate concern of that congregation into the fulfillment of its larger mission. "Would to God," he said, "that we had a great many more congregations which would be willing to follow the example of the glorious few which share their resources on a 50-50 basis, or, occasionally, even go beyond so that \$2 or more find their way into the great world mission program of the church for every dollar which is spent in the local parish." Stewardship, Dr. Carlson explained, is "essentially a matter of response—a response to the love of

God in Christ." He said one of the weaknesses of a continuing pledge system is that it removes from people the necessity of making decisions.

\* \* \*

A broad evangelism program, "Operation Doorbell," to reach 1,000,000 unchurched families will be launched Oct. 1 by the Church of the Nazarene. Dr. Edward Lawlor, executive secretary of the denomination's Department of Evangelism, said in Kansas City, Mo., that each Nazarene family will be asked to contact 14 new families during the two-week period of the evangelistic effort. Prior to the crusade, he said, the 318,000 Nazarene members will observe a "Family Day of Fasting and Prayer," Wednesday, Sept. 26. The last day of the campaign, Oct. 14, has been designated as "Denominational Rally Day" when a special effort will be made to have new families attend various local meetings. November will be "Family Membership Month."

\* \* \*

Crimes committed in the United States during 1961 set another new all-time record, the worst yet in the recorded law enforcement history, Director J. Edgar Hoover of the FBI reported in Washington, D.C. Mr. Hoover said that uniform crime statistics reported to the FBI by police departments in more than 7,800 cities and counties showed that the crime rate gained more than 3 per cent over 1960. Crimes described as "serious" were committed at the rate of four a minute, the FBI chief said. An estimated 1,926,000 offenses were reported to police during the year. Once again the crime rate increased more in smaller cities and rural areas than in large cities, with suburban and rural areas showing increases of 6 to 8 per cent against only a one per cent rise in the largest cities.

\* \* \*

An editorial in the *Christian Century* charged in Chicago that the new Spanish ambassador "retracted" his "promise" of more religious freedom for Protestants in Spain. In a June speech before the National Press Club in Washington, D.C., Ambassador Don Antonio Garrigues was reported to have said, "I recognize that we in Spain have committed some errors toward others. We are correcting this and we are on our way toward finishing entirely with it. We are ready to give Protestants the

status they deserve in Spain." In a corrected text which he sent to the *Washington Post* and other newspapers, Garrigues contended that he said, "I do recognize that we in Spain may have committed some errors toward Protestants, but we will avoid in the future such misunderstandings and will give to the Protestants the position that they have the right to have in Spain under Spanish laws." In an editorial in its July 25 issue, the *Christian Century* said that "since Protestant rights under Spanish law are so few as to be negligible, the ambassador has in fact promised nothing at all. In reacting to the ambassador's speech last week, we asked for results rather than promises," the editorial said. "Now we have neither. No relief is in sight. Our Protestant kinsmen will go on suffering in Spain as they have before," it declared.

\* \* \*

More than 50,000 people—25 per cent more than during the previous year—have participated in courses and seminars held at the Evangelical Academies of the Evangelical Church in Germany during 1961, the managing board of the Academies announced at its annual meeting in Mülheim/Ruhr, Germany. Evangelical academies are not schools in the American sense, but centers for discussing theological questions as well as social, political, vocational, and other current problems in the light of the Christian faith.

\* \* \*

A 100-acre tract in Fredericksburg, Va., where George Washington spent his childhood, has been purchased for about \$530,000 by Youth for Christ International as a year-round character-building rehabilitation center for young people. The site is the main portion of the 800-acre plantation where the first president spent 15 years of his life, from 7 to 22. It was on this acreage that, according to tradition, the youthful Washington "chopped down the cherry tree."

\* \* \*

Protestant and Roman Catholic leaders and organizations in West Germany have accelerated campaigns in Berlin to offset inroads of materialism that threaten the Christian family. Both churches say the family has been endangered by the "materialistic outlook" of many parents who sacrifice family life and proper rearing of their children to attain a higher living standard.



# Gospel Herald



*Christian Education Week  
September 30 to October 7*

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## You Teach Pupils

By Harold E. and Arvilla K. Garner

*The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach OTHERS ALSO.—II Tim. 2:2.*

Never be guilty of teaching a Sunday-school class—teach individuals.

Never teach a Sunday-school quarterly—teach waiting hearts.

The challenge—teach pupils, not quarterlies.

Do you ever think of pupils as small-necked bottles waiting to be filled? You fling out the lesson as you would throw liquid out over some bottles, hoping that some will get in. There is only one way to fill bottles. Fill each one individually.

J. Edgar Hoover has said that approximately seven out of eight pupils drop out of Sunday school by the age of fifteen. Could it be that we are so busy teaching lessons that we have forgotten to teach pupils?

Granted that it is the Word of God that will do the work of God, what is the work of God today? John 10:10 gives Jesus' answer, "I am come that they might have life, and that they might have it more abundantly." Our task is not to tell stories, but to build lives. To do this we should understand and know these lives. We must also know ourselves and our message.

To understand pupils and to meet needs effectively, the teacher must know: (1) the general characteristics of *all age groups*, not just the one he teaches; (2) the *age group he teaches*—know the pupils collectively; know their general similarities and their general differences—physical, intellectual, emotional, social, moral, spiritual, age, sex, and race; know them individually—growth is an individual process. Each person is different. They are not alike in inherited traits and capabilities, backgrounds, home life, interests, talents, hobbies, joys, and heartaches.

### Why Should the Teacher Know His Pupils Personally and Intimately?

Jesus, the master teacher, sets the example. "He knew what was in man" (John 2:25). He dealt with individuals according to their need. Contrast His conversations with Nicodemus, the woman at the well, the rich young ruler.

Pupils have various needs. They are not machines which, by pressing a button, work one way. Press another button, and they work another way. Pupils are individuals, and should be treated as such. Knowing their personal characteristics the leader will know what to expect and how to plan wisely.

Brevity and pressure of time exists with only twenty-five or thirty minutes a week in the class session. Sunday school is the most important thirty minutes in a pupil's whole week. A teacher dare not bypass the opportunity to apply the Word to the pupil's individual needs.



# Childlike Trust

By MARY ANN HORST

Watch their little faces,  
Wide-eyed and looking up,  
Heart-stealing, glowing pictures  
Of innocence and trust.

Let their little fingers  
Twine about your hand.  
Walk with them the golden path  
Of childhood's wonderland.

Pause a while and listen  
To the children looking up.  
Learn from them a lesson  
Of simple faith and trust.

A child with perfect trust  
In an adult's guiding hand  
Is a child at perfect peace  
In a joy-lit, sunshine land.

And older, wiser children,  
Who trust the Father's hand,  
Know rest and perfect peace  
In a sin-scarred, weary land.

Satisfaction and peace of mind result from teaching individual hearts instead of "the group."

## How May the Teacher Know His Pupils Personally and Intimately?

Read helpful books and Christian magazines on child and adolescent psychology.

Study in training classes.

Attend Sunday-school conferences and conventions on a local, regional, conference, or national level.

Visit other classes and observe good teachers.

Augment your theory with firsthand knowledge: (1) Associate with your pupils. Jesus did. He said, "Suffer the little children to come unto me." Imagine them climbing all over Him. He associated with people: with Peter and Andrew as they fished; with Matthew at the tax collector's table; at the wedding in Cana. (2) Get to know your pupils on Sunday. Arrive at Sunday school before your pupils. Greet them cordially, visit and work with them informally. Use them in class; in research projects, in discussions; stimulate questions and the expression of their problems. (3) Get to know them outside the class, in other church-sponsored activities. Play, study, work together informally; hold de-

partment and class get-togethers; sponsor clubs, camps, and outings. (4) Get to know them outside the church. Speak with their public school teachers; study their textbooks; take them on expeditions and field trips; entertain them in your home; visit their homes; counsel with them—be a good listener.

In order to conserve these observations, keep a notebook with a page for each pupil. In addition to address, phone number, and school grade, have a picture of the pupil. Add information about his home life, school life, interests, hobbies, spiritual progress. Keep this open as you pray daily and as you choose aims for your current lesson.

## What Should the Teacher Know About His Pupils in General?

The teacher should know the outstanding physical, mental, social, and spiritual characteristics of each age group.

The nursery department must lay a good foundation. The greater the superstructure, the stronger must be the foundation. By three years of age many of the child's attitudes have been acquired. Train him during these formative years to include God in his thinking and in his living so that a strong, worth-while Christian life may be built.

Unevenness of development is one of the outstanding characteristics of the child in kindergarten department.

Through the transition from home to school, an entire new world opens before the primary child.

The juniors' motto is, "Be ye doers of the word, and not hearers only" (Jas. 1:22).

Dr. A. H. McKinney says, "It has been declared that the whole pedagogy of adolescence may be summed up in this principle: inspire enthusiastic activity." This is basic for the junior high department.

Regarding the senior age group Ruskin says, "There is not an hour of this period, but is trembling with destinies—not a moment of which, once past, the appointed work can ever be done again."

A teacher must make himself available to God, to the church, and to his pupils. "God is not interested in our capability nor in our inability, but in our availability."

You alone may be the only one to touch the life of your pupil for Jesus Christ. Know him, love him, win him, train him for the Lord.

—National Sunday School Association.

# Our Readers Say—

I want to endorse the comments of Ella Miller in Our Readers Say column (Sep. 4). This has for some time been a burden to me. How can we get our pastors to give major emphasis to the call to the ministry? How can we as churches and church organizations and institutions impress upon our pastors and upon our churches and upon all organizations that the first and highest calling is the call to preach the Gospel of Jesus Christ? This, according to Christ, is the most neglected. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into harvest," and "Go tell." Of course, this does not minimize that all are to tell, but the distinctive function of the pastor we probably have underemphasized.—Allen H. Erb, Clinton, Kans.

\* \* \*

Thank you for your forthright article on alcohol and tobacco (Aug. 28 issue). In 1934 I began to become vitally acquainted with the extent of the alcohol problem. A church with a specialized concern (peace witness) needs to beware of neglecting other phases of the problem in witness. My investigations have convinced me that more people suffer and die because of beverage alcohol than because of war. I am thoroughly opposed to both. It has seemed to me that the tragedy has been that sometimes while we have been protesting against nuclear testing, we have been almost unconcerned about beverage alcohol in our areas about which we can do so very much.

Thank you again for your forthright articles. Certainly your editorial on tobacco is one of the best statements I ever read anywhere.—Andrew R. Shelly, Newton, Kans.

\* \* \*

I appreciated your July 31 editorial on "Building Churches." It seems as though everybody nowadays is building or remodeling something—from chicken coops to college campuses. Church buildings are just part of the general rage. But it seems to be more than that. I think the fact that more money goes into local plants and less into foreign missions tells us something of what our people as a whole are thinking. I wonder if they are so disillusioned with the basic idea of mission or whether they are wondering about our missions methods. Something has convinced them that missions are not what they used to be, and they are channeling their enthusiasm into something that seems more tangible to them—the program of the local church.

You mentioned that the "great cathedrals of the past were built during the Dark Ages." This reflects a common notion in our church history books that between A.D. 500 and 1000 the Holy Spirit went back to heaven for a vacation. We should remember that the cathedral-building centuries were also the times of Francis of Assisi. I wonder how many church leaders of today, either Catholic or Protestant, will be remembered as long as he.

And even the cathedrals, often built in the energy of the flesh (what present-day intuition builder will cast the first stone?), are after all great works of art, and their usefulness may not yet be over. Recently I reached

(Continued on page 854)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

ELLROSE ZOOK, J. C. WENGER, CONSULTING EDITORS

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## *Spiritual Aid to Education*

Federal aid to education is the discussion of the day. I do not desire to debate the question, except to say quite bluntly that I do not believe it is the business of the government to pay for parochial schools or any other religious schools.

Of major concern ought to be spiritual aid to education. The average student spends approximately 1,000 hours each year in school. Education never occupied more prominent position than at present. The United States Office of Education reports that only 2 per cent of the United States population is illiterate. Ninety per cent of all Americans between the ages of 12 and 17 are in school during the academic year. One third of these go on to college at the completion of high school.

But something is lacking. We aren't teaching people to really live. A poll was taken in one of our great universities. Among the questions asked were these: If you could choose, knowing what you do now, would you desire to live your life over again? Or would you choose never to be born at all? More than 50 per cent of the students checked the second alternative. These students chose never to be born at all.

If at the start of life such an attitude prevails, what will the attitude be at the end of life? The "evil day" of which Solomon speaks seems to have moved to youth. It is a far cry from the testimony of a missionary returning home after long, hard, and even dangerous years of labor for Christ who writes, "I'd do it again." Perhaps Pearl Buck is right, "We have taught our young people means, but we have given them no ends. Our education has been in the 'how,' but not in the 'what for.'"

Now I believe that if you don't know where you are going, it takes the meaning out of the journey. If you don't know what you are living for, living itself becomes useless. If there is no hope beyond this life, the hope needed to live this life is largely lost. If man does not recognize a Greater, he fails to recognize his own worth.

Today our public schools have a secular tinge. One of the greatest fallacies of our time is the thinking that we can educate a person, skipping the spiritual values, and still suppose he will come out able to live with himself and others. Most assuredly an educational system divorced from religion is a maladjustment of the

first magnitude. "Mere education," said Theodore Roosevelt, "without divine guidance is like handing a gun to an irresponsible man." Knowledge, although a great potential for good, can also sharpen the tool of sin. The Scripture still stands, "The fear of the Lord is the beginning of wisdom."

The big problem in education is not money, buildings, or facilities, as important as these are. The big problem is spiritual. What place does God have? No person's education is complete without his developing a relationship to his Creator. Deprive education of its vertical relation to God and we deprive it of its fundamental educative character. We cannot reject Deity and retain decency. If we repudiate the divine rule, we cannot know righteousness.

R. B. Kuiper says in *Nation's Schools*, "The purpose of education should be to qualify the young for leading the best, the fullest, and most useful life possible." He adds that "religion is its essence."

True education is the development of the whole person: the intellect, the will, and the feelings. And since man (mind, volition, and emotion) has been created in the image of God, his training dare not be separated from the light of God. "... in ... [his] light shall we see light" (Psalm 36:9).

Christianity loves truth. Christianity engulfs all of life. Christianity is the mother of modern education. Out of the sense of spiritual as well as intellectual need our American school system sprang up. Oxford University, at its founding, had over its gateway *Dominus illuminatio mea*, "God is my Light." When Harvard was founded, the motto, *Christo et ecclesiae*, "For Christ and the Church," was adopted. In 1701 Yale University was established with a resolution of similar intent. The emblem of Northwestern University reads, "The word ... full of grace and truth." To educate without the spiritual dimension not only leaves a vacuum in life but finally dooms life.

But let me become more personal. We cannot really depend upon a secular system to teach spiritual truth. Spiritual aid to education starts in the home. The basic training of a child comes within the family. All the skilled degrees of all the universities cannot give what the home fails to do in the early years. To fathers God says,

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

The parent who complains about spiritual values taken out of the schools, yet who spends little or no time nurturing his children in spiritual things, may simply be seeking a scapegoat for his own neglect. A new day will dawn in many lives and homes when real spiritual aid is given by fathers and mothers who take time to read the Bible and pray daily with the family. Thank God for many homes strong in giving such spiritual aid.

Spiritual aid to education is the responsibility of the church. The call to clear Christian conduct comes only in the unfaltering proclamation of God's will and claim on our lives. The Scriptural statement to church leaders to "teach" is repeated time and again. We must teach to observe all things Christ has commanded.

It certainly will prove true that as we are more faithful in the home and in the church, we will also find more and better means to give spiritual aid to education in our schools.—D.

## *Fear of Emotion*

The devil despises a joyous, radiant Christian. He knows "the joy of the Lord is ... [our] strength." In order to accomplish his destructive purpose he offers substitutes. Satan tries to substitute a certain kind of drab and dull piety for shouts of praise. He causes people to think that by putting on a long face they demonstrate their devotion more than by displaying a delightful disposition. He desires Christians to portray themselves in distracting ways rather than attracting ways.

The deceiver also puts within the Christian a deep fear of emotion. While individuals shout their praise across the field for some athletic fan, shouts of spiritual praise are certainly not conducive to winning souls. While people will pour out their tears over some unreal movie, tears of sorrow over sin are simply a demonstration and drive people away from hearing the Gospel. To say "amen" to some spiritual and eternal truth is fanatical and foolish. If it's true, fine, but one doesn't need to get excited. Yet multitudes yell their cheers when some political figure or famous star gives a bright passing remark.

Now, none of us enjoy or appreciate the silly, light spirit of some who seek to demonstrate by such a spirit certain types of religious piety. Spiritual living is never ridiculous, but remember, it is radiant. The Christian life is never frivolous, but it is joyous freedom from bondage. The believer is not boastful, but he is blessed and



should show and express it. The saint is not sentimental, but he should be sensible enough to see that little in life that is worth while does not affect our emotion. I would say a faith that deserves our devotion will show itself in real emotion.

Finney rightly said, "It is doubtful that we shall have revival until Mr. Wet-eyes and Mr. Amen are in the congregation."

—D.

## From My Bible Collection

### The Olive Pell Bible

BY GERALD STUDER

One day in February, 1960, I was browsing through the small selection of books carried by an office supply and stationery store in Wooster, Ohio. I noticed an *Olive Pell Bible* and bought it. It is a condensation of the King James Version and not a new translation, but when anyone ventures to condense the Bible, it is always done according to the "tastes" of the condenser. Thus it becomes a distinct version in the sense that it has been slanted to some particular purpose chosen by the one making the condensation. Mrs. Pell says as much in her Preface: "I began eliminating everything that was not directly concerned with God's messages to man, retaining only those passages that offer the greatest consolation and healing to the distressed in body or soul, and those lessons which are (to me) the most beautiful."

This condensation is about one fifth of the length of the Bible. For years, Mrs. Pell says, she was conscious of a crying need for the spiritual values of Jesus and the great prophets to replace the materialistic philosophy that has led only to suffering and world confusion. Especially was this necessary for the rising generation, since they are the ones who will be called upon to rehabilitate a world wrecked for them by their godless progenitors. It is these youth that Olive Pell found groping, uncertain, and terrified, along dark highways without a guide or signposts to mark the way. "Many of them have told me," she writes, "that they would like to read the Bible, but it was so long and bulky that it frightened them; that reading it through was an impossible task! They didn't have the time and didn't know where to look for the beautiful and helpful verses. . . . As I pondered the question, I became increasingly convinced of the need for a condensed version that has not been disguised out of all recognition. Thus the idea that led to the present volume began to take shape in my mind."

She went through both Testaments fifty times from cover to cover before marking

passages. This labor of love required twelve years to complete. She attempted to retain that which was most spiritual. Her friends discovered what she had done, and many of them brought Mrs. Pell their Bibles with the request to mark theirs as well. She did this for some time and enjoyed it, even though in some cases it was for a friend's friend or even a complete stranger. But it took approximately six weeks to mark each Bible. The more Bibles she marked the more she was asked to mark. Finally, some of her more enterprising friends said: "Why don't you publish it? Then we could each have one, right away, and wouldn't have to wait!"

So it came about that Crown Publishers of New York did publish the marked portions of Olive Pell's Bible. Seventy thousand copies have been sold—abundant evidence that it was the answer to a felt need of many people. The King James English has not been tampered with in any way. The name of the Bible book that is the source of the selections is printed at the top of each page, and every chapter and verse is clearly marked so that it can easily be found in any full Bible. There are no comments of any kind, and Mrs. Pell insists: "Not one word of human, personal opinion, explanation, or comment has been added." But to this we must take exception.

The Book of Job, for example, is printed as though it were two books. The first title page to these selections says, "Taken as an allegory," and the second says, "Texts from the Book of Job." In a personal letter of inquiry, Mrs. Pell makes this explanation: "The more I studied the Book of Job, the more certain I became that the early monks around 1100 . . . who decided what was 'holy writ' . . . put all those that they ap-

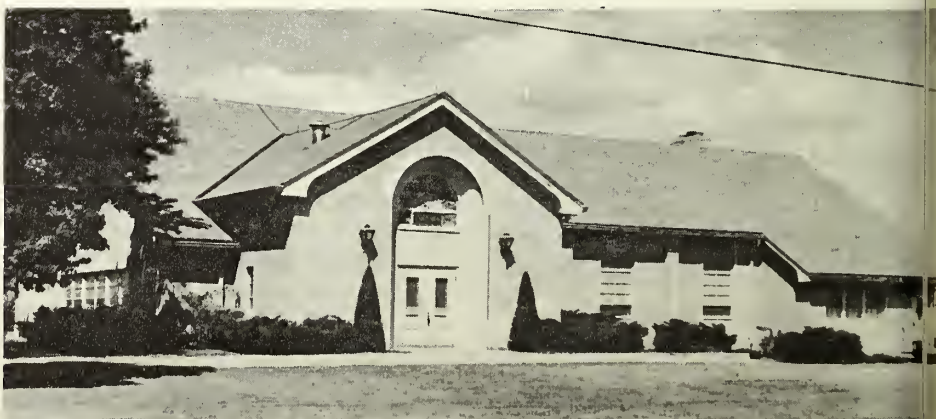
proved of together in one book . . . they were nonetheless only human beings, although a great deal more spiritual than any other men in that terrible era! But as such it was possible to err and papers mislaid and mixed up. For the and godly sayings of Job's comforters absolutely impossible as coming out of mouths of such as those false accusers unjust."

There are other ways of explaining Mrs. Pell's problem than by her division of material on the grounds of "mislaid and mixed-up papers." One is simply that three men should not be considered friends or comforters so much as participants in a public forum concerning Job's experience.

The seventh edition of this condensation is out and it is now entitled *Holy Bible Condensed by Olive Pell*. This book is no longer sold, but given away free as a tax-exempt charity to individuals or in quantities to schools, colleges, hospitals, churches, and homes for the aged. Mrs. Pell has established the Olive Pell Foundation of Princeton, N.J. She writes: "I always dreaded of doing this! But first I had to test my work, by putting it on the open book market."

At the time Mrs. Pell answered my letter, she was traveling in Europe with her semi-invalid husband. Obviously her work has met a demand for a shorter Bible for the past number of years, and it will no doubt continue to be popular. It may be important to the person reading it for personal profit and inspiration that even Biblical books have been omitted entirely. But for others, this omission will be a matter of concern, since it appears that some Biblical writers, as John says in his Gospel, chapter 21, verse 25, already condensed all that they might have written.

## Our Mennonite Churches: Metamora



The Metamora, Ill., congregation had its beginning about 1833. The group first met for worship in the Partridge Church west of Metamora. The present building was dedicated in 1952. Past leaders included Andrew Schrock and Henry R. Schertz. The present membership is 435. Roy Bucher serves as pastor.



# A Profitable Morning and Evening Exercise

BY ARTHUR HEDLEY

*It is a good thing . . . to shew forth thy lovingkindness in the morning, and thy faithfulness every night.—Psalm 92:1, 2.*

Every day should begin and end with praise. The note of gratitude and joy should be prominent in all our devotions: "in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). The psalmist gives us two choice topics for praise—one for the morning and one for the evening. Could we begin the day more appropriately than by showing forth God's loving-kindness? And at eventide it is pleasant and profitable to recall His faithfulness through another day.

His loving-kindness is to be our theme in the morning. "Cause me to hear thy loving-kindness in the morning" (Psalm 143:8) as the prayer of David. Before facing each new day he would encourage his soul by remembering the loving-kindness and tender mercy of God. Psalmists and prophets rejoiced in "the multitude of his loving-kindnesses" (Isa. 63:7). We live in days when many doubt the loving-kindness of God. Some have passed through such crushing experiences that they find it hard to believe that "God is love."

"Yet there are many who have suffered the loss of all things, except their faith—the hardness of their lot has only served to reveal the simplicity and strength of their trust in God. To most of us the evidence of God's goodness is so abundant and clear that we cannot doubt His love and care. Those who begin the day with thoughts of His loving-kindness find great cause for thankfulness.

When we awake, let us call to remembrance His great mercy in saving our souls. We must never lose the wonder of our salvation or forget the day when God, for Christ's sake, pardoned our sins. "It is profitable," says John Bunyan, "for Christians to be often calling to mind the very beginnings of grace with their souls. Have you forgot the closet, the milkhouse, the stable, the barn, and the like, where God did visit your souls?" It is an amazing thing that God has done for our souls in delivering us from eternal death, in breaking the fetters of sin, from which we had tried in vain to free ourselves.

A Methodist minister noticed, when talking home with one of his members after the Sabbath service, that on reaching a certain point he would raise his hat. He thought it strange, for he never saw any body on either side of the road to whom he was paying respect. One day the man said, "Perhaps you wonder why I raise my hat

on reaching this point. I raise it to God who gave me power to keep outside that public house on the other side of the road. Once I was such a slave to drink I could never pass it by, but now, thanks to God, I have gained the victory, for it no longer has any attraction for me."

Saintly Samuel Rutherford said: "When I look at my sinfulness, my salvation is to me my Saviour's greatest miracle. He has done nothing in heaven or on earth like my salvation." We cannot do better than begin the day by praising God for the gift of pardon, of power, of eternal life, and for the grace which enables us to keep our feet in the road which leads Zionward.

Each returning day it is good to recall God's wonderful forbearance and patience. In spite of all the follies and failures of yesterday, His love has spared us to see the light of another day. The new day brings a fresh opportunity to prove our love and devotion to Him. He who knows well his own heart is astounded at God's long-suffering, His great mercy.

Truly "It is of the Lord's mercies that we are not consumed, because his compassions fail not" (Lam. 3:22). The fact that He has not cut us off after the sins of yesterday should fill our hearts with gratitude and praise, and move us to reconsecrate ourselves to Him as He grants us yet another day to prove the sincerity of our love to Him.

Do we sufficiently appreciate and value the blessing of sweet refreshing sleep? Those who have suffered from much loss of sleep through physical suffering, business anxieties, the illness or waywardness of a loved one, are able to appreciate a good night's rest when relieved of pain, anxiety, distress of mind and soul. Some of us instinctively thank God at the moment of awaking for the gift of sweet repose. To awaken in the morning renewed in body, mind, and soul, and fitted to face the tasks and trials of a new day is truly a cause for thanksgiving and joy.

We look at life differently after a night of undisturbed slumber, and feel equal to every situation. When David was tired, wearied, discouraged, after fleeing from his treacherous son Absalom, he "cried unto the Lord" for help, and God answered his prayer by granting unto him deep tranquil sleep: "I laid me down and slept; I awaked; for the Lord sustained me" (Psalm 3:5).

When he awoke, he was like a giant refreshed, and said: "I will not be afraid of ten thousands of people, that have set themselves against me round about" (verse 6). In Prov. 3:24 sleep is promised to the

trustful and obedient soul: "When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet."

Then as we sit down to our first meal, let us thank God for His loving-kindness in the gift of a healthy appetite, and for supplying the necessities of life. As we remember God's goodness to us, let us not be unmindful of the vast millions of innocent children who through the sin, selfishness, and thoughtlessness of man are living in squalor and want. We can best prove our gratitude to God for His loving-kindness to us by doing all that lies in our power to bless these little ones, who are so dear to the heart of our heavenly Father.

At the close of the day the theme of our praise should be the *divine faithfulness*. During each passing day we have many proofs of God's fidelity to us. We often prove unfaithful to Him, but this does not influence His attitude to us. Though we prove faithless, "he abideth faithful" (II Tim. 2:13).

The psalmist suffered much from the unfaithfulness of man (see Psalm 35:12-16; 41:9), and found strong consolation and hope in the *faithfulness of God*. It transcends the unfaithfulness of man. It is beyond human measurement: "Thy faithfulness reacheth unto the clouds" (Psalm 36:5). It is a profitable exercise to review God's faithfulness at eventide. Through the day His love has spared us, His presence has been near us, and His friendship our strength and stay.

The remembrance of His faithfulness will recall, in contrast, our *own* faithlessness. How often we have failed our Lord! We have been silent when we should have witnessed for Him. We have failed to glorify Him by our impatience, harshness, anger, when tried by others. Our faith has been so feeble, our love so cold, our service so spiritless, and our motives so selfish and insincere. But in the hour when we are burdened with a deep sense of our unworthiness, we find hope and comfort in the thought of God's faithfulness—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

It is a comforting thought that however much we may fail Him, He never loses faith in us. He perseveres with us though we disappoint Him often. We hear much of man's faith in God; of justifying faith; but how rarely do we hear of God's amazing faith in us! An anonymous writer who has been tried as by fire and come forth as gold, discovered in his trial that "God has faith in us, faith that in the end and in spite of every failure, we will fulfill the promise which His faithfulness perceives within us."

Our Saviour was sure that though Peter would fail so badly, yet in the end he would



come forth strong in faith and love, and ready to champion His cause and be a tower of strength to tried and tempted souls. Such was His faith in Peter that He gave him a commission, even a few hours before his base denial—"When thou art converted, strengthen thy brethren" (Luke 22:32). How we ought to praise God for His astounding confidence in us!

As we show forth God's loving-kindness in the morning and review His faithfulness at night, we shall prove with the psalmist that "it is a good thing," a healthful and

beneficial thing. If we set out in the morning meditating on the loving-kindness of God, we shall find it so much easier to be kinder to others. The wheels of life will run more smoothly when we begin the day with thoughts of God's love and grace. Then thoughts of God's faithfulness at the close of the day will fill the heart with gratitude and praise, and will induce such restful and pleasant slumber, that our first waking thought will naturally be of God's loving-kindness and tender mercy.

Kent, England.

## Seventh Mennonite World Conference Message

### To the Mennonite Congregation of the World

The Seventh Mennonite World Conference assembled in session at Kitchener, Ont., Aug. 1-7, 1962, sends its greetings of love in Christ Jesus to the Mennonite congregations in all lands and to all fellow Christians everywhere.

With gratitude we acknowledge that we have experienced that God's Spirit was with us and was uniting us in brotherly love and understanding, thereby building up our world-wide brotherhood. We have been encouraged to strive for this unity of the Spirit in the bond of peace. We have been made aware anew that we as Mennonites have a specific contribution to make to the entire church of Jesus Christ in its total mission. Also that there is need to cultivate this consciousness of our responsibility.

Having considered in these days the meaning of the lordship of Christ for us who have accepted Him as Saviour and Lord according to the Scriptures, as well as its meaning for the world as a whole, we unitedly declare our faith by the following message:

Jesus Christ is Lord. He is the eternal Word, the only Son of God, who entered into history to become man, took upon Himself the form of a servant, identifying Himself with us sinful men in all our need. By His life, His atoning death, and His glorious resurrection He has reconciled us to God, redeemed us from our sin and its consequences, making us, by grace, new creatures, and calling us to a life of holiness, discipleship, and service.

We acknowledge Jesus our Saviour to be the Lord of our lives in everything. We accept His call to full discipleship. We pledge our obedience to Him and His Word, and dedicate ourselves unreservedly to His cause and kingdom. We commit ourselves to the way of life which the Gospel and His teaching require, believing that we are to walk in the resurrection and to be transformed into His image, so that the life of God shall be made manifest in and through us His children.

We believe that it is the will of God that all men should come, through repentance and faith in Jesus Christ and by the power of the Holy Spirit, to the fullness of a new life in Christ. It is therefore the chief mission of the church to be the instrument of this redemption through the proclamation of the Gospel, pressing the claims of the lordship of Christ.

We believe that Jesus Christ is now, by the appointment of God as the risen and living Saviour, Lord of all men and the universe, reigning at God's right hand. He is Lord even over those who do not now acknowledge His lordship. He by His death and resurrection has defeated and is defeating all His enemies. This is a victory which remains to be realized in its fullness in the lives of His people and will be culminated at the consummation of all things.

For the church, the body of Christ, this means that His lordship must be achieved practically in the life of the Christian individual, family, and church. We confess our failure and shortcoming in reaching this divine goal, and call our congregations everywhere to repentance and a genuine renewal of faith and life, so that our confession that Jesus is Lord may be made real and effective. We pray also that the day of Christ's ultimate lordship over the world may be hastened, that God's kingdom may come, and His will be done on earth as it is in heaven.

We believe that the only hope of the world to be saved from its lostness, futility, and bondage, from its perverseness, wickedness, and self-destruction, is to repent and believe in the Lord Jesus.

We accordingly accept Christ's divine commission as binding upon us to proclaim the good news of the Gospel everywhere and to make disciples of all nations. We confess our great failure hitherto in carrying out this commission and pledge anew our commitment to it, for the Gospel is the power of God unto salvation to all who believe.

We believe that by deeds of love for the alleviation of the needs of the world we are responding in gratitude to God's love for us and His call to a life of compassion, and that thereby a climate can be created in which the world may become more receptive to the Gospel.

We believe that our recognition of the lordship of Christ over all men will help to prevent us from falling into the sin of racial and cultural discrimination.

We believe, according to the promise that the time will come when Jesus will appear, that every knee will bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

In this hope we call upon our congregations everywhere to stand firm in the faith, to evangelize, and to abound in the work of the Lord, for we know that our labor is not in vain in the Lord.

### World Conference Proceedings

All papers presented at the Seventh Mennonite World Conference are being printed immediately. The book will be much larger than originally thought, possibly 750 pages. Nevertheless, the price is to remain at four dollars. Many have already signed up for the volume. Further signatures will help us to determine more accurately just how many copies should be printed. If you have not yet signed up for the book and would like to have a copy printed for you, please send us your name and address immediately. It is not necessary to send any money at this time. Address Cornelius J. Dych, 3003 Benham Ave., Elkhart, Ind.

### MYF Convention Report

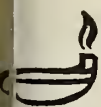
By GORDON ZOOK

More than 1,400 MYF-ers, adult partners and pastors registered for the Fifteenth Annual MYF Convention held at Peoria, Ill., Aug. 16-19. Crowds totaling nearly 2,500 filled the Youth Building on the grounds of Exposition Gardens for several of the evening meetings, while smaller discussion groups during the day spread to the various exhibition buildings also located on the property billed as the "Heart of Illinois Fair."

Moderated by MYF President Mario Bontrager of Goshen, Ind., convention discussions centered around the theme, "To Live Is Christ," Paul's stirring assertion in Phil. 1:21.

Primary speakers for the four-day meeting were Mennonite Hour Pastor B. Charles Hostetter and C. Franklin Bishop, professor of biology at Goshen College. Using texts from the Book of Philippians, Bro. Hostetter presented four evangelistic messages. He noted especially that the Christian life has always been a growing life





## Others

That others may be loved more than myself, Jesus, grant this desire.

That others may be more highly esteemed.

That others may grow and increase in honor and I decrease.

Jesus, grant me to desire it.

That others may be employed, and I set aside.

Jesus, grant me to desire this.

That others may attract the praise, and myself be forgotten.

That others may be preferred in all.

Grant me the utmost holiness of which I am capable, then let others be holier than myself.

Jesus, grant me to desire it!

—Translated from the French—"Paillettes d'Or."

## Prayer Requests

(Requests for this column must be signed)

Pray for a student at the University of Puerto Rico who writes that when he goes to church his parents begin causing trouble and "insist on persecuting him." He desires prayer for his family also.

Pray for the faculties and students in our church schools. Pray for the many attending public schools.

Pray that the Holy Spirit's presence and power may be realized in the lives of God's people in the regular services of the church. Pray that God may be glorified in the lives of His people.

As many congregations commemorate the suffering and death of our Saviour in our communion services, pray that Christ may be precious to each participant.

books for communicating His will to mankind. In these books—the Bible and the book of nature—there are no contradictions. Contradictions arise only between theology and science which are systems produced by the minds of men.

Further, Dr. Bishop drew close analogies between laws of science and the nature of the twentieth-century church, suggesting that the church has all the characteristics of an organism. As evidence, he noted that both the church and an organism reproduce after their kind, they respond to stimuli, they grow by absorbing rather than by mere accumulation, each is interdependent on its environment, and in each the rate of disorder determines the length of life.

A most significant part of the convention

(Continued on page 854)

## Christopher Dock School

The 1962-63 enrollment figures have added to 265, an increase of thirty over 1962.

Fifteen full-time and three part-time teachers compose the staff. New teachers are Allen Martin, Valparaiso, Ind., a Goshen College graduate who will teach business education subjects and supervise boys' physical education; Eileen Moyer, Telford, E.M.C. graduate, teaching Spanish I, man I, and general mathematics; Mill Showalter, Waynesboro, Va., E.M.C. graduate, teaching general science and mathematics; Ruth Ann Swartzendruber, Kansas City, Kans., E.M.C. graduate, supervising the home economics department. Reports from the new auditorium solicitors show returns of about \$46,000 in contributions and \$17,000 in pledges, total of \$63,000. Added to the previous building fund on hand of \$52,000, this brings the total cash on hand to about \$100,000, plus the \$17,000 in pledges. This good response on the part of the church made possible moving forward in building progress.

The school board and building committee have given clearance to Architect Robert Foltz, South Bend, Ind., to draw up tractors' specifications on the latest plans for the new auditorium approved by Christopher Dock board and building committee members. If the final decision is to move into building before winter, ground-breaking will take place in early November, 1962. The earlier target date late summer was moved on because of additional time given to careful study and inclusion of building plans. The building will include a large cafeteria, gymnasium, and an auditorium seating one thousand, which can be increased to fifteen hundred. Use of the dining room, which is so loaded that it can form an extension if needed.

## Eastern Mennonite College

Enrollment in the High School Department of Eastern Mennonite College has increased significantly as compared with the past several years. High School Director Jesse T. Byler reports an initial enrollment of 194, which is a 22 per cent increase over that of one year ago. College enrollment is approximately the

same as a year ago, with 507 full-time students and 22 part-time students. Of this number, 212 are college freshmen. Total enrollment for the institution stands at 723.

Seven new members have joined the faculty. Miss Mary Catherine Deputy, M.S. in Ed., and Isaac Frederick, M.S. in Ed., are new college faculty members. Miss Deputy, a graduate of Rockingham Memorial Hospital School of Nursing, Harrisonburg, Va., and the University of Pennsylvania, will direct the nursing program at E.M.C. For the past ten years she had been on the teaching faculty of the Rockingham Memorial Hospital School of Nursing.

Mr. Frederick, who has been serving the Eastern Mennonite Board of Missions in Florida, and will be going to Honduras under that board at a later date, will teach Spanish and Bible this academic year at E.M.C.

New high-school staff includes John M. Miller, Spanish; Gerald E. Good, religious counselor and Bible; David K. Mumaw, science; Annetta Wenger, music; and Lareta Halteman, dean of high-school girls.

College faculty members on leave of absence include Kenton Brubaker, who expects to go to the Congo on a teaching assignment in October. G. Irvin Lehman, who spent most of the summer in Israel, will study at New York University. Samuel E. Miller, who spent the summer in Colombia, South America, will also be doing graduate work at N.Y.U. this year. P. Melville Nafziger, who has been granted a two-year leave of absence for graduate study, will be teaching in the Wilmington, Del., area along with his graduate studies. Chester K. Lehman will teach half time and be writing half time. President John R. Mumaw has been granted a part-time leave to prepare the Conrad Gebel lectures. From Nov. 1 through February or March he will spend one day a week in the office and devote the remainder of his time to the preparation of the lectures.

Progress on the two new men's dormitories—Elmwood and Maplewood—continues. The brick walls are up to the third-floor level on Elmwood and to the second-floor level on Maplewood. The contractor expects to have at least one of the buildings under roof before winter weather sets in.

Dr. K. V. Varki, Assistant Cultural Attaché of the Indian Embassy in Washington, will present the first public occasions lecture of the year on Sept. 28 on the theme, "India Since Independence."

victions of a life and intellect dedicated to Christ. In evening sessions, his fine baritone voice, backed by a chorus from the Beech MYF, Louisville, Ohio, substantiated the deep sincerity of his personal allegiance to Christ. In two morning addresses, Dr. Bishop asserted that God has provided two

Paul, after thirty years as an active missionary, desired to grow in maturity, and Bro. Hostetter urged the MYF-ers to move anything from their lives which would mar their longing to gain Christ. Appearing in the roles of both a soloist and a speaker, Dr. Bishop shared the con-



## The New Spanish Mennonite Magazine

By Ernesto Suarez

Duplication is one of the worst sins in which Protestants indulge. The sin of duplication is even worse when it is committed in countries in which Protestants are a minority. But it reaches its greatest height when it is indulged in within the same denomination.

Such was the case with the two former Spanish Mennonite magazines we were publishing until last year: *La Voz Menonita* (*The Mennonite Voice*), published since 1932 in Argentina; and *El Herald Evangelico* (*The Gospel Herald*), published in the U.S.A. since 1943.

What I have already said does not mean to disparage the wonderful job performed by the two magazines mentioned above. On the contrary, I want it to be clear that for many years they faithfully served our Spanish-speaking readers, and our churches as well. The names of many beloved brethren are closely related to those publications: T. K. Hershey, Albano Luayza, Lewis S. Weber, Lester T. Hershey, Elvin V. Snyder, and many others who worked long and hard. I would not minimize the work of those magazines, having myself been editor of *La Voz Menonita* for seven years.

However, the time had come to unify efforts and to deliver a better magazine which would be more attractive for all the Spanish-speaking people, a magazine according to the modern publication trends of the world. We were too small a group to have two magazines published. Therefore, to join resources would enable us to produce a better job with less effort and at a lower cost. This was a rather old idea among us, but we lacked the necessary initiative and power to make it a reality.

In this connection one man's help was decisive: Bro. Urie A. Bender, as Secretary of Literature Evangelism, had a wide vision concerning the whole problem. It was he who took the first steps to make this dream a reality. He made the necessary contacts with those who can be considered as key persons in the field of literature in the different countries of Latin America. He gathered all the necessary information, and he encouraged people here and there to undertake this great job.

Finally, in January of 1962 the first issue of *El Discipulo Cristiano* (*The Christian Disciple*) was delivered to readers all over

Latin America, Spain, and the United States as a co-operative effort of the following Mennonite groups: Argentine Mennonite Conference; Franconia Mennonite Mission Board (Mexico, Cuba); Eastern Mennonite Mission Board (North America, Honduras); Puerto Rico Mennonite Conference; Mennonite Board of Missions and Charities; Uruguay Evangelization Board; and the Board of Missions of the General Conference Mennonite Church.

Representation from all the using areas is accomplished through literature contact



Ernesto Suarez, Salto, Argentina, editor of *El Discipulo Cristiano*, with Urie A. Bender, Secretary of Literature Evangelism.

persons appointed or elected by national conferences, area mission councils, or field co-operative organizations. These individuals are chosen on the basis of active literature interest and ability to represent adequately national literature concerns. These representatives together form what could be considered a Spanish publication board with current responsibility for the new Spanish magazine but potential responsibility to meet other Spanish literature needs.

*El Discipulo Cristiano* is a 32-page monthly magazine, 6 x 9 inches; self cover, with 8 two-color pages. We use as many illustrations as we can. At present we are printing 3,300 copies a month. Our magazine is printed in Buenos Aires by the Methodist Printing Plant, one of the largest Protestant printing shops in Latin America. They are doing a good job. The magazine is considered attractive even in North America and in the most advanced Euro-

pean countries, so far as its appearance is concerned.

The main purposes of our magazine could be stated as follows: to stimulate Christian growth; to lead to individual spiritual maturity and explore the demands of discipleship; to encourage the Christian in personal witness and provide know-how; to speak to specific problems in practical Christian living; to serve as a prophetic voice within the church and through Christians to the world; to challenge individuals and congregations to front the ills of society with the message of the Christian Gospel and relevant applications; to work toward greater understanding and unity within and between various Mennonite groups working in Spanish-speaking areas; to present world news with evaluation from a Christian viewpoint; to inform of world Christian thought; to inform of inter-Mennonite Spanish church thought and program; and to contribute significant streams of Anabaptist thought from our heritage to the religious world.

One of the features of *El Discipulo Cristiano* is *El Camino Verdadero* (*The True Way*), a 4-page evangelistic insert in the middle of the magazine. It can be taken out and used as a tract. Thousands of additional copies of this tract are printed, taking advantage of the type composition. It is sold to churches and individuals at low prices. We hope to make this part of the magazine as useful and interesting as we possibly can in order to advance the evangelistic work of the churches.

We are trying to keep *El Discipulo Cristiano* as Latin-American as we can. People all over Latin America are conscious of the Protestants as being a sort of "American" religion. Catholics, until recently, based most of their anti-Protestant propaganda on the grounds that "Protestants are paid by Yankee imperialism." Communists agree with Catholics in this respect.

Perhaps the main thing which gives a distinctive national flavor to a publication is the names of the authors writing for it. Until the present time we have had to depend heavily upon translations from the English language. Of course, we are grateful for the many good Christian writers whom we look for sound and original material. However, our ideal is to have as many Latin-American writers as we can, people who think, live, and write as Christians of these lands. I don't mean that they are so different, but it is evident that almost every piece of writing translated from a foreign language there is a kind of intrusive element, even if it is adapted to the reader's environment.

Therefore, one of our main concerns is to get more and better Latin-American writers. However, this is not an easy task.



# Missionary Addresses

SEPTEMBER 1, 1962

Twice each year—in the last **Gospel Herald** of March and September—foreign missionary addresses are printed. This fall they are again printed here for your convenience. Lift them off the staples and insert them in your **Family Worship** magazine or devotional materials, or put them in your correspondence folder. The postage rates are listed on page four of this folder. Discard the old (yellow) copy from last spring which is now out of date.

Write to your missionaries, and above all, pray for them. The numerous names make it difficult to pray meaningfully for them, but if you keep the list handy as you read "Mission News" or the weekly prayer requests in **Gospel Herald**, you will be able to pray for those in the country and circumstances you are reading about. You can thus pray for them by name. Perhaps more than anything else, those whom we have sent out as a church appreciate our prayer support.

Additional copies are available free from Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana.

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Deborah Jean Leaman  
Leaman, Miriam G., Margherita, Somalia  
Lutz, Anna N., Box 2, Mogadiscio, Somalia  
Miller, V. David, Box 2, Mogadiscio, Somalia  
Ranck, Helen, Box 2, Mogadiscio, Somalia  
Reed, Harold and Barbara, Box 2, Mogadiscio, Somalia  
Galen and Grace Reed  
Stauffer, Harold and Constance, Box 2, Mogadiscio, Somalia



Wesselhoeft, Carl and Leota, Box 2, Mogadiscio, Somalia  
 Ruby, Paul, John, and Ruth Wesselhoeft

#### Short-term Worker

Martin, Raymond, Box 2, Mogadiscio, Somalia

#### On Furlough

Gehman, Mary, Route 1, Mohnton, Pa.  
 Grove, Dorothy, Route 2, Markham, Ontario, Canada  
 Bruce, Pauline, and David Grove  
 Lind, Wilbert and Rhoda, 1916 Lincoln Highway East, Lancaster, Pa.  
 Daniel, Miriam, and Joyce Lind  
 Miller, Fannie, c/o Kennedy School of Missions, 55 Elizabeth St., Hartford, Conn.

#### TANGANYIKA, EAST AFRICA

Buckwalter, Miriam B., Box 76, Tarime, Tanganyika  
 Cressman, Elsie, Box 50, Tarime, Tanganyika  
 Eshleman, J. Lester and Lois, Box 50, Tarime, Tanganyika  
 Charlotte and Lynn Lyvonne Eshleman  
 Eshleman, Velma, Box 7, Musoma, Tanganyika  
 Gehman, Grace, Box 7, Musoma, Tanganyika  
 Hurst, Simeon and Edna, Box 7, Tarime, Tanganyika  
 Elwood Ray and Ruth Mae Hurst  
 Jacobs, Don and Anna Ruth, Box 7, Musoma, Tanganyika  
 Jane, David, and Alan Jacobs  
 Keener, Robert and Florence, Box 7, Musoma, Tanganyika  
 Martha, Gerald, Dennis, and Jay Gordon Keener  
 Kurtz, Laura, Box 108, Musoma, Tanganyika  
 Leaman, Hershey and Norma, Box 50, Tarime, Tanganyika  
 Larry Lynn Leaman  
 Leatherman, John and Catharine, Box 7, Musoma, Tanganyika  
 Lehman, Cora, Box 50, Tarime, Tanganyika  
 Martin, Anna, Box 50, Tarime, Tanganyika  
 Martin, Edith, Box 76, Tarime, Tanganyika  
 Mohler, James and Martha, Box 7, Musoma, Tanganyika  
 Myer, Martha M., Box 7, Musoma, Tanganyika  
 Petersheim, LeRoy K. and Betty, Box 76, Tarime, Tanganyika  
 Jon Robert and Beth Ann Petersheim  
 Shank, J. Clyde and Alta B., Box 7, Musoma, Tanganyika  
 Daniel Shank  
 Smoker, George and Dorothy, Box 7, Musoma, Tanganyika  
 Stauffer, Elam and Grace, P.O. Box 139, Musoma, Tanganyika  
 Philip, Kenneth, and Bruce Stauffer  
 Stoltzius, Dorcas L., Box 50, Tarime, Tanganyika  
 Weaver, Alta, Box 50, Tarime, Tanganyika  
 Weaver, Naomi, Box 50, Tarime, Tanganyika  
 Wenger, Rhoda E., Box 7, Musoma, Tanganyika  
 Yoder, Phebe, Box 7, Musoma, Tanganyika

#### Short-term Workers

Brubaker, J. Mark, Secondary School, Musoma, Tanganyika  
 Lutz, Martha Jane, Box 76, Tarime, Tanganyika

#### In Training

Landis, Elva B., c/o Elsie Inglis Hospital, Abbeyhill, Edinburgh, Scotland

#### On Furlough

Harnish, Mary, 1918 Willow St. Pike, Lancaster, Pa.  
 Housman, J. Harold and Miriam, Box 27, Silver Spring, Pa.  
 Pierre and Ina Sue Housman  
 Hess, Mahlon and Mabel, R. 1, Washington Boro, Pa.  
 Alice, Henry, Carl, Dale, and Glen Hess  
 Landis, Clara, 1984 Old Phila. Pike, Lancaster, Pa.  
 Metzler, Mary, R. 1, New Holland, Pa.  
 Reber, Alice, Shelbyville, Ill.  
 Smoker, Naomi, Scottdale, Pa.

#### Under Appointment

Shenk, Joseph and Edith, 14 Grove Ave., Hatfield, Pa.

#### URUGUAY

Byler, B. Frank and Anna, Camino Raiz 875, Montevideo, Uruguay  
 Marjory, Dennis, Carol, and Mark Byler  
 Litwiller, Nelson and Ada, Avenue Millán 4392, Montevideo, Uruguay  
 Martin, H. James and Ann, Casilla de Correo 2130, Drito A-5, Montevideo, Uruguay  
 Judith, Janet, Elaine, David, and Daniel Martin  
 Miller, Daniel and Eunice, Avenue Millán 4392, Montevideo, Uruguay  
 John Gregory, Marisa Elta and Robert Kent Miller  
 Sommers, Merle and Kathy, Avenue Millán 4392, Montevideo, Uruguay  
 Lori, Lana, and Lyn Sommers

#### VIETNAM

Martin, Luke and Mary, 42 Nguyen Phi Khanh, Saigon, Vietnam  
 Metzler, James and Rachel, 42 Nguyen Phi Khanh, Saigon, Vietnam  
 Stauffer, James and Arlene, 42 Nguyen Phi Khanh, Saigon, Vietnam  
 John and Rosemarie Stauffer

#### On Furlough:

Metzler, Everett and Margaret, 2541 Marietta Ave., Lancaster, Pa.  
 Eric, Gretchen, and Malcolm Metzler

## To Write Your Missionaries

#### LETTER RATES: CANADA

##### Regular Mail

To Alaska, Argentina, Brazil, Costa Rica, Cuba, England, France, Ghana, Honduras, India, Jamaica, Mexico, Nepal, Nigeria, Puerto Rico, Tanganyika, and Uruguay—5¢ first oz.; 3¢ each additional oz.  
 To Algeria, Belgium, Ethiopia, Israel, Italy, Japan, Luxembourg, Somalia, and Vietnam—6¢ first oz.; 4¢ each additional oz.

##### Air Mail

To Alaska—7¢ first oz.; 5¢ each additional oz.  
 To Argentina, Brazil, Costa Rica, Cuba, Honduras, Jamaica, Mexico, Puerto Rico, and Uruguay—10¢ each ½ oz.; air letter form, 10¢.  
 To Belgium, England, France, Italy, and Luxembourg—15¢ each ½ oz.; air letter form, 10¢.  
 To Algeria, Ethiopia, Ghana, India, Israel, Japan, Nepal, Nigeria, Somalia, Tanganyika, and Vietnam—25¢ each ½ oz.; air letter form, 10¢.

#### LETTER RATES: UNITED STATES

##### Regular Mail

To Alaska, Canada, Mexico, and Puerto Rico—4¢ for each oz.  
 To all other countries—11¢ first oz.; 7¢ for each additional oz.

##### Air Mail

To Alaska, Mexico, and Puerto Rico—7¢ each oz.  
 To Argentina, Brazil, Uruguay, Algeria, Belgium, England, France, Italy, and Luxembourg—15¢ each ½ oz.; air letter form, 11¢.  
 To Ethiopia, Ghana, India, Israel, Japan, Nepal, Nigeria, Somalia, Tanganyika, and Vietnam—25¢ each ½ oz.; air letter form, 11¢.  
 To Costa Rica, Cuba, Honduras, and Jamaica—13¢ each ½ oz.; air letter form, 11¢.

For more information see your local postmaster or the official postal guide for Canada and the United States



Our Spanish speaking church membership all over Latin America is no more than 4,000. In some areas our brethren belong to the poorer classes and many of them are just beginning to read, having been illiterate until recently. We have, of course, well-educated people among us too, some of whom are fond of writing; from this group we hope to obtain most of our future writers.

In this connection I am very glad to have had the opportunity to attend the First International Christian Writers' Seminar, at Green Lake, Wis. One of the main purposes of this Seminar was to teach Christian writers how to help others to develop their skills in writing. The Seminar has proved to be immensely helpful and I hope to devote part of my time to the task of organizing workshops for Christian writers in our countries.

One of the main difficulties we face is mailing. Until the present time we have been using surface mail for sending the magazine to the subscribers. Airmail costs are prohibitive. Because of the lack of adequate connections between some Latin-American countries we print our magazine three months early in order to allow enough time for delivery between the first and the fifteenth of the month intended. This handicaps us in many ways. The most serious disadvantage is that we can't follow closely what is going on in our churches or current events in general. For local news a 2-page insert is added in each country a few days before the magazine is distributed.

Another difficulty we are facing arises from the sharp differences in the educational levels among the readers we are serving. We have already received some

letters complaining that the magazine is too "deep" or "intellectual" for some people in the rural areas. On the other hand, we have people who are encouraging us to increase the cultural standards of the material being printed.

As our magazine is going all over a huge area in which the Spanish language is spoken with some variations according to the various countries, we must be very careful in choosing words which can be easily understood everywhere.

Moreover we must try to keep a good balance in the proportion of: (1) subject matter; (2) Mennonite groups represented by the authors; (3) countries represented by the authors. All of this is not easy to achieve, but we do our best.

More than 700 copies are sent to Spain in an effort to co-operate with several evangelical churches working in that country under very difficult circumstances. A contributing editor and several free-lance writers represent Spain with well-written and sound doctrinal articles. In spite of the fact that *El Discipulo Cristiano* is not basically an evangelistic periodical as *El Heraldo Evangelico* was, we have been receiving encouraging letters from Spain.

Finally, I want it to be clear that an important work is being done by Bro. Mario O. Snyder as assistant editor, and by Rone Assef as business manager. They both work without pause to give *El Discipulo Cristiano* everything it needs to be a better magazine and to increase its circulation.

It is our hope and prayer that this new magazine may carry out the purposes mentioned above as a written witness of the Christian faith among all the Latin Americans who speak Spanish.

Next morning at the breakfast table Grandpa leaned over to Lee and asked, "What have you decided to give?"

Lee replied without hesitation, "A nickel and the two pennies." In his mind, and correctly so, we think the sizable share-gift came first, and the smaller tithe after that.

Lee now has only two nickels and three pennies, plus a direct investment of one third of his resources, which he placed in the Lord's treasury with his own hand.

"Only," did I say?

## Your Treasurer Reports

As a general mission board we greatly appreciate the continued growth of regular giving to the support of the program in all areas. The Aug. 31 financial reports indicate that contributions are coming in about the same as last year or just slightly higher. At the annual meeting, expenditures were planned on a basis to keep disbursements about the same as last year, but adjusted to meet some inflation in costs.

Lower beginning fund balances, however, will require a net increase of about 5 per cent if we are to complete the year satisfactorily. It now seems this is a realistic goal if our brotherhood continues to respond to the urgent call to keep our witness strong and effective in the present world crisis.

The urgent needs in the Overseas Missions area continue to cause great concern. We are trusting that in our congregations all of our members will want to share in this witness, and thus make possible the carrying out of our call to witness and serve for our Lord and Saviour, both at home and in foreign countries.

—H. Ernest Bennett.



## Pea-Huller's Problem

By J. PAUL SAUDER

Six-year-old Lee was shelling peas, as were his grandma and grandpa.

He told them that he had already earned four nickels for shelling four quarts of peas for his mother. It takes quite a while for a boy to shell a quart of peas.

This was during summer Bible school, and the missionary offering had been announced for the following Thursday. Grandma remarked, "Now you'll not need to ask your parents for money; you can give of your own."

"I know it," replied the lad, and then he asked, "Grandpa, how much of my twenty cents ought I to give?" But Grandpa declined to give a direct answer, though he did provide an answer. The conversation went like this.

"Lee, in Old Testament days, before

Jesus' day, people gave one coin out of ten. If you changed your nickels to pennies, you would have twenty of them, and that would mean that you would give two of them. And Jesus approved of that method. But He also spoke of gifts. A gift would mean that you wanted to help a little more than what you ought to do, the one penny out of each ten. You have no clothes to buy, and you find food on the table; so you ought to be able to give a gift, too."

"O.K., Grandpa, how much gift should I give?"

"That, Lee, is up to you to decide. You will want to give according to the size share you want in the work." (This was for the family of the missionary so recently martyred in Somalia.)

Protestant clergymen traveling as a group in Soviet Russia were told at the border by customs officials that they were restricted as to the number of New Testaments they could bring into the country. Robert Smith, pastor of First Methodist Church, who was a member of the party, reported the incident in a letter to members of his congregation at Mt. Pleasant, Mich. Each clergyman, he said, had brought 12 copies of a Russian language New Testament "to present to new Christian friends we might make during our visit to Russia." Most hoped to present the volumes to ministers. "We knew that there had been only one limited printing of the Bible in Russia in more than 40 years and that copies are rare and highly prized by Russian Christians," Mr. Smith wrote. He reported that after a long argument with Russian customs officials at the border, each clergyman in the group was permitted to retain two copies of the Russian language Testaments. The rest were gathered into a large bundle, he said, "and we were told to pick them up on our way back."





# MISSION NEWS

## Overseas Missions

**Bihar, India** — Mark and Betty Kniss cabled Sept. 12 that they had arrived safely in New Delhi, India. The Kniss family returns from a short furlough in the States. They plan to proceed to Bihar, where Bro. Kniss will oversee the building of the Nav Jivan Hospital, and help to establish that witness. Their address is P.O. Satbarwa, Dist. Palamau, Bihar, India.

Paul and Esther Kniss, on furlough from Bihar, will be in school at the Institute of Church Growth, North West Christian College, Eugene, Oreg., until Dec. 15. After that they will spend the Christmas holidays with their families at Johnstown and Oley, Pa., before returning to Bihar.

**Dhamtari, M.P., India**—The Annual Conference of the India Mennonite Church will be held at Dhamtari, Oct. 25, 26. P. J. Malagar, representative of the India Mennonite Church to the Mennonite World Conference at Kitchener, has been asked to give the conference sermon.

**Nakashibetsu, Japan**—Three Korean students of Meiji University in Tokyo visited our churches and participated in a number of our summer camps in Hokkaido. This is especially significant because of the bad political feeling between Japan and Korea since Korean independence from Japan at the close of the Pacific war. Unfortunately this carried over into church relations between the national churches. Hence, this gesture was a gratifying display of the reconciliation that can take place in Christ.

**Elkhart, Ind.**—If plans carried, Martha Bender, R.N., Kalona, Iowa, left by air at noon Sept. 18 and arrived at Pt. Harcourt, Nigeria, Sept. 22. She planned to spend some time in a London stopover with Nelda Rhodes, R.N., who is in midwifery school there and will join Martha in Nigeria. Sister Bender will be working in the Akahaba Joint Hospital, Abiriba, Nigeria.

**Brazil, Araguacema**—Richard Kissell is in Brazil for most of September in preparation for their service there. He plans to return to the States with his family Sept. 26, to finish up business affairs. They hope then to be in language school in Brazil by mid-January.

**Sertaozinho** — Glenn Musselman writes that the church at Sertaozinho received 13 more members by water baptism on Sunday, Aug. 26. Among them were one married couple and several mother-daughter family groups.

**Puerto Rico, Aibonito** — Monday and Tuesday evenings at 7:00, employees on duty, VS personnel, and others participate in a 20-minute period of singing hymns in the halls of the hospital. More patients comment favorably on this particular phase of religious service than on anything else the chaplain and counselors have been able to provide for them.

**Guavate, Cayey**—The Moses Beachy family, who returned to Puerto Rico on Aug. 1, is now getting settled in Guavate. Guavate, established nearly nine years ago, has never had a resident worker, and the Beachys' coming has already given a new dimension to the work. Men's, women's, and youth groups have organized to do a more effective job of evangelization. Agustin Darino of Argentina worshiped with the congregation Aug. 19. After the sermon, 15 members of the congregation came forward to dedicate themselves anew to their Lord and to His work. A class of eight is participating in a pre-baptism instruction class. Twenty to 30 are coming to a Saturday evening young people's meeting.

**Mogadiscio, Somalia** — Sister Dorothy Grove was released from the hospital on Aug. 3 and is apparently making a remarkable recovery. If plans worked out, she arrived in her home in Canada on Sept. 22. Dorothy's sister, Janet Bechtel, volunteered to go to Somalia at her own expense to accompany Dorothy and the children back to Canada. In a recent letter to Paul Kraybill, secretary of the eastern board, Dorothy gives a thrilling testimony to the grace of God working in her life.

"These two years in Somalia have been happy years for us. It is true that little did we know that God would ask this of us, yet in one way I feel honored to think that God could count us worthy of this sacrifice. I know that God has His purpose in all of this and I am willing to face the future, lonely as I know it will be at times with courage and a trust in God who has proved a Friend indeed. My prayer is that I will continue to live close to God and do His perfect will.

"As I look to the future, I have no feelings of despair. I'm well aware that the road ahead will not be easy, but I know God is able for all.

"I want to again express my thanks to you and the board for all your kindnesses to me. It is far more than I feel worthy of.

"Would you please convey my appreciation to the board members and to any and all who are doing so much for me and the children."

**New York City**—John R. Buckwalter has been appointed superintendent of Grand Avenue Center, the fourth witness point of the Eastern Mennonite Board of Missions in New York City. This witness will serve the large Jewish community population there. Bible study and club work will be major emphases.

**Salunga, Pa.**—Change of address: James Paynes, missionaries in Ethiopia, have been forced to terminate their services because of health. They are due to arrive in New York on Oct. 1.

**Ethiopia** — Ingida Asfaw, Ethiopian student, left New York City on Aug. 28 to

return to Ethiopia. He will be teaching at the Nazareth Bible Academy, having completed his four years of work at E.M.C.

The first executive committee meeting of the General Council of the Ethiopian brotherhood was held Sept. 11-13. This executive committee is composed of five Ethiopian church leaders and three American Mennonite missionaries. General Council which consists of all the Ethiopian counselors from various congregations, plus the ordained missionaries, will meet Sept. 24-26. This is the beginning of integration of church and mission in Ethiopia.

**Bumangi, Tanganyika** — A meeting was held at Bumangi on Aug. 30 and 31 with 117 delegates present for the choosing of an African bishop. No clear decision was reached and the matter is being referred to the Dec. 11-13 Annual Church Conference.

**Diepholz, Germany**—Harvey Miller will be locating at 2840 Diepholz, Moorstrasse 6, Germany, where he will be serving temporarily while John Gingerich is on furlough. Harvey continues to serve as director of the Eastern Mission Board program in Europe.

**Lancaster, Pa.**—Seventy persons responded to the invitations to accept Christ at the Spanish evangelistic meetings held at the Chestnut Street Mennonite Church, Sept. 2-9. The majority of these were first-time confessions. Victor Ovando was the evangelist.

**Stuarts Draft, Va.**—Mrs. Jacob Kanagy, mother of Lee Kanagy, passed away in the Lynchburg hospital on Sept. 13. She died as a result of an automobile accident, suffered on Sept. 10. Funeral services were held at the Stuarts Draft Church on Saturday, Sept. 15. Sister Kanagy was 78 years old. Her son Lee is serving in Nakashibetsu, Japan. (Another son and a daughter, Amelia, also involved in the accident, were not seriously injured.)

**Goshen, Ind.**—Fall has seen the influx of missionary personnel in this college community again. Marie Moyer and Blanche Sell are living at 701 Lawndale, the Charles Shenk family resides at 800 College Ave., the Ralph Buckwalter at 610 College Ave., and the Paul Swarrs at 600 College Ave., and the Addona Nissley family at 435 Wood Rd.—all of these being Goshen, Ind. In addition, two young folks from our Hokkaido, Japan, churches are living on campus—Miss Toshiko Shinohara and Mr. Yorifumi Yaguchi.

**Accra, Ghana**—Carson Moyer cabled the safe arrival in Accra on Sept. 13. They returned from a short first furlough to the States. They will continue their medical and evangelistic work there.

## Deputation Schedule

Tuesday, Sept. 25. Paul Erb at Steel City Mennonite Church, Bethlehem, Pa.  
Wednesday, Sept. 26. Charles Shenk at Goshen College Mennonite Church, Senior Adult fellowship.  
Paul Erb at Swamp Mennonite Church, Quakertown, Pa.  
Thursday, Sept. 27. Paul Erb at Hereford Mennonite Church, Bally, Pa.



turday, Sept. 29. Paul Erb at Franconia Mennonite Church, Franconia, Pa.

nday, Sept. 30, a.m., Paul Erb at Towamencin Mennonite Church, Kulpville, Pa.

Carl and Esther Beck at Salem Mennonite Church, Waldron, Mich.

p.m., Paul Erb at Rock Mennonite Church, Elverson, Pa.

Carl and Esther Beck at Salem Mennonite Church, Waldron, Mich.

## Voluntary Services

St. Louis, Mo.—VS-ers Ray and Louise Shuman, Telford, Pa., have been involved in various weekend camps with children from the Bethesda Mennonite Church. Nineteen boys and 13 girls enjoyed sleeping out and cooking their food over open fires, at the Ben Eberly farm, Hannibal, Mo.

Stanfield, Ariz.—VS men Michael Ruckert, Tangent, Oreg., and Paul G. Landis of Lilly, Pa., served as counselors in a one-week camping program for migrant children sponsored by the Arizona Migrant Ministry, Aug. 25 to Sept. 1. Campers came from Buckeye, Surprise, and Stanfield, where Mennonite volunteers and mission workers are working with farm laborers already. In this experimental camp, each counselor was responsible for a group of 10 campers. Each group developed its own program. Ninety-seven children ranging in age from 10 to 14 years attended. Those involved felt that this was an enriching and worthwhile experience.

Divide, Colo.—Volunteers from VS units in Denver, La Junta, Glenwood Springs, and Frontier Boys Camp renewed their commitment to the Lord and to their own particular type of service during a two-day retreat at Rocky Mountain Camp, Aug. 11. Don McCammon, assistant VS director, spoke at Saturday morning and Sunday evening services. Personnel from various units provided special music, devotions, and song leaders.

Sandy Lake, Alta.—Paul Landis, Harrisonburg, Va., reports that 30 pupils enrolled at the Pelican Mountain School this year—highest enrollment since it began six years ago. Summer activities at Sandy Lake included two weeks of summer Bible school. Teachers were Aristide Bigstone, Joyce Liver, Alice Auger, and Suzanne Landis. A two-day camp on Birch Island in nearby Pelican Lake was held for anyone 12 or over. The Landises terminated from voluntary service recently, but they are staying in Sandy Lake as self-supporting workers.

Surprise, Ariz.—When John Lehman, director of voluntary service for the Mennonite Board of Missions and Charities, Ellettsville, Ind., visited in Surprise, the local chief of police expressed real appreciation for the work VS-ers are doing with community children. He said, "They are helping hundreds of boys to live the right kind of life." La Vern Benner, Quakertown, Pa., and Orville Miller, Beemer, Nebr., have been responsible for boys' club work during the past year. Joanne Yoder, daughter of Mr. and Mrs. Jonathan Yoder, Katonah, N.Y., now supervises girls' club activities.

*Another long step forward in the literature program of the Mennonite Church.*

## Brasilia Bookstore Inaugurated

BY ALLEN G. MARTIN



Allen Martin, manager of the new bookstore in Brasilia, cuts the ribbons on August 18, 1962, to open the store officially.

"In the name of the Mennonite Church, I open the United Christian Bookstore for the Brazilian people and the glory of God," said Manager Allen Martin as he cut the green and yellow (Brazil's national colors) ribbon that spanned the twenty-foot entrance to the new *Livraria Crista Unida Ltda.* This climaxed the inauguration services for the new evangelical bookstore in Brasilia.

Saturday afternoon at 2:30 on Aug. 18, about 130 people gathered on the wide portico of the Goias building to participate in the opening services. After a brief introduction by Allen Martin concerning the Mennonite literature work in Brazil and the goals and purposes for the new bookstore, Rev. Saulo, pastor of the Episcopal Church and secretary of the ministerial association, brought a dedicatory message concerning the importance of literature in the Christian life. A musical duet by recording artists of the Assembly of God provided three Brazilian sacred numbers.

Official congratulations came from the Presbyterian, Methodist, Assembly of God, United Brethren, Church of Christ, Episcopal, Congregational Christian, and Baptist churches. Also represented was the evan-



Part of the shopping crowd in the bookstore following the Saturday afternoon dedication explores the excellent selection of Bibles, books, and records available at the opening.

gelical bookstore in Anapolis, Goias. John Blough, VS worker from Araguacema, represented the Mennonite Church. Almir Bahia, pastor of the Methodist Church and vice-president of the ministerial council of the Federal District, led the dedicatory prayer. All who attended received a Billy Graham sermon booklet in Portuguese. Refreshments of cookies and *guarana*, the Brazilian national drink, were served.

The store, a 20 by 20 foot room on the ground floor of the Goias building is centrally situated in the southern commercial section of Brazil's new capital. The basement provides space for office, stock, and lavatory. A wide entrance to the back of the building permits delivery directly to the basement.

The modern dark imbuia furniture resembles walnut and is trimmed in hard durable white formica. The store carries a complete line of Christian literature, audio-visual materials, Bibles, and hymnbooks. A common response is, "We are so glad you have come with this type of ministry because you will serve us all. It is



A significant representation of pastors from the Federal District attended and participated in the dedicatory service for Livraria Crista Unida (The United Christian Bookstore).



One opening day feature was a flanelgraph demonstration. In the background are the custom built bookshelves and pegboard wall for various kinds of hanging displays.



impossible for each of us to have our own denominational store."

Mennonite Board of Missions and Charities purchased this strategically located property for \$18,000. Beginning stock and furnishings will cost about \$4,500. Some may question the advisability of the Mennonite Church spending so much where there are no Mennonites. Direct handouts of financial assistance regardless of political or religious nature often do not fulfill the desired goals. The gift of the United Christian Bookstore to the Brasilia Christian community is, however, a type of inter-church aid much needed and least susceptible to corruption. The Brasilia Christian community can view this store as truly its own. It also provides an excellent opportunity for evangelism because many non-Christians walk by and come in to chat.

We hope that in due time this store will become a self-supporting project just as the other Mennonite store, the *Livraria Evangelica* in Campinas, Brazil, has become. Sr. Anabor Mendes, a 23-year-old graduate of the Church of Christ Bible Institute, is the first employee.

## Home Missions

**Bronx, N.Y.—John I. Smucker**, pastor of the Mennonite House of Friendship, reports a "wonderful week" with some 60 young people at Laurelville Mennonite Camp this summer. "Many made new commitments to Christ," he says.

## Literature

Literature Secretary **Urie Bender** is on a month-long trip that will take him to a number of South American countries in behalf of our own literature interests there. He will also be participating in the Latin-American Evangelical Literature Conference to be held in Lima, Peru, Sept. 15-22. The rest of his schedule called for him to be in Mexico City, Sept. 14; Rio de Janeiro, Sept. 23; Brasilia, Sept. 24-26; Sao Paulo and Campinas, Sept. 27-Oct. 3; Montevideo, Oct. 4-6; Buenos Aires, Oct. 7-14; and back to Elkhart shortly thereafter.

## Pax Quartet Deputation

**Akron, Pa. (MCC)**—A quartet of four former Pax men who have been touring Europe over the summer months is planning a tour of United States and Canadian churches in September and October of 1962. In their visits they will be sharing the experiences and blessings of their work in Pax, in addition to singing together.

Pax is one of the alternatives to military service; it provides positive Christian action in service abroad.

The four men who are participating are: John Loewen, Dinuba, Calif.; Ervie Glick, Minot, N. Dak.; Nelson Good, Elida, Ohio; and Martin Harder, Swift Current Sask. These men have had experience in Pax service in Germany and Austria.

Their itinerary, scheduled from Sept. 15 to Oct. 31, includes programs in Pennsylvania, Ohio, Indiana, Illinois, Iowa, Missouri, Kansas, Nebraska, North Dakota, Montana, Saskatchewan, and Alberta.

# VS-ers Break Their Own Record

Broken records are always newsworthy. When that record has to do with lives and dedication and numbers of young persons who offer a segment of their best years in special service to Christ, His church, and human need, that is something to write about. This month saw more enrollees in VS orientation at Elkhart than any previous month in the history of the Mennonite Board of Missions and Charities VS program. With this a grateful church will find itself quite as thrilled as does any school community, when its local track star breaks his own and the national record.

Thirty-five young men and women presented themselves for orientation and assignment. The school itself ran from Sept. 4 through 14. Bible study, Bible doctrine, the heritage of our faith, group living, and how to help people discussions were interspersed with worship, VS openings, counseling sessions, placement interviews, and all the other processing necessary to help a dedicated young disciple become a dedicated assigned servant.

Hospital units got the bulk of the assignments. La Junta, Colo., got maintenance men Sidney Amstutz of Dalton, Ohio, and Duane Richard of Mt. Pleasant, Iowa; nurse aide Doris Erb of Millbank, Ont.; nurse Gwen Thut of Orrville, Ohio; secretary Sharon Martin of Goshen, Ind.; and housekeeper Emma J. Petersheim of New Philadelphia, Ohio.

To Glenwood Springs were assigned orderly Alden Brunk of Elida, Ohio; nurse aides Ruth R. Delp of Harleysville, Pa., Melba Good of Elkhart, Ind., and June Yoder of Lagrange, Ind.; and maintenance man Lloyd Yutzy of Haven, Kans. Julia Coffman of Harrisonburg, Va., goes as a cook to Beth-Haven in Hannibal, Mo., and Bette S. Clemmer of Souderton, Pa., joins her there as housekeeper in the unit home.

Albuquerque, N. Mex., claims orderlies Wayne Sommers of New Paris, Ind., and Elmer Wyse of Wayland, Iowa; and nurse aide Mary Swartz of Stuarts Draft, Va.

Portland, Oreg., rates nurse aide Hochstetler of Kokomo, Ind., and to Kansas City, Mo., goes Selema Martin of Kener, Ont. To Aibonito, Puerto Rico, go nurses Carolyn Martin of Orrville, O., Caroline Nebel of Versailles, Mo., Shirley Marner of La Junta, Colo.

Sunshine Children's Home at Maumee, Ohio, gets volunteer nurse aides Ella Miller of Plain City, Ohio, and Elizabeth Howard of Pekin, Ill., and maintenance man Larry Miller of Crystal Springs, Miss. Dorothy Mullet of Chardon, Ohio, will serve in Eureka, Ill., as a nurse aide. Roth of Tofield, Alta., will be a helper at mother at Kansas City Children's Home and Rhea Zimmerman of Orrville, Ohio, will be a kitchen helper in the same institution. Joan Souder of Tellord, Pa., will be doing general housekeeping at the nonite Old People's Home at Rittman, Ohio, and William Hoke of Elkhart, will be maintenance man there.

This leaves Cecil and Judith Mill Newton, Kans., who will have a special assignment in Nigeria; Gordon Lynn Uhl of Galva, Kans., who will serve as cook at Frontier Boys Camp; Eunice Yant of Shakespeare, Ont., who will be a kindergarten teacher at Robstown, Texas; Linda Mae Burkhardt of Petoskey, Mich., who will be a kindergarten and club worker at Corpus Christi, Texas. Alvin Berger of Kansas City, Kans., will teach at Chipewyan Lakes, Alta.

These young volunteers go out supported by the prayers of friends, families, home churches. One would expect to find that they have broken still further records of service in the months and years to come.

Similar VS orientation schools are scheduled for the rest of this year as follows:

Oct. 9-19	Nov. 6-16
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The dates for next year are:

Jan. 8-18	Aug. 13-23
Feb. 26-March 8	Sept. 10-20
April 30-May 10	Oct. 8-18
June 5-15	Nov. 5-15



The largest VS orientation in history at Elkhart, Sept. 5-14.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

**M. T. Brackbill**, long-time and well-known teacher at Eastern Mennonite College, passed away the morning of Sept. 18 in Harrisonburg, Va. Obituary later.

A fiftieth anniversary service, commemorating the ordaining of Bro. J. C. Driver to the office of bishop, was held Sept. 9, at the St. Holbrook Mennonite Church, Cheyenne, Colo. He was ordained as a minister in the fall of 1896, and as a bishop on Oct. 19, 1912. John Driver, of Puerto Rico, brought the morning message. Speakers in the evening service included D. D. Driver, Harry Gingrich, and Harry Diener. Bro. J. C. Driver gave his personal testimony in the morning service.

**Argye Briggs**, well-known Christian novelist, was somewhat improved but is still very ill at her home in Bartlesville, Okla.

**Jacob F. Weirich**, pastor at Glenwood Springs, Colo., is attending the School of Pastoral Care at the North Carolina Baptist Hospital, in Winston-Salem, N.C. This is a six-week training period for chaplains and pastors, to help in dealing with people in bereavement, sickness, personality development, religious counseling, and to better understand the relationship of emotions to various types of illness.

A church-related home for the aged has been opened in Blair Co., Altoona, Pa. It is ready for applications. Harold Horst, pastor of the Altoona Church, is superintendent. Address correspondence to 2504 North Ave., Altoona, Pa.

**Willard S. Krabill**, physician at Goshen, Ind., is a member of the Committee on Medicine and Religion of the American Medical Association.

**Visiting speakers:** Rohrer Eshleman, Ethiopia, at Finland, Pennsburg, Pa., Sept. 16; Marie Moyer, India, at Finland, Pennsburg, Pa., Sept. 10; Charles Shank, Japan, at First Mennonite, Canton, Ohio, Sept. 23; Warren Metzler, Jamaica, at Lindale, Linville, N.C., Sept. 16; James Stauffer, Vietnam, at Sonnenberg, Apple Creek, Ohio, Sept. 9; Park View, Harrisonburg, Va., Sept. 16.

## Coming Next Week

"Obeying Christ in Crisis," by J. D. Graber  
"The King's Call," by Frances Stoltzfus  
"Working Holes in the Darkness," by Winston O. Abbott  
"The Case of the New Board Member," by Lorne Peachey  
"Our Response to Missions," by Donald Coopridge

**Paul Kniss**, India, at Midland, Mich., Sept. 9.

**John Shank**, Denbigh, Va., at Lansdale, Pa., Aug. 26. **Nelson Litwiller**, Uruguay, at First Mennonite, Morton, Ill., Aug. 26. **Marcus Smucker**, Bronx, N.Y., at Birch Grove, Port Allegany, Pa., Sept. 9. **Alice Kehl**, Puerto Rico, at Tavistock, Ont., and at East Zorra, Ont., Sept. 9. **Chester Osborne**, Hesston, Kans., at Bellwood, Milford, Nebr., Sept. 2. **Orion Rhodes**, Seattle, Wash., at Neffsville, Pa., Sept. 9.

**Shem Peachey**, Quarryville, Pa., at Schuyler, Va., Sept. 2. **Allen Erb**, Hesston, Kans., at Marion, Pa., Sept. 16. **Marion Berg**, Dalton, Ohio, at New Bedford, Ohio, and Oak Grove, Smithville, Ohio, Sept. 9.

**Joshua Daniel**, India, at Martins, Orrville, Ohio, Sept. 23-26.

**Daniel Kauffman**, Scottdale, Pa., in visitor training sessions, at Olive, Jamestown, Ind., Sept. 17-19.

The annual conference-wide promotional meeting sponsored by the Allegheny Mission Board was held at Johnstown, Pa., Sept. 22. Speakers were Boyd Nelson and Ray Horst, Elkhart, Ind.

**Nelson Kauffman**, Elkhart, Ind., at Plainview, Aurora, Ohio, Sept. 22-24, in missions emphasis.

Executive committee of the Conservative Mennonite Board of Missions and Charities: Alvin Swartz, Mod.; Eric Renno, Asst. Mod.; Jesse L. Yoder, Secy.-Treas.; Alvin Mast, and Orie Kauffman.

Change of address: **David L. Hostetler** from Route 1, Box 632, Salem, Oreg., to 147 S.W. Harrison, Sheridan, Oreg. Phone: TH 3-4144. **S. L. Longenecker** from Route 1, Middletown, Pa., to 425 Richardson Road, Middletown, Pa. Phone: WE 9-7764. **J. I. Byler** from Shipshewana, Ind., to 2036 Upland Way, Philadelphia 31, Pa.

**Paul Wenger**, 1113 West 18th St., Chicago 8, Ill., was licensed as a minister, Sept. 16, to serve the Mennonite Community Chapel, Chicago, Ill. His home congregation was Springdale, Waynesboro, Va. Laurence M. Horst officiated. Telephone 226-4046.

**C. F. Derstine**, Kitchener, Ont., participated in chapel services at Christian High School, Sept. 17-21.

## Announcements

The 23rd annual Christian Day School meeting will be held Saturday, Nov. 17, at the Allensville Mennonite Church, Belleville, Pa.

Visiting speakers at a Christian Workers' Conference, Zion, Broadway, Va., Oct. 5, 6: Paul Hummel, Berlin, Ohio; and Edward Stoltzfus, West Liberty, Ohio.

A conference-wide Music Conference, with J. Mark Stauffer, Harrisonburg, Va., and Abner Martin, at Poole, Ont., Sept. 29, 30.

The fifty-ninth annual Holmes County Christian Workers' Conference will meet

at the Martin's Creek Church, Millersburg, Ohio, Oct. 6, 7. Guest speaker will be John Mosemann, Goshen, Ind.

**Harold Housman**, Africa, at Cedar Grove, Greencastle, Pa., Oct. 20, 21.

**Chester Wenger**, Ethiopia, at Fairview, Reading, Pa., in a missions conference, Oct. 7.

**Correction:** **Earl Maust**, Harrisonburg, Va., in a Music Conference at Sandy Hill, Sadsburyville, Pa., Nov. 17, 18.

**Warren Metzler**, Jamaica, at Sonnenberg, Apple Creek, Ohio, Sept. 29, 30, and at Johnstown, Pa., Nov. 3, 4.

**J. D. Graber**, Elkhart, Ind., will speak at the Pacific Coast Mission Board Meeting, Nampa, Idaho, the weekend of Dec. 2; also at the ministers' meeting there the following week. On Dec. 9, he will be at Albany, Oreg. On Dec. 10, he will leave from Los Angeles for a six-week tour of our churches in South America.

A Home-Builders' Inspirational meeting will be held at the Millersville Church, Millersville, Pa., Oct. 11, at 7:30 p.m. Dr. Norman L. Loux, psychiatrist from Sellersville, Pa., will speak on the subject, "Woman Understanding Herself."

**Samuel Longenecker**, Middletown, Pa., is delivering a series of six pre-revival messages on Sunday and Wednesday evenings, Sept. 17 through Oct. 3, at Hamilton Street Church, Harrisburg, Pa. Each message is based on II Chron. 7:14.

Installation services at First Mennonite Church, Kitchener, Ont., Sept. 30, p.m., for Robert M. Johnson, who will serve as pastor. C. F. Derstine in charge.

**C. F. Derstine**, Kitchener, Ont., assisting in chapel services, Bethany Christian High School, Goshen, Ind., Oct. 8-12.

## Evangelistic Meetings

**Kenneth Good**, Hyattsville, Md., at Martinsburg, Pa., Oct. 11-18. **William R. Miller**, North Liberty, Ind., at West Union, Parnell, Iowa, Sept. 16-23. **Arthur Cash**, Fort Wayne, Ind., at Ravenna, Ohio, Aug. 26 to Sept. 2. **P. L. Frey**, Archbold, Ohio, at West Liberty, Inman, Kans., Nov. 11-18. **Herbert Schultz**, Poole, Ont., at Glen Allan, Ont., Sept. 16-23.

**O. H. Hooley**, Sturgis, Mich., at Pea Ridge, Philadelphia, Mo., Sept. 16-23. **Virgil Brenneman**, Goshen, Ind., at First Mennonite, Fort Wayne, Ind., Oct. 17-21. **Norman Derstine**, Eureka, Ill., at Bloomington, Ill., Oct. 28 to Nov. 4. **George R. Brunk**, Harrisonburg, Va., at Willow Springs, Tiskilwa, Ill., Sept. 23-30. **C. F. Derstine**, Kitchener, Ont., at Pleasant View, Goshen, Ind., Oct. 7-14.

## Calendar

Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.  
Annual Christian Day School meeting, Allensville Mennonite Church, Belleville, Pa., Nov. 17.  
Indiana-Michigan Winter Ministers' meeting, Midland, Mich., Dec. 4, 5.  
Illinois Mission Board annual meeting at Hopedale, Ill., April 19, 20, 1963.



## OUR READERS SAY—

(Continued from page 842)

350-page confession of a former East German communist (a member of Ulbricht's Central Committee) who was able to renounce communism and embrace his childhood faith, mainly through the influence of church buildings. Unable to contact Christians for fear of discovery, he found nurture for his emerging faith by anonymously attending services and admiring the architecture. But I think anyone who reads his book will be convinced that his is more than a superficial understanding of the Gospel and its implications of discipleship.—Ted Morrow, Scottsdale, Pa.

## MYF CONVENTION REPORT

(Continued from page 847)

was the introduction and dedication of the LIFE Team which was reported last week. See p. 822. Testimonies by members of the LIFE Team and by other young people gave added meaning to the convention theme. One young man, rejoicing in newfound commitment to Christ, confessed that until a year earlier the theme of his life was, "To live is basketball, a white Chevy, and a girl friend."

Very important in the weekend activities were the small group discussion sessions. Demanding more than mere spectator participation, 120 Bible study groups with an average of twelve members met for a closer look at the Book of Philippians. The leaders of these "Give and Take" groups had been trained for the job through a series of mailed releases prepared by Clayton Beyler of Hesston College several months prior to convention.

Following lunch, thirty-nine workshop groups, varying in size from 10 to 100, according to interest, discussed various topics of vital interest to MYF-ers and MYF leaders. Most popular among these were discussions on use of leisure time, working with juvenile delinquents, dating, and Don McCammon's "Communism—what should we believe?" Other well-attended groups talked about prejudice, the work of MYF sponsors, evangelism, sharpening the youth prayer meeting, and the work of MYF officers.

During the year-long emphasis upon Philippians, over 500 persons committed themselves to memorizing the book. By the end of convention, over 150 certificates had been issued in evidence of successful completion of this type of application to Bible study. Others who can give evidence of memorization by Oct. 19 will also receive certificates.

While most of the memory work was attempted by MYF-ers, the memorization coordinator, John Shearer, of Hershey, Pa., reported people of all ages attempting the project. At least half a dozen persons over 65 years of age committed the epistle to memory. Most notable among these was 81-year-old Henry Shenk, of Criglersville, Va., who gave evidence of his memorization

by writing the entire epistle by memory and sending the copy to Shearer.

The singing of a mass chorus on Sunday afternoon climaxed the musical portion of the convention. Directed by Gerald Hughes, of Cleveland, Ohio, the approximately 250-member church-wide ensemble performed live selections of great Christian choral music. Bro. Hughes directed singing throughout the sessions and supervised preparatory singing before all the major sessions.

Convention-goers registered from twenty-eight states, the province of Ontario, and from five foreign countries. Sixteen Mennonite conferences and several other denominations were represented. Although the ages of registrants ranged from 12 to 57, the majority were high-school and college-age young people, with 16-year-olds being the largest single age group represented.

It was announced that the 1963 Convention is to be held in the Kishacoquillas High School at Belleville, Pa., and that the Bible passage for special emphasis will be Rom. 5-8. It was also announced that Rachel Horst, of Virginia, has been appointed to the MYF cabinet for a three-year term as Secretary of Fellowship.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Bauman**, Phares and Laura (Martin), Floradale, Ont., second son, Donald James, July 31, 1962.

**Beachy**, Homer E. and Lena (Yoder), Plain City, Ohio, third child, second daughter, Myrna Joy, Aug. 31, 1962.

**Brenneman**, Ervin and Mary Katie (Kinsinger), Hesston, Kans., first child, Anthony Ervin, Sept. 5, 1962.

**Burkholder**, Harold E. and Mary Jane (Myers), Baltimore, Md., fourth child, second son, David Keith, Sept. 3, 1962.

**Cook**, Stanley J. and Verda (Buehler), New Dundee, Ont., first child, Paul Stanley, July 28, 1962.

**Derksen**, Lester and Mary Ellen (Weldy), Newton, Kans., second child, first daughter, Ruth Ann, Sept. 3, 1962.

**Geiser**, Paul and Lydia (Nussbaum), Kidron, Ohio, fifth child, second son, Frederick Allen, Sept. 3, 1962.

**Gerber**, Donald and Doreen (Steckley), Brunner, Ont., third child, second daughter, Susan Lynn, Aug. 20, 1962.

**Good**, Gaylon and Joyce (Dowling), Chattanooga, Tenn., second son, David Byran, Aug. 9, 1962.

**Groff**, Jay M. and Doris (Landis), Bird in Hand, Pa., second child, first son, Jay Kenneth, Aug. 17, 1962.

**Hinton**, Merold and Betty (Sommer), Fisher, Ill., second daughter, Rebecca Jo, Sept. 9, 1962.

**Holst**, Clarence and Victoria Mae (Zehr), St. Agatha, Ont., seventh child, second daughter, Rosemary Sarah, Aug. 29, 1962.

**Horst**, Lester and Esther (Bontreger), Kansas City, Kans., fifth child, fourth son, Wendell James, Aug. 9, 1962.

**Huber**, Melvin and Romaine, Columbia,

Pa., third child, second daughter, Barbara Jean, July 19, 1962.

**Kauffman**, Arlen J. and May (Joslin), Monticue, Mich., second son, Nathan Norman, Aug. 12, 1962.

**Koehler**, Samuel L. and Eleanor (Miller), Kouts, Ind., first child, Denise Marie, Sept. 7, 1962.

**Kratz**, Curtis and Eva (Derstine), Souderton, Pa., second child, first son, Curtis Leon, Aug. 18, 1962.

**Kuepfer**, Floyd and Laurene (Jantzi), Milton, Ont., fourth child, third son, Steven John, Aug. 23, 1962.

**Landis**, Mark and Alma (Martin), Ann Arbor, Pa., third son, Jeffrey Mark, Sept. 4, 1962.

**Martin**, William and Marie (Knarr), Preston, Ont., second child, first daughter, by adoption, Deborah Marie, May 27, 1962.

**Mast**, Leonard and Marilyn (Bontrager), Greentown, Ind., fourth child, first daughter, Myra Sue, Aug. 28, 1962.

**Miller**, Ivan J. and Mary B. (Yoder), Greenwood, Del., fourth child, third son, Duane, Aug. 28, 1962.

**Miller**, Robert and Verda (Yoder), Alliance, Ohio, first child, Robert Edward, Sept. 6, 1962.

**Moyer**, Lowell L. and Elaine (Ruth), Souderton, Pa., first child, Cynthia Dawn, April 6, 1962.

**Ressler**, Ellis and Sadie (Yoder), North Lawrence, Ohio, fourth child, first son, Alan, Sept. 4, 1962.

**Rhodes**, Floyd and Gladys (Kiser), Harrisonburg, Va., fifth son, Karl Wayne, Aug. 12, 1962. (Twin sons deceased.)

**Rohrer**, Elvin M., Jr., and Vera Jane (Martin), Lancaster, Pa., third daughter, Chantelle Louise, Sept. 8, 1962.

**Root**, J. Clyde and LaVerne (Shenk), Union, Pa., fourth child, third son, Dale Eugene, 1962.

**Ruby**, Kenneth and Margaret (Ginger), Tavistock, Ont., first child, Philip Kenneth, Sept. 4, 1962.

**Spicher**, David and Effie (Yoder), Bellefonte, Pa., third daughter, Suzanne Gail, July 14, 1962.

**Stutzman**, Lawrence Eugene and Elsie (Chupp), Goshen, Ind., first child, Lawrence Eugene II, July 9, 1962.

**Troester**, Hans and Irene (Gerber), Hartford, Ont., first child, Peter John, Sept. 2, 1962.

**Troyer**, Donald and Cleta (Troyer), Airview, Mich., fourth child, third son, Cyn Lynn, Sept. 1, 1962.

**Weaver**, Leon P. and Lorraine (Manly), Lititz, Pa., sixth child, fourth daughter, Sharon Louise, Sept. 7, 1962.

**Widrick**, Glenn R. and Anna Margie (Fischer), Castorland, N.Y., second daughter, Cheryl Renee, Aug. 3, 1962.

## Anniversaries

**Gehman**. Mr. and Mrs. Joel G. Gehman celebrated their fiftieth wedding anniversary on July 15, 1962, with an open-house reception at the Bethel Church, Wadsworth, Ohio. Joel G. Gehman, Bally, Pa., and Carrie Friesberger, Wadsworth, Ohio, were married on Jan. 4, 1912, by Norman A. Lind, who was then pastor of the church but is now living at Sweet Home, Oreg. As Mrs. Gehman was seriously ill at the time of the anniversary date, the observance was postponed until July 15. Mr. Gehman was a lifelong farmer and a school bus driver for 26 years. They have three children (Mrs. Ralph Kilmer and John of Wadsworth; and Clayton, Hagerstown, Md.), 14 grandchildren, and 2 great-grandchildren.



# Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Allebach—Clemmer.**—Robert C. Allebach, Arleysville, Pa., Towamencin cong., and Martha J. Clemmer, Schwenksville, Pa., Findel cong., by Richard C. Detweiler at the home of the bride, Sept. 1, 1962.

**Bixler—Rush.**—Clair Dean Bixler, Orrville, Ohio, Kidron cong., and Dorcas Ann Rush, Auderton (Pa.) cong., by Nathan E. Nussbaum Souderton, Aug. 25, 1962.

**Davis—Thompson.**—Harry D. Davis and Hazel Thompson, both of Whitmer, W. Va.,orton cong., by Daniel W. Lehman at Whitmer, Sept. 5, 1962.

**Delp—Beachy.**—Earl R. Delp, Jr., Harrisonburg, Va., Lindale cong., and Ruth Esther Beachy, Pigeon, Mich., Pigeon River cong., by Samuel Z. Strong at the Pigeon River C.M. church, Aug. 18, 1962.

**Eby—Landis.**—John M. Ehy, Mohnton, Pa., on cong., and Ella Mae Landis, Lititz, Pa., Effsville cong., by John R. Martin at Neffsville, Sept. 8, 1962.

**Eby—Shenk.**—Omar E. Ehy and Anna Kathryn Shenk, both of Landisville, Pa., by Christian Frank and Paul G. Landis at the Landisville Church, Aug. 25, 1962.

**Gingerich—Zehr.**—Emanuel Gingerich, Casland, N.Y., and Margaret Zehr, Lowville, N.Y., both of the Lewis County C.M. cong., by Elias M. Zehr, father of the bride, at the Lowville Church, July 14, 1962.

**Glick—Harnish.**—R. Victor Glick, Narvon, Pa., and Martha Elaine Harnish, Lancaster, Pa., both of the Conestoga cong., by John L. Glick at Black Rock Retreat, Quarryville, Pa., Aug. 4, 1962.

**Huneryager—Erb.**—Richard Huneryager, Goshen, Ind., and Joann Erb, Wellman, Iowa, both of the College Mennonite cong., by John W. Mosemann at the church, Aug. 18, 1962.

**Litwiller—Yoder.**—Francis Litwiller, Washington, Iowa, and Phyllis Yoder, Kalona, Iowa, both of the East Union cong., by A. Lloyd Hartzendrubler at East Union, Aug. 11, 1962.

**Martin—Risser.**—Earl D. Martin, Hagersville, Md., Reiff cong., and Betty Louise Risser, Hagerstown cong., by Reuben E. Martin at the home of the bride, Sept. 6, 1962.

**Martin—Sitler.**—William John Martin, Duchesne (Alta.) cong., and Audrey Lucille Sitler, Moscow, Alta., Salem cong., by Harold R. Ettiger at Salem, Aug. 17, 1962.

**Miller—Beiler.**—Thomas I. Miller, Jonesville, Pa., Dohner cong., and Verna Mae Miller, Mifflinburg, Pa., Boyer cong., by Norman W. Moyer, assisted by Robert Miller, father of the bridegroom, at the home of the bride, Sept. 8, 1962.

**Neuschwander—Miller.**—Carl E. Neuschwander and Arla Mae Miller, by Neil Birky at Fairview Church, Albany, Oreg., April 20, 1962.

**Nissley—Yoder.**—Wayne Elden Nissley, Plainfield, Ohio, and Barbara Ann Yoder, Goshen, Ind., by S. C. Yoder at the Eighth Street church, Sept. 1, 1962.

**Penner—Mullet.**—Charles H. Penner, Beatrice, Nebr., First Mennonite cong., and Iron Mullet, Albany, Oreg., Fairview cong., by Verl Nafziger at Fairview, Aug. 25, 1962.

**Reedy—Umbles.**—Stanley Gene Reedy, Graymont, Ill., Waldo cong., and Janet Marie Umbles, Goshen, Ind., College Mennonite cong., by John Mosemann at the Goshen College Ministry Chapel, Aug. 25, 1962.

**Steiner—Wenger.**—Gerald Steiner, Wadsworth, Ohio, Bethel cong., and Beulah Wenger, Mt. Pleasant, Iowa, Sugar Creek cong., by James Steiner, father of the groom, assisted by Vernon Gerig, at Sugar Creek, Sept. 8, 1962.

**Stoltzfus—Hunter.**—Richard Stoltzfus, Maple Grove cong., Atglen, Pa., and Elaine Hunter, Brooklyn, N.Y., Lewis County C.M. cong., by Elias M. Zehr, assisted by Abner Stoltzfus, father of the groom, at the House of Friendship, Bronx, N.Y., Aug. 11, 1962.

**Stoltzfus—Stoltzfus.**—Mervin Stoltzfus, Quarryville, Pa., and Mayme Stoltzfus, Honey Brook, Pa., both of the Bart C.M. cong., by Eric Renno at the church, Sept. 1, 1962.

**Yoder—Diener.**—Paul A. Yoder, Meridian, Miss., Fellowship Mennonite cong., and Anna Louise Diener, Harrisonburg, Va., Mt. Jackson cong., by Linden M. Wenger at the Lindale Church, Sept. 1, 1962.

**Yoder—Eash.**—Glenn Jay Yoder, Goshen, Ind., Clinton Frame cong., and Rebecca Eileen Eash, Howe, Ind., Marion cong., by J. Paul Lauver at Clinton Frame, June 23, 1962.

**Yoder—Spicker.**—Charles D. Yoder, Allensville, Pa., and Lomie Spicker, Belleville, Pa., both of the Locust Grove cong., by Eric Renno at the church, Aug. 26, 1962.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Blosser, Douglas Eugene**, son of Frederick and Marlene (Frisch) Blosser, was born July 3, 1962; died at the home of his parents, Archbold, Ohio, of acute pneumonia, Aug. 31, 1962; aged 1 m. 28 d. Surviving, besides the parents, are one brother (Roger), and his grandparents (Mr. and Mrs. Roger Frisch, and Mr. and Mrs. Noah Blosser). Funeral services were held at Short's Funeral Home, Sept. 2, in charge of Arthur Enns and Charles Gautsche.

**Bowers, Timothy Gene**, infant son of Hartwell and Irene (Seifrit) Bowers, Bartonsville, Vt., was born Aug. 28, 1962; died Sept. 3, 1962. Surviving are his parents, 2 brothers (Hartwell Todd II and Jon Loring), and one sister (Grace Angela). Graveside services were conducted at the Hill Crest Cemetery, Proctorsville, Vt., in charge of Joseph O. Moyer.

**Crossgrove, John William**, son of Jacob T. and Edna (Wyse) Crossgrove, was born near Archbold, Ohio, Aug. 10, 1915; died of a fall and suffocation while working at the Archbold Ladder Co., Sept. 3, 1962; aged 47 y. 24 d. On Jan. 13, 1938, he was married to Charity Rufenacht, who survives. Also surviving are 2 daughters and 3 sons (Ruth Ann—Mrs. Russell McQuillan, Rose Mary, Ronald, Roger, and Robert), one brother (Orval), and 5 sisters (Florence, Mabel—Mrs. Michael Zehr, Loucen—Mrs. Allen Fetterman, Doris—Mrs. Alva Schlabach, and Mary Louise—Mrs. Everett Nafziger). One daughter preceded him in death. He was a member of the Central Church, where funeral services were held Sept. 6, in charge of Charles H. Gautsche and Dale Wyse.

**Diller, Vernon Joseph**, son of Joseph A. and Gladys (Shantz) Diller, International Falls, Minn., was born at Harrisonburg, Va., June 26, 1951; was fatally injured when struck by a car while on his bicycle near his home, Aug. 13, 1962; aged 11 y. 1 m. 18 d. Surviving are his parents, 2 brothers and one sister (Kenneth, Lester, and Marilyn), and his grandparents (Mr. and Mrs. Reuben Diller, and Mr.

and Mrs. Lloyd Shantz). He accepted Christ as his Saviour last spring and was in the class of instruction for believers' baptism. Funeral services were held at the Rainy River Mission, Aug. 16, in charge of Lester Mann and Hans Gerber; interment in Forest Hill Cemetery.

**Hostetler, Ammon L.**, son of Christian Y. and Lydia (Troyer) Hostetler, was born in Logan Co., Ohio, Dec. 28, 1881; died at the Logan County Home, Sept. 5, 1962; aged 80 y. 8 m. 8 d. Surviving is one brother (Amos). Six brothers and 3 sisters preceded him in death. He had been a member of the South Union Church, but had drifted away. Some time before his death he returned to his faith. Funeral services were held at the Hostetler Memorial Home, Sept. 7, in charge of Roy S. Koch.

**Lehman, Marion R.**, son of Simon and Ida (Sommer) Lehman, was born near Kidron, Ohio, Nov. 11, 1921; died after a long illness at Kidron, Aug. 24, 1962; aged 40 y. 9 m. 13 d. Surviving are his parents, 3 brothers (Marvin, Vilas, and John Paul), and one sister (Mrs. Uri Schumacher). He was a member of the Kidron Church, where funeral services were held Aug. 26, with Reuben Hofstetter, Bill Detweiler, Isaac Zuercher, and Simon W. Sommer officiating.

**Miller, Benjamin J.**, was born at Topeka, Ind., Dec. 29, 1880; died as the result of injuries suffered in an auto accident at Goshen, Ind., Aug. 1, 1962; aged 81 y. 7 m. 3 d. On Jan. 28, 1925, he was married to Wealthy Shriner, who survives. Also surviving are 3 daughters and one son (Mrs. Daniel Balyeat, Mrs. George Morehouse, Mrs. Morris Barney, and Carl), 14 grandchildren, one great-grandchild, 2 brothers and one sister (Mel, James, and Mrs. Noah Miller). He was a member of the Olive Church. Funeral services were held at the Walley Funeral Home, in charge of C. A. Shank and Elno Steiner.

**Miller, Lloyd Stanley**, son of Elmer W. and Ruth (Harshbarger) Miller, was born at Mattawana, Pa., June 30, 1930; was fatally injured when the truck he was driving upset, pinning him underneath, while he was working in a stone quarry, McVeytown, Pa., Aug. 31, 1962; aged 32 y. 2 m. 1 d. Surviving are 5 brothers (Clyde, Wayne, Marlin, John, and Ivan) and 4 sisters (Mary—Mrs. Willis Hoover, Esther, Betty, and Leona). He was a member of the Mattawana Church, where funeral services were held Sept. 3, in charge of Elam Glick and Charles Kauffman.

**Orendorff, Mary (Mollie)**, daughter of Sebastian and Magdalena (Goldsmith) Gerig, was born near Wayland, Iowa, Nov. 22, 1879; died at the Memorial Hospital, Mt. Pleasant, Iowa, Sept. 5, 1962; aged 82 y. 9 m. 17 d. On Sept. 26, 1900, she was married to Daniel W. Orendorff, who survives. Also surviving are 2 daughters (Mrs. Edna Taylor and Mrs. Geneva Boshart), 8 grandchildren, 17 great-grandchildren, and 1 sister (Mrs. Elizabeth Roth, Mrs. Anna Wyse, Mrs. Eva Leichty, and Mrs. Minnie Sutter). She was a member of the Sugar Creek Church, where she helped to organize the first sewing circle in the church and served as its first president for several years. Funeral services were held at the church, Sept. 8, in charge of Glen Richard and Vernon Roth.

**Peachey, Vesta**, daughter of Ezra J. and Cora (Yoder) Hartzler, was born at Belleville, Pa., Sept. 18, 1916; died at Belleville, Aug. 3, 1962; aged 45 y. 10 m. 16 d. On Sept. 20, 1936, she was married to Thomas Peachey, who survives. Also surviving are 2 daughters and one son (Virginia—Mrs. John Spicker, Thomas Lee, and Ruth) and 2 grandchildren. One son preceded her in death. She was a member of the Locust Grove Church, where funeral services were held Aug. 5, in charge of Louis Peachey, John B. Zook, and Eric Renno.



Some 250,000 Dutch teen-agers have promised to give one tenth of their pocket money for 10 weeks so that Africans along the coast of Guinea may have more fruit and vegetables. This West African project is being carried out by the Freedom-from-Hunger campaign of the UN's Food and Agriculture Organization. It plans to enable each family in four Guinea coast countries to have its own vegetable garden for augmenting a diet short of vitamins, proteins, and minerals. The Dutch youngsters are setting themselves to raise more than \$250,000.

\* \* \*

The National Association of Evangelicals said in Wheaton, Ill., that it could not "take issue with the point of law" on which the U.S. Supreme Court ruled against the use of the Regents' prayer in the New York state schools, but expressed a "grave concern" over the trend toward secularism which is inherent in this decision. The statement concluded by calling on Americans to "make a personal commitment to the religious principles which are the foundation of our country and let this commitment be translated into practice and conduct. Without this dedication to moral and spiritual values," it said, "neither legislation nor court rulings can save America."

\* \* \*

Evangelical missionary leaders now regard Europe as a prime mission field despite the fact that it was the continent which launched the great world missionary movement of the last century. According to a survey which was conducted by *Christianity Today*, there are more missionaries in Hong Kong than in all of Europe. This survey of religion in Europe indicates that the continent is ripe for missionary work. Materialism holds sway among great segments of the population and millions are indifferent to the established churches. An estimated 250,000 towns do not have a single Protestant church.

\* \* \*

The largest crowd ever to participate in a single event in Fresno, Calif., heard Evangelist Billy Graham call unhappy homes the "number one social problem in America. So many of the letters I get tell of unhappy homes that I could almost become the Biblical Dorothy Dix if I wanted to," he told the crowd estimated at 26,000. Dr. Graham said that love—"only the kind that faith in Jesus Christ can bring"—is the major ingredient in a happy home. Other keys to successful marriages and families, according to the evangelist, are order and discipline for children, setting a high moral example for children, and having "Jesus Christ lived in the home."

\* \* \*

The assistant director of the Federal Bureau of Investigation told a Methodist laymen's conference at Lake Junaluska, N. C., that "Protestant clergymen have been among the most outspoken, determined, and effective opponents of communism. Much credit should be given to them for successful resistance to communism despite all the time, money, and efforts communists have made to propagandize and influence



## ITEMS AND COMMENTS

### BY THE EDITOR

the clergy," William C. Sullivan declared. Commenting on the "absurd accusations" that American Protestantism has been extensively infiltrated by communism, Mr. Sullivan said that "nothing could be more remote from the truth."

\* \* \*

The recent U.S. Supreme Court decision on prayer in public schools was in line with the great American decisions, Dr. Homer P. Rainey, professor of higher education at the University of Colorado, said in Denver, Colo. "It is difficult for people to understand that our public schools are secular—created to be secular, and protected as secular, so that people will not be bothered by the religious controversies that have shaken mankind," Dr. Rainey said.

\* \* \*

Governor David L. Lawrence of Pennsylvania saluted 1,400 delegates to the 63rd International Convention of the Gideons International at Pittsburgh, Pa., for the ministry the Gideons have undertaken throughout the world. "The aim of the Gideons has always been—and I trust shall always be—to make the Word of God available to others," he said, "and to let God's Word do its own work in the hearts, the minds, and the souls of men."

\* \* \*

Church construction will reach one billion dollars this year, the U.S. Department of Commerce said in Washington, D.C., in its annual midyear construction forecast. Construction for the first half of 1962 has been estimated at \$462,000,000 by the census bureau. Building activity is always slightly higher in the second half of the year since inclement weather bars construction work in many areas during January and February.

\* \* \*

Lutheran churches in North America have reported a total 1961 membership of 8,611,068, which represents a gain of 154,205 or 1.8 per cent over the 1960 figures. For the seventeenth consecutive year, the largest numerical increase was registered by the Lutheran Church Missouri Synod which

accounted for 49 per cent of all the members reported.

\* \* \*

The Board of American Missions of the new Lutheran Church in America was urged by its executive secretary in Chicago to concentrate on reaching the million city dwellers who have no church affiliation. In his address to the organizational meeting of the board, Dr. Donald L. Houser of New York said the church must break the stereotype of being a white middle-class club and minister to the various minority groups that make up a large part of the nation's growing urban areas.

\* \* \*

The first complete Polish-language translation of the Bible by Protestant scholars is expected to be ready in time for a national celebration in 1966 marking the millennium of Poland as a nation, it was announced in Warsaw. To be known as the "Millennium Bible" it will be the work of an interdenominational commission which has been engaged in the project for several years. Heading the commission is Bishop Andreas Wantula, leader of the Evangelical Augsburg (Lutheran) Church in Poland.

\* \* \*

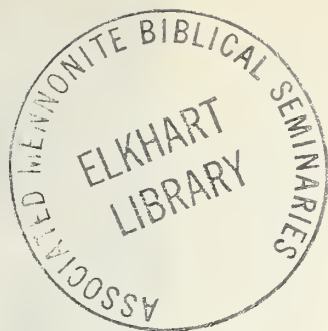
Pennsylvania's first "Governor's Prayer Breakfast" was attended by nearly 500 government, business, and civic leaders in Harrisburg, Pa. It was held under sponsorship of a citizens' committee in co-operation with International Christian Leaders. Washington, D.C. Governor Lawrence said he hoped the event will become an annual observance.

\* \* \*

Lutheran World Relief's annual spring clothing drive brought in 1,388,113 pounds of clothing for the needy overseas, officials announced in New York. This was about 3.3 per cent less than last year's total. Clothing appeals were conducted in conjunction with church bodies that are members of the National Lutheran Council and in congregations of the Lutheran Church in Missouri Synod, which is not a member but does participate in some LWR activities.



# Gospel Herald



*It is Christ and not crisis  
that chiefly concerns us today.*

TUESDAY, OCTOBER 2, 1962  
VOLUME LV, NUMBER 39

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## Obedying Christ in Crisis

By J. D. Graber, General Secretary  
Mennonite Board of Missions and Charities

The primary motivation to mission is obedience to Christ. It is not pity for the heathen; not the obligation to share what we have found in Christ; not a desire to extend and enlarge one's own church; not even the fact that men outside of Christ are lost. These are indeed all proper and significant motivations that drive us out in mission, but they are secondary motivations; they lie on the periphery. At the heart rests Christ's command and our glad obedience.

"All power is given unto me in heaven and in earth," said the resurrected Jesus. If we recognize Him as Lord; if we believe He is Lord of heaven and earth, as He so clearly claimed, then our engaging in mission is not optional. We are under orders of our King and Lord.

It is *Christ* and not *crisis* that chiefly concerns us today.

### The World in Crisis

But the present-day world to which we are to communicate the message of Christ's redemptive love is in a state of deep crisis. There have been many crises in the world's short history. Jesus was conscious of crisis when He said, "The night cometh, when no man can work." He was conscious of the fact that time was running out. We have similar expressions today. "It is later than you think," we hear said. It would be a brave man, perhaps a foolish man, who would undertake to predict what kind of world we will have even ten years hence.

When World War II broke out, the lights went out all over Europe. All cities were blacked out. This is symbolical of the words of Jesus, "The night cometh." For if the relentless march toward all-out nuclear war is not averted, the cataclysm will indeed come and then the lights in the whole world will go out, perhaps never to be rekindled again.

It is in the midst of this crisis that Christ speaks to us. Amid the din of falling empires and blatant nationalisms, amid the tumult and the shouting, the voice of our Lord can scarcely be heard. But this is still His world. He is still at work in history, directing the affairs of men and nations toward the grand consummation of His eternal kingdom.

### Ecumenism and Mission Program

It was in another time of crisis, during the dark war year of 1942, that William Temple was consecrated Archbishop of Canterbury. At that time, while contemplating a world torn by hate and dissension, he could find but one reconciling force, the church of Jesus Christ. He spoke of the world-wide church, fragmented as it was in many lands and among diverse races, speaking numerous languages, as "*the great new fact of our era.*"



## Our Readers Say—

Every one of the five messages in the symposium on "The Greatest Need of the Church Today as I See It" (Sept. 11) should be studied prayerfully. Such information presents a great challenge to all such who are truly "labourers together with God" and are faithful helpers together in prayer. . . . Or did our Lord pray in vain in John 17:21? No, no, most certainly not! Our Lord, as God manifest in the flesh, knew what He was praying for. So let us all accept the challenge our brethren have brought before us and put up a united prayer front "with all humility of mind" and God will yet do wonders in and through the Mennonite Church. Perhaps our editor will print such symposiums from other areas of the Mennonite Church. Let us always remember all our editors in prayer.—Moses G. Gehman, Denver, Pa.

\* \* \*

I would like to express my appreciation for the timely article by Bro. Nelson Kauffman in the GOSPEL HERALD (Sept. 11). I would encourage every Mennonite brother and sister to read and reread this article on "The High Cost of Unwise Giving."—Martin R. Kraybill, Elizabethtown, Pa.

(Continued on page 875)

It may seem strange to speak of this fact as a new discovery. But Archbishop Temple was struck by the tremendous significance and potential of this universal church. What a reconciling, what an evangelizing force the church could be if only our divisions could be overcome. This may be said to mark the beginning of what is known today as *The Ecumenical Movement*.

We are interested here chiefly in the influence this ecumenical movement has on the mission of the church. Theoretically the mission should be strengthened. If divisions are a cause of weakness, then union should be a source of strength. Unfortunately it is not clear that ecumenism has brought about a strengthening of the world-wide mission outreach of the church. There are those who feel the cause has been weakened. None other than Dr. R. Pierce Beaver, of the federated faculties of the University of Chicago Divinity School, in explaining the contemporary missionary situation among those churches most deeply involved in ecumenism, said, "Two attitudes appear to be largely responsible for the confusion and uncertainty in the circle of Protestant co-operative churches. One is panic and defensiveness in the face of opposition, and the other is the assumption that the mission has ended because an 'ecumenical' age has come."

(Continued on page 877)



## I Photographed a Cry

*She's one of the one million refugees in Hong Kong.  
The little girl and her family fled from China to Hong Kong.  
In Hong Kong for a long time already there's been no more  
room for refugees.*

*But they came anyway.  
Her father made room.  
He found—don't ask how—some scraps of boards and  
built a shack on a precipitous mountainside  
where many other families for whom there was  
no room in Hong Kong had also built shacks.  
And they called the ramshackle shelter "home."*

*Yesterday a fire  
Licked up all the matchboxes on the mountainside shantytown.  
In one hour two thousand people were made "homeless."  
Their homelessness was thus compounded.*

*Today I walked in the ashes.  
As I was leaving, I heard a child's cry.  
It was a very loud cry.  
I focused my camera quickly and photographed that cry.*

*See, there she stands,  
With empty dish,  
Crying . . . crying!*

—Norman A. Wingert, in *The Mennonite*.

### GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

JOHN M. ORESCHER, EDITOR

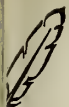
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## Relevant and Redemptive

"How do you like your new minister?" a man was asked by a friend. "Our new minister, sir," came the reply, "can answer more questions that nobody is asking than my minister we ever had."

George A. Gorden, of old South Church, Boston, told how he and his brother went to church one morning. The sermon was by Paul. When he returned from church, he asked his brother what he thought of the sermon. "It was a good sermon for Paul," he replied, "and I am sorry he was not here to hear it."

Perhaps the constant charge that the church is not relevant and cannot possibly survive the rapid changes of our society may have some grounds. At least it is said often enough these days to stop us. It would start us doing some serious thinking.

No, I'm not making a plea for those teachers and theologians today who say that the only way the church can survive in this age is to abandon its old message. Nor am I saying that this scientific age demands a complete revision of the Christian message. I'm not asking that we have a radical reinterpretation of Christianity so that it may be in complete agreement with modern thought. My plea is that our message be relevant and redemptive.

True Christianity is not out of date. Said the great preacher George Truett, "Everywhere I go, people are asking, haven't we tried Christianity long enough? Hasn't Christianity failed? No, Christianity hasn't failed! Philosophy has. The futile plans of man have failed. Christianity hasn't failed. We simply haven't tried it yet."

What is needed to be relevant? How remain redemptive?

We must have it firmly fixed in our minds that God's Word to man is relevant and we must remain close to that revelation. God's truth is timeless. It applies today. To meander around mouthing another message means our doom. When the individual Christian or the church compromises her message or her high position and plays for political or human favor, she becomes an echo rather than a voice. When she departs from the declaration of what God says, her glory dies in the dust. Her relevance is gone. Her redemptive message is no more.

Something more is needed. We must know God's Word, but we must also know something of God's world to be relevant

and redemptive. If Bible revelation does not speak to life, then whether one's orientation is Biblical or non-Biblical is of no real consequence. We must always remain in the Biblical Word and the present world. We must become well acquainted with contemporary problems and actually bring to bear our Christian convictions upon them. We must have a faith ourselves which undergirds every part of life.

It is possible to be so absorbed with our own little world that we remain woefully ignorant of what is happening around us. Unconcern makes us unconscious of man's need. We can so easily enjoy our own little fellowship and become a "blessed bunch" of believers testifying to ourselves that we forget we have a timeless message to bring to all men.

We forget who is our neighbor. We refuse to seek to understand the world we live in and thus become irrelevant and unredemptive. It is as we know the heartbeat of God in His Word and the heartbeat of man in our world that we become both relevant and redemptive.

The famous passage in Robert Woodrow's *Analecta* mentions an English merchant of many years ago. The merchant is describing to his friends in London certain preachers he heard during his visit to Scotland. At Saint Andrews he listened to Robert Blair. "That man," he said, "showed me the majesty of God." Later he heard Samuel Rutherford. "That man showed me the loveliness of Christ." In Irvine he heard David Dickson. "That man showed me all my heart."

Such truths are timeless; remain relevant and redemptive.—D.

## He Said "Go"

Think of their means of travel—a donkey, a slow sailboat, or by foot. Yet Jesus said "Go" and they responded.

Think of the barriers they faced—oceans, lakes, seas, rivers, mountains, deserts, wilderness, snow, ice, and forests. But Jesus had commanded "Go" and they obeyed.

Think of the essentials they lacked—books, magazines, telephones, radios, printing press, and church buildings. Yet the Master had told them "preach" and they preached.

They had heard the Master's words, "Go ye into all the world, and preach the gospel to every creature." They accepted these words as final authority and covered a world with the Gospel.

Nearly twenty centuries have gone by.

Think of our means of travel—automo-

biles, buses, trains, ocean liners, and jet planes. And Jesus says "Go."

Think of the natural barriers removed today—mountains, deserts, oceans, forests, snow, and wilderness. They are removed because we can simply go through them or around them or fly over them. The Master says "Go."

Think of the means at our disposal—the press, books, magazines, telephones, the printing press. And the Saviour still says "preach."

The Master has not relinquished His orders, "Go ye into all the world, and preach the gospel to every creature."

But barriers do remain today. They are not related to travel, terrain, or technology. Our biggest barriers are of a different, more difficult and dangerous kind. They are barriers of a cold heart, a materialistic mind, and a complacent spirit. They are the barriers of self-indulgence, self-concern, and self-preservation. They are the barriers of disobedience, disbelief, and disinterest in the things of God.

We must somehow, by a mighty movement of the Spirit of God, help people to see that the hope of the world is not in war, wealth, or man's wisdom. We must live such sacrificial and sanctified lives that the world realizes the Gospel of Christ "is the power of God unto salvation to every one that believeth." We must continue to teach until the church senses its responsibility to obey the commands of Christ who said, "Go . . . preach the gospel to every creature."

—D.

## The Current

Occasionally a strange sight is seen at sea. The wind, the tide, the surface ice will all be going one direction. But moving majestically against these forces will be an iceberg. The reason is rather simple. Deep down in the water is the base of the iceberg. Here below the surface it is controlled by more powerful currents. It moves by the unseen forces.

Far too often we forget that this old world is filled with forces pulling us the wrong way. The world's wind and tide take us away from God, never toward Him. To follow the flow of the surface crowd is usually, in itself, a good call to check carefully what pressures we are yielding to.

Unless our lives are controlled by deep and more powerful currents, we are swept along. Centered in Christ and controlled by His commands, we can sail triumphantly, going directly opposite to the current of the world. Thomas Guthrie years ago said, "If you find yourself loving any pleasure better than your prayers, any books better than the Bible, any house better than the house of God, any table better than the Lord's table, any person better than Christ, any indulgence better than the hope of heaven—take alarm."—D.



## A Manuscript Psalms

BY GERALD STUDER

The manuscript or handwritten Book of the Psalms, one page of which is shown here, was produced in the twentieth century by a modern scribe. No type could be set for the printing of the text of this book, for if it had, it would no longer be a manuscript Book of the Psalms. The text of this book was reproduced by Jerrolds of Norwich—how it was done is not stated, though it was most likely done by the process involving photography and printing known as offset.

Most every book published has a manuscript original that was either handwritten or typewritten, but very few books published today may be subtitled "A Manuscript," as this one is. Manuscript books ceased with the invention of the printing press, but no typesetting process is able to match the distinctiveness, beauty, and individuality of the human hand. For most of us this is an advantage, since we can scarcely read our own handwriting after it is "cold," much less anyone else! But for a professional scribe, it is a different story.

Helen Hinckley is the leading modern scribe who has written out as poetry the Psalms of the King James Version. The individuality and beauty of her flowing cursive script presents the Psalms in a manner which is at once personal and unique. To emphasize the vivid imagery of the poems and to give a greater pleasure to the reader's eye, the text of the book, from which our photograph is taken, is reproduced in color. Unfortunately this color cannot be shown in this sample page.

There are probably not as many scribes of this caliber in the whole country of England today as there likely were in the city of Jerusalem alone in Christ's day. Fine handwriting, or calligraphy, is practically an unknown, if not, a lost art. The book from which this photograph was taken is a publication of the Folio Society of London, England. They publish special illustrated editions of the world's great books on the best available paper, in generous format—each page planned to delight the eye. Books are individually designed and bound in cloth and leather to bring a new richness to the shelves of the discriminating. They are available only to members who pay a fee for the privilege of buying these special editions. This particular volume cost no more than an ordinary book and by some mysterious route, unknown to the writer, got on the shelves of the City Book Store in Wooster, Ohio. It was printed in Westminster, England, in 1952. Quotation marks have been inserted in cer-

tain places following the practice of the *Readers Bible*.

In order to appreciate the labor and meticulous care that was expended on the Scriptures for thousands of years, try copying in your own handwriting a few pages of your favorite Bible. Then check it carefully and see how many words you misspelled, omitted, altered, and the like. This will give you some appreciation for the enormity of the job of transmitting the Scripture by hand from generation to generation, as well as help you understand the reason why the manuscripts, so often remarkable both in their preservation and in their discovery, have so many variations

Blessed be the Lord God of Israel from everlasting to everlasting:  
And let all the people say, "Amen."  
Praise ye the Lord.

107

**O** GIVE thanks unto the Lord, for he is good:  
For his mercy endureth for ever.  
Let the redeemed of the Lord say so,  
Whom he hath redeemed from the hand of the enemy:  
And gathered them out of the lands,  
From the east, and from the west, from the north, and  
from the south.

They wandered in the wilderness in a solitary way;  
They found no city to dwell in.  
Hungry and thirsty,  
Their soul fainted in them.  
Then they cried unto the Lord in their trouble,  
And he delivered them out of their distresses.  
And he led them forth by the right way,  
That they might go to a city of habitation.

in them. The conscientious scribe in copying a manuscript and finding notes in the margin may have copied the notes as well as the basic text lest he in any way tamper with the text. With both notes and original text handwritten and both of them old, how could the copyist tell which was addition and which was original? Or it is possible that the original scribe corrected one of his own mistakes by writing the correction in the margin. Again, the variation could have been added later for any one of many reasons.

Furthermore a scribe may have inserted an opinion which he was sincerely sure was the original meaning even though it was not stated and thereby passed on to us phrases, words, or whole paragraphs which were not in the original autographs of the Biblical writers. The amazing thing about our Bible is not that the manuscripts have so many thousands of variations in them but rather, that in spite of all the variations, no major doctrine is in any way obscured or threatened.

Men and pins are useless when they lose their heads.

## Has It Happened to You?

BY DALE TREGER

"See that plane up there? Well, Hank there now, he wouldn't turn a hand to shoot it down even if it were the enemy. This was Richard, a high-school senior taunting a tall six-foot popular junior on the ball diamond at noon. It didn't take long for the rest of the boys to jump Hank too, even some of his friends who thought were CO's also.

Of course it was a bit disturbing. Since Hank had a free period, and so did one of his public school teachers whom he trusted, he came into her room.

"I would like to ask you something, but I don't know how," he said.

"Well, ask me anything you wish, and I will certainly answer it if I can." This from Mrs. Holly, the teacher.

Hank proceeded to tell her what the boys had said and done, adding further, "I have been quite free to tell them that I won't fight. When they asked me what I was going to do about my service, I saw no reason why I should be silent about my wanting to go into Pax. They have kidded me before, but never quite like this. I don't care a bit that they jumped me, but I didn't know what I should have said."

"What did you say?" she asked.

"Not a word."

Mrs. Holly and Hank discussed his position at some length, and then she reminded him that General Hershey, head of Selective Service, had said that the few European Pax men had done more to cement relations than all the armed forces there. And they talked of how often when he was accused, Christ said never a word and therefore perhaps it was best for him at this point too. He left the room saying that the next time he would at least have something to say.

His teacher wondered what the reaction would be, but she was pleasantly surprised to see him going down the street after school with the fellows, laughing and whistling as usual.

"Probably he will say no more about his decision," thought Mrs. Holly, but here where she underestimated Hank's courage. When the school annual appeared, it read: "Hank's ambition: Going into Pax."

One day a real pang of pain shot through Mrs. Holly when a lady informed her that Hank was going into the navy immediately after graduation. "Unbelievable," she thought. And she was right, for soon afterward the school paper read: "What are the seniors going to do? Hank—go into Pax."

(Continued on page 866)



# The King's Call

for Service with the "Queen"

BY FRANCES L. STOLTZFUS

Have you ever longed to do more for the One who has done so much for you? Upon dedicating myself to Him years ago, I told the Lord I would do what He wanted me to do. It was in 1953 that I had the blessed privilege of visiting a Chinese invalid now living at Paradise, Pa. Ever since that first meeting I have had a very warm spot in my heart for this dear friend, Miss Christiana Tsai. Like so many others I vowed I would return again very soon to receive more blessing. Instead of folks coming into her room to cheer her up, she inspires her visitors.

Since she became bedfast, over thirty-one years ago, she has never asked the Lord why, only "what" He wanted her to do. Those of you who have read her little witness, *Queen of the Dark Chamber*, know how she was converted in China and later won over fifty members of her family to Christ. Then came the time she had to flee because of the communists. Thus America became her new home, and she is now one of its citizens.

Her dedicated life has been a great source of encouragement to me. As I went into her darkened room from time to time, our love grew stronger. While we talked together, I discovered her eyes were weakening and she was able to do very little writing for herself. And there were many letters to write! That is why I offered my services to her. We started writing letters on a small scale. She dictated while I wrote at a little table at the foot of her bed.

Because of her illness (malignant malaria of the bone marrow), light—as well as a lot of other things—nauseates her. She must always stay in her dark room. Sometimes, while we are writing, depending on her health, our day is shortened. Occasionally, in the midst of a letter, she will say to me, "I'll just have to quit; I have a headache"; or "I suddenly have chills; you'll have to finish the letter for me, Sister 5" (I'm the fifth girl in our family).

Or maybe guests will come. It is surprising, however, that on our writing days guests very seldom come to interrupt. Every morning she prays that God will bring daily those He wants to come, and keep those away that He would not have come. Very seldom does she complain. This is remarkable, since she is scarcely ever without pain. Doctors gave her up long ago, but God had other plans for her. Satan tries his best to discourage her work. I have often wondered what I would be like were my lot to have to stay in bed a year, a month, or even a shorter time. Christiana

has amazed many folks with her cheerful smile and her wonderful personality. Not long ago one of her visitors said he expected to find someone "all dried up." She often remarks, "There are so many people much worse off than I am." May this encourage other shut-ins.



People often ask me what there is to write about all the time. To begin with, she has many friends whose letters have to be answered. Her book, *Queen of the Dark Chamber*, is now in its fourteenth printing. It has been translated into thirteen different languages, and several more are under consideration. Hundreds of readers of *Queen of the Dark Chamber* have written to tell of the wonderful blessing it has been to them. Others will write to order copies of the book for friends or relatives, maybe unsaved, to whom they want to give the same inspiration they have received. Many testify that the reading of this book was the means of their conversion. Children write to tell what this life story meant to them. Letters come asking her to talk to groups.

Then there is the work with the high-ranking Chinese officers who are sent from Taiwan (Formosa) to Aberdeen Proving Ground, Maryland, for training. During the past years at least seventy of these men have been converted through the efforts of Miss Tsai and "China Mary," the missionary with whom she lives and her "spiritual mother." One cannot mention the one without saying something about the other. China Mary Leaman translated the whole Bible into the Chinese phonetic.

During the time the men are in Maryland, they are given an invitation to visit the Leaman home at Paradise. Through

this contact, they are given teaching from the Bible. (Some of them never saw a Bible before.) Usually after their first visit they have a longing to return to this home for more spiritual food as well as the Chinese food they get here and enjoy very much.

Some of my greatest joys have come from seeing these dear men baptized, for I have spent time in this home helping with the cooking and entertaining. The other three making up this household are also invalids, and they would never consider having guests for the mere sake of entertaining. From almost every group that comes, some are converted to Christianity.

I can think of one service especially, Thanksgiving Day, 1959, when two colonels were baptized in Miss Tsai's dark room. These were the highest in rank and the most dedicated of any. While they were at Aberdeen, they wanted to come every weekend and every other possible time they had off. We became acquainted with these men better than with any others. Not one in the room that morning at that baptismal service could hold back the tears as they made their solemn vows to God.

Since returning to Taiwan they have both won their families to the Lord, as well as others. They hold prayer meetings for all those who were converted here. One by one the wives of other converted men are believing and being baptized. They have had remarkable growth. Not every story ends so happily, however. Just as it brings happiness to see these lost sheep entering into the fold, so it grieves us when some refuse to believe. Occasionally it is after some return to their homeland that they accept Him.

Sometimes Christiana's health is so poor that it is almost impossible for her to give Bible lessons to these men. Only by the grace of God can she go on. I know by experience that this is first in her life. She always cancels other appointments to do what she can for her Lord and for these men the short time they are in this country. She gives every ounce of her strength, although she knows she will suffer for it later on. After these men are sent home again, they must all be followed up with letters.

Each year in Lancaster at one of the churches there is a missionary conference. This always brings many visitors. Then the young people come over the weekend for special sessions. This year there were only twelve guests there for the two nights. Last year there were twenty-three overnight. This will give you a little glimpse of what these four invalids are doing. One never knows when there will be someone dropping in for a meal, overnight, or for several days or weeks at a time. It has been a blessed privilege to meet many of God's children and to enjoy the fellowship in this home.



As we have served the Lord together these years, her joys as well as her sorrows have become mine. The prayer burdens we have had we've shared with each other. Of all the jobs I've been called upon to do for this household, the hardest was to sit by the side of Christiana's bed while she took her antimalaria pills. This very toxic drug must be taken every two or three months, and it has such an effect on her that she becomes very sick for a week or ten days. She is always eager to have us pray for her at these times.

While I sat by her side, some of the things she would say would make one laugh, then the next sentence would make one cry. She has certainly endured a lot, but praise God, one of these days her trials, pain, and suffering will come to an end. She has the blessed hope of one day seeing the Lord and hearing the words, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord."

I have often thanked the Lord for these wonderful opportunities I have had. Working with Christiana and China Mary Leaman has been a most interesting and rewarding experience. I have learned much from them. My faith has been increased. It is a joy to serve the Lord in this capacity. I praise Him for all He has given me.

May I share yet a recent testimony taken from a tape recording?

"My name is Peter Hsiao, and I am from Formosa, Free China. In 1962 I came to the United States for a course in artillery practice at the Aberdeen Proving Grounds in Maryland. Before I left Formosa, I met Col. Bert Wang, who told me 'Seventh Aunt is remarkable, a great woman. You must go to see her. She will make a Christian out of you' ('Seventh Aunt' is the name the officers have given Christiana Tsai.)

"I answered emphatically, 'I am an atheist. I don't believe in Christianity. She can never make a Christian out of me.' I didn't believe in Jesus, and had never given a thought about whether I would go to heaven when I died. My only hope was that in this life I could do something to serve my country, and carry out my duty as a citizen. I used the strength and energy and wisdom that God had given me, but never thought about obeying His commands to serve Him. I was aimless and ignorant, just a lost sheep, unable to direct my steps, not knowing whether to turn east or west.

"Fortunately, on my third visit to America, I was able to meet Great Aunt and Seventh Aunt, that is to say, Miss Mary Leaman and Miss Christiana Tsai, two of God's kindly old people. They both talked all the time about salvation and the love of Jesus, things I had never heard about before. It was a revelation to me and caused my darkened heart to turn to the light. For

the first time I knew I was a sinner, that I had only thought about my own way and never asked God's guidance. No wonder I went astray and failed to find happiness.

"These two old people are certainly God's hunting dogs who brought me into His sheepfold. Christiana—Seventh Aunt—especially, although over seventy years old and bedridden in a dark room for more than thirty years, was still fulfilling God's command to lead every Chinese officer, without exception, including myself, from darkness to light, and we all greatly honor her.

"And so I accepted Christ, and on May 27, 1962, in Leaman Place, Paradise, Lancaster Co., Pa., I was baptized by Rev. C. F. Wright. From then on my heart has been filled with joy. 'Look unto Jesus, exalt Jesus, be faithful unto death' is my motto. Even more, I want to pray for these godly old people, that God will preserve them in health, that they may continue to serve Him."

Parkessburg, Pa.

## Poking Holes in the Darkness

BY WINSTON O. ABBOTT

We are indebted to Robert Louis Stevenson for this inspiring and poetic thought. In a whimsical essay, "A Plea for Gas Lamps," he describes the lamplighter plodding along on his appointed rounds, "knocking another luminous hole into the dusk." His was a common, ordinary task, but the results of his labors turned the darkness into light.

In most parts of the world at least, this quaint occupation has become a thing of the nostalgic past. A single flip of a master switch will now illuminate miles of streets with a fairly acceptable substitute for daylight. However, I am still old-fashioned enough to believe that the world has lost something of inspirational value with the passing of the old lamplighter. There was a romantic quality to his simple task, for he had a personal responsibility for punching the holes in his immediate area of darkness.

Like the lamplighter, we have a personal responsibility for poking some holes, however small, in the darkness about us.

Albert Schweitzer has kindled a beautiful and lasting light on the dark continent of Africa. His great and burning concern for all peoples has brought health and happiness and hope to countless thousands of the underprivileged. But I can hear someone say, "All this is true and wonderful, but I am not an Albert Schweitzer." Neither was my friend John McKenna.

John was a bachelor without any immediate family or near relatives. He worked as a handy man and he had neither money

nor influence, but he did have a heart as big as the world. John decided that the lives of the elderly people in the municipal home needed a bit of sunshine. He hired a bus and took them to the Connecticut shore for a day's outing.

From this modest beginning grew a program of concerts and games and birthday parties that completely changed the lives of some of the world's forgotten. When John passed away, he left his life's savings, a single government bond, to establish a fund to be used for similar purposes. From what I personally knew about John I poked quite a hole in the darkness on Hocomb Street.

In primitive Laos, Doctor Tom Dooley established clinics and hospitals to ease the pain and suffering in another part of the world. With his unique and often criticized techniques of medicine and surgery he replaced ignorance and misery with a new joy of living.

A friend who lives in Maine felt that God intended that she should contribute something of value to the lives of others. With small resources and limited horizon she prayed for guidance as to what she might do to poke a few holes in the darkness. In the middle of the night she awoke with an idea and a vision.

The following day she began writing letters of cheer and friendship to a few shut-ins that she had heard about or knew personally. Her work became an immediate success and expanded to a mailing list of over six hundred names. Donations from friends and local businessmen and the assistance of several volunteers enabled her to light a lamp in countless homes across our land.

She, of course, remains comparatively unknown except to those whose lives she has helped to brighten. This is as she prefers it. The whole world has learned of Doctor Tom Dooley through his organization Medico. The one has become a legend while the other prefers anonymity. Each has brought light where before there was only darkness.

Not far from my home in Connecticut is the beautiful and peaceful village of Canterbury. Here an unassuming Quaker teacher tried desperately to poke a hole in the darkness of racial prejudice and intolerance. It might well be said that she fought a heroic but losing battle. She opened the first private school for "little misses of color" as she called her Negro friends. From the beginning she suffered every conceivable type of persecution and finally left Canterbury only after her home was set afire and she feared for the safety of her students. Prudence Crandall was little in stature but magnificent in spirit and she made the first tiny hole in the darkness of social bigotry.

Today countless other lamplighters are



urrying their light against this particular darkness, but there is still a great deal of light to be overcome. There is ignorance and suspicion and greed and hatred and intolerance, and they, like all other kinds of evil, thrive better where there is no light. And while it is true that a single star cannot illuminate God's heaven, yet the light of myriad stars produces the dazzling brilliance of the Milky Way.

You have doubtless heard that ancient proverb: "It is better to light one candle in a darkened world than to curse the darkness." It is our responsibility, yours and mine, to poke another hole, however small, in the darkness. This old world of ours still needs the dedicated services of a whole legion of lamplighters. ●

## Helps to Bible Reading

For the fourth successive year, the American Bible Society is calling on Christians everywhere to make the reading aloud of the Christmas message from the Bible a part of the Christmas Eve observance in every home.

"When we sit down together as members of a family, quietly and expectantly, on that night of all nights, and listen again to the beautiful words of the Bible that tell of the birth of Jesus, our Lord and Saviour, the real meaning of Christmas comes home to us as it does in no other way," suggests Dr. Arthur P. Whitney, Executive Secretary of the Bible Society. "In moments like these, Christ is reborn in our hearts, and the gift wrapping and the ornaments and the bright lights and the tinsel can never

again obscure from us the living presence of Him whose birth we celebrate."

To help local churches enlist the participation of members and friends in this Nationwide Reading of the Christmas Message, and to help them make sure that the message itself is in the hands of all who wish to read it, the Bible Society offers to supply copies of its Christmas Scripture Portion, "Unto You . . . a Saviour," for only \$3.00 per hundred. These small, colorful booklets, attractively printed in large, clear type, are reprints of the Christmas message from the Gospel of Luke. They are available in either the King James or the Revised Standard Version and can be ordered from the American Bible Society, 450 Park Ave., New York 22, N.Y. A sample copy will be sent free to anyone on request.

During the past three years, over eight million Christmas Portions have been distributed.

For the first time this year an attractively illustrated Christmas Scripture leaflet is being made available in Spanish. In the new Reina-Valera Revised Version, with three full-color illustrations, the leaflet is a reprint of Luke 2:1-40. Copies of this Spanish Christmas Scripture leaflet can be ordered from the Bible Society for \$2.00 a hundred. A single copy is free.

The Society urges churches to make sure that these Christmas Scriptures get into the hands of people who are sick, or lonely, or forgotten. "The Christmas message can bring a very special joy to an elderly person in a nursing home, a sick child in a hospital, or someone in jail," Dr. Whitney says.

## Our Mennonite Churches: Weaverland



Weaverland, the largest congregation in Lancaster Mennonite Conference, in the Weaverland Valley, eastern Lancaster County, was first settled by the three Weaver brothers, Jacob, George, and Henry, and David Martin about 1723. They had some organization by 1733 and a separate meetinghouse by 1766, with enlargements by 1853 and 1883. The new large brick edifice 60' x 120' was built in 1926. Sunday-school room additions in the basement were more recent. The membership is 546, in this the central house of the Weaverland District. J. Paul Graybill is bishop, David N. Weaver, Alvin G. Martin, Aaron H. Hollinger are the ministers, and Harry E. Sauder and Erwin G. Martin, deacons. Address—East Earl, R. 1.

## A Prayer

FOR THIS WEEK

### To Obtain Peace

O Jesus,

gentle and humble of heart, hear me!

From the desire of being esteemed,

From the desire of being loved,

From the desire to be sought,

Deliver me, Jesus.

From the desire to be mourned,

From the desire of praise,

From the desire of preference,

From the desire of influence,

From the desire of approval,

From the desire of authority,

From the fear of humiliation,

From the fear of being despised,

From the fear of repulse,

From the fear of calumny,

From the fear of oblivion,

From the fear of ridicule,

From the fear of injury,

From the fear of suspicion,

Deliver me, Jesus.

—19th-century prayer

translated from the French.

## Prayer Requests

(Requests for this column must be signed)

Pray for the annual Daltonganj Convention, Indiana, Oct. 9-14. Churches co-operating include Mennonite, British Disciples of Christ, and Daltonganj Union Church. Moti La will be convention speaker. Allen and Elsie Shirk will be hosts to missionaries attending the convention.

Sertaozinho, Brazil: Pray that the congregation, with the missionaries Glenn and Lois Musselman, may be attentive to the leading of God's Spirit in reaching the lost, especially now that the facilities of a new church building are ready. Pray that young men may hear the call of Christ to become leaders in the witness.

"When people who are shut in or shut away receive one of these Christmas Scriptures from our hands, they are reminded that our loving Father sent His Son into the world to claim them for His own. They know, too, by our act of kindness, that the Christian Church has not forgotten them, but remembers them with love and concern."

Any hospital, nursing home, jail, or other institution desiring the Christmas Scriptures, but unable to afford them or to find a local church or individual to donate them, is invited to write to the Bible Society. The Scriptures will be provided without charge in such cases, so far as the Society's limited budget permits.





# OUR SCHOOLS

## Central Christian High School

Central Christian High School, Kidron, Ohio, began its second year on Sept. 4, with an increased enrollment of 178 students—a freshman class of 40, and many transfers into the sophomore, junior, and senior classes. The ten faculty members of last year returned, with two additional persons on the teaching staff. Returning this year are Lois Allen, Home Economics; Edward Herr, Coach; Wendell Hostetler, Industrial Arts and Driver Education; John King, Bible; James Lehman, Librarian and German; James Nussbaum, Science and Mathematics; Donald Risser, Typing, Music, and Clerk; Donald Sommer, Chorus; Zelda Yoder, History; Clayton Swartzendruber, Superintendent. The two new members are Ada Schrock, English; and Stanley Kaufman, Biology, Art, and Piano.

Several new staff members have been added. Hilda Berg is serving as secretary. Miss Berg served as assistant student secretary in the Dalton schools when she was a student there, and since her college training has served as bookkeeper and secretary. She helps with the accounting in addition to her secretarial services.

Mrs. Hilda Geiser is head cook, and is fast becoming appreciated by the student body for her tasty meals. She is assisted by Pearl Geiser, who served as cook last year.

I. Mark Ross has been named Superintendent of Buildings and Grounds and is engaged not only in the custodial and maintenance services, but also helps with some of the original construction work.

The new auditorium-gymnasium is now under roof, and the Board of Trustees hopes to put the floor in soon, so that the building can be used.

## Ephrata Christian Day School

The Ephrata, Pa., Mennonite Christian Day School began the school term on Tuesday, Sept. 4, with an enrollment of 121 pupils.

The enrollment includes 25 pupils in grades 1 and 2; 24 pupils in grades 3 and 4; 34 pupils in grades 5 and 6; and 38 pupils in grades 7-9. Michael N. Wenger, a former teacher in the West Earl School District, is principal and teaches grades 7-9.

The other teachers, all graduates of Eastern Mennonite College, Harrisonburg, Va., include Caroline Kurtz, grades 1 and 2; Geraldine Lehman, grades 3 and 4; and Mary Wenger, grades 5 and 6.

The opening of school this year represents the seventeenth year of operation for the Christian day school. Founded in 1946, an addition was made in 1959 which provided for two additional classrooms.

The school is administered by a local board representing several Mennonite churches in the Ephrata area. Officers of

the board are: Chairman, Raymond E. Landis, R. 1, Stevens; Vice-Chairman, Titus N. Zimmerman, R. 1, Stevens; Secretary, G. Lester White, R. 1, Ephrata; Treasurer, Isaac B. Hoover, R. 1, Bareville.

One of the purposes of the school is to place a heavier emphasis on Christian teaching and training than is possible in a public school. Effort is made to maintain the academic standards of the public school system.

The school is financed by patrons of the school. This year 52 families are represented.

## Iowa Mennonite School

The 1962-63 school year at Iowa Mennonite School opened on Aug. 30, when 197 students registered. This enrollment includes 47 freshmen, 47 sophomores, 53 juniors, and 50 seniors.

The Iowa Mennonite School faculty includes these new teachers: Urban Byler, agriculture and industrial arts; Richard Lichty, social science and algebra; Mrs. Richard Lichty, home economics; and Aaron Martin, mathematics and chemistry.

Returning teachers are Paul T. Guengerich, Anna Frey, Allen Lind, Eunice Beyeler, Darrel Hostetler, Rhoda Kennel, Miriam Mumaw, Herman Ropp, Mrs. Elwood Swartzendruber, and Grace Wyse.

For the first time, the school is offering shorthand to students in the commercial curriculum.

This year students at Iowa Mennonite School are sponsoring a foreign student exchange through the International Christian Youth Exchange. June Alliman, a 1962 graduate of I.M.S., is attending a school in Germany while Erika Reusch from Germany is attending I.M.S. June is staying in the Reusch home and Erika is living with the Wallace Bender family.

Norman Yutzky of the Eastern Mennonite College faculty will be guest speaker for the annual spiritual life week in October.

## Hesston College

Hesston College students come from the following states: Arizona (1), California (4), Colorado (10), Florida (1), Idaho (6), Illinois (20), Iowa (27), Indiana (15), Kansas (44), Michigan (2), Minnesota (2), Mississippi (1), Missouri (7), Nebraska (6), New York (1), North Dakota (1), Ohio (18), Oklahoma (2), Oregon (14), Pennsylvania (9), Texas (2), Virginia (1), and West Virginia (1).

High-school students from the following states are registered for classes in the academy: Arizona (1), California (2), Colorado (1), Florida (1), Illinois (1), Indiana

(1), Iowa (1), Kansas (105), Maryland (1), Michigan (1), Mississippi (1), Missouri (2), Montana (3), New Mexico (1), Ohio (1), Oregon (1), and Pennsylvania (1).

Sara Ann Claassen, who will direct the College Choir and the Choral Society, has made the selections for the College Choir. Eighty-two persons came for auditions. Those who auditioned, along with junior and seniors in the Academy Choir, and those selected from others auditioning, will comprise the Choral Society. Some eighty persons sought positions in the Academy Choir, which is directed by Robert Good.

Those in the College Choir are: *Soprano* Mary Burkhart, Orrville, Ohio; Roma Jear Diller, Hesston; Judy Kauffman, Portland, Ore.; Norma Kinsinger, Parnell, Iowa; Janet Steiner, Goshen, Ind.; Betty Voran, Hesston; Myrna Yoder, Wellman, Iowa; Sondra Yoder, Harper, Kans. *Alto*: Vivian Book, Freeport, Ill.; Janice Borntrager, Millersburg, Ohio; Ruth Anne Graber, Mt. Pleasant, Iowa; Lorna Hostetler, Harper, Kans.; Hazel Kreider, Palmyra, Mo.; Cecilia Mascarenas, La Junta, Colo.; Linda Nofziger, Sarasota, Fla.; Myrna Schloneger, Louisville, Ohio; Leta Kay Schrock, Garden City, Mo. *Tenor*: Don Brubaker, Lititz, Pa.; Ronald Brunk, Hesston; Dan Gingrich, Alpha, Minn.; David Graber, Mt. Pleasant, Iowa; Frank Hartzler, Jackson, Minn.; Carl Kauffman, Haven, Kans.; Jim Roth, Washington, Iowa; Richard Thomas, Hydro, Okla. *Bass*: John Bender, Oxford, Iowa; Morris Bender, Nampa, Idaho; Howard Bontrager, McPherson, Kans.; Richard Friesen, Shantipur, India; Lowell Hershberger, Louisville, Ohio; Charles Kauffman, Goshen, Ind.; Don Stutzman, Hesston; J. Paul Swartzendruber, Kalona, Iowa; Merlin Unruh, Harper, Kans.; Don Yoder, Ft. Wayne, Ind.

Students in the Academy Choir are: *Soprano*: Marjorie Brunk, Hesston; Colleen Borntrager, Bloomfield, Mont.; Anna Joy Classen, Hesston; Carolyn Friesen, Newton, Kans.; Carol Ann Garber, Garden City, Mo.; Vivian King, Hutchinson, Kans.; Margaret Loewen, Newton, Kans.; Judy Loepp, Hesston; Bonnie Nissley, Bloomfield, Mont.; Elva Sommerfeld, Halstead, Kans.; Gwen Widmer, Wayland, Iowa. *Alto*: Elaine Hertzler, Phoenix, Ariz.; Claudia McElmurry, Nelda King, Ruth Landis, Rachel Osborne, Hesston; Nancy Showalter, Upland, Calif.; Virginia Swartzendruber, St. Johns, Mich.; Kathryn Yoder, Hesston. *Tenor*: Melvin Diller, Hesston; Norris Glick, Eureka, Ill.; Don Holsinger, Robert Rodgers, Hesston; Gerry Selzer, Protection, Kans.; Galen Yoder, Kenneth Yoder, Hesston. *Bass*: Duane Beck, Dave Holsinger, Darrel Jantz, Stan Smith, Hesston; Glen Smucker, Rensselaer, Ind.; Duane Stutzman, James Wenger, Hesston; Virgil White, Peabody, Kans.

Students enrolled in Spanish and German classes at Hesston College will be working in the newly equipped language laboratory. Twelve new listening booths have been installed and three new tape recorders have been purchased, making a total of eight available recorders. Twenty

(Continued on page 877)





# CHURCH MUSIC

## Abide with Me

Abide with me; fast falls the eventide;  
The darkness deepens; Lord, with me abide:  
When other helpers fail, and comforts flee,  
Help of the helpless, O abide with me.

Some hymn writers are remembered for one composition supremely. This is true of Henry F. Lyte. He wrote many hymns, but his swan song, "Abide with Me," is best known. Earlier in life he wrote:

O Thou, whose touch can lend  
Life to the dead, Thy quickening grace supply,  
And grant me, swanlike, my last breath to spend  
In song that may not die.

God fulfilled that desire. Great sermons have never done more to bring comfort, hope, and encouragement to humanity. Few songs have remained so alive.

It happened like this. At the height of his preaching career, Henry F. Lyte was stricken with a fatal disease. In 1847, at the age of 54, he became so weak and ill the doctors ordered him to leave the little fishing port of Brixham, England, for the warmer climate of Italy.

This was the end, it seemed, to the life of a great preacher who had renounced honor, pleasure, and worldly enjoyment to minister to some poor fisherfolk in a desolate spot on the coast of Devonshire. His other well-known hymn, "Jesus, I My Cross Have Taken," was a true testimony to his life. Knowing he had only a few months to live, he preached his farewell message and served the Lord's Supper for the last time to his beloved people. In the midst of the sobs, tears, and heartbreak of his congregation, his mind went to the men on the road to Emmaus who recognized Jesus in "the breaking of the bread."

Following the service, tired and weak, he strolled down the garden path to the seashore, fully convinced he had spoken his last words to his little flock. Lifting his head heavenward, he prayed for his people and asked God to give him some final message for them to strengthen them in the hour of need. That day, down where the sea laps the very foot of the terraced gardens, he received the inspiration to write, a little later in his study, the now immortal hymn, "Abide with Me." That evening he handed to a member of his family the words and music he had written.

Swift to its close ebbs out life's little day;  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see;  
O Thou who changest not, abide with me.

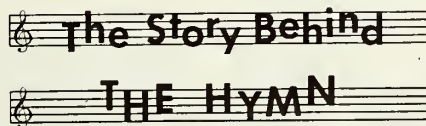
I fear no foe, with Thee at hand to bless:  
Ills have no weight, and tears no bitterness.  
Where is death's sting? where, grave, thy victory?

I triumph still, if Thou abide with me.

The next morning he left Brixham for Italy and to return no more. He went only as far as Nice, France, where he was buried.

"Abide with Me" is not a literary production but a song of the heart. It was born out of an experience of weakness, illness, grief of farewell, and was penned in the peace and quiet beauty of an afternoon in a garden in the sight of the sea and the soothing glow of the sunset.

Lyte's daughter, in describing the last days of her father, testified that as the time came for him to leave, "each day seemed to have a special value as being one day nearer departure . . . his last words being 'peace! joy!'"



Mr. Lyte wrote music to the hymn, but in 1861 Dr. William Henry Monk, of London, England, composed "in ten minutes" the tune used today.

There are many other stories behind this hymn.

George Baker, a Philadelphia minister, visited Lyte's grave in Nice. He found beside it a young man with tear-stained face, who told him how, through this great hymn, he was led to Christ.

Silas H. Paine, in *Stories of the Great Hymns of the Church*, tells of the hymn's effect on a young man who had left his country home and was swept away by the temptations in New York City. One day on his way to meet an evil companion, he heard the hymn on the evening air. It unlocked a storehouse of memory. He recalled his mother seated beside his childhood bed, singing this song. There on the sidewalk he was called by Christ and surrendered to Him.

John Callahan, entering a mission, heard "Abide with Me" being sung. It had been sung at his mother's funeral when he was six years old. Stopped in his downward way, he gave his life to Christ and for years served as superintendent of Hadley Mission in New York City.

It was "Abide with Me" which comforted and gave spiritual strength to Nurse Cavell when she faced the firing squad in Belgium in 1916. It was played and sung as the

doomed Titanic went down in 1912. This hymn was played at the funeral of former President William Howard Taft.

Many saints of God, leaving this world for the land of the living, have been greatly comforted by the song, "Abide with Me."

Theodore L. Cuyler, outstanding pastor for years in Brooklyn, N.Y., on his eightieth birthday took for his text Zech. 14:7, "at evening time it shall be light."

"I recall," he said, "an hour spent years ago in a room where one of God's faithful handmaidens was closing life with a most excruciating malady. The end was coming near. I stood to hear a far-off token word from the eternities and catch a far gleam from the throne. I shall never forget the pathos of her utterance when she repeated:

Abide with me; fast falls the eventide;

Hold Thou Thy cross before my closing eyes;  
Shine through the gloom, and point me to the skies:

Heaven's morning breaks, and earth's vain shadows flee:

In life, in death, O Lord, abide with me."

The hymn is of great comfort whether beginning the journey, on the journey, or at the end of the journey of life.—D.

## My Testimony

BY GRACE DOROTHY LEHMAN

I trembled lest I break God's laws,  
But in my life I saw some flaws:  
This conflict often was the cause  
For much distress.

I thought of God as one who sat  
In judgment on my every act;  
My record then to keep intact  
I strove and prayed.

But, praise Him for His matchless grace,  
This child of His poor, fallen race  
He gently taught to take her place:  
In need of Him!

I now know God as Father kind,  
Who sent His Son lost men to find;  
The Spirit and the Word combine  
To teach me this.

Yes, even me, a child of His  
He daily leads, my sin forgives  
With Calvary blood, and in me lives  
To give me peace.

Instead of striving, I'm at rest  
And every hour my heart is blessed  
As every sin is now confessed  
And washed away.

This walk I've not learned perfectly,  
But Perfect Jesus now I see,  
And as I let Him live through me,  
I'm satisfied.

Lancaster, Pa.





## A Prayer for Sunset Years

BY FLORENCE M. BIGHAM

Lord, as I approach the sunset, grant me these things:

To be, like Saint Francis, an instrument of peace to my loved ones, not a bone of contention.

The will to be well groomed at all times, not a bedraggled, unlovely old person.

Enough energy and ingenuity to find and pursue my own recreation, hobbies, interests, so that I will not have to be "entertained," so that I may not have the meanness to become martyred when members of my family wish to pursue their own recreation.

A mind alert so that I may have something of interest to insert in a conversation; the sense to keep from monopolizing with a recital of my aches and slights, imagined or otherwise.

Lastly, help me to withhold some recitals of my store of wisdom, however precious I know them to be; let others bore me with theirs, that I may be missed when I am no longer here to listen!

## Shut-In

BY LORIE C. GOODING

I know a fellow whose physical frame  
is tied to a bed or a chair.  
But he's not "shut in." His thoughts can  
range  
in deserts and mountains and oceans strange.  
His mind can go anywhere.  
And besides, he observes all the sunshine and  
rain,  
the grief and the gladness, the peace and the  
pain  
that come to his dwelling place there.  
And better than this (if better can be)  
is his prayer which reaches Infinity.  
Shut in? Oh, no. Just kept in his place,  
but never shut in by time or space.

But I know another who's really shut in,  
tho' his limbs are whole and free.  
But he's chained by selfishness, tied to sin,  
and he walks in slavery.  
So full is his mind of earthly ways  
that he never takes note of the song of praise,  
the carol the robin sings;  
and leaves of green and skies of blue  
he takes as if they were but his due,  
and counts them as common things.  
Shut in? Yes. Bound to an earthly goal  
and crippled and fettered in thought and soul.

## Can We Be Too Cheerful?

BY GRACE V. WATKINS

"Too cheerful?" you may have exclaimed on reading that title. "Why, how could anyone be too cheerful? Doesn't the Bible admonish us to be filled with joy?"

Yes, the Bible has a good deal to say about joy and being joyful. But are joy and cheerfulness the same thing?

Perhaps we can get our answer to that question by making a survey of Marybelle D.

Who's Marybelle D.? A neighbor a few houses down the street. She has a lot of good qualities. She's industrious; she's a do-gooder. She goes to church faithfully.

Yet there are times when being with Marybelle is a little burdensome. She's so overwhelmingly cheerful!

When Marybelle heard that old Mr. Conover had broken his leg, she hurried right over to the Conover home with some cookies and a glass of chokecherry jelly. She brightly visited with the family; and, before she left, made detailed comments on how she'd never been really sick in her life, painted a rosy picture of anything and everything pertaining to herself and her family. Yes, the lines had fallen unto them in pleasant places!

True, Marybelle *means* well. But somehow people find her a bit trying, more than a little annoying. A few quiet-spoken words of sympathy, a compassionate smile, a gently uttered remark that she knows what trouble is, would be like healing rain.

Perhaps Marybelle never heard the old Arabian proverb, "All sunshine makes nothing but a desert"—that applies not only where terrain is concerned, but in matters of friendship as well.

That lovely Bible verse about rejoicing with those that rejoice and weeping with those that weep is a wonderful pattern for all of us.

"Too cheerful?" Let's not be. It can become bruising to the hearts of others. Let's mix our cheerfulness with the sweet flavoring of Christian compassion, kindness, understanding.

Fargo, N. Dak.



Rather than say that the young people are going to the dogs, perhaps we should investigate the possibility of their having come from the doghouse.

—Myron Augsburger.

But tougher going was still ahead for Hank when he was just on the verge of graduation. Jealousy on the part of his one best friend, Ted, over a position of importance, which Hank received on the senior program, raised its ugly head, and Ted used that subtle way of trying to undermine Hank's character. "Yeah, he does things to please Mr. Smith and Mrs. Holly, but around the back he is a toughie. Don't believe anything that Hank says—he's a no good. A CO! Much good he will be."

Now they say if enough mud is thrown some is bound to stick, and no doubt there were some who believed Ted, for he kept hammering away slyly.

Once more Hank used the silent trick and his keen sense of humor. He kept right on talking to Ted, even when he turned the cold shoulder, but never in his own defense. And somehow Hank's refusal to talk back drowned the false gossip. Once he confided to Mrs. Holly, "I'll treat Ted just as nearly as possible the way I did before, and I am absolutely not going to say one word about him, and not one word against his statements, for they are absolutely false." Mrs. Holly found herself smiling through tears when Hank and Ted passed her home one day during the summer, eating peaches and talking and laughing as if nothing had ever happened.

"He will need to wait a year before he goes into his service," said everyone.

"God wishes me in foreign service in the fall," Hank kept saying. He was right, for just five weeks before his sailing date his call came.

"What does Hank get for his monthly wage?" queried a man, not a Mennonite whose son had been one of the accusers.

"Ten dollars a month plus food, room and passage there and back."

"No clothes?"

"None."

"No traveling expenses while there for trips to scenic spots?"

"None."

"Would he have had to go there? Couldn't he have stayed here and done his work?"

"Yes."

"Then why did he go so far away?"

"Because he said he wanted to give two years instead of merely putting them in."

"Might he not be sent to a dangerous spot of the world?"

"To be sure, but he said that he didn't care how dangerous the place; if the Lord sent him there, he would go."

"He didn't know it, but I have watched that fellow a long time. All I can say is that there are still some mighty fine fellows in the world."



# Virginia Mennonite Conference

## Condensed Report of Annual Meeting Held at

Eastern Mennonite College, Harrisonburg, Virginia

July 24-27, 1962

### Program

#### Devotional theme: Witnessing

Witnessing from Inner Motivation (II Cor. 5)—Isaac Risser

Witnessing in Personal Encounter (John 4)—Lloyd Weaver, Sr.

Witnessing by Congregational Involvement (I Thess. 1)—Richard Weaver

Witnessing by "The Church in Thy House" (Rom. 16:5; Acts 20:20)—Ezra Good

Conference Sermon: The Ministry God Wants—John Drescher

Fundamentals Meeting: Issues of Our Time

Working for a Unified Church—George R. Brunk

Between Ecumenism and Separatism—J. Ward Shank

### Statistical Reports

#### Ministerial changes—losses:

By transfer—Norman Derstine to Illinois Conference

By ministry revoked—E. Paul Good

#### Ordinations:

Willard Heatwole, minister for Jamaica; Ruel Driver, deacon to minister; James Curry, Richard Showalter, deacons

#### Transfer:

Jesse T. Byler, minister, from South Pacific Conference

#### Membership reports:

Membership stands at 4,776 for the home church, a gain of 37; and 229 in foreign missions, a gain of 35.

#### Conference election:

Executive Committee: moderator, —J. Ward Shank; assistant moderator, John H. Shenk; secretary-treasurer, Linden Wenger; fourth member, Truman H. Brunk; fifth member, Lloyd S. Horst.

### Topics Presented

The Preparation and Placement of Pastors—John R. Mumaw

The Church Witnessing in Today's World—B. Charles Hostetter

The Christian Living in Today's Culture—Nelson Burkholder

Should Conference Encourage a Policy of Retirement from Official Responsibilities?—Mahlon Blosser —Secretary Linden Wenger

# In the Name of Christ

BY LEOTA WESSELHOEFT

"Show me Thy way, O Lord," I pled,  
And as I followed where He led,  
I saw a child who shivered in his scanty clothes,  
Wet from the recent rains (he had no change).  
Then Jesus turned to me and said,  
"If you have two coats and your brother none, give him one."

"I'll gladly give my coat, O Lord, as unto Thee,  
And, anyway, this coat is of no use to me.  
The barrel holds more and better ones," I said.

And so  
With one coat less I followed Him  
Into a hut where light was dim. The door was low.  
On hands and knees we had to go  
Into the place those folks called home.

Then Jesus softly spoke again.  
He said, "These are your fellow men. Do unto them  
As you would want them unto you to do  
If your house were of grass and theirs were stone."

Then looking from His face so kindly set,  
To the infant newly born and crying yet,  
And to the mother resting there as best she could,  
A roebuck's skin her bed, its meat her food,  
I contemplated what His words could mean.

With shame my head bowed low before the gaze  
Of Him who loved me so He gave His best  
That I, poor, wretched creature of the dust, might live.  
I thought of my gift for the poor,  
The scum from off my earthly store,  
And vowed to Jesus from that day,  
And by His help, my giving should reflect His way.

## Don't Be a Spiritual Sphinx

BY EDWIN RAYMOND ANDERSON

Leafing through the pages of a travel magazine, wandering world-wide via the carpet of photo and print, I came to a picture of the Sphinx, that stony symbol of Egyptian mystery settled in the silent dust of the centuries.

But what struck my attention was the caption underneath. "What secrets she could tell, if she could only speak!"

What an apt description of far too many Christians, who are really "spiritual Sphinxes." They seem to believe in a "secret salvation." How is it with you? Does the caption convict?

The psalmist declared, "Let the redeemed of the Lord say so" (Ps 107:2). How easy it is to talk about anything and everything under the sun, but remain speechless about THE Son! Can it be that He means so very little? A young man in love certainly does not believe in "silent romance"; his words concerning his girl come tumbling forth,

and we smile and say, "Well, he's in love!"

It is tragic, but true, that many of us have lost clear sight of Calvary; the humdrum has pushed out the hallelujah.

You may be the only testimony on your block, the only light on the whole dark street. But do your neighbors know it? If not, why not?

I recall how surprised one seemed when he was told that his neighbor in the white house at the end of the street was a Christian, and a member of the nearby chapel. "I would never have guessed it," was his baffled remark.

I recall the young man who came to his pastor one spring morning, and informed him that he would be absent from his customary place during the summer months. He was going to work at a lumber camp in northern Maine. The pastor sought to dissuade him. "You're a new Christian, and it will be hard on you. They'll cut your testimony to ribbons." But the other gaily laughed and assured the pastor that all would be well. When he returned in the autumn days, the pastor quickly sought him out and made inquiry. How had he fared spiritually? The young man nodded bright-

ly, "Fine! just fine!" The pastor looked surprised and probed deeper. What about his testimony and their ridicule? How had he managed to stand up to their taunts? The other offered this in reply: "They never bothered me. I didn't tell them, and they never found out."

Do you see yourself in this picture? A golden opportunity awaits us in these uncertain days! Men are thinking, and thinking deeply. Their hearts are filled and failing with fear, and they are scurrying everywhere for shelter. What a shame, in the face of this, to be silent about the One who is the assured hiding place, the shadow of a great rock in a dry and weary land!

Do you really love Him as you ought? Do you really treasure His "so great salvation" above all else? Love so amazing, so divine, demands our tongue as well as our heart, and many a weary world wanderer may be directed homeward because of a radiant testimony.

*"Whosoever therefore shall be ashamed of me and of my words . . . of him also shall the Son of man be ashamed"* (Mark 8:38).—American Tract Society, Oradell, N.J. (Used by permission.)



## The Case of the New Board Member

By J. Lorne Peachey

### Part I

I slid into the room. This was, I had decided weeks before when advised of my appointment, the only way to enter a roomful of preachers without shaking hands all around or getting into an embarrassing theological discussion.

I took the last seat in the last row and looked around. What I had expected to see I saw—preachers—rows of them: Linford Hackman, Harry Shetler, Paul Martin, C. J. Ramer. . . . Ever since I had been elected by the In-the-Middle Conference to be its delegate to the Mennonite Board of Missions and Charities, I had been dreading this annual meeting.

Countless times I had imagined the introductions: An outstretched hand. "Hezekiah Yoder's the name." Silence. "I'm Joseph Jones." Pause. "From Ohio." He smiles. "Let's see, I don't recall your name. Which church is yours?" Silence—long, long silence. "I-I'm a layman." He looks somewhat puzzled but then says, "Well, I hope you'll feel at home with all us preachers." "I will," I mutter weakly.

Hoping to forestall any such quandary, I buried myself in the annual report. "Our Puerto Rico Mennonite Conference now numbers nearly 500 members, 12 congregations, and two preaching points," it said on page 38. And from page 45: ". . . on March 1, 1962, there were 196 persons serving in VS." "There are an estimated 850 students from the Mennonite Church in non-Mennonite colleges and universities" caught my eye on page 96.

But the buzz of friends meeting was too alluring. I looked up, not expecting to hear such jovial conversation from the men who had gathered to guide the mission activities of the 88,052-member Mennonite Church.

I saw Roy Koch talking with Ben Cutrell. Ben Cutrell! I couldn't remember hearing or reading about his ordination. And there, sitting next to the window, was Dr. Paul Hooley from Ohio. I knew he wasn't a minister. Perhaps I was wrong—the mission board was not made up of only ministers. I smiled as I noted that I was not the only living testimony to that fact.

"If you brethren will find seats and discontinue your conversations until the dinner hour, we can proceed with our meet-

ing," President John H. Mosemann called. He was at a long table with H. Ernest Bennett, Jacob Clemens, and Wilbur Hostetler. Hastily paging through the report, I found that they were executive secretary, vice-president, and recording secretary respectively.

What happened before the roll call I can only faintly remember: "Come, Thou Almighty King" and "The Lord Is in His Holy Temple" led by white-haired C. K. Lehman and a devotion from Revelation, by tall, soft-spoken Simon Gingerich. Then the roll call began.

### Membership Represents Entire Church

I recalled reading somewhere: "The mission board is organized so as to have the widest possible representation from the church." What had little meaning then took shape now before my eyes.

First on the list were the 18 presidents of the district mission board. Then came those elected by their conferences. This means me, I thought, and waited. There were 22 of us and I knew my name was near the top.

"Paul Burkholder, Alberta-Saskatchewan," the executive secretary read.

"Present," and a short, smiling man stood.

"Joe M. Esh, Allegheny."

"Present by proxy," a voice called.

"Joseph Jones, In-the-Middle."

"Present," I said weakly and pulled myself to my feet. Everyone turned and looked at this new member. Most of them smiled as though to welcome me. This over-



"Preachers" Clarence J. Ramer of Duchesne, Alta., Linford D. Hackman, Carstairs, Alta., and Paul Burkholder, Bluesky, Alta., get into one of the sectional meets which are natural at board meeting time.

whelmed me so much that I missed the rest of the roll call.

Later research revealed who the others were: eight members-at-large, elected each year by the board itself; four General Conference appointees; two publication board appointees; two board of education appointees; one life member, S. C. Yoder of Goshen, Ind.; and eight ex-officio members who are actually the secretaries of the various departments of the board. In all there were 66 members.

"Now before we get started with our business, I'd like to have all the board members up front here, so you won't miss anything," President Mosemann smiled. Thinking he was stalling the meeting for me, I hurriedly raked up my reports and papers and boldly marched to the front row. Then I blushed at my conceit, for in from the sides and doors came men whom I knew had been with the mission board for many years: J. D. Graber, Milo Kaufman, Paul Erb. . . .

The executive secretary was speaking. "As most of you know, much of the specific work of this board is done by administrative committees and secretaries. We have taken the reports of these various secretaries and of the officers of the board and printed them in a spiral-bound booklet. All of you were to have received one of



H. Ernest Bennett, executive secretary of the board, addresses a business session of the Board.



se before this meeting, and I hope you  
ve read and studied them. The secre-  
ies will point out high lights from their  
ports and then go on to a discussion of  
ure plans and budget. This will, we  
pe, help you to get a good picture of  
at the board is doing and a sense of its  
ection for the future."

Well, he was right on one count and  
ong on another. I had received a book-  
and I had read it. But I wasn't sure I  
nderstood completely how the board was  
ganized or how it worked. I determined  
ht then, however, to find someone who  
uld explain it to me when this session  
s over.

#### Meeting Alive with Mission Interest

I settled back to listen. And, I must  
nless, I had secretly prepared for the us-  
d dull boredom of business meetings. But  
er only an hour I realized I had made  
other mistake. These meetings were  
ve. These men were vitally interested in  
e church's responsibility in mission.

Little of what the president said in his  
ening message had any effect on me in  
e excitement of getting oriented and get-  
g started. It was not until he was almost  
ished that he caught me with, "Our  
ard membership bears the heavy respon-  
sibility of carrying to and from the church  
ecessary interaction that will make both  
e church and its mission agency increas-  
gly alive to one another, and above all  
the One who commissions us."

That's me, I thought. That's my respon-  
sibility. But right now I'm too ignorant  
out this board to do any of that. It's good  
never had anyone ask me anything about

"Bro. Chairman, I would like to have  
u interpret sentence two on page two,  
hich reads, 'Our home missions office has  
liberately curtailed its own program of  
reach and does not intend to expand  
rough the opening up of new points of  
ness.' Does this mean that our board is  
ting out of home missions, and if so,  
y?" The tall man at the back of the  
om waited expectantly.

"What this means is that the board is  
nt hunting new places to begin home  
ssion programs," President Mosemann  
ought out. "Instead, we believe this to  
the responsibility of the district boards.  
However, we do stand ready to give assist-  
ce both in personnel and in finances  
en a district board so desires."

"And I might add," Vice-President Clem-  
s spoke up, "that this has not meant a  
cline in our home missions office. In fact,  
ring the past year we have had more  
ivity in home missions than ever before.  
believe this will come out in the home  
ssions and evangelism secretary's report  
er on."

Then came the financial report by David

Leatherman, assistant treasurer. Words  
such as balance sheets, liabilities, assets,  
and capital investments had always made  
my head swim, but this time I determined  
to stick it out. And I survived with an  
amazing number of facts in my notebook:

In the fiscal year from April 1, 1961, to  
March 31, 1962, contributions to the gen-  
eral board rose 5 per cent over the previous  
fiscal year. In spite of this there remained  
a \$27,637 deficit balance in the general mis-  
sion fund at the end of the year. Contribu-  
tions averaged approximately \$16.05 per  
member for missions and \$3.71 for relief  
and service; per-member goals had been  
\$20.00 for missions and \$6.00 for relief and  
service.

These figures said very little to me. But  
a statement at the end of the report drew  
me up short: "In light of the current finan-  
cial situation . . . entering new areas of  
mission effort during this coming year will  
be possible only as current efforts can be  
replaced or operated more efficiently." I  
began to wonder about my own contribu-  
tions to the Sunday morning missions offer-  
ing.

I had a question. But even before I  
thought about asking it someone had it out.  
"In light of the increased contributions,  
what is the reason for a larger deficit this  
year than ever before?"

"Well, my best answer would be that  
1962 was a period of economic inflation  
which reduced the purchasing power of  
the U.S. dollar. And inflation was rampant  
in other countries as well. This means that  
the same amount of mission work cost us  
more this year than it did last. We hope  
that during the next fiscal year contribu-  
tions will continue to increase and we can  
hold total disbursements at the same level,  
thereby eliminating this gap completely."

Reports by the executive secretary and  
by the secretary for home missions and  
evangelism followed. I heard very little of  
either, however, for I was busy doing some  
thinking of my own.

#### Per-Member Contributions Fall Short

Last year's per-member-giving goals had  
been \$20.00 for missions and \$6.00 for re-

lief and service—a total of \$26.00 per per-  
son. But the church had fallen short by  
\$6.24 per member. What was wrong?  
Weren't there enough interested in mis-  
sions? I had to think of the monthly \$150  
missions offering from 300-member congre-  
gations. Too many people felt they had  
done their part with \$6.00 per year.

Suddenly I jumped. I must have dozed,  
for Nelson Kauffman was just finishing his  
report: "A request has come from brethren  
to assist in a possible congregation in Ha-  
waii. A Mennonite center to serve congre-  
gations and tourists in Sarasota, Fla., is  
under consideration. A large city informa-  
tion center is also being given continued  
study. . . .

"We are continuing to serve the church  
through mission administration, home Bi-  
ble studies, and witness workshops. But our  
most important function is to give assist-  
ance and guidance to district conference  
mission programs when it is needed and  
requested."

The president was on his feet. "You've  
heard the report of the home missions and  
evangelism secretary. Have you any ques-  
tions?" There were a few. "Do I have a  
motion to accept this report?"

"Bro. Chairman, I so move."

"Second."

"Any discussion?" None. "All those in  
favor say 'aye.'"

A chorus—"aye."

"Opposed, 'nay.'" Silence.

"It has been moved and carried to accept  
this report. I believe that is all the farther  
we will go this morning. You will notice  
on your programs that we are scheduled to  
meet again this afternoon at 1:30. I will  
ask you to be prompt and to please fill up  
the front seats here as you come in. At this  
time let us stand, and we'll ask Bro. Loren  
King to lead us in prayer."

After prayer I looked around for an in-  
formation source who looked friendly. And  
I found him. Through a meal of ham,  
mashed potatoes, and tossed salad, I learned  
much from Boyd Nelson about the organ-  
izational structure of the general mission  
board.—To be continued.

## Our Response in Missions

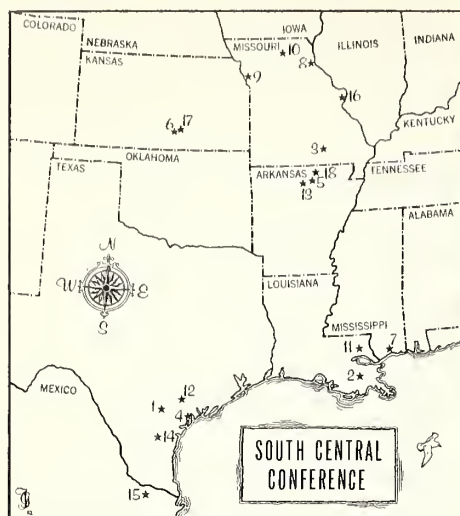
By DONALD COOPRIDER

A wave of discouragement is passing  
through some areas of the church today.  
Billy Graham reports that seminary enroll-  
ments in the United States and Canada  
have dropped for the past two years. He  
states further that Gallup polls indicate a  
general lessening of interest in "religion."  
Some people are saying that the church  
today is irrelevant to our modern space age.  
For the young Christian the world wears

the face of crisis. Our present space age  
has created tensions that no previous gen-  
eration has had to endure. One could look  
upon these facts and find cause for great  
discouragement.

But when we hear reports of meetings  
like the MYF convention at Peoria—the  
more than 1,400 dedicated young Christians  
who assembled to work, study, and fellow-  
ship, the commissioning of the LIFE team,





1. Alice, Texas—Raul Tadeo
2. Allemands, La.—John E. Wenger
3. Birch Tree, Mo.—Arlin Yoder
4. Corpus Christi, Texas—J. Weldon Martin
5. Culp, Ark.—Unsupplied at present
6. Eureka Gardens, Wichita, Kans.—Leo J. Miller
7. Crossroads, Gulfport, Miss.—Edward J. Miller
8. Hannibal, Mo.—Earl Eberly
9. Kansas City, Mo.—Roman Stutzman
10. Kirksville, Mo.—Oliver Yutzy
11. Madisonville, La.—Robert Zehr
12. Mathis, Texas—Paul Conrad
13. Mountain Home, Ark.—James Hershberger
14. Premont, Texas—Richard Fahndrich
15. Reynosa, Mexico—Mario S. Munoz
16. St. Louis, Mo.—Hubert Swartzentruber
17. Tenth Street, Wichita, Kans.—Lynford Hershey
18. Three Brothers, Ark.—Henry J. Tregle

the memorizing of Philipians, the give and take sessions, we somehow get the feeling and the challenge to move forward in direct response to God's love.

The Bible teaches us that love is a basic part of God's nature. It is God's will that Christians love each other and demonstrate a concern and a compassion for those in the world round about them. God wants human hearts transformed from their natural state of rebellion and hostility into a state of warmth and compassion. It is a response to this spirit of love that has prompted and motivated South Central Conference to share this love and compassion in areas that have never before heard this story of transforming love.

The mission program of the South Central Conference started with a more or less rural emphasis. Being sensitive to the lead-



The new church building at Corpus Christi, Texas, nearing completion.



Interior of Tenth Street Mennonite Church, Wichita, Kans.

ing of the Lord, new doors were opened, men and women responded, and new areas of missions were gradually expanded. With the more recent trend in the direction of urbanization, we responded anew to the establishing of church programs in urban areas.

Several of our young churches were started as a result of efforts of the Hesston College YPCA. Others were initiated through the efforts of the general mission board. Voluntary Service has also played an important part in the mission of the church in the South Central Conference. Most of our young churches are moving toward being indigenous.

South Central Conference has taken seriously the concept of an integrated church. The witness among minority groups at Wichita, Kans., St. Louis, Mo., and in South Texas is evidence of this work. It is indeed a thrilling and a moving experience to hear testimonies from the Hernandezes, the DeLeons, the Munozes, and the Browns. We are grateful to God that such names have been added to the ranks of churches in South Central.

South Central Conference has churches in Kansas, Missouri, Oklahoma, Arkansas, Texas, Louisiana, and Mississippi. The constituency in our district, though not large in numbers, is scattered over a wide geographical area. Because of this vastness of territory, we are faced with the problem of maintaining a vital fellowship, as well as providing a good avenue of communication so necessary to a church mission program.

In an effort to communicate our mission concerns better, this year we held a meeting of ministers, mission board members, and treasurers in our district. Some areas covered in this meeting were a review of stewardship concepts, an evaluation of our missions week promotion efforts, a discussion of the budget method of giving, and planning for our spring missionary day promotion. This meeting proved a valuable source of sharing and discussion. We feel that it contributed much toward a bet-

(Continued on page 875)

# Missions Today

## Let's Budget Missions High

By J. D. GRABER

Annual budget time for churches is near. Two questions will face every finance committee and every congregation:

1. How much shall we plan to give?
2. For what causes shall we plan to give, and in what proportion?

Planned giving increases congregational giving. There is no doubt about this. We have dozens of examples by this time showing that the giving curve of a congregation goes up sharply when planning is done. The poorest way, and I believe the least Biblical way, of ordering the finances of a congregation is simply to pass the basis and expect everyone to drop in what he feels like giving. It is not the freedom to give what we want to that I am criticizing; it is the haphazard, unplanned nature of the giving.

The church has a task to do in the world. This task she must face seriously if she is a living church. This requires dedication on the part of the members. The church can only what we as members do. How can we possibly be true and honest workmen for Christ's kingdom if we refuse to give forthrightly and if we refuse to do some thinking, praying, and planning on how we can best carry out our God-given responsibility?

Planned giving is not a mere money-raising device. The program or the purpose of the church must first of all be determined. This is not a finance committee assignment. It asks the question, "Lord, what wilt thou have me [or us] to do?" After seeing our task we begin to ask how we can most effectively carry it out, and what kind of program is needed.

The money question is raised at the end. Having seen the task and understood the program of the church, I ask myself, "Am I in favor of my church's program? Am I willing to support it? How much shall I give?" These are personal questions. In a brotherhood we face these questions together. We provoke one another to good works. This is much more than a secret, private affair.

Why do I oppose planned giving? I am sure it is not because I would be ashamed to admit even to myself, much less to my brethren, how little I give? Christ and his church demand all of myself, and it is sheer hypocrisy to say that I give myself when I am not willing to face up to my Lord in my financial planning.

Elkhart, Ind.



## Overseas Missions

**Montevideo, Uruguay**—The Merle Sommers have assumed their teaching responsibilities at Evangelical Mennonite Seminary. Bro. Sommers teaches music and directs the chorus. Sister Sommers carries a heavy load of piano teaching.

Raul O. Garcia, principal of the large huajo High School, was at the seminary pt. 8, counseling with Argentine students here. Bro. Garcia is the Argentine representative on the seminary board.

Nelson and Ada Litwiller are also back at the seminary after a busy schedule of conferences in the United States and Canada.

Daniel W. Miller, professor at the seminary, is also executive secretary of the local angelization board, under which the mission outreach in Uruguay is carried out. On Saturday, Sept. 8, Bro. Miller and Karl Herman Kunze, president of this board, made an administrative trip to colony El Nibu.

**Tokyo, Japan**—Marvin and Neta Faye Yoder informed the board of the birth of son, Jay Thomas, on Sept. 16. Yoders have three other children, Deborah, Steven, and Rebecca Mae. The family is looking forward to a move to the northern end of Hokkaido this coming spring.

**Miami, Fla.**—Evelyn Kinsinger and Mildred Eichelberger wired their safe arrival re Sept. 17. They have been serving in Aguacema, Brazil, and were on their way home for short furloughs. They planned to proceed on to their homes at Grantsville, Ill., and Broken Bow, Nebr., respectively.

**Geneva, Switzerland**—Paul Verghese, graduate of Goshen College, has been appointed an associate general secretary of the World Council of Churches in Geneva. In this capacity he will direct the division involved in planning and executing programs for youth, the laity, and the cooperation of believers in church and in society.

**Kingston, Jamaica**—The Willard Heatwole family was scheduled to fly from Miami, Fla., to Jamaica on Sept. 18. They will be returning to their former place of service on the north coast of the island at the Calvary Mennonite Church, Retreat O. This is where the Kenneth Brunks have been serving during the Heatwoles' furlough year. The Brunks were called to the Good Tidings congregation in the capital city of Kingston, and will be serving here.

**Katmandu, Nepal**—Nurse Lena Graber had an interesting experience on Sept. 8, when a group of Russian doctors and nurses suddenly appeared at the Christian hospital and asked to be shown around. These doctors and nurses have come over to Nepal to staff a hospital which the Russian government built for and presented to the

king on the occasion of his birthday recently. None of these folks speak Nepali and they had only one interpreter; so Sister Graber had some difficulty communicating. These Russians can't understand how an institution like the Christian hospital can get together such an excellent staff. A discourse on the Christian service motive left them with their mouths uncomprehendingly open. Sister Graber also reports that in every village with which she is acquainted the brightest boy in town is shipped off to Russia to complete his education.

**Montevideo, Uruguay**—The H. James Martin family is planning a three-month furlough beginning in December. They are now serving in the capital city of Montevideo.

**Portland, Oreg.**—The District MYF Service Committee has made plans to raise well over \$2,000 to purchase and equip a vehicle for use in Nigeria. The MYF-ers of one congregation are expecting to raise \$475.

**Kamishihoro, Japan**—Write Ruth and Rhoda Ressler: "While Marvin [Yoder] was here, Mount Tokachi was having its celebration [erupting, killing four]; so we went up the track to see what happens when volcanic ash falls. We saw. And later, when we went up again for a children's meeting, we found that the children had made a beautiful sand pile of the black sparkling stuff and were having a good time with it. . . . Heavy rains at the right time . . . [prevented] a major crop failure because of the eruption."

John Maekawa, one of the earliest friends of our mission and relief work in this country and now song leader for the Honda Evangelistic Crusades and instructor at the Free Methodist Seminary in Osaka, spent some time this fall, accompanied by his wife, with our church and kindergarten in this village.

**Sapporo, Japan**—Severe typhoon rains lashed this island of Hokkaido in late August, causing rivers to rise above safety points, crumbling banks, flooding farmlands and homes, triggering landslides, and disrupting railway service. According to Japan Times, 26 persons lost their lives on the island and some 30,000 homes were inundated, 255 houses being washed away. This gave Obihiro and Sapporo churches an opportunity to aid flood victims.

**Rikubetsu, Japan**—Bro. Nishioka from here (picture in October Mission-Service Newsletter) inaugurated the first summer camp for children of our churches. Thirty children from all Tokachi area churches participated. Typhoon rains failed to dampen their spirits.

**Obihiro, Japan**—Herman Tan of the Chinese national church of Indonesia was the leading speaker at the September meeting of the Tokachi Bible School in this city. He reported on Mennonite World Conference and on prospects for an Asian

Mennonite conference. He also preached the Sunday morning sermon at Obihiro and met with the believers in Kamishihoro in the evening. His schedule took him to all our Hokkaido churches.

**Hombetsu, Japan**—Tanaka-san of Hombetsu was elected to the office of elder and will now assume all responsibility in the local church program, thus freeing Joe Richards to be area evangelist.

**Nakashibetsu, Japan**—Two members of the Nakashibetsu church, Tanikawa-san and Mizuguchi-san, won first place in the Japanese speech oratorical contest and the English speech contest, respectively, at a recent local cultural festival in their area.

**Campinas, Brazil**—Allen and Irene Martin cabled the arrival of a son, Karl Allen, born Sept. 18. Karl has an older sister, Elaine Ruth.

**Bihar, India**—The annual men's retreat was held Sept. 3-8 at Latehar, Bihar. Sushil Khakha, of Itarsi, the retreat speaker, led in a book study of Ephesians in the morning and also brought evening messages. Archibald Toppo of Ranchi served as song leader and gave two devotional messages daily.

The church welcomed the return of Milton and Esther Vogt from U.S. furlough. Before attending the retreat, they moved to Bathet, where no missionary has been living for the past two years. Their address is Bathet, Palamau District, Bihar, India.

**Dhamtari, India**—The tenth graduation exercises combined with the thirteenth acceptance services will be held by the Dhamtari Christian Hospital School of Nursing on Friday, Oct. 5, on the hospital compound. Mrs. Stephen Solomon will be the main speaker and R. R. Smucker will lead in the prayer of consecration.

**Sao Paulo, Brazil**—The first family in the new community where Cecil and Margaret Ashley have been working for nine months in this city accepted Christ. They are Senhor Antonio and Dona Decelina and their two young girls. The Ashleys recently took into their home and are in the process of adopting three-month-old Flavio Rogerio Marcos. They discover that this concrete gesture of love on their part has opened many homes and hearts to them.

**Saigon, Vietnam**—James and Arlene Stauffer and children were scheduled to leave for Saigon, Vietnam, on Saturday Sept. 22, from Baltimore, Md. They were returning via Europe and expected to arrive in Saigon on Sept. 27. A farewell service was held for them at the Eastern Mennonite College chapel, Sunday, Sept. 16.

**Salunga, Pa.**—The following overseas missionaries were appointed by the Eastern Mission Board at their regular bimonthly meeting on Sept. 11:

Maynard and Hilda Kurtz, Route 2, Elverson, Pa., for grant-in-aid teaching service at Musoma Secondary School, Tanganyika, four-year term. Outgoing, October, 1962.

Mary Harnish, 1918 Willow Street Pike, Lancaster, Pa., for reappointment to five-year missionary nurse assignment in Ethiopia. Outgoing, November, 1962.



Lois M. Landis, Route 1, Bareville, Pa., reappointment for five-year regular-term missionary nurse assignment in Ethiopia. Outgoing, November, 1962.

Naomi Smoker, Scottdale, Pa., reappointment for five-year regular-term missionary bookkeeper service in Tanganyika. Outgoing, October, 1962.

Otto H. and Dorothy Horst, Route 1, Box 223, Clear Spring, Md., to be seconded to MCC for trading center, Belize, British Honduras, two-year term. Outgoing, October, 1962.

Mary Gehman, Route 1, Mohnton, Pa., reappointment for four-year regular-term missionary teacher service in Somalia. Outgoing, October, 1962.

Thionville, France—Plans for a building to provide worker living facilities (three-bedroom apartment), meeting room (capacity 50-100), and youth activities facilities were approved by the Eastern Board.

Neumühle, Germany — Note correct address for Omar Stahl family: 6791 Neumühle bei Landstuhl, Pfalz, Germany.

Musoma, Tanganyika—Morembe School was assigned a post-office box. Mail for Rhoda E. Wenger and Grace E. Gehman should now have P.O. Box 128 on it instead of the former Box 7.

Honduras—More than fifty persons have made confessions of faith in Christ in various places of the Eastern Board work during the last two months.

The Every Home Literature Crusade has begun in Honduras; the goal is to leave in each home in the country a tract written especially for the occasion and a Gospel portion. The Mennonites, Plymouth Brethren, and Pioneer Bible Mission—the three groups working in the area—are responsible for 8,500 homes, some of them in villages and some in isolated areas.

## Home Missions

Saginaw, Mich.—Marvin Sweigart, pastor of the Ninth Street Mennonite Church, manned a Bible booth at the Saginaw County Fair on Sept. 11. This booth, sponsored by the Evangelical Ministerial Association of the area, displayed Bibles, translations, etc., provided by the American Bible Society. Tract distribution, direct witnessing, and engaging folks in fruitful conversation were other ways in which the folks at the booth served.

South Bend, Ind.—Hope Rescue Mission reports a total of 2,878 meals given in the month of August, with 1,980 in attendance at 46 meetings. Fourteen received medical treatment and 937 persons stayed overnight.

Wakarusa, Ind.—At a recent meeting of the Indiana-Michigan district mission board, Robert Baker was appointed to succeed D. Richard Miller as assistant editor of the Gospel Evangel, their official organ. At the same meeting Virgil Brenneman was designated as promotional agent for their witness among International Students.

Corpus Christi, Texas—The congregation here received into fellowship three more new members by water baptism. The church building will soon be completed. It has been used for services since early August.

## Relief and Service

Corpus Christi, Texas—On Sept. 4, kindergarten opened for the fourth year here, with 45 pupils enrolled on the first day. By the end of the first week, enrollment had climbed to 60, with the prospect of more the second week. Kindergarten contacts have played a vital part in the growth of the church in Corpus Christi.

Coamo, P.R.—Fellows from the VS unit spent two Saturdays (Aug. 25 and Sept. 1) working on a recently acquired building for the Coamo Mennonite Church. This building will also provide living quarters for one VS-er (David Bauman, Salem, Ohio) who drives a school bus from Coamo to Bethany School, Pulguillas. Currently, nineteen volunteers are serving in Puerto Rico.

Eleven of these are at the Mennonite General Hospital, Aibonito; five serve in various capacities at Bethany School, Pulguillas; two are assigned to the school at San Juan; and one serves as secretary to the missions office.

Three Brothers, Ark.—VS-ers from the units under the Mission Interests Committee of the Amish Church fellowshiped with members of six different churches at the second annual Arkansas Mennonite fellowship meeting held at the Three Brothers Mennonite Church on Aug. 31.

Volunteers from the unit at El Dorado, Ark. (who serve in the Hudson Memorial Nursing Home), and from Harrison, Ark. (Hillcrest Nursing Home), appreciated the contact with churches in that area.

## Volunteers Serve at Chicago's Gospel League

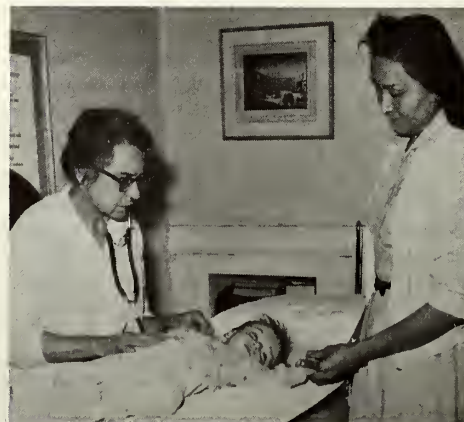


Mr. Samuel Smith, director of the Gospel League, counseling with a family in need of help and encouragement.

Two VS-ers (Arthur and Lorraine Hostetler, Washburn, Ill.) are now serving at the Gospel League, a rescue mission for families, at 955 Grand Avenue, Chicago, Ill.

The Gospel League occupies a one-hundred-room building. Families and single women who need help are referred there by some twenty welfare agencies, the Traveler's Aid, and the courts. All races and religions are served.

Temporary quarters and food supplies are provided for families in the home. Provisions are also made for single women.



Mrs. Samuel Smith, R.N., examining a child at the clinic of the Gospel League.

The League attempts to help the unemployed find work, but during the time they are there, guests help with the work of the institution itself.

Each evening, and twice on Sunday, services are held in the main auditorium by various evangelical church groups. Through these services, many have turned to the Lord and are living for Him.

Since this is a mission home, the operation is very different from the usual residence mission. Guests live at the home twenty-four hours a day, are served three meals



VS-er Arthur Hostetler, Washburn, Ind., as general maintenance man at the Gospel League. He goes out to pick up supplies that have been donated by various individuals and organizations, then unloads them and puts them into the store room. His wife, Lorraine, does secretarial work for the League.

daily, and must do their family washing, ironing, and other chores right there.

Since much of the food is donated (plus some coal and other necessities), the home is able to operate on a very low budget. Even so, expenses are much greater than in the average rescue mission where only one meal a day is provided. The Gospel League is a faith work, entirely dependent on the gifts of Christian friends.

Arthur Hostetler serves as maintenance man for the home. His wife, Lorraine, is a secretary.



Lancaster, Pa.—The I-W unit here had a unique experience of playing a series of three softball games with prisoners in Lancaster County prison, losing one game. Both sides demonstrated good sportsmanship, building mutual rapport. Two hundred prisoners were permitted to watch the games.

Norristown, Pa.—The I-W unit at Norristown State Hospital has planned a very interesting program of September-October activities. It includes hymn sings, Bible studies, and names like Mark Moyer and Stanley Shenk. Dr. Camp, the hospital superintendent, has asked if he might attend one of these meetings because of his son's interest in I-W work.

Akron, Pa.—MCC is making an appeal for 300 sponsors for child assistance in Korea, Hong Kong, and Jordan. Half of these are needed for the Indonesia Educational Assistance plan, which pays the child's tuition, books, and supplies. These sponsors will pay \$3.00 a month. In Hong Kong sponsors will help to keep families together. In helping the entire family with food and clothing and providing tuition, books, and medicines for the child, the abandoning of children to orphanages will be discouraged. Family-child assistance sponsors will pay \$3.00 a month. Payment may be made in monthly, quarterly, or semiannual installments. Interested persons may write to MCC, Akron, Pa., or to MCC, 187 King St. East, Kitchener, Ont., including their first payments. MCC will then send the sponsor a picture and case history of the child.

Albuquerque, N. Mex.—Two boys accompanied Christ during an overnight camping trip in the Jamez Mountains, sponsored by the Bethel Mennonite Church. These trips were for children who attend clubs supervised by VS-ers from the Albuquerque unit.

## Broadcasting

Harrisonburg, Va.—Ella May Miller in the current issue of the "Heart to Heart" says, "It's no accident that the subscription list for the Heart to Heart talks has soared from 2,828 to 3,930 in the past year. . . . I believe that this increase indicates the interest of homemakers in bringing His truth down to the level of everyday living—at home."

One important reason for this increase is the growing number of mothers who are giving gift subscriptions to their friends and neighbors. Anyone interested in sharing in this ministry may do so by sending five dollars for five subscription for friends and receive one free subscription for yourself.

Simply send to Heart to Heart, Harrisonburg, Va., the five names and addresses of your homemakers you would like these talks to be sent to. If you do, these persons will respond as did this homemaker a few weeks ago: "I want to let you know how much I appreciate your Heart to Heart talks. I don't hear you on radio, but do receive your pamphlets because my mother-in-law subscribed for me a few years ago and I haven't missed any of them since."

Springfield, Ohio—The Mennonite Hour

has recently gone on WEEC, an FM release at Springfield in southeast Ohio. The program is heard each Sunday morning at 8:00 a.m. at 100.7 on the dial.

Puerto Rico—Luz y Verdad celebrated its fifteenth anniversary Sunday, Aug. 26, in the Metropolitan Mennonite Church, Summit Hills, Puerto Rico. Agustin Darino, a leader in the Argentine Mennonite Church, was guest speaker in afternoon and evening sessions. The Luz y Verdad mixed and men's choruses sang in the afternoon, and in the evening the Luz y Verdad ladies' chorus and the Heraldos Melodicos sang. The Heraldos Melodicos are a group of five men who have made a number of recordings for our programs. Colored slides told the story of Luz y Verdad during the evening service.

Harrisonburg, Va.—Mary Ethel Rhodes, daughter of Mr. and Mrs. Frank Rhodes of Route 4, Harrisonburg, recently joined the radio headquarters' staff as typist. Mary Ethel graduated from Eastern Mennonite High School last spring.

Chinle, Ariz.—Many Navaho Indians cannot write and, therefore, responses to the Navaho Gospel Hour are limited. However, Stanley Weaver, director of the Navaho Gospel Hour, reports occasional letters from listeners, such as this one: "Would you sing 'In the Cross of Christ I Glory' for all my family and all the Salina Christians? We always listen to the radio in the morning."

Harrisonburg, Va. — Mennonite Broadcasts, Inc., has a number of slide sets available with accompanying narrations on tape for your use in showing to your church, MYF, or other groups.

The newest set is "Harvesting in Italy," a 25-minute showing of the contribution radio and literature make in the growing witness in Italy and Sicily. It is also available in filmstrip form. Please specify which you prefer when writing.

"Faith Comes by Hearing" is a 40-minute portrayal of the far-flung activities of Mennonite Broadcasts, Inc.

"Our Spanish Broadcast" is a 30-minute presentation of the work of Luz y Verdad which ministers weekly over 30 stations to Spanish-speaking listeners in many countries.

"This Is HCJB" is a 30-minute presentation of the behind-the-scenes working of the pioneer Christian radio station located in Quito, Ecuador, but whose influence circles the globe.

Peru—Lester T. Hershey spoke on "The Church and Communications" at the Second Congress on Communications in Huampani, Peru. The congress, held Sept. 17-24, studied methods of evangelism through communication in Latin America.

Three organizations held this meeting conjointly—JEAL (covering all phases of literature), DIA (providing technical assistance and practical service in the field of radio and TV), and CLASE (consulting conference on evangelism in Latin America). Lester Hershey is a board member of DIA.

Dominican Republic—Luz y Verdad is now released in the Dominican Republic, second largest island in the Greater An-

tilles, located between Cuba and Puerto Rico. The program is sponsored by the Evangelical Mennonites working on the island, which has over 3,000,000 population.

Obihiro, Japan—Recently in Green Pastures magazine, Kaneko-san wrote of the girl who was eager to serve God by helping handicapped people, especially the blind. Very soon another girl wrote, asking for an introduction to the first girl, since she too shared the concern for the handicapped and would like to work together with someone. These two are now corresponding with the hope that they may in some way be of service. Though the second girl is not yet a Christian, they say that they feel like sisters in their common purpose. Pray for guidance for these two, and salvation for the second partner of their team.

## Deputation Schedule

Friday, Oct. 5. Paul Erb, Bloomingdale, Ont.

Sunday, Oct. 7, a.m. Paul Erb, 10:00, Cressman, Breslau, Ont.

11:00, Preston, Ont.

p.m. Paul Swarr, St. Jacobs, Ont.

Paul Erb, Rainham, Selkirk, Ont.

Monday, Oct. 8. Paul Swarr, York County Missions Meeting, Markham, Ont.

Paul Erb, Selkirk District Missions Meeting, Selkirk, Ont.

Tuesday, Oct. 9. Paul Erb, Blenheim, New Dundee, Ont.

Wednesday, Oct. 10. Paul Erb, Zurich, Ont.

Thursday, Oct. 11. Paul Erb, Nairn, Ailsa Craig, Ont.

Friday, Oct. 12. Paul Erb, Detroit, Mich.

Saturday, Oct. 13. Paul Erb, Sunshine Children's Home, Maumee, Ohio.

Sunday, Oct. 14, a.m. Paul Erb, Wooster, Ohio.

p.m. Blanche Sell and Marie Moyer, East Goshen, Goshen, Ind.

Ralph Buckwalter, Prairie Street, Elkhart, Ind.

Paul Erb, Smithville, Ohio.

## Your Treasurer Reports

Letters inquiring about program or making suggestions about the work of the general board are always appreciated. Occasionally, the treasurer's office receives inquiries about financial reports, projects for which funds are needed, and requests for facts about cost which do not seem clear and even incorrect. We are glad for these and would like to take this means of encouraging your inquiries and comments.

We also receive letters giving ideas and convictions about the mission program and ways to improve our outreach and witness. May we also encourage your writing to the board about your ideas. As a church, we want to use our resources and workers to redeem the time in the best way possible. Your encouragement, suggestions, and ideas will help to make possible doing a better job through the mission and service programs of the general board.

—H. Ernest Bennett.





## FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

**Harold S. Bender**, dean of Goshen Mennonite Biblical Seminary, a well-known Mennonite leader, passed away Sept. 21, at St. Luke's Hospital, Chicago, Ill. Additional information will follow.

**Mrs. Leah (Kauffman) Lind**, wife of Bishop Marcus Lind, Salem, Oreg., passed away Sept. 22. Obituary will follow.

**Columbus Mennonite Church**, Columbus, Ohio, formalized its membership roll Sept. 16, with twenty-four charter members.

Ground-breaking services were held at Rehoboth Mennonite Church, St. Anne, Ill., for a new addition, Sept. 23. Groups within the church, as well as community churches, participated in testimony and song.

A training conference was held at Laurelville Mennonite Camp on Sept. 18, 19, for Mennonite Publishing House bookstore employees, who had less than two years' experience. The purpose of the meeting was to introduce the group to the total work of the Publishing House, and the task given it by the church, and to train them in sales techniques, which will enable them to provide better service to their customers. Twenty-three workers and three wives attended.

**New members:** one by baptism at Logsdon, Oreg., Sept. 16; four by baptism and three by confession of faith at Sweet Home, Oreg., Sept. 16; one by baptism at Faith, Oxford, N.J.; two by baptism at Bart, Pa., Sept. 19.

**Visiting speakers:** Donald Reber, Japan, at Faith, Downey, Calif., Sept. 2. Dr. Paul Roth, returned from Puerto Rico, at Millersburg, Ohio, Sept. 23. Paul M. Lederach, Scottdale, Pa., at Second Mennonite, Chicago, Sept. 30. Eldon Hamilton, Honduras, at Sweet Home, Oreg., Sept. 9. J. G. Hartzler, Windom, Kans., at Sweet Home, Oreg., Sept. 2.

**Andrew Shelly**, Newton, Kans., at Gulfport, Miss., Sept. 16. **J. Ward Shank**, Broadway, Va., at Sonnenberg, Apple-Creek, Ohio, Sept. 16. **Dr. Rohrer Eshleman**, Ethiopia, at West Chester, Pa., Sept.

### Coming Next Week

"Obedience in Personal Witness," by Nelson E. Kauffman

"The Christian and Anxiety," by Mary Ann Horst

"Who Is the Lord," by the late H. S. Bender (World Conference Message)

"The Life and Contribution of H. S. Bender," by J. C. Wenger

"Christian Attitudes Begin in the Family," by John D. Rozeboom

"A New Conference Is Born," by David Alderfer

15. **Paul M. Miller**, Goshen, Ind., at Blenheim, New Dundee, Ont., Sept. 16. **Warren Metzler**, Jamaica, at Springdale, Waynesboro, Va., Sept. 23, a.m., and **Stuarts Draft Va.**, Sept. 23, p.m. **Carl Beck**, Japan, at North Clinton, Wauseon, Ohio, Sept. 16. **James Stauffer**, Vietnam, at Columbus, Ohio, Sept. 9. **Willard Martin**, Elkhart, Ind. at Floradale, Elmira, Ont., Sept. 16.

**A. J. Metzler**, Scottdale, Pa., at Deep Run, Pa., Sept. 23. **Paul Swarr**, Israel, at St. Jacobs, Ont., Oct. 7. **Arnold Cressman**, Scottdale, Pa., at South Union, West Liberty, Ohio, Sept. 23. **David Yoder**, Mexico, at Rockhille, Telford, Pa., Sept. 30. **Robert Stetter**, Algeria, at Neffsville, Pa., Sept. 23. **James Steiner**, Wadsworth, Ohio, at Beech, Louisville, Ohio, Sept. 23. **John Landis**, Hesston, Kans., at Science Ridge, Sterling, Ill., Sept. 23.

**O. O. Miller**, Akron, Pa., spent five days with the MCC and Lancaster units at Atlanta, Ga., recently.

Ground-breaking services were held Sept. 16 for a new addition to the Bethel Church, Wadsworth, Ohio.

**World-wide Gospel Fellowship**, East Chestnut Street, Lancaster, Pa., Sept. 29. Speaker was **Kermit Derstine**, Akron, Pa.

**William Pannell**, Detroit, Mich., was guest speaker in the midweek chapel service at the Publishing House on Sept. 26. Bro. Pannell held evangelistic meetings at the Church of God, Mt. Pleasant, Pa., from Sept. 16-30.

### Announcements

**Change of address:** **Hiram Weaver** from Park View, Harrisonburg, Va., to Route 2, c/o Virginia Mennonite Home, Harrisonburg, Va. **John Snyder** from Hespeler, Ont., to 305 E. Mansfield St., New Haven, Conn. **John Howard Yoder** from France to 347 W. Cleveland Ave., Elkhart, Ind. Telephone 219 JA 2-5087.

**Menno Troyer**, Elida, Ohio, in Bible Conference at Berean, Youngstown, Ohio, Oct. 3-7.

**Lloyd Hartzler**, Broadway, Va., at Rockville Mennonite Church, Honey Brook, Pa., for Bible Conference, Oct. 19-21. Theme: "The Church Preserving the Faith."

**Christian Workers' Conference**, Oct. 5, 6, at Zion Mennonite Church, Broadway, Va. Speakers include B. Charles Hostetter and Myron Augsburg, of Harrisonburg, Va., and Edward Stoltzfus, West Liberty, Ohio.

**Milo Kauffman**, Hesston, Kans., at First Mennonite, Kitchener, Ont., Oct. 31 to Nov. 4 in a conference with the theme: "The Stewardship of the Whole Man."

**Music Conference**, Steelton, Pa., Oct. 14. Instructor: **Earl Maust**, Harrisonburg, Va. A special invitation is extended to all song leaders.

**J. Paul Graybill**, East Earl, Pa., will begin teaching a three-month course on Jew-

ish evangelism, beginning Monday, Oct. 1, at Vine Street, Lancaster, Pa. The noon prayer fellowship begins at 2:00 at Vine Street the same day.

**Christian Life Emphasis** will be every Wednesday evening and the last day during the month of October at Lakes Chapel, White Pigeon, Mich. Theme, **God Builds the Church Through Congregational Witness**, will be discussed by **Vernon Schertz**, Goshen, Ind.

**Dedication services** for the Berean Mennonite Church, Youngstown, Ohio, Oct. 1, at Loren King, West Liberty, Ohio, will be the morning message. **John M. Dress**, Scottdale, Pa., will bring the dedication sermon in the 2:00 p.m. service.

**Martin Ressler**, Quarryville, Pa., at Quarryville, Pa., in a music study class each Friday at 7:30 p.m. beginning Oct. 5, and continuing for ten Friday evenings.

The annual meeting of the Allegany Christian Education Conference will be held at the Kaufman Church, Hollsopple, Pa., Saturday and Sunday, Oct. 20, 21. The first session will begin at 9:30 Saturday morning.

**Charles Sherk**, Japan, at Sunnyside, Elkhart, Ind., Oct. 28.

**Dedication of the new Blainsport Church**, Lancaster Co., Pa., Sunday, Oct. 14. Speakers: **C. Mylin Sherk**, Willow Street, Pa., and **Frank E. Shirk**, Bareville, Pa.

### Evangelistic Meetings

**Charles Haarer**, Morgantown, Ind., at Moorepark, Mich., Sept. 23-30. **Neve Gingrich**, Markham, Ont., at North Goshen, Goshen, Ind., Sept. 30 to Oct. 7. **Nelson Kanagy**, West Liberty, Ohio, at Wooster, Ohio, Nov. 18-25. **Joshua Dael**, India, at Pigeon River, Mich., Sept. 1-11. **Irvin Shank**, Hagerstown, Md., at Lebanon, Pa., Oct. 17-28.

**Martin E. Weaver**, Lebanon, Pa., at Crestview, Fla., Nov. 1-10. **Paul Dagen**, more, Ala., at New Providence, Pa., beginning Nov. 7. **John Martin**, New Holland, Pa., at West Chester, Pa., Nov. 11-18. **Ym Miller**, Cleveland, Ohio, at Spencer, Sinton, Ohio, Oct. 7-14.

**Donald King**, Hesston, Kans., at Preston, Kans., Nov. 11-18. **Ivan R. Lind**, at Ford, Nebr., at Perryton, Texas, Nov. 2 to Dec. 3. **Urie A. Bender**, Elkhart, Ind., at Forks, Middlebury, Ind., Oct. 28 to Nov. 4. **Harold Fly**, Schwenksville, Pa., at Schwenksville, Mich., Oct. 7-14. **Norman Bechtel**, Spring City, Pa., at Bossler, Elizabethtown, Pa., Oct. 18-28.

**Warren Metzler**, Jamaica, Oct. 6-9, and **Harry Shetler**, Davidsville, Pa., Oct. 10-12, at Manbeck, Beaver Springs, Pa. **Harold L. Longenecker**, Morton, Ill., at Congregational Mennonite, Marietta, Pa., Oct. 5-8.

### Calendar

Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10. Annual Christian Day School meeting, Allensville Mennonite Church, Belleville, Pa., Nov. 17. Indiana-Michigan Winter Ministers' meeting, Elkhart, Mich., Dec. 4, 5. Illinois Mission Board annual meeting at Hope, Ill., April 19, 20, 1963.



## OUR RESPONSE IN MISSIONS

(Continued from page 870)

understanding of the problems of a church mission board and toward creating more involvement in this program at the local church level.

Each year in April the Conference Extension and Evangelism Committee arranges for a District Missions Convention. This meeting is a time for fellowship, missionary challenges, and inspiration. No church business is conducted at these meetings. They have proved to be a tremendous blessing to all who attend. This year our convention was held at Pryor, Okla. Many workers from the field were present to share their experiences and concerns.

The well-planned program brought to us the challenge of Christ's work on our behalf and our response to His call. Some responded with their life and will go to a special field. They challenge the rest of us to live dedicated lives in our home communities. As the needs of the various fields are presented, and the challenge of stewardship given, many persons who were present for the first time made a "faith-pledge." Offerings and pledges for this convention totaled \$9,388.77.

South Central Conference has pioneered the concepts of planned giving. It was largely through the efforts of Milo Kauffman and Daniel Kauffman, now of Scottsdale, Pa., that these concepts were developed and implemented in our district. Most of the churches in our district have now adopted this system of planned giving. They report that it has contributed much toward an efficient and orderly method of fulfilling their stewardship responsibilities. A review of conference finances indicates that giving to our mission program has increased one hundred per cent in the past ten years.

Budgets are always a source of concern to those closely connected with this phase of a mission program. This year South Central Conference was able to meet the budget for her mission program. We were so able to contribute \$19.03 of the \$20.00 per member quota for missions and \$7.03 of the \$6.00 per member quota for relief and service to the general mission board at Khartoum. Our obligations to General Conference and the Commission for Christian Education were also met for the first time this year. Though we have not attained the ultimate of our stewardship responsibilities to the mission of the church, we have made progress over the years. For this we are grateful.

Budgets and quotas can become rather cold, impersonal, and totally unrelated to the thrilling story of missions. Realizing this, we want to remain conscious to any special needs and appeals that the Lord has for us. It was in response to a special

appeal that South Central Conference moved this spring when the call came to build the church at Corpus Christi, Texas. No provision has been made in our current budget for this appeal. However, we felt the Spirit of God moving upon our people to give, and so, even before conference could convene and authorize the building of a church at Corpus Christi, Texas, the church was almost completed. These things God has wrought, as we were willing to respond to His leading.

We realize that the task of missions in South Central Conference is incomplete. God is continually opening and closing doors. We want to remain sensitive as new doors to new mission opportunities open. May we respond with positive action. May the church in South Central Conference be the tool through which God can work to redeem the lost in this area.

## OUR READERS SAY

(Continued from page 858)

The article in the GOSPEL HERALD, Aug. 21, 1962, entitled "The Brethren Peace Witness," needs some clarification. Is there an implication in the concluding paragraph of this article that we ought to undertake a similar program? Ere we draw such a conclusion, there are several things in this program that we ought to carefully consider.

In the first place, a course of action such as the Brethren undertook tends to weaken the basis of belief in Biblical nonresistance. The basis of such an action tends to become rooted in mere humanism rather than in the Bible as the cornerstone of truth. Once-born men cannot understand the things of the Spirit; hence, the appeal is made to something other than the New Testament, usually to humanitarian considerations. The truth is that such actions as these are not resistant in the Biblical sense of the term; they are an indication of following a philosophy of religious pacifism instead. The Brethren are not advocating nonresistance; they sanction nonviolent coercion. The leading student of the whole subject of peace among the Brethren has been Dr. Rufus Bowman. He writes that in case of invasion of this country, we should "practice nonviolent resistance." And further, "the use of physical force without violence and bloodshed is morally justified in our world." (Seventy Times Seven, pp. 116, 117). Apparently, nonresistance is not the belief and practice of the Brethren today. Resistance in a nonviolent way (in this case on a political level) is presently advocated. This is a far cry from the teaching of Him who taught us to turn the other cheek, and go the second mile.

Further, a "peace witness" such as this overlooks the awful sin and depravity of man. The article implies that wars are caused by armaments, a weak UN, a lack of proper legislation, etc. But wars are caused because men are unredeemed, unregenerated, and are in a state of depravity. The article would place our dependence on peace in a stronger UN, a Peace Corps, a student exchange program. The article states that "men are to live together as brothers," but where is the clarion call to repentance and faith? Surely men can live together as brothers only under the lordship of Christ. But can this be accomplished by human means? The banner entitled "Our

Best Shelter a Stronger UN" tells us something in this respect. The best shelter of the nonresistant evangelical Christian is something far more secure!

Finally, much of this "peace testimony" is based on the proposition that all war is sin. Let us make room for disagreement at this point, but even a casual reading of the Old Testament shows us that God, usually because of the sin of His people, causes kingdoms to rise and wane, armies to come and go, all according to His purposes. War is clearly not His will, but it is sometimes His purpose. To believe otherwise is to render God impotent in history, and to place Him in the grandstand as history marches aimlessly on.

We need clear teaching on the differences between Biblical nonresistance and pacifism. Bro. John R. Mumaw's booklet, "Nonresistance and Pacifism," is excellent; he clearly shows that the two positions "are incompatible." Bro. Guy F. Hershberger eloquently argues in his book, "War, Peace, and Nonresistance," that the duty of the nonresistant Christian is to practice justice, but not to demand it. Is not the use of political coercion coming perilously close to demanding justice?

Rather than following such a procedure as this, let us pursue what the world would call a more difficult course; let us practice a policy of gentle, patient, suffering love, so well exemplified in Pax, VS, and other areas. Let us bind up the wounds of war; let us feed the hungry, clothe the naked, house the homeless. Above all, let us not depend on human institutions, unredeemed men, and legislative bodies. Let us always ground our faith and practice in New Testament truth.—Dean M. Brubaker, Shipshewana, Ind.

I want to thank you for the thoughtful editorials and for "The High Cost of Unwise Giving" (Sept. 11 issue). Nelson Kauffman's article is timely and urgently needed. We of course should not take the attitude that the only work worth supporting is Mennonite, but why are our people so gullible when it comes to falling for slick religious promoters? In my opinion, we ought to go even further, and name names and organizations specifically, when we have the facts about unscrupulous activities.—J. R. Burkholder, Newton, Mass.

"The High Cost of Unwise Giving," by Nelson Kauffman (Sept. 11) is a splendid piece of writing. We need more like it. I am constantly amazed at the gullibility of Christians as it relates to the object of their financial support. In this, it is all too true that "distance lends enchantment." The work close by which can be easily investigated is overlooked for a more distant ministry that may be the more easily misrepresented.

I have but one criticism. The writer states that overseas Mennonites report that "so-called faith and unattached missions are the ones that spend fantastic sums, live with luxurious furnishings and transportation . . . of which their supporters are unaware." Bro. Kauffman explains this by the statement that these missions "do not need to report their program, income or expenditures, to anybody who has the authority to call the program into question."

What does Bro. Kauffman mean by the phrase, "so-called faith and unattached missions"? Does he mean to include in this category all mission organizations that are not denominationally controlled? The implication seems to be in the affirmative, and we must further infer from his statement that all these other groups are wasteful, spendthrift, and irresponsible. At least, there is no clause in his statement that qualifies the charge. It



seems that the facts do not warrant such general and undocumented criticism. I am personally and intimately acquainted with several "faith" missions, and in these cases, I know they can be trusted.

Irresponsibility cannot be shunted off to one side of the denominational-nondenominational fence. It is a personal matter, arising from the spiritual character of the person or persons involved. Wherever a man allows himself to be motivated by wrong desires, irresponsibility is the end result, and the denominational groups are not immune to the malady.

By all means, let us continue to unmask the evils that are evident . . . , but let us be factual and objective in our criticism.

—H. L. Longenecker, Morton, Ill.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**God-Centered Evangelism**, by R. B. Kuiper; Baker Book House, 1962; 216 pp.; \$3.95.

This volume is really an apologetic of Reformed Theology in the milieu of evangelism. The author states in his introduction that the reader will soon discover that he advocates this particular theology which he believes is Biblical, and says, "so it is, and so it must be," with the finality of God's inimitable sovereignty. He uses chapters earlier in the book and again near the close to establish his theology. Really evangelism is only a frame of reference for him to establish God's sovereignty, predestination, election, and other of Calvin's Calvinisms.

The author says God did not choose persons to salvation because He foreknew they would believe, neither did He decree that certain sinners would be saved if they should believe in Christ, but the elect are so predetermined by God's choice that "their number is so certain and definite that it cannot be increased or diminished," (page 31). "All of God's elect must be saved. Not one of them may perish" (page 34). Yet the author insists that it is necessary to promote evangelism.

The writer says the Reformed Christian does not shun Biblical paradoxes, mentions none Jesus gave, but proposes his own. "A most striking Biblical paradox is that God who sovereignly chose out of the fallen race of men a fixed number to everlasting life, yet offers to all men without distinction eternal life and, when doing so, assures them that nothing would please Him more than their acceptance of His offer. God assures sinners everywhere that He 'will have all men to be saved' (I Tim. 2:4). That, too, is an expression of the sovereignty of God, and its proclamation is a recognition of that sovereignty. The Calvinist declares it passionately."

The "whosoever will" of the New Testament becomes a farce. Surely everyone who would be approached with the Gospel in the Reformed context would have great

reason to wonder if he were really one of the elect, and if he had problems in his life, he might easily conclude, "It's no use because I am not one of the elect. The writer says (page 185), "The Arminian will tell each sinner that God designed by the death of His Son to save him; the Calvinist will insist that Paul never once addressed a sinner thus, and that he could not have done it because this would have implied that mere man could thwart the plan of the Almighty. The Arminian will tell unregenerate man that he has the ability to believe in Christ and that, if he exercises that ability of his own free volition, he will be born again; the Calvinist will insist that unregenerate man, dead in trespasses and sins as he is (Eph. 2:1), will not and cannot come to Christ in faith except God draw him by the irresistible regenerating grace of the Holy Spirit (John 6:44)."

Again he says (page 200), "The Bible teaches unmistakably that God did not choose or elect all sinners to everlasting life. The very words 'choose' and 'elect' preclude that thought. He sovereignly chose some and sovereignly passed others by. He graciously elected some to salvation, and He decreed justly to leave others to their deserts." And page 201, "Let it be clearly understood and emphatically stated: when a sinner is saved, all the glory belongs to God; when a sinner is lost, the sinner must bear all the blame."

"Here is mystery indeed. Let not mere man meddle with it. The paradox of the sovereignty of God displayed in the eternal decree of rejection, on the one hand, and, on the other hand, the full responsibility of the unbeliever for his unbelief must be permitted to stand without any attempt at mitigation" (page 201).

To this reviewer this volume is the attempt to force the Scriptures to establish a theological system, rather than to describe how to give good news to lost men. This is a valuable volume to help one understand Calvinism, but gives one little real help in the task of evangelism.

—Nelson E. Kauffman.

**The Epistles of James, John, and Jude**, by Russell Bradley Jones; Baker Book House, 1961; 164 pp.; \$2.50.

The book is an aid to ministers and devotional speakers in presenting the truths of the Epistles of James, John, and Jude to interested congregations and similar groups.

Says the author "There is no greater need than that of a return to expository preaching and teaching. A virile Christianity is impossible without it. It is the prayer of the writer that this book will help the busy pastor to preach the Word with greater effectiveness."

Sound theology and faithful interpretation characterize the book. The content is convincing and true to life. The twenty chapters are fresh and up-to-date. The book contributes to the faith and practice of the Mennonite Church.

The reviewer has no criticism to offer. Like all good books it has minor faults. The chief fault is that the timely Epistle of Jude is given only one chapter of space. Most of my fellow ministers will appreciate the book.—C. F. Derstine.

**Personal Devotions for Pastors**, by William B. Williamson; Westminster Press, 1961; 202 pp.; \$3.50.

An Episcopal minister found himself hospitalized and began for himself a series of devotional meditations. He culled from authors significant gems of truth, chose selected passages from the Bible, inserted appropriate poetry, and formulated prayers with the devotional meditations. The messages are prepared for various aspects of experiences, and services the minister may engage in.

The book is concise and to the point. The material chosen is of the best in devotional truth. This book fulfills a need, makes an excellent gift for the church pastor.—Edwin J. Stalter.

**The Mature Christian**, by A. Morgan Derham; Fleming Revell Company, 1961; 128 pp.; \$2.50.

The 17 chapters, from the first, "Basic Principles," to the last, "Maintaining Spiritual Glow," are presented as a guide to the "Goal of Maturity." The writer insists that creed must be linked to conduct and conquest, in an effective Christian life. That Christian experience must be evident in "Life-situations," in "Temptation-stresses," in "Interpersonal relations with saint and sinner alike. He illustrates the same by saying "that Christian experience starts off as children of God, to grow into men and women of God."

The book is theologically sound, deep, spiritual, and in the service of heavenly truth he brings an earthly vocabulary. Truly it can be called "sturdy stuff."

The quote, from Berkhof's *Systematic Theology*, on sanctification, page 46, is worth the price of the book. The book is worth while on the shelves of the pastor, the Sunday-school library, and on the book table of the average layman. Chapter on temptation, in three points, during expression, in elation, during relaxation, is a gem of practical counsel.—C. F. Derstine.

President Kennedy has ordered a cutback in the production of nuclear war heads. How far this will affect mostly the battlefield type of atomic missiles. The president's action is believed by many Washington observers to be an admission that the U.S. already possesses more nuclear weapons than it can ever use. We have forecast for some time that a saturation point on atomic weaponry will be reached and the steady will begin to go out of some parts of the defense program.—*Between the Lines*, July 1, 1962.



## OUR SCHOOLS

(Continued from page 864)

of headphones and a dozen microphones, plus audio-visual aids, records, and textbooks, are also part of the equipment in the laboratory. Fifty-five students have registered for college Spanish and fifty-four for high-school Spanish, according to Instructor John Koppenhaver. John P. Erksen, instructor, reports that there are thirty-three students enrolled in the two German classes.

Paton Yoder, Dean of Instruction, Mrs. Yoder, and Myrtle Hamilton, Dean of Women, attended the capping service for the freshman nursing class at the General Hospital in Kansas City, Mo., the evening of Sept. 7. Included in this class of approximately 35 are the pre-nursing students from the 1961-62 school year, who transferred from Hesston to Kansas City last June. During the capping service, which was held in the auditorium of the hospital, Sharon Wyse, from Mt. Pleasant, Iowa, was given special recognition as the top-ranking nurse in the class of 1964.

Hesston College recently received the following notification from Winifred L. Opeland, Director of the School of Nursing, General Hospital, Kansas City, Mo.: "I am happy to inform you that a former student of yours, Miss Edna Troyer, won the Isabelle Brandon Award for 1962. This award is given by alumnae of the School of Nursing to the best nurse in the graduating class." The Hesston nursing students are only a part of a large class made up chiefly of persons from the Kansas City area. Miss Troyer was a pre-nursing student at Hesston during the 1959-60 school year; her home is at R. 1, Mt. Gilead, Ohio, and her parents are Mr. and Mrs. Dan D. Troyer.

## OBEYING CHRIST

(Continued from page 858)

### Our Attitude Toward Non-Christian Religions

Christianity is considered by non-Christians to be irrelevant, inadequate, and inferior. Ethnic religions, under the impact of flaming nationalisms, have been revived and are being modernized and adapted in order to fit the new day.

But we need not accept a defeatist viewpoint even though the attack is now vigorously pressed by the non-Christian religions. These religions do not advocate co-existence. They are aggressive and dominant, and unless we see again clearly the uniqueness and the superiority of the Christian revelation, the nerve of our missionary endeavor will be cut. Dr. Herbert Jackson of New York speaks in this context of "the crucial and potentially calamitous situation in the world today, and of the overwhelming view both within and without the church that Christianity is

quite impotent in the face of this situation."

This does not mean that we are to develop a belligerent attitude. We need to love people of other faiths, and we may appreciate the elements of beauty and truth that their religions do contain. But we must speak and act from a clear conviction and with a positive voice. It is perhaps true that the real encounter between the Gospel and the non-Christian religions is still to come, for they are now revived and are aggressively polemic. We must obey Christ as He thrusts us out to win to Himself these non-Christians.

### Mission or Interchurch Aid

As long as the percentage of Christians in any country is only a fraction of a per cent, or even 5 or 10 per cent, of the total population, it severely limits missions of the older or Western churches when they are forced to channel their entire missionary efforts through a small national church, which is often lacking in missionary vision and more interested in self-advancement than in evangelistic outreach.

Happily there are many exceptions to this rather bleak outlook. We must also acknowledge that these younger churches are very much what we have made them. We have not sufficiently respected them as churches. We have not shouldered responsibility for evangelism and church extension on them as we should have, nor have we always motivated them to evangelism by inspiring example.

This is a serious situation because in many of these newly born nations, with their spirit of sensitive nationalism, only the national church *can* evangelize the non-Christian population. So-called foreign missionaries may not even be able to procure the necessary visas to enter the country nor are they permitted as foreigners to preach openly and freely. The emphasis of the ecumenical movement is, therefore, pertinent. The most effective instrument the churches in the West have for evangelizing many of these so-called mission lands is through the national church. We must consider the national church in any country priority No. 1 as an avenue for evangelism. We must do all we can for these churches to encourage, help, and inspire them to effective evangelism and church extension. When, where, and how much aid to give to realize this desirable result and when to reach out and beyond them requires much care and great wisdom.

### As Ye Go

The present world situation may be demanding that we give up the time-honored and so-called classical method of doing mission work and adopt the more Biblical method of simply going out to other peoples, often across cultural and national

boundaries, and make disciples as we go. The traditional methods of appointing a few missionaries, sending them out, supporting them on our own western standard while they live abroad temporarily, bringing them back on furlough periodically, and eventually having them come back home to retire, is a pattern that was developed during the great missionary century. This method fit the colonial period and was made possible by the industrial revolution of the West. Very large numbers of church members began to have good cash incomes, making the great missionary movement abroad economically possible.

But now the world situation is rapidly and radically changing. The colonial period is past. There are no more empires. There is no longer the myth of the "ruling race." Spiritual colonialism and spiritual-imperialism are now becoming suspect in a world of nations shaking off the last vestiges of political, material, and financial imperialism. The changes in missionary method we shall be forced to make in the next decade or two are, I believe, much more revolutionary than we yet realize.

### Overseas Mission Associates

Our Overseas Mission Associates program is an attempt to send many self-supporting lay missionaries abroad, especially into areas where Mennonite churches are being established. The emphasis here is on *missionary* because we conceive of this larger number of self-supporting lay workers going abroad as being true missionaries—missionaries of the newer pattern. This is not a magic solution because there are many obstacles and difficulties to be overcome. But we do believe that the future of worldwide dissemination of the Gospel will be done in large measure through this increasing army of technically trained and well-prepared workers.

If many people will go out to the ends of the earth—people with a variety of skills and training, but with a sense of missionary call in common, then we shall be making progress again toward universalizing the missionary vocation. This is the Biblical viewpoint.

### Colonization Evangelism

Colonization evangelism likewise will stress the same universality of the missionary vocation. It is our scandalously high standard of living that makes colonization difficult. It is easy to migrate for economic advantage, but to migrate for the sake of the Gospel, especially when a lowering of living standard, if not real austerity, is involved—this is next to impossible. But we dare not admit defeat even here. I believe that obeying Christ in crisis may mean migration for many of us in these times.

### Intercessory Prayer

There is time for only a sketching of a



few other implications of obeying Christ in crisis that I want to mention. Christ is calling us to renewed intercessory prayer. We can never understand how the prayers and cryings of God's people can change the course of history, but we believe this is true. We cannot schedule the Holy Spirit or order His action, but we believe that through prayer the effectiveness of the Spirit's activity can be increased.

We cannot through prayer deliver our fellow Christians, or even our friends who are foreign missionaries, from tragedy and even death. But we can pray that their faith fail not and that through suffering and death their witness to the power of the Gospel may become effective, remembering the eternal law of the spiritual world that the blood of martyrs is the seed of the church. The heart's desire and longing of a devout Christian releases the power of God and makes effective the message of redemptive love. This is a great mystery, but perhaps no greater mystery than the life-giving warmth and light of the sun upon all nature. Something akin to this is the power of prayer.

### Meaning, Not Means

Mere things will not satisfy men. The missionary, while being interested in the means for living, must be primarily concerned with providing the people with a meaning for living. From all the old mission fields comes the answer to the question, "Do you still need missionaries?" "Yes," they say, "but we want missionaries who are primarily qualified to give us the knowledge of God and who communicate the humble self-giving love of Christ." This calls for heroism of a new order, often more difficult than enduring physical austerity and privation.

Dr. Herbert C. Jackson says, "Today there is a strong tendency in ecumenism toward structuralism rather than organism, and in mission toward scholasticism rather than obedience." I close, as I began, on the note of obedience. Christ is Lord. The world is in confusion and we know not what a day may bring forth. But we are not distressed nor are we fearful. Christ is on the throne. He is carrying out His purposes, and we, personally and as a church, find our greatest joy and our completest fulfillment as we follow where He leads in trustful obedience.



Wang-wei, a Chinese poet of two thousand years ago, wrote these lines which are still true today: "You ask me what is the supreme happiness here below? It is listening to the song of a little girl as she goes down the road after having asked me the way."

—Nancy Cleaver, in *The Treasury of Family Fun* (Fleming H. Revell Company).

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

Amstutz, Marvin and Etta (Nussbaum), Orrville, Ohio, thirteenth child, sixth daughter, Laura Mae, Sept. 8, 1962.

Groff, Victor and Florence (Beiler), Kinzers, Pa., third son, Larry Kent, Aug. 22, 1962.

Hackman, Leroy and Irene (Haltzman), Quakertown, Pa., third child, second son, Dennis, July 28, 1962.

Helmuth, Edward and Verna (Weirich)), Sarasota, Fla., first child, Sharon Kay, July 10, 1962.

Hochstetler, Daniel and Arie (Miller), Goshen, Ind., second child, first daughter, Kathryn Ann, Aug. 22, 1962.

Hollinger, Paul S. and Eunice (Mack), Denver, Pa., fifth child, fourth daughter, Ruth Ann, Sept. 10, 1962.

Horst, Joseph F. and Martha (Leaman), Weyers Cave, Va., second child, first daughter, Janice Norcen, Aug. 25, 1962.

Hurst, Harold Ray and Mary Jane (Witmer), Martindale, Pa., first child, Deryl Myron, July 26, 1962.

Kanagy, Joe S. and Elizabeth (Manner), Wellman, Iowa, fifth child, fourth son, Charles Levi, Aug. 3, 1962.

King, Andrew and Doris (Short), Wauson, Ohio, fourth child, third daughter, Kathy Sue, Sept. 3, 1962.

Landis, Franklin and Virginia (Moyer), Lederach, Pa., third child, first daughter, Brenda Sue, Aug. 31, 1962.

Lantz, Phares and Emma (King), Cochranville, Pa., third son, Randall Lamar, Aug. 23, 1962.

Leaman, Wilmer W. and Marie (Zimmerman), Mohnton, Pa., third daughter, Marcia Ann, Aug. 14, 1962.

Lind, Norman P. and Phyllis (Swartz), Jericho, Jordan, first child, Peter Lee, Sept. 4, 1962.

Litwiller, Glenn and Dorthca (Kauffman), Delavan, Ill., sixth child, fourth daughter, Debra Jane, Aug. 29, 1962.

Martin, Donald and Camilla (Jensen), Elkhart, Ind., first child, Jeffery Scott, Aug. 11, 1962.

Miller, Dale and Betty (Troyer), Milford, Nebr., third child, second son, Layne Dallas, Aug. 7, 1962.

Miller, John and Janet (Showalter), Sarasota, Fla., first child, Candace Lee, July 18, 1962.

Miller, Mr. and Mrs. John O., Goshen, Ind., a son, Mark Conrad, June 30, 1962.

Nisly, Wayne E. and Nona (Peachey), Cincinnati, Ohio, first child, Delores Marie, Aug. 30, 1962.

Oyer, John S. and Carol (Schertz), Goshen, Ind., fourth child, first son, Timothy James, Sept. 12, 1962.

Rodes, Daniel D. and Esther (Hege), Greencastle, Pa., first child, James Daniel, Aug. 19, 1962.

Sauder, Loren and Dorthca (Good), Archbold, Ohio, third child, second son, Nathan Todd, Aug. 17, 1962.

Schultz, John and Dixie (McLaughlin), Albany, Oreg., third child, first son, Paul DeLon, Aug. 21, 1962.

Shue, Charles and Ruth (Leichty), Sarasota, Fla., sixth child, third daughter, Janet Faye, Aug. 17, 1962.

Silks, Walter and Betty (Kauffman), Sarasota, Fla., first child, Alice Ann, Sept. 4, 1962.

Slabach, Irvin and Carolyn (Byler), Sarasota, Fla., second son, Jeffery Scott, July 19, 1962.

Slabaugh, Robert and Judy (Hull), Goshen, Ind., first child, Anita Louise, July 13, 1962.

Slagell, Elmer and Elsie (Miller), Thomas,

Okl., fifth child, third son, Michael Joseph, July 29, 1962.

Smith, John A. and Nancy (Roth), Wauseon, Ohio, third child, first daughter, Penny Lee, Aug. 30, 1962.

Sommerfeld, Stanley and Janet (Burkey), Miford, Nebr., first child, Martin Jay, July 2, 1962.

Sommers, Melvin and Shirley (Miller), Sarasota, Fla., first child, Tamara Jo, Aug. 1, 1962.

Springer, Dick and Nancy (Litwiller), Delavan, Ill., second child, first son, Phillip Alan, Aug. 4, 1962.

Stutzman, Merrill and Violet (Troyer), Miford, Nebr., first child, a son, Brian Wynn, May 29, 1962.

Toews, Richard and Ruth Ann (Detweiler), Hesston, Kans., first child, Robert Jacob, Sept. 12, 1962.

Troyer, Lawrence and Evelyn (Tyson), Goshen, Ind., third and fourth children, second and third daughters, Jane Fay, Sept. 10, and Joan Kay, Sept. 11, 1962.

Vandiver, Richard and LaVon (Springer), Boulder, Colo., second daughter, Jana Kay, Aug. 27, 1962.

Wiseman, Ben and Ruth (Ropp), Albany, Oreg., second child, first daughter, Darla Jo, Sept. 13, 1962.

Wyse, Richard and Grace (Prough), Archbold, Ohio, third child, second daughter, Rebecca Sue, Aug. 19, 1962.

Yoder, Myron and Julia (Yoder), Sarasota, Fla., second child, first daughter, Karen Jo, July 18, 1962.

Yoder, Simon and Vina (Helmuth), no address, ninth child, third son, John Ray, Aug. 20, 1962.

## Marriages

May the blessings of God be upon the home established by the marriages here listed. A 6 months' free subscription to the Gospel Herald given to those whose address is supplied by the officiating minister.

**Baker—Corliss.**—Gilbert Leo Baker and Norma Jean Corliss, both of Toledo, Ore. Logsdon cong., by Roy D. Roth at the church, Sept. 16, 1962.

**Bare—Minnich.**—Hershey Bare, Bird in Hand, Pa., and Mary Ann Minnich, Lancaster, Pa., both of the Monterey cong., by Glenn E. assisted by Herbert Minnich, at the church, June 30, 1962.

**Beidler—Freed.**—Donald M. Beidler, Telford, Pa., Perkiomenville cong., and Anita J. Freed, Doylestown (Pa.) cong., by Joseph L. Grady at Doylestown, Sept. 8, 1962.

**Boschmann—Selzer.**—Erwin Boschmann, Asuncion, Paraguay, Bethel College cong., a Priscilla Selzer, Protection (Kans.) cong., Russell Mast at the Bethel College Church, Newton, Kans., Aug. 17, 1962.

**Buchen—Garber.**—Curvin R. Buchen, Ephrata, Pa., Groffdale cong., and E. Lois Garber, Elizabethtown, Pa., Bossler cong., by Paul Landis at the home of the bride, Sept. 1, 1962.

**Eby—Martin.**—Kenneth E. Eby, Williamport, Md., Clear Spring cong., and Fannie Martin, Hagerstown, Md., Reiff cong., by M. K. Horst at the home of the bride, Sept. 1962.

**Foth—Baker.**—Lawrence Foth, Hillsboro, Kans., Mennonite Brethren cong., and Robert Baker, Protection (Kans.) cong., by Mel Bender at the Methodist Church, Aug. 1962.

**Godshall—Gehman.**—Linneaus M. Godshall, Franconia (Pa.) cong., and Elsie J. Gehman,



Stol Mission cong., by Daniel Miller at Deep Run Church, June 23, 1962.

**Keener-Shenk.**—Elwood Julius Keener, Harburg (Va.) cong., and Dorothy Ann Shenk, Bridge, Md., Guilford Road cong., by Lloyd Kniss at Guilford Road, Sept. 4, 1962.

**Miller-Hunsberger.**—Cecil Miller, Wakarusa Ind., and Beverly Hunsberger, Goshen, Ind., both of the Yellow Creek cong., by John Zehr at the church, Aug. 25, 1962.

**Rank-Kauffman.**—John Ray Rank, Paradise (Pa.) cong., and Reba Ann Kauffman, Edinburg, Pa., Ridgeview cong., by Aaron Stoltzfus at Ridgeview, Sept. 15, 1962.

**Vagner-Quentana.**—Delbert Wagner and Cristine Quentana, both of La Veta, Colo., Fryton (Texas) cong., by E. E. Showalter at the home of the groom, Sept. 8, 1962.

**Valters-Diener.**—Gordon Walters, Etna, Ind., and Erla Diener, Nappanee, Ind., both of the North Main Street cong., by Frank Yoder, Aug. 4, 1962.

**Veldy-Smeltzer.**—Larry Dean Weldy, New Paris, Ind., and Sharon Marie Smeltzer, Goshen, Ind., both of the Sunnyside cong., by Elmer P. Shrock at the home of the bride, Aug. 1962.

**White-Selzer.**—Ivan White, Peabody (Kans.) cong., and Twyla Selzer, Protection (Kans.) cong., by Sanford C. Oyer at Protection, Sept. 1962.

**Yoder-Wise.**—Kermit Yoder and Sharon Wise, both of Goshen, Ind., Yellow Creek cong., by D. A. Yoder and Ivan K. Weaver at the church, Sept. 1, 1962.

## Anniversaries

**Baechler.** Solomon Baechler and Leah Schwartztruber were united in marriage on Oct. 12, 1912, by Minister George Braum at the E.U.B. parsonage, Zurich, Ont. They settled on a farm in Hay Twp., Huron County, Ont. Oct. 28, 1928, the former was called to the office of deacon in the Blake Amish Mennonite Church, which office he served till 1943, when he was ordained as minister. After his retirement eight years ago they moved to the village of Zurich, where they still reside. Open house services arranged by their children: Eva—Mrs. Clarence Gascho, Zurich; Gertrude—Mrs. Oliver Steckle, Bayfield; William, on the home farm; Verda, at home; Gladys—Mrs. Neil Gingrich, Zurich; and Irina—Mrs. Floyd Buehler, Waterloo. They also have 15 grandchildren, all of whom were all present at their home on Sept. 1962.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Amstutz, Ida Mae**, daughter of Abram and Luina (Amstutz) Burkholder, was born at Milan, Ohio, Sept. 8, 1873; died at the Dunbar Hospital, Orrville, Ohio, Sept. 7, 1962; aged 88 y. 11 m. 30 d. On Nov. 3, 1898, she was married to John G. Amstutz, who died Oct. 18, 1947. Surviving are 4 daughters (Mrs. Mabel Schloneger, Lavina—Mrs. Elmer McGroves, Mrs. Emma Davis, and Viola—Mrs. Russell Brenner), one brother (Ed), and 2 sons (Lydia—Mrs. Truman Yoder and Mrs. Edith Wirth). She was a member of the Orrville Church, where funeral services were held Oct. 10, with J. Lester Graybill officiating, assisted by Frank Sturpe and Forrest Witt.

**Berky, Norman Kriebel**, son of John Stauff

fer and Susan (Kriebel) Berky, was born at Norristown, Pa., Feb. 19, 1892; died at his home Aug. 25, 1962; aged 70 y. 6 m. 6 d. On Dec. 26, 1936, he was married to Mary Borneman, who survives. He was a member of the Boyertown Church, where funeral services were held Aug. 29, in charge of Paul D. Yoder, Elias Kulp, and Winfield Ruth.

**Cook, Amos M.**, son of Jonathan and Katherine (Parker) Cook, was born in Allen Co., Ohio, April 11, 1875; died at the Memorial Hospital, Lima, Ohio, Sept. 4, 1962; aged 87 y. 4 m. 24 d. On Sept. 2, 1899, he was married to Millie Bailey, who preceded him in death. One son also preceded him in death. Surviving are one son (William F., with whom he resided), one daughter (Mae—Mrs. Chester Cooper), 13 grandchildren, 38 great-grandchildren, one brother and one sister (Delorma and Mrs. John Sullivan). He was a member of the Jefferson Street Church, where funeral services were held Sept. 7, in charge of Robert King.

**Hershberger, Dorinda**, daughter of Samuel and Barbara (Mishler) Kempf, was born Sept. 6, 1869; died at the home of her daughter, Mrs. Clark Brenneman, Wellman, Iowa, Sept. 11, 1962; aged 93 y. 5 d. In 1895, she was married to Ephraim D. Hershberger, who died in 1959, following a married life of nearly 64 years. Surviving are their 5 sons and 4 daughters (Guy, Cora—Mrs. Simon Brenneman, Jay, Ralph, Barbara, Mary—Mrs. Clark Brenneman, Daniel, Samuel, and Edna—Mrs. Wallace Gascho), 15 grandchildren, 18 great-grandchildren, and 3 sisters (Mrs. Catherine Spry, Mrs. Florence Miller, and Mrs. D. E. Bontrager). In her youth she became a member of the East Union Church; at the time of the organization of the Kalona Church, she transferred her membership to Kalona.

**Hershey, Milton**, son of Jacob and Mary (Esbenshade) Hershey, died at his home in Strasburg, Pa., June 28, 1962, following a heart attack after an illness of several years; aged 79 y. Surviving are his wife (Esther Eshleman Hershey), 5 children (Earle J., Mary—Mrs. Paul Stauffer, Esther—Mrs. Lloyd Lefever, John E., and Alta—Mrs. Melvin Shenk), 16 grandchildren, 18 great-grandchildren, one brother (Herbert), and 3 sisters (Mrs. Paul Myer, Mrs. Mabel Martin, and Mrs. Aldus Hershey).

**Huber, Elizabeth M.**, daughter of Jacob and Anna (Musser) Denlinger, was born in Leacock Twp., Pa., Aug. 18, 1882; died at the Kerner Rest Home, after a long illness; aged 79 y. She was the wife of Henry S. Huber, and a member of the Landis Valley Church. Funeral services were held at the church, July 27, in charge of Amos Horst, Ira Landis, and Levi Weaver.

**Lehman, Mary A.**, daughter of David and Alice (Shoner) Horst, was born in Franklin Co., Pa., Dec. 27, 1887; died at the Brook Lane Farm Hospital, Hagerstown, Md., July 27, 1962, the day she entered the hospital; aged 74 y. 7 m. On Dec. 1, 1910, she was married to Daniel B. Lehman, who died in 1934. Surviving are one son and 4 daughters (Clyde H., Grace—Mrs. Laban Wadel, Martha—Mrs. Ira Kuhns, Marian—Mrs. Harry Funk, and Janet—Mrs. Arthur Martin), 30 grandchildren, 3 great-grandchildren, one sister (Ellen), and 3 brothers (William, Charles, and George). She was a member of the Upper Strasburg Church. Funeral services were held at the Chambersburg Church, July 30, in charge of Amos E. Martin and Harvey E. Shank.

**Lloyd, Mary E.**, daughter of David and Mary (Eshleman) Horst, was born at Reid, Md., May 2, 1895; died at Lancaster, Pa., Sept. 10, 1962, of pulmonary embolism; aged 67 y.

4 m. 8 d. She was married to George J. Lloyd. Surviving are one son (Harold C.) and 8 brothers and sisters (Martha E.—Mrs. Samuel H. Ebersole, Henry E., Martin E., Susanna E.—Mrs. Verlus Rudolph, Mrs. Elizabeth E. Petre, Samuel E., Jacob E., and John E.). She was a member of the East Chestnut Street Church, where funeral services were held Sept. 13, in charge of Frank M. Enck, Jacob Frederick, and James M. Shank.

**Rutt, Albert B.**, was born Sept. 8, 1879; died at the Evergreen Gardens Nursing Home, Evergreen Park, Ill., Sept. 10, 1962; aged 83 y. 2 d. On June 21, 1911, he was married to Edna Patton, who died March 1, 1949. He was a member of the College Mennonite Church, Goshen, Ind. Funeral services were held at the Ketcham Funeral Home, Chicago, Ill., Sept. 12, in charge of Laurence Horst.

**Shaffer, Dorothy M.**, was born at Lima, Ohio, Dec. 4, 1890; died at the Milleman Convalescent Home, Elkhart, Ind., July 30, 1962; aged 71 y. 6 m. 25 d. In Nov., 1958, she was married to Peter S. Shaffer, who survives. Also surviving are 3 stepsons, one stepdaughter, 12 grandchildren, and 2 brothers (Theodore and Walter Bishop). She was a member of the Olive Church. Funeral services were held at the Hartzler-Gutermuth Funeral Home, Aug. 3, in charge of C. A. Shank.

**Styer, Darrel**, stillborn son of E. Kermit and Edna (Benner) Styer, Souderton, Pa., was born at the Grand View Hospital, Sellersville, Pa., Aug. 31, 1961. Surviving, besides the parents, are 3 brothers and 2 sisters (James, John, Kermit Alan, Mary, and Lois Ann). Graveside services were held at the Finland Mennonite Cemetery, Sept. 3, with Claude M. Shisler in charge.

**Yoder, John I.**, son of Levi K. and Fanny (Hartzler) Yoder, was born in Logan Co., Ohio, Jan. 14, 1883; died at Bellefontaine, Ohio, Sept. 7, 1962; aged 79 y. 7 m. 24 d. On Dec. 19, 1907, he was married to Anna Katherine Yoder, who died May 31, 1960. Surviving are 8 children (Luella—Mrs. Loren Ulrich, Mary Vaughn—Mrs. Dode Smith, Dwight, Marjorie, Wayne, Wilma—Mrs. Roy Yoder, Gail, and John Mark) and 2 sisters (Elsie—Mrs. Elba King and Addie—Mrs. Joe L. Plank). One son and one daughter preceded him in death. He was a member of the South Union Church, where funeral services were held Sept. 10, in charge of Roy S. Koch.

**Zasio, John**, was born in Italy, Feb. 14, 1878; died at the Martins Ferry (Ohio) Hospital, Aug. 19, 1962; aged 84 y. 6 m. 5 d. He and his wife formerly belonged to the Catholic Church, but in 1951 they were received into the Dillonvale Mennonite Mission by baptism. When the mission was transferred to the Church of the Nazarene, their wish was to remain with the Kidron Mennonite Church. He was married to Mary Beltin, who survives. Also surviving are 2 sons (Gabrielle and Joseph), 4 brothers, 4 sisters, 4 grandchildren, and one great-grandchild. Funeral services were conducted at the Wilson Funeral Home, Aug. 22, in charge of Reuben Hofstetter, assisted by Isaac Zuercher.

**Zimmerman, Fannie G.**, daughter of Jacob and Lydia (Good) Musser, was born in Brecknock Twp.; died at her home in Gordonville, Pa., Aug. 15, 1962; aged 67 y. Her husband, Ammon W. Zimmerman, died in 1919. Surviving are 2 sons and one daughter (Willis M., Lloyd M., and Esther—Mrs. Arthur Smoker, with whom she resided), 11 grandchildren, 3 brothers (Barton G., Joseph G., and Jacob), and 2 sisters (Ada—Mrs. Harry Martin and Mrs. Annie Hahn). Funeral services were held at the Weaverland Church, Aug. 18, with Mahlon Witmer officiating.



After hearing reports of the greatest water shortage in years, a meeting of the Delaware River Basin Commission, Philadelphia, ended on the note that "everybody should pray for rain. That is about all that we can do," stated Dr. Maurice K. Goddard, secretary of the Pennsylvania Department of Forests and Waters, in closing the meeting at which he presided.

\* \* \*

Over 7,000 young people from West Germany attended the annual convention in Nuremberg, Germany, of the Christian Endeavor movement in Germany. They were joined by guest delegates from other European countries, North America, South America, and Africa.

\* \* \*

The American Sunday School Union, pioneer rural missionary organization with headquarters in the city of Philadelphia, has announced the coming of Mr. Walter W. Scott to the newly created post of executive vice-president on Sept. 1. Mr. Scott, a ruling elder and past Sunday-school superintendent in the Westminster Mayfair United Presbyterian Church, has taught Sunday-school classes including juniors, seniors, and adults for 10 years, and is the president of the local camp of the Gideons International.

\* \* \*

The National Lutheran Parent-Teacher League called on local groups throughout the country at its annual meeting at River Forest, Ill., "to promote better moral standards in print and on the screen." Local leagues were urged "to voice their concern on the serious moral crisis of our society" by surveying their local communities and pressing for legislative action for the control of obscene literature.

\* \* \*

The death of actress Marilyn Monroe should constitute a "sermon to Hollywood," Evangelist Billy Graham said in Montreat, N.C. "All that she searched for could have been found in Christ," said Dr. Graham. "Man just isn't made for that life. Fame and sex don't satisfy the inner person." Miss Monroe, a so-called "sex symbol" during her film career, died in Hollywood of an overdose of barbiturates.

\* \* \*

A new serpentine road enabling Jewish, Christian, and Moslem pilgrims—who formerly had to climb many steps—to reach the summit of Mt. Zion by car was inaugurated by Rabbi Schlomo Zalman Cananah, official guardian of the sacred hilltop. The occasion was the evening of the Fast of Ab, when Jews commemorate the destruction of the first and second temples in Jerusalem. Later, thousands of Jewish pilgrims climbed the mountain, where they could glimpse the ancient wailing wall, a relic of the temple which is now inaccessible for Jews because it lies just beyond the nearby Jordan border.

\* \* \*

FBI Director J. Edgar Hoover, noting that almost 2,000,000 serious offenses were committed in this country last year, warned that "a massive avalanche of crime" is sweeping the nation. Writing in the FBI



## ITEMS AND COMMENTS

BY THE EDITOR

Law Enforcement Bulletin, he called this "a shocking disgrace and a broad indictment of American people." Nor, he added, will there be an "abatement in widespread lawlessness as long as there is wholesale disrespect for law and order in our nation." Mr. Hoover said recent uniform crime reports showed a 4 per cent increase last year in the arrest of persons under 18. He pointed out that of 37 law enforcement officers killed by criminals last year, 12 were slain by assailants 21 or younger.

\* \* \*

One baby out of every seven in the United States is being born to a teen-age mother, according to the Population Reference Bureau, a private research agency. In the South the ratio is higher, nearly one birth out of five.

\* \* \*

Richard Cardinal Cushing, Archbishop of Boston, had high praise in Boston for the Old Order Amish as "men and women of immovable conviction." Writing in his column, "News Notes from the Cardinal," appearing in *The Pilot*, official archdiocesan news weekly, the Boston prelate commented upon a television program he had seen about the Amish and their customs. Observing that "their simple affirmation is better than many assertions made under oath" Cardinal Cushing stated that the Amish are "unflinchingly loyal . . . to God's Word as they see it. Superbly unimpressed and undaunted by 'what people think,' the Amish continue to wear their shovel hats and high-top shoes, continue to bar radio, TV, and even the telephone from their homes."

\* \* \*

Attendants at marriages performed by a Presbyterian minister at Dallas, Texas, must also recite vows in addition to those said by the bridal couple. Dr. Thomas A. Fry, Jr., of First Presbyterian Church, said he "revised" wedding ceremonies to include vows by attendants because society is as involved in marriages as the husband and wife. He said he asks all the attendants at weddings he performs the following questions: "Do

you, the wedding party, representing your community and the circle of friends, pledge yourself to those acts and attitudes that will make this marriage grow in its love, permanence, and responsibility?" Dr. Fry added that he instituted the extra vows as an effort to combat the increasing divorce rate in this country.

\* \* \*

A Seventh Day Adventist leader said in San Francisco, Calif., that since the mode of life has abandoned belief in favor of "conduct and behavior," it is experiencing an increase in "misconduct and misbehavior." Dr. Walter R. Beach, World Secretary of the Seventh Day Adventist Church, told a crowd of 17,000 persons at the final session of the denomination's world conference that "one of the worst heresies of our age is the notion that beliefs do not matter. . . . Whenever we find a generation diluting faith with cynicism, negation, and indifference," he said, "we find that generation sinking slowly into confusion and depravity."

\* \* \*

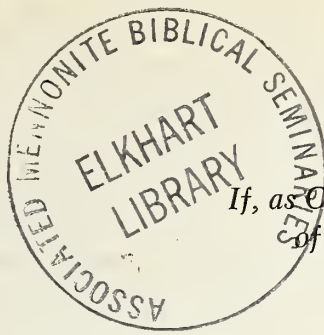
Dr. David O. McKay, president of the Church of Jesus Christ of Latter Day Saints (Mormon), announced in Salt Lake City that the denomination is building 10 chapels in the New England area. He said one of them is located at South Royalton, Vt., on the site of the farm of Joseph Smith, 19th-century founder of the Mormon Church. The chapel will serve as a tour center for visitors to his birthplace at home. Dr. McKay also reported that the Mormons are erecting a new regional storehouse in Ucon, Idaho, to serve the eastern part of the state. Costing about \$88,000, the storage structure will supply food and materials to the needy and disaster victims.

\* \* \*

Brazilian Baptists dedicated a new church building in Villa Mariana, a suburb of Sao Paulo, erected at a cost of about \$350,000. In addition to a sanctuary, the center includes a dispensary, a primary school, and a literacy school for adults.



# Gospel Herald



*If, as Christians, we are to stand in the midst of spiritual crisis, we must be obedient in personal witness.*

WEDNESDAY, OCTOBER 9, 1962  
VOLUME LV, NUMBER 40

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## Obedient in Personal Witness

By Nelson E. Kauffman

What does the word "witness" mean? It means attestation to a fact or event from a personal knowledge. In the New Testament sense, it means to give and not keep back a testimony; to bear witness; to testify; to affirm what one has seen, heard, experienced, or been taught by divine revelation. It may also designate a martyr, who believes so much that he gives his life.

In one of three times in the New Testament when Jesus used the word "witness," He told His disciples, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The disciples took this pretty seriously. Peter and John were told not to talk about this religion in Jerusalem any more. If they did, it would be bad for them. Peter and John preached anyway and got in trouble again. The council asked them, "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine." And Peter said, "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:28-32). In other words, the Apostle Peter said, "You say, 'Shut your mouths,' and we can't do it. We have to obey God."

If we are to be obedient in our personal witness, we must feel this same constraint. Perhaps we can understand it best from three perspectives. First, what about purposing to witness? Does one need to purpose to witness? Or should we say, "Well, if you're a real Christian, you'll witness just as naturally as the flower turns its face to the sun. It is just as natural for a Christian to witness as for water to run downhill." Is that right? Or is that wrong? Which is it? Did Jesus witness just as naturally as water runs downhill or was every witness of every day a decision for Jesus? What did He mean when He said, "I must work the works of him that sent me, while it is day"?

Somebody says, "In my personal witness, I'm not much for talking. I just let my light shine by the life I live." Is that person really giving a witness? Do we say, "I don't send my children to school to learn arithmetic. I just let them see how well I keep books, how carefully I pay my bills, and they learn arithmetic by watching me"?

Our lives must supplement our conversation, but what did the apostles do when they bore witness in the Book of Acts? Did they say, "We're a different set of people. We'll live together and we'll make an identity. People will watch us and they'll know there is something wonderful about us and then they'll know the Gospel"? Cer-



# Prayer for This Day

BY BETH DUVAL RUSSELL

I must love with Thy love,  
live with Thy life, O Lord;  
brother myself to all mankind  
now on this earth, before the flame  
of hatred and stupidity shall spread  
to fire the holocaust . . . now in the hands  
of godless men in all the lands.

Give me strong heart to speak Thy Word  
to hostile ears: empty my mind  
of vicious "not expedient" and "we are not  
quite ready." When I call Thy name,  
give me Thy will; let me be dead  
to self. I would think only of  
Thy kingdom in Thy way. Again  
bless to our good Thy truth.

Amen.

tainly a testimony without a light is like  
an electric light without a current, all right  
in the daytime but no good at all at night.

But Paul *purposed* to speak and inform,  
to explain what the facts meant to him,  
and this was his personal witness. We can  
be ever so good and keep our lawn nicely  
mowed and our fence clean. We can refuse  
to smoke and people can say, "They're  
wonderful neighbors. I see them go to  
church every Sunday morning. They must  
be very religious. What do these Mennon-  
ites believe? Well, I don't know." We must  
decide to give verbal witness or those who  
observe us will remain in the dark.

Second, what about the place of my wit-  
ness? I'm thankful I can be in the front  
line witness at Elkhart, Ind., today. Some  
may say, "Elkhart is a stronghold. There  
is no front line at Elkhart surely. You have  
to move up into the upper peninsula of  
Michigan before you get to the mission  
field." This is so often the way we feel. We  
haven't become concrete and specific in  
identifying our witness opportunity.

Some months ago I was asked to help  
a congregation with a type of witness work-  
shop. Instead of giving a talk, I asked them  
to write down names and addresses of  
specific people in the community to whom  
they think they ought to witness. I waited  
as they wrote them down and saw them  
looking around, listening, waiting, think-  
ing. I didn't ask to see the papers, but  
from the way they looked they seemed to  
have difficulty identifying particular per-  
sons.

Then I asked them to write down cir-  
cumstances in which they could witness.  
What is the normal course of life in the  
next two weeks in which they could pos-  
sibly witness? Where do we witness? I  
stopped at a filling station in Elkhart the  
other day—one where I don't usually trade.  
I asked the operator how he was getting  
along; was business good? Does he work  
six days and close up on Sundays? He  
said, "Sunday is the day I've got to go  
fishing. I send my kids to church, but I  
don't go. I go fishing. That's the only day  
I got for myself. If I don't go fishing, I  
crack up." This was an opportunity to  
witness.

I don't use all these opportunities. I  
don't use as many as I should. But I don't  
have to leave Elkhart to go to the Virginia  
mountains or upper Michigan. The place  
is really secondary. No one needs to change  
locations to witness. A German scholar,  
Wolfgang Schaeffele, tells about the great  
work of the Anabaptists believers. He says  
that when they got converted, they lost  
their jobs. They got jobs elsewhere. Peo-  
ple were converted wherever they worked  
until it was against the law to hire an Ana-  
baptist because they were too dangerous.  
Laborers and craftsmen thus played an im-  
portant role in spreading Anabaptism.

Anabaptist women, certain of their faith  
because of their personal decision and ac-  
ceptance of baptism, not only defended it  
but courageously confessed it and spread  
it among relatives and neighbors. If they  
couldn't get out, they wrote letters. As a  
result, family members, relatives, and  
neighbors were won for the Anabaptists  
through personal conversation and occupa-  
tional relationships. We do not need to  
change our place of witness, because every  
place has people and people need the Gos-  
pel witness.

Third, beyond purposing to witness and  
the place of witness, is the power to wit-  
ness. Each of the brethren and sisters in  
one congregation where I helped said, "I  
lack courage." It is hard to witness. It  
*takes* courage.

The apostles were beaten because they  
witnessed for Christ. They went home and  
prayed, "Lord, behold their threatenings;  
and grant unto thy servants, that with all  
boldness they may speak thy word, . . .  
and that signs and wonders may be done  
by the name of thy holy child Jesus. And  
when they had prayed, the place was  
shaken where they were assembled togeth-  
er; and they were all filled with the Holy

## Our Readers Say—

I would like to share a bit of my reaction  
the editorial of Sept. 11 and of several pre-  
vious issues of the GOSPEL HERALD. After  
reading these several editorials I felt I should  
thank God that I have not sinned like Mari-  
Monroe, who lived "after the flesh." Nor have  
I allowed in my own "thinking and life a  
thing" to bring "a being God created down  
to mere fleshly indulgence and personal  
gratification." Nor have I ever danced (e-  
ven though King David did) or used tobacco  
drunk any strong drink. Apparently I do have  
"clean hands and a pure heart." Therefore  
I may "stand in his holy place." Therefore  
I am dedicated to "true holiness and Christ  
stewardship" and I thank the Lord that I have  
not "sinned as other men do."—William  
Nofziger, Louisville, Ky.

Ghost, and they spoke the word of God  
with boldness." They didn't say, "Remove  
the opposition." They just said, "Give us  
boldness," and they got boldness.

We find ourselves afraid in our witness  
workshops.

In every witness workshop, when we  
really honest, we confess, "About the time  
to come, I had a notion to stay at home  
because I was afraid to go out and open  
conversation about the Lord." We know  
that it is easier to speak for Christ over the  
pulpit than in conversation. We're afraid.

We're afraid partly because we misun-  
derstand what witnessing is. This is the time  
to present the facts of the Gospel, but  
we're more inclined to tell people what  
they should do. We're not often inclined  
to say, "This is what the Lord means to  
me." If a person asks what he should do,  
we can tell him. Peter said, "Men of Israel,  
hear these words; Jesus of Nazareth, a man  
approved of God among you by miracles  
and wonders and signs, which God did  
among him in the midst of you, as ye yourselves  
also know." Then he went on and told  
what happened to Jesus and said, "We are  
witnesses of this. I believe this is so. Thou  
man, Jesus, actually lived in Palestine be-  
cause I know it." And they said, "What  
shall we do?" Then he said, "Repent, and  
be baptized." He waited to tell them what  
to do until they asked him.

Another fear comes because we think we  
have to know massive amounts of Scripture  
to convince the other person. I do want  
to know the Scriptures I've experienced  
for those are the only ones which will do  
me much good for other persons. If

(Continued on page 901)

## GOSPEL HERALD

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## *The Greater Yield*

Two young hikers were going through part of the country where water was scarce. Upon inquiry, a man led them down a little path where, under overhanging leaves, a clear spring bubbled up. As the boys drank deeply, the man described the discovery of the spring years before. He had scraped away moist leaves and found a little pool of very cold water. He tried to reveal his find.

"But my fears were all for nothing," laughed the man. "The more my neighbors needed the spring, the more water there was for me. If I were young and starting out with you, I'd never be afraid to share all the good things life gave to me. They yield more for being shared with others."

How many have tried to find happiness by holding rather than sharing. But we cannot experience happiness by ourselves. Happiness was born a twin." It is not that you give which makes you poor. Poverty, real poverty, is best known to those who have not learned to share or labor for others.

Where does happiness dwell? Seek out the one who has scars on his hands and his feet. You will not find happiness in the face of the one with smooth hands, uncaloused feet, and a heart that has no pain. For it is the one who suffers with others who moves among men to help and to share. The best he possesses who knows true happiness.

These are the radiant few and you'll know them by their faces. These are they who spend their time making themselves, free and independent, but sympathetic and indispensable. They always have more than the rest.

Happiness is not found by hunting for it. The fact is that happiness is the inevitable result of a certain kind of life. If you don't believe it, then someday simply take time to search out the frustrated multitude and see how they spend their life. You will likely find their lives filled with desire for beaches, banquets, and belongings. When search out the radiant few. You will find them sitting by sickbeds, ministering to God's goodness. They will be carrying food to the hungry. They will be sharing the freshness of some spring they have found. You will find them around a family altar beseeching God on behalf of others. You will find them standing behind pulpits and teachers' lecterns, giving themselves so that others might have. In fact, you will find them in nearly every kind of

occupation and place on the globe. But there will always be one thing true. They will not be searching for happiness; they will be sharing happiness.

It is true, the good things God gives us yield more when they are shared with others. "It is more blessed to give than to receive."—D.

## *How Missionary?*

Examine your own congregation. Is your congregation aware of its mission? Is your church known as a missionary church? Does it apply itself to witness in your community with the same conviction, imagination, devotion, and sacrifice that you would expect of missionaries sent to other fields? Does your congregation show as much interest in the non-Christian around as it does in its own growth and organization? What percentage of your church's time,

work, and money is merely for the caring of itself?

Whatever your answer, you bear a responsibility for it. Every Christian is responsible because God who calls gives to each the call to witness and to serve. Do you see that if members of our congregations possessed the same sense of calling and obedience that our missionaries have, many congregations would be forced to drastically change their program, procedure, and preaching? We would see every calling as sacred, the making of a living as secondary, and all of our work for the furtherance of the Gospel. Paul said that what he does he does for the Gospel's sake.

Do we expect the dedication of the members of our congregations to be as great as the dedication of the person we send to Africa or India? If not, why not? Do we expect the same sacrificial spirit to characterize the life of every Christian that we expect to characterize every foreign missionary? Does Christ allow for a difference? Does God expect more love from some of His followers than from others? Will He say on the Judgment Day, "I really didn't expect as much love, devotion, dedication, and sacrifice from you as from others because your circumstances were different, your interests were along other lines, and you were occupied with other things?"

But that is enough questions. Let's try to answer them honestly.—D.

## *Materialism and Mission*

Someone suggested that materialism is merely a sugar-coated word for covetousness. Sounds correct.

Now, a money-loving Christian is as great an anomaly, according to the New Testament teaching, as is a lying, idle, dishonest, or immoral Christian. The love of money is idolatry and the root of evil. It is a sin—often secret—mostly overlooked and not usually regarded as exceedingly sinful. But it will keep all who fall under its power out of real happiness here and hereafter.

Would you call it a materialistic or covetous outlook on life to spend more on a pleasure trip or vacation than is given to the work of the church? Where is the heart when more is spent on really needless articles to supply a wardrobe than is given for relief? Is not something drastically wrong with the concept of stewardship and the relation of the material and the spiritual when hundreds of dollars are spent on extra car accessories and yet there is hesitation to give as much or more to the mission offering? Is it covetous to pay more for pleasure during a week than is put into the offering plate on Sunday?

Without a doubt most of the problems of the church are due to the problem of

Christian stewardship. Billy Graham and John R. Mott both declare, with many others, that the payment of the tithe to God by Christians could result in the evangelism of the world. Plenty of personnel for the work of the church would be available with a proper stewardship of life. True stewardship flows out of a love response of our lives to God and His goodness.

Think of the stewardship of talents and time. We can take a materialistic attitude toward these as well. A proper perspective of Scriptural stewardship here would make the difference between effective service for Christ and ineffective, listless service. It constitutes the difference between being late for church and committee meetings, or counting them important (just as important as any business engagement), and giving your best. It means the difference between a personal, private, daily devotional life and little or no time for Bible study and prayer.

It is true, we will never win persons to Christ with dribbles of time, with dormant and buried talents, or leftover money. Think it over!—D.

Those who know the way to God can find it in the dark.



# The Life and Contribution of Harold S. Bender, 1897-1962

BY JOHN C. WENGER

God has blessed the Mennonite Church with a succession of good leaders in the past century. The names of John F. Funk, John S. Coffman, D. H. Bender, Daniel Kauffman, D. J. Johns, D. D. Miller, J. A. Ressler, Aaron Loucks, and many others bring these divine gifts to mind. One of the greatest gifts was Harold S. Bender. He was born in Elkhart, Indiana, on July 19, 1897, the eldest son of George L. Bender and his wife Elsie Kolb Bender.

George, his father, was a strong leader in the mission program of the church, and served as treasurer of four different mission organizations from 1893 until 1920, the last one being the present Mennonite Board of Missions and Charities. Harold often spoke appreciatively of his father, a conscientious and devoted Christian who was more or less the administrator of the mission board in its first decades. George also served for many years as the deacon of the Prairie Street congregation in Elkhart.

Harold's mother, with her quiet poise and stability, also exercised a strong influence upon her gifted son. As a youth Harold accepted Christ and was received by water baptism into the fellowship of the Prairie Street Church. Later at a missionary convention in Wisconsin he made a decisive commitment of his whole life and person to Christ, intending at that time to invest his life as a missionary abroad.

But the illness of his father the fall of 1920 compelled Harold to cease teaching at Hesston, where he had served for two years after his graduation from Goshen College, and it also marked the end of his proposed career as a missionary. He came home to Indiana and cared for his father during his last illness and death (January 17, 1921). Harold then decided to attend seminary. He earned the Bachelor of Divinity degree at Garrett, the Master of Theology at Princeton Seminary, the Master of Arts in Princeton University, and later (1935) the Doctor of Theology degree at Heidelberg University, Germany, with a study of Conrad Grebel the founder of the Swiss Brethren. Among the teachers who influenced Harold most were J. Gresham Machen and Karl Heim.

Harold S. Bender was a young man of vision and strength, and served as chairman of the youth movement in the Mennonite Church in the early 1920's, the Young People's Conference. Many of his friends supported the periodical known as *The Christian Exponent*, and not a few of them

left the Mennonite Church. Harold decided to stay with the Mennonite Church. A number of reasons moved him to this decision. One was that many of the leaders of his church had visited in the George L. Bender home, and Harold had come to know them as men of God who merited confidence and respect. Another conservative influence in his life was the Mennonite leader and historian, John Horsch of Scottsdale, Pennsylvania, whose daughter Elizabeth he married May 9, 1923. A third factor was the strong influence which his uncle, President D. H. Bender of Hesston College, exerted upon him from 1918. President Bender made the doctrines and practice of the Mennonite Church respectable to his nephew.



Harold made an unusually fine impression upon his teachers at Princeton and was awarded a generous traveling fellowship in Old Testament which he utilized for study in Europe, 1923-24. Upon his return to the States in 1924 he took up his duties as a teacher at Goshen College, where he served faithfully and effectively until four days before his death, a total of thirty-eight years (plus the earlier two years at Hesston).

Brother Bender was also deeply involved in the administration of Goshen College. He succeeded Noah Oyer as Dean of Goshen College in 1931. During his service in this office the college received North Central Association accreditation. In 1944, when the seminary was to have a separate dean, Brother Bender decided to go with the seminary rather than remain as dean

of the college. He served in the seminary dean's office until his death.

In 1930 when some thousands of Russian Mennonites had fled westward to Germany, and wanted to find a new national home somewhere, Brother Bender rendered distinguished MCC service in Germany by helping the brethren organize by villages to settle in Paraguay, and the plans came to fruition. In 1930 he became a member of the Mennonite Central Committee, and served as Assistant Secretary for the next thirty-two years. In 1924 he organized the Mennonite Historical Society and served as its first and only president 1924-62.

In 1927 he founded *The Mennonite Quarterly Review* and served as its editor 1927-62, for a total of thirty-six volumes. In 1929 he established the monograph series *Studies in Anabaptist and Mennonite History*, and served as editor from that date during which time ten volumes appeared.

Perhaps his greatest accomplishment was serving as editor of *The Mennonite Encyclopedia*, four volumes, 1955-59. Among his other books and booklets should be mentioned: *Two Centuries of American Mennonite Literature*, 1929; *Mennonisms*, 1936; *Old Testament Law and History*, 1936; *Mennonite Sunday School Centennial*, 1940; *Mennonite Origins in Europe*, 1942; *John Horsch Memorial Papers* (editor), 1947; *The RSV: An Examination and Evaluation* (joint author), 1953; *Biblical Revelation and Inspiration*, 1959; and *These Are My People*, 1962.

He also wrote many articles for learned journals, the most famous of which was *The Anabaptist Vision*, delivered as an address to the American Society of Church History, 1943. He was highly respected as a scholar, and served as president of both the American Society of Church History and the American Society for Reformation Research.

The controlling motive in Brother Bender's life centered in the renewal of the church to the end that the church might fulfill its mission more effectively. He believed profoundly that the Gospel of Christ was the answer to the needs of men. He put the church at the center of his sphere of interest and service. He believed deeply in the principle of love and nonresistance. He held that the church is obligated to do works of mercy and love to all men who are in need.

He believed in the soundly Biblical character of original Anabaptism, represented by such leaders as Conrad Grebel and Menno Simons, and it was his conviction that the Mennonite Church of today could get guidance in its problems through a better acquaintance with the Anabaptists. He had high hopes for the young people of the Mennonite Church.

(Continued on page 901)



# Who Is the Lord?

By the late Harold S. Bender

(Keynote address given at Mennonite World Conference, Kitchener, Ont.)

The earliest Christians, as the New Testament reports, made it their joyful confession that *Jesus* is the Lord. This confession goes back to the resurrection and indeed due in large part to the resurrection. At Pentecost Peter declared to the people of Israel "that God hath made the same Jesus, whom ye have crucified, Lord and Christ" (Acts 2:36). Three times Paul refers to this confession as though it were a common and familiar part of the worship of the early church. In his letter to the Romans he says, "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved" (Rom. 10, RSV). In I Cor 12:3 (RSV) he says, "no one speaking by the Spirit of God ever says 'Jesus be cursed!' and no one can say 'Jesus is Lord' except by the Holy Spirit." In the concluding words of this letter he says, "If any one has no love for the Lord, him he be accursed. [*Maranatha*, meaning] 'Our Lord come' (I Cor. 16:22, RSV)! This *Maranatha*, certainly a prayer, means not so much "Our Lord, come at the end of time," as "Our Lord, come now to be in our midst." It must have been a familiar and precious prayer in the worship of the early Palestinian church, for Paul quotes it in the Aramaic as he writes to the Greek-speaking Corinthians. And in the great imitatio passage in Phil. 2, the climax comes in the stirring declaration "that every tongue should confess that Jesus Christ is Lord" (Phil. 2:11). This is the name which is above every human name because it is a divine name.

But we have more than these few places in Paul's writings to support the declaration that the great confession of the early church, the all-inclusive word by which its love was expressed, was that Jesus is the Lord. In the New Testament beyond the Gospels "Lord" is the most common title for Jesus. Whether alone as "the Lord" or in combination as "the Lord Jesus," "the Lord Jesus Christ," "our Lord Jesus Christ," it is far and away the most common name for the Saviour, appearing no less than 200 times in the books from Acts to Revelation. In this wondrous name "Lord," the church expressed its love, veneration, worship, devotion, honor, trust, and obedience. It is the precious name above all other names, reaching to the highest heaven, the dwelling of glory. It includes in its meaning the concept of king, so that John the evangelist calls Him "Lord of lords, and King of kings" (Rev. 17:14). We shall later discuss fully the meaning of the title "Lord." Suffice it here that this is

the pre-eminent title for the Lord who is the present Head of the church and Ruler of the world, who stands in living relationship to each believer, and who moves in the midst of His people. By the confession that Jesus is Lord now the church is saying we are not left alone in a world in which the enemy reigns, we are not orphans adrift on the sea of time with a hope of sometime being rescued from destruction. We have a living Lord who is Lord of all *now*. Acts 10:36. We are saying that His church need not fear all enemies and tribulations but is of good cheer now, for the Lord has overcome the world (John 16:33), and therefore we "have overcome the wicked one" (I John 2:14).

Although the kings of the earth make war on the Lamb, the Lamb will conquer them. Rev. 17:14. This is the faith of the early church and our faith, that even now our Lord has all power and authority, and that He is with us and will be with us to the end. Matt. 28:18. It is this joyful triumphant faith that the early church meant by its confession, "Jesus is the Lord." It was without doubt the confession that the baptismal candidate made at entrance into the church and was confessed at every act of worship, as both prayer and adoration, or a testimony to the presence of the living Lord in the midst of the assembly. This is why they spoke of the communion as the Lord's Supper, because He was understood to be present at every celebration of it; this is why the early church called the first day of the week the *Lord's day*, because on that day in a special way they fellowshiped with Him as the risen Lord.

So "Lord" does not refer to the historical Jesus, although it is one and the same person, nor to the coming Lord of the consummation, although He is also the coming Lord, but to the present living Lord, now at the right hand of the Majesty with the Father, sharing His authority, but present on earth in His body, the church, as His dwelling place through the Spirit. It is His postresurrection name.

Let us now note the meaning of the identification of *Jesus* as the Lord—why *Jesus*? *Jesus* is the name of the man of Nazareth, the historical Jesus, born of woman, who became flesh and dwelt among men in the flesh with them, who was born, lived, and died as all men must. This is the man that the disciples knew as their teacher, the friend of sinners, the friend of children, who walked the dusty highways of Palestine with them, who became weary, hungry, lonesome when forsaken by His disciples, who loved His friend, who wept

when Lazarus died, who suffered the agonies of the cross. This is the man who in His compassion healed countless sick and crippled, who restored sight to the blind, who restored to their right minds many who were in the power of the demons.

This is the servant who came to serve, who made the towel of footwashing the second great symbol of Christianity next to the cross, who gave Himself completely to meet the needs of the men in His homeland, full of boundless compassion. This is the prophet who is pictured to us in the Gospels as the man, whom the sermons in Acts identify as truly man, whom the Book of Hebrews calls "not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning" (Heb. 4:15, RSV).

The Jesus of the New Testament is everywhere represented to us as human, without any exception, so that the Nicene Creed is in complete accord with this picture when it calls Him "very man of very man" and one with us in our human nature. Never is this image of the historical Jesus broken. On the contrary, John vehemently condemns as the greatest heretics those who do not confess that Jesus has come in the flesh—they are false prophets, antichrist, not of God. The very climax of the great prologue to John's Gospel, which begins in eternity where the Word was with God and was God, consists in the declaration that this Word became "flesh," and dwelt among us, and we beheld his glory" (John 1:14). In fact, John goes further in his first epistle (1:1) to assert that not only had the disciples seen the Eternal made flesh; they had touched Him with their hands. There is no Docetism in the New Testament, however much of it may at times creep into popular Christianity.

But there is still a deeper meaning to the declaration that Jesus was man. By His incarnation He identified Himself fully with our humanity, the humanity of our fallen sinful race. The Scriptures say that for our sake "he . . . made him to be sin . . . who knew no sin" (II Cor. 5:21), that he himself bore "our sins in his own body on the tree," that He nailed to the cross the decree which stood against us and so forgave us all our trespasses, and therefore God made us alive with Him. Col. 2:13. He died on the cross for our sins and rose again victor over sin and death. If we die with Him and rise with Him in full identification by faith, we share His resurrection life, free from the condemnation of sin.

This is why the cross was the glory of the early church—not because it speaks of the heroism of a martyr who left an example of great devotion to a cause, but because on the cross our salvation was wrought. Hence all the suffering, ignominy, and shame vanish when the early Chris-



tians think of the cross. True, it remained the great crime of the Jews, but in it Jesus accomplished our salvation. Therefore the Christians gloried in it.

In His humanity Jesus also demonstrated the possibility that men in their humanity, though sinful, can achieve, in a relative sense at least, the righteousness of God. In this He became our forerunner and example, lifting the potential of even our fallen humanity to the level of a new creation.

But there is more than Jesus the man, the historical personality, both in the Gospels and Acts, and also in the Epistles. In fact, all of these writings, while they contain historical narration, are also interpretations of Jesus as seen through the eyes of faith under the guidance and inspiration of the Holy Spirit. We need not look for a finished Christology, for the New Testament writers were not systematicians but witnesses. The Gospels and Acts reflect the faith of the early church in the Lord Jesus who was all in all to them, and they are filled with the Gospel, that is, the common message of the great good news of salvation which the Christian preachers and witnesses proclaimed, which was first of all forgiveness of sins and new life through faith in Christ including His death and resurrection.

In this Gospel proclamation the Christian witnesses saw Jesus the Christ as the climax of God's whole work of salvation for the redemption of men. They not only saw this in theory; they had experienced it themselves in the marvel of their forgiveness and new birth and new life. So Paul exclaims in triumphant exultation, "In Christ, . . . [man] is a new creation; the old has passed away, behold, the new has come" (II Cor. 5:17, RSV). He had experienced this new creation on the Damascus road, he had seen it take place in a hundred places as he preached Christ and Him crucified. Peter and his associates had seen this wondrous new creative power of Christ the Lord at work through his Pentecostal sermon and in many other sermons as the apostles were filled with the Holy Spirit and spoke the Word of God with great boldness. Acts 4:31.

This sense of absolute power of God at work fills the whole life of the early church. Now they remember Jesus' promise that the kingdom of God was at hand. At least five times in Acts Luke calls the preaching of the Gospel the preaching of the kingdom. Now they know that the reign of God had come. Even more, as Peter said at Pentecost, now they saw fulfilled all the promise of the Old Testament. Acts 2:39. Hence we see Jesus conceived as the fulfillment of the whole Old Testament both in the earliest records of Acts and also in the Gospels. Now the Old Testament is no longer a book of the law which cannot be kept or the history only of a disobedient

and gainsaying people, full of divine judgment and doom pronounced by the prophets. Now every page becomes alive with Christ, for all the Scriptures testify of Him, as Jesus Himself told the amazed disciples at Emmaus. The Old Testament became a new book, a book of life, because Christ is in it everywhere.

All of this we sum up by saying that their understanding of Christ places Him in the very center of *Heilsgeschichte*, the salvation work of God through the ages in the world and among His people. (*Heilsgeschichte* is best translated, though poorly, as salvation history.) *Heilsgeschichte* is the best way to fully understand Christ in the light of His triumphant saving work on the cross and in the resurrection and in the work of the Holy Spirit which He poured out. He is the Author of eternal life, on whom all the hopes of us poor sinners depend. As such He is not only the historical person who worked out our salvation, but the living present Saviour who accomplishes our present salvation and continues to be in us and to be in His church as it ministers the saving Gospel to the world.

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Stronger than the dark, the  
light; stronger than the wrong,  
the right.—Brooks.

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Thus a grand perspective opens up both backward and forward of which the total Christ-event—His life, death, resurrection, ascension, and session at the right hand of the Father is the tremendous center. The backward view reaches to the beginning, so that John can say that as the eternal Word, Christ the Lord was in the beginning and was the mediator of creation as well as redemption, a perspective which Paul endorses in Col. 1:15. Paul sees Him as John did as the pre-existent Christ, with the Father before the creation, willing to come to earth to become a servant and take upon Himself the death of the cross. God was in Christ, declares Paul, in the great reconciling work of Christ.

God gave and sent His Son out of the glory world into the world of broken and sinful humanity, says John. John 3:16; 6:27. "I came forth from the Father," says Jesus. John 16:28. The forward look sees Him as the ultimate conqueror of all principalities and powers, of all human resistance, and finally of death and the devil, who is thrown into the bottomless pit. He sits in majesty in the clouds on the throne of judgment, the only way to God and eternal life, then, as He is now, and has been, ever since the resurrection.

What a tremendous conception of Jesus Christ the Lord! Clearly the early Christians saw Him as absolutely unique in His

relationship to God. To be sure, no fully developed systematic theology of His deity can be found in the New Testament, though there are great passages which approach it. But at very many points intimations of His deity are so clear that the ultimate crowning conclusion of later theologians was inevitable. Jesus Himself declares that He alone has seen the Father and known Him, that those who have seen Him have seen the Father. In their testimony and claim of the self-revelation of God in Christ that the early church accepted and included in its faith. Ma quote Vincent Taylor, the great English theologian, in a recent book:

This discovery was expressed in the title "Son of God" and "the Son," used in Christian teaching, carried over from the usage of Jesus Himself. Believers might truly be described as "sons of God," but Jesus was "the Son of God" in a pre-eminent sense. In the New Testament passages in which this name or the title "the Son" is applied to Him it is totally impossible to conclude that it is the same kind of sonship which it is the privilege of the Christian man to enjoy. The terminology is similar, but the meanings poles asunder. Originally Messianic, the title reveals the Messianic idea in eclipse. Doubtless, one and the same meaning is not always to be found whenever the terminology is applied to Jesus. Sometimes the meaning is Messianic, but for the most part, and even the words of the Divine Voice at the baptism, it is Messianic with a plus. And the plus is the significant thing. When the fourth evangelist writes, "These are written that you may believe that Jesus is the Christ, the Son of God" (20:31), all that is left of Jewish Messianic teaching is the language. And what St. Paul says that "in the fulness of the time God sent forth his Son" (Gal. 4:4), we have passed far beyond the idea of a divinely commissioned national deliverer, to the thought of One who comes to our world from the depths of the being of God. When we attempt to say just how much is to be read into this terminology, we are baffled; but the reason is undoubted. The situation is not one in which a clearly defined label, with a meaning known to all, is being used, in its application to the man Jesus. The reverse is true. A man, revealed, and worshiped, is described by terminology which bends and cracks under strain, because it is being used to describe a unique person, and therefore to serve an end for which, humanly speaking, it was not intended from the standpoint of its historical use. Divinity is felt before it is named, and when it is named the words are inadequate. As this situation obtains throughout the history of Christology. First the perception of the halting words, and then the desperate attempt to find better words. When at length the decisive word of Nicaea is spoken, all we can say is that this is the best that men can do. And if it should be given to modern theology to speak better words, more accordant with the thought of our time, we may be sure that our constructions will be better, but lamely after a knowledge of Christ which antiquates them almost before they are framed.



n all this there is mystery which trans-  
ds our finite thought as it transcended  
t of the early Christians, but they never  
srendered either of the two understand-  
is, nor should we—Jesus the Christ as a  
honic human being, and Christ as the di-  
ve Saviour. The New Testament holds  
m together; so must we.

ow both can be true we cannot fully  
plain, but the evidence is there for both.  
Paul's explanation in Phil. 2, often mis-  
derstood and badly twisted, is that He  
"emptied himself," and indeed John speaks  
Christ being restored again to the glory  
had with the Father before the incarna-  
on, implying that in His incarnation part  
the glory was missing. The idea that  
emptying was a surrender or giving away  
His deity, so that He was only a human  
ng, is quite incompatible with the New  
Testament witness. I follow Vincent Tay-  
in describing the emptying as a volun-  
y limitation on the use of His omnipot-  
ce, omniscience, and omnipresence  
ile in the form of a servant. But the  
ect theory is not important. Only the old  
eral theory that Jesus was only a man,  
ugh a great man, is completely out of  
ord with the New Testament evidences.  
t is against this understanding of Christ  
t we must give meaning to the confes-  
n that Jesus is Lord. All that is in His  
nality, all that is in His work as  
*Fils-geschichte*, all that is in His present  
sonal relation to His people by faith,  
that is in His present saving and in-  
cessory work, all that is in His victory  
come, is summed up in this tremendous  
ord.

Before we specify the content, however,  
us note two important points. "Lord"  
*Kurios* is the translation in the Greek  
l Testament (known as the Septuagint)  
the Hebrew word for God, *Adonai* or  
*Don*, as well as for the sacred and un-  
ced quadrilateral, which we call *Jahveh*  
in the American Revised Version is  
dered as "Jehovah." Likewise *Mar*, the  
ed in the Aramaic *Maranatha*, is the  
amaic translation for God, probably the  
rd which Jesus and the Palestinian  
amaic-speaking churches used. That  
ish believers with their strict mono-  
ism could apply such a sublime word as  
*Kurios* speaks volumes of the overwhelm-  
impact of the resurrection and the  
sence and saving work of Jesus.

The word *Kurios* was also widely used  
the Graeco-Roman world in the time  
the early church both for earthly rulers  
l for certain mythical deities of the  
cretistic religions. Paul recognizes this  
t when he says that "there are many  
ls" and many "lords"—yet for us there is  
e God, . . . and one Lord, Jesus Christ"  
(Cor. 8:5, 6, RSV). In fact, at one time  
eral scholars adopted the view that the  
urch borrowed this term from the Hel-  
istic cults, and that in consequence

the whole concept of the saviorhood and  
deity of Christ has mythological origins.  
But the day is long past when such views  
get any credence.

There is general agreement among  
modern scholars (Oscar Cullmann, Vin-  
cent Taylor, and others) that the idea of  
Christ as Lord arose out of the resurrec-  
tion and the experience of the presence  
and power of Christ in the early church,  
that it has roots in the Old Testament,  
and that its content is unique, quite dis-  
similar from the *Kurios* of the Hellenistic  
world who have no connection with his-  
toric persons. Once again we remind our-  
selves that Christianity is anchored on  
this historic Christ-event, without which it  
collapses, and that for this reason Jesus  
the man belongs in the confession, "Jesus  
is Lord."

*Who then is the Lord?* He who lived and  
walked upon this earth and taught men  
how to live in relation to God and to  
each other under the royal law of love.  
These teachings are a part of His lordship.  
"If ye love me, keep my commandments."  
If we confess Him as Lord, we make His  
teachings our way of life. It is also He  
who called men to be His disciples in  
utter loyalty and complete abandonment,  
to follow in His way, working with Him in  
His cause, witnessing to His saving love,  
calling men to come after Him. Lordship  
means this discipleship. If we confess  
Him as Lord, we must be His disciples.

It is also He who calls men to go into  
all the world, to preach the Gospel to  
every creature, to make disciples of all na-  
tions. If we confess Him as Lord, this be-  
comes our great commission, the ensuing  
passion of our lives. It is also He who  
gave the example of compassionate love  
in humble service to all men's needs in  
doing all manner of good works, who made  
the towel the symbol of humble service.  
If we confess Him as Lord, we also enlist  
in humble service to all men.

It is also He who calls us to follow Him  
in tribulation, to suffer unto blood, to  
drink the cup to the end, to stand before  
the authorities and say what the Holy  
Spirit says, to witness against the un-  
righteousness, hate, greed, exploitation,  
and injustice to one another, to do so in  
the name of Christ. If we confess Him as  
Lord, we may not shrink from this pro-  
phetic mission. It is also He who said that  
those who are the peacemakers shall be  
called the sons of God. Matt. 5:9.

If we confess Him as Lord, we must  
become peacemakers in a world of conflict  
and strife in the name of the Prince of  
Peace. Nonresistant suffering love follows  
in the steps of the Lord who left us an  
example that we should follow in His steps.  
1 Pet. 2:21. This is what we say when we  
confess Jesus as Lord. This is the answer  
to the question, Who is the Lord?

We have the promise that if we confess

# A Prayer

FOR THIS WEEK

O Thou who hast taught us that we are  
most truly free when we lose our wills in  
Thine, help us to gain that liberty by con-  
tinual surrender unto Thee, that we may  
walk in the way which Thou hast prepared  
for us, and in doing Thy will may find our  
life, through Jesus Christ our Lord.

—Gelasian Sacramentary.

## Prayer Requests

(Requests for this column must be signed)

Pray that missionaries in Algeria may know  
how to witness so that those whom they  
serve may see their attitudes and deeds  
of love coming from Christ rather than  
because they are Americans or kind peo-  
ple.

Jacob Funk serves in Voluntary Service in  
Argentina as colporteur. He has a motor  
bike with a small trailer. Pray that God  
will bless this literature outreach.

Pray for the Billy Graham campaign in  
Montevideo this month.

Pray that political and economical stability  
may come to many South American  
countries and that social justice may be  
established.

Pray for the many homes where our stu-  
dents are doing practical work. Pray also  
for the young and little-experienced be-  
lievers who have recently expressed their  
desire to follow the Lord.

---

this Lord before men, He will confess us  
before His Father in heaven, but that if  
we deny Him, He will deny us in the last  
day. Luke 12:8; II Tim. 2:12. All the  
"Lord, Lords" of a hypocritical confession  
of a purely nominal additional religion  
will be of no avail.

The world did not recognize Jesus the  
Lord in A.D. 30 or they would not have  
crucified the Lord of glory. 1 Cor. 2:8. He  
is incognito now, His glory seen only to  
the eye of faith. He is known as Lord  
only to those who love and serve Him.  
The world will not recognize Him until  
the last great day when He will be re-  
vealed in all His glory, and those who  
are not of His will cry out in anguish be-  
fore His judgment. Nevertheless He is now  
the Lord of all, the Head of all things, the  
Ruler of all principalities and powers, the  
supreme Lord of the universe, the cosmos.  
He is not Lord of this unbelieving enemy  
world in the same sense that He is Lord of  
His obedient and faithful people, but He  
is still Lord. The world is not out of His  
hands nor His Father's hands. He will de-  
termine the course of history and He will  
seek to the end to save it.

This is our Jesus whom we confess as  
Lord of all.



# Shall We Wash Each Other's Feet?

## A True Story

BY CELIA GERBER

It was a known fact that Mrs. Webber and Mrs. Pratt were not on speaking terms. For six bitter weeks these two neighbors had been at odds with each other. When Mrs. Pratt saw Mrs. Webber coming down the street, she deliberately crossed to the other side. They used to chat at the grocery store, but that was a thing of the past. In fact, they kept their backs turned even while working in their adjacent gardens.

No one knew the exact reason for their silence. Perhaps it was a rumor that was started about Mrs. Webber's daughter, or perhaps Mrs. Pratt was jealous of the neighbor's new furniture. Whatever it was, there was sharp opposition, and no matter how hard people tried to make amends, no reconciliation had been made.

To complicate matters both ladies had recently been baptized into the church and both had accepted the Christian way of life less than a year before the quarrel. This caused some difficulties on Sunday because each had to be doubly careful not to sit too close to the other. It was trying at times, because it was a small mission congregation. But Mrs. Pratt usually came late and could slip into a back seat.

Communion time was drawing nigh. Bro. Garber, who had good discernment, tried to make clear on preparatory Sunday, the importance of forgiveness and of being at peace within one's own soul and with one's fellow men. But the women remained undaunted. Communion Sunday arrived. Mrs. Webber sang loudly and clearly from her front seat. Mrs. Pratt sang a lusty alto from the back. The Scriptures were read. Prayers were offered. Finally it was time for the partaking of the sacraments. Mrs. Webber graciously bowed as Bro. Garber passed the bread. Mrs. Pratt nodded as she accepted the cup.

Everything seemed to be going peaceably until it was time for the feet-washing ceremony. The minister announced that the ladies would use the adjoining room and the men, as was the custom, would use the main sanctuary. Mrs. Pratt hurried out the back door and Mrs. Webber used the side entrance, each hoping to find someone with whom to wash feet. But as fate would have it, all the ladies and girls were paired off save the two hostile neighbors. Both "sisters" waited until the very end, each hoping there would be someone else. But there wasn't, and now it was their turn. Both ladies remained at a distance. FEET WASHING! Why did that have to be a

part of communion? Bro. Garber had explained that to them too. It was an act of humility. Bowing down and washing someone else's feet proved that one did not think of oneself above the other. It showed the willingness to serve each other, and this was followed by the holy kiss. That signified brotherly love one toward the other.

They gave each other an anxious glance. Should they wash each other's feet? How could they? Others began to notice the awkward pause. Sister Garber, the minister's wife, breathed a silent prayer as the women rushed into each other's arms. After weeping and begging forgiveness, they humbly approached the vessel.

There was not a dry eye as the two women stooped to wash each other's feet. The restoration of a fellowship had been restored. Humility had been put to the test, and both Mrs. Pratt and Mrs. Webber had passed it.

Kidron, Ohio.

## Christmas Message

People who want their Christmas greetings this year to be especially meaningful and in the true spirit of the Nativity are being encouraged by the American Bible Society to enclose a Christmas Scripture Portion in every envelope.

The Portions are colorful, attractive little 48-page booklets, about 3 inches by 4½ inches in size. Because they weigh only about half an ounce, their use in most cases requires no more postage than is needed for a greeting card alone. They are reprints, in large clear type, of the Christmas message from the Gospel of Luke. The

title on the cover is "Unto You . . . Saviour."

The price of the Christmas Portions only 3¢ each in any quantity, thanks to the Bible Society's policy of distributing Scriptures at cost. They are available either the King James or the Revised Standard Version and can be ordered from the American Bible Society, 450 Park Avenue New York 22, N.Y. The Society offers to send a sample copy of the Christmas Scripture Portion to anyone on request.

## "In Remembrance"

BY LORIE C. GOODING

He could have chosen marble monuments in mountaintops, His memory to enshrine. Instead, He chose as His memorial this simple rite of sharing bread and wine

"Do this," He said, "in memory of me," and blessed and broke and passed to them bread.

And they remembered how He broke loaves the day the hungry multitude was fed.

He passed the cup to them and bade them drink.

"Do this," He said, "in memory of me." And they remembered how He made the wine of water at that feast in Galilee.

We need not make a lengthy pilgrimage, nor do our memories of Christ grow dim. We gather, His redeemed ones, in His name and share the bread and cup, remembering Him.

Killbuck, Ohio.

## Our Mennonite Churches: Doylestown



Doylestown Mennonite Church, northwest of Doylestown, Pa., is affiliated with the Pennsylvania Conference. Purchase of land for the first building was made in 1772. The present membership is 265. Joseph S. Gross is bishop; J. Silas Graybill, minister; and Oliver D. N. . . . deacon.



# TEACHING THE WORD

## "To Teach or Not to Teach?"

BY A. DON AUGSBURGER

The communication of the Gospel has been committed to the household of God. The fellowship of saints dare not become selfish and reactionary, but creative, receptive, and liberating. The major task of the Christian Church is to free men's hearts and minds. This can only be accomplished by exposure to and absorption of truth.

Truth sets men free. Only hearts that are committed to truth are free.

The question, "to teach or not to teach?" is not the basic question. All of us teach in various ways and by multiplied methods. The question might rather be phrased, "to teach, but what to teach?" or "to teach, and how to teach?"

A lack of study may indicate a lack of commitment or a lack of dedication. All of us are to become efficient links in the communication process. If we are disconnected, rusted, or corroded, we fail to complete the circuit of learning. This circuit of learning, if broken, results in a lack of preparation for dynamic Christian living. Some are called to special teaching tasks. The specialization of service the servant is possible to God and his fellow men in a unique way. He must subject himself to a rigorous discipline that communication requires.

All teachers profit from training. There are laws for learning, and techniques for teaching. To become acquainted with both and to be able to adapt the methods to the situation is no small task.

Alton G. Snyder in his book, *Teaching Methods*, makes the following observation: "Teachers as well as class members often do of doing the same thing in the same way. (2) One method as good as it may does not meet every teaching situation. Teaching methods are procedures used by teachers to facilitate learning and action. (4) A method is good when it is appropriate to the type of learning experience desired, when it meets the needs of the learner and is suited to the ability of the teacher.

He also states that a good method can be indicated by the following questions: (1) Is the method in keeping with the teacher's philosophy of teaching? (2) Is the method appropriate for the particular teaching experience? (3) Is the method understood by both the teacher and the class? (4) Does the method encourage group growth? (5)

Is the method adaptable to the limitations of the teaching situation?

These observations by Snyder can be very helpful in giving guidance to a teacher who is learning how to make the best use of his time in the classroom.

All who are called to serve are responsible to contribute in an approved manner. We need to upgrade our service, to concentrate on proficiency, and to sense the significance of relationships between individuals for communication of truth.

To facilitate better quality teaching, plan to train your workers in the Sunday school for more efficient performance. The teacher-training program of the Mennonite Church, under the leadership of the Mennonite Commission for Christian Education, has prepared materials for an annual teacher-training course in your congregation. Write to the Mennonite Publishing House, Scottdale, Pa., or to A. Don Augsburger, Eastern Mennonite College, Harrisonburg, Va., to receive information concerning the course that is planned for January and February of 1963. We will be happy to help you make early plans for this meaningful learning experience in your congregation.

## "No Such Animal"

BY STANLEY SHENK

A grizzled old fellow was struck with astonishment upon seeing his first giraffe. He looked at it with amazement. He circled the cage again and again, surveying the beast from every angle. At last, he walked away with a firm and decisive step. His shoulders were thrown back. His problem was solved. He had simply decided, "There ain't no such animal." He had solved his problem by narrowing his world.

Sir Flinders Petrie, the great archaeologist, has told a similar story about a so-called scholar who was having theory trouble. The scholar had a theory about the size and shape of the Great Pyramid of Gizeh. He believed that symbolic meanings had been built into the pyramid in terms of its precise measurements. Furthermore, he believed he had the right key to the symbols. There was only one problem. The pyramid had the wrong shape. Actually,

there wasn't very much wrong with the pyramid. It had just one stone block that stuck out where it wasn't supposed to. And so one day Petrie found the "scholar" busily engaged in sawing off the block! Thus, the scholar finally solved his problem. He solved it by making the facts conform to his theory, by narrowing his world. At least, he made it one block narrower.

The giraffe observer and the block hater have lots of company. A two-year-old boy was in his birthday suit when guests unexpectedly arrived. He was in a place of safety, the guest bedroom, but he wanted to get to his own bedroom. However, this involved crossing a no man's land where he would be in full view of the company. He assured his mother, however, that it would be "awright, 'cause I'll just put my hands over my eyes, and then they can't see me!" He, too, in his little-boy innocence, solved his problem by narrowing his world.

There are lots of folks around who are doing just that in relation to God and His truth. They are aware that they are not living up to their ideals; they know that there is an evil something within them that is trying to undermine their self-control, efficiency, and morality. They know that the Bible talks about sin, guilt, eternal punishment, forgiveness, and eternal reward. They are increasingly aware that they aren't getting as big a kick as they used to out of life, love, possessions, work, hobbies, vacations, and all the rest. One or a number of these awarenesses come from time to time—sometimes vaguely, sometimes sharply. But they cast them off. Such thoughts are too upsetting. These people have a hunger for a more meaningful life, but they dread the very change they hunger for. They like the old habits too well—the old self-centeredness, the old ego props. And so they shrug off their awareness of a larger truth, a bigger life.

Like the old coddler at the zoo, like the "scholar" at the pyramid, like the two-year-old boy, these people are "solving" their problems by narrowing their worlds. Instead of shrugging, they should pray. They might pray in these words, "O God, if there is a God, save my soul, if I have a soul." Or they might say, "O God, I don't know the answers. I'm not even sure I know the problems. But, God, I need help. Give it to me." Or, "God, give me a new life. Lead me to where I can get it." It isn't oratory that rings the bell in prayer. It's the call of a person that needs help.

Blessed are the poor in spirit. . . .  
Blessed are the meek. . . .  
Blessed are the compassionate. . . .  
Blessed are the pure in heart. . . .  
Blessed are the peacemakers. . . .

—Sermon on the Mount.





## Christian Attitudes Begin in the Family

BY JOHN D. ROZEBOOM

Where did your attitudes come from? Did you get them ready-made from school or from church? Are they the same attitudes your grandfather had? Are your own the same now as they were ten, fifteen, twenty years ago? If you are like most folks, your attitudes came from many places, including the school, the church, and your family background. Some are traditional; others are new. And, if you are like most folks, some of your attitudes have changed considerably during the past years.

Attitudes are largely the result of group action on the individuals in a group. The family is the most intimate—and the most effective—group for the creation and development of attitudes of all kinds. Your family attitudes, whether they be good or bad, will probably be your children's attitudes. Thousands of other forces seek to develop certain types of attitudes. But the Christian family, with its intimacy and ideals, can still be the most potent creator of right attitudes, high ideals, and secure standards.

The family unit can mold and create attitudes and ideals only if all its members consciously use it to achieve Christian living within the family, and Christian attitudes toward people and things outside the family. Parents and children both contribute to this development: as a family matures, we find attitudes improving, goals becoming higher, and standards becoming more dependable.

### Basic Honesty as an Attitude and a Way of Life

Honesty like other attitudes is developed in the daily life of the family. The home is our training ground in honest relationships, and in our regard for others and their possessions as well as our own. Every child needs things of his own. His rights must be respected. If parents don't observe all the rules of honesty, they cannot expect the children to. The right of our children to privacy and to possessions becomes the training ground for their regard for the ideas and possessions of others.

And when it comes to building an attitude, all the building blocks must be sound. We cannot escape the obvious comparison between disregarding the stated speed limit, and disregarding the right of possession. Stealing a person's reputation

is just as dishonest as stealing his car. Exaggeration to gain position and prestige is just as evil as telling a lie. The family which practices basic honesty is giving its children a priceless heritage—one of the most important tools of social adjustment and of achieving real creative personality.

### Attitudes Toward Those Who Are Different

Children are not prejudiced and intolerant. They learn these attitudes from the groups in which they live. They will not develop such attitudes if the society they lived in doesn't have them. Many times the family can learn respect for others who are different from the natural interests and outgoing attitudes of the children. Respect for an individual, "whatever his differences may be," comes only from a deep sense of personal self-respect, respect for individuals, and respect for differences. We too are "different" to other persons.

Every child needs friends of other races, and so does every adult. If we have respect for ourselves, it doesn't take us long to discover basic values in all kinds of people. And if, we respect others, we don't talk about "tolerating" them. We appreciate them for what they are, just as we want them to take us for what we are. The home that practices true democracy shows respect for others.

Many people worship differently, they vote differently, they work at different jobs, and they dress and think differently. The Christian family looks for positive values in persons, and never ridicules those who may not do just as we do. Each of us in a family is different, and out of this difference we build a finer fellowship. We should seek out, rather than avoid, those who are not like us. They will reward us with rich friendship, and will help us develop insights that will stand us in good stead in this complex civilization.

### Attitudes Toward Alcohol and Gambling

Perhaps the most concerted effort to change attitudes is being made by the liquor industry. The easy access into every home through radio, television, and the press makes it important that a Christian family take special steps to combat pressures from liquor forces. The approach of the liquor industry is this: that it is normal and natural to give in to our appetites. This is basically the approach of the gambling interests also. But the Christian approach to appetites is that man, to be truly man, must control his appetites.

The Christian family will not only discover facts and rely on reasoning, but will

also discuss the wrongness of giving in one's desires and lusts. In the fellowship of the family group, actions again speak much louder than words. We must set a pattern by intelligent self-control of selfish desires. The parent who indulges in overeating, or who succumbs to self drives to power, position, and wealth, is in a poor position to guide his children in evaluating their control of any appetite.

Members of a family can learn to live together in a full life only if the needs, desires, and welfare of each one are taken into account. A Christian approach to selfishness will lay a good groundwork for a Christian approach to drinking, to gambling, and to many other questionable practices.

### Attitudes Toward Militarism and War

Few of our homes have escaped the influence of militarism and of war, either declared or imminent. But the Christian home will constantly regard war as a devastating and futile way to try to solve conflicts. Force in the home is as unchristian as force in the world. Our attitude toward war will be determined by the methods and patterns of solving conflict in the home and by our attitude to and understanding of the basic means of achieving peace. We can and should give unhesitating approval to those methods which seek to resolve conflicts by arbitration and discussion. In our homes we must never infer that war is inevitable. We must constantly resist growing propaganda of militarism, which seeks to "prepare" our mind for the future need of going to war.

Christian attitudes grow indirectly from the patterns that exist in the home. If the home is built on a pattern of dictatorship, it will be difficult to understand democracy. If the home sets its pattern on immediate necessity rather than by carefully determined and courageously planned goals, we will fall prey to the less-than-Christian doctrine of military necessity. If the home preserves patterns of arbitrary discussion, and compromise in its pressures and conflicts, then the children and adults in the home will trust the better way, and carry its principles into their thinking about national disagreements.

### Attitudes Toward Basic Democracy and Rights of the Individual

Nowhere can the inherent qualities of the individual be nurtured and matured as well as in a Christian home. For a Christian home is built on these premises: (1) It is a person-centered institution, not a "thing"-centered organization; (2) it grants certain freedoms to each individual among them (a) the right to be different, (b) the right to honest disagreement with the majority, (c) the right to make a mistake, and (d) the right to a voice in the decision.

(Continued on page 901)



# An Artist's Ecclesiastes

BY GERALD STUDER

The unusual drawing on this page is one of 26 drawings in illustration of the Biblical book of Ecclesiastes. It is the work of Emlen Etting of Philadelphia, as are all the drawings in a 1500-copy illustrated edition. It was printed in 1940 by New Directions of New York and has now been out of print for some time.

Artist Etting was born in Philadelphia in 1895 and graduated from Harvard in 1928. After his graduation, he studied painting several years in Paris with André Lhote. He has had "one-man shows" of his work in Philadelphia, Cleveland, Boston, New York, and Paris.

He has illustrated numerous books, but Ecclesiastes is the only Biblical book among them. In addition to Ecclesiastes, however, he has also painted a number of Bible-related pictures, including an angel, four water colors telling the story of Lot, a painting of Lot's wife, and he is at the present time working on four large canvases depicting the story of the prodigal son.

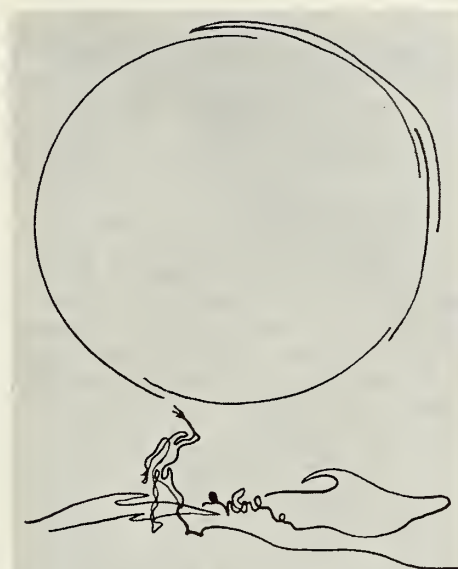
Ecclesiastes is seldom attempted by Bible illustrators, but it is difficult to imagine pictures of greater depth and power than those by Emlen Etting. Their simplicity is inspiring, and their suggestiveness of spiritual discovery and truth draws the viewer to the heart of the book's message. As I write, I have the advantage of having before me all of the illustrations and it is fortunate that only one can be reproduced here.

The endless circle, standing above the representative man in this picture is symbolic of God's infinity and depicts a man in the smallness and finiteness that is ours when we stand before God. The final picture in the book, illustrating the phrase, "The spirit shall return unto God who gave it is nothing but a few broken and rippled lines of an expanse of water with a single gull flying over it.

His work is represented in collections both in America and abroad. The American collections of the Pennsylvania Academy of Fine Arts, the Addison Gallery, the Whitney Museum, Mr. and Mrs. Joseph Pulitzer, Ambassador and Mrs. John David Lodge, and Miss Helen Hayes include his works. Articles by Mr. Etting have appeared in *Fortune*, *Town and Country*, *is Week*, *Art News*, and *Atlantic Monthly*. He is also a well-known lecturer and realist, having painted one of the country's largest murals, in the Market Street National Bank in Philadelphia. He teaches at the Philadelphia Museum of Art and is an honorary National President of the Artists Equity Association.

There is a whole exciting world to ex-

plore in Biblical art, and since "pictures are worth ten thousand words," there is no way to go more quickly and more forcefully to the heart of a message than to see it as well as read it. To be sure, these are "only artists' conceptions," but just as artists are gifted to do things most of us cannot do, so they may be given talents to see and to show us things we would not otherwise understand. It is entirely fitting that the Gutenberg Bible, for example, should have



*God is in heaven, and thou upon earth; therefore let thy words be few*

been, not only the first printed book, but also one of the most beautiful and most important books ever published. Perhaps not all truth is beautiful, but beauty is an important part of truth and if we were to make truth more beautiful, it might be both more forcefully presented and more earnestly sought after. In your search for greater appreciation and understanding of the Bible, do not overlook art as one important kind of commentary and translation of God's Word to us men.

## The Sarasota Glass Blower

BY ROY S. KOCH

I saw the sign on the edge of Sarasota: "Visit the glass blowers; see them at work; no obligation." In Florida every northerner is curious to see the sights, and so I joined a group of tourists watching the craftsman plying his trade. He thrust glass tubes of varying sizes and shades into little jets of flame and by the skill of his hands transformed the very ordinary glass into objects of art. A bit of pressure here, a sharp tap there, and a masterpiece was born. Meanwhile his assistant took the delicately

formed souvenirs from his hands and attached tags with fancy prices.

The glass blower of Sarasota is just a parable. Oh, he is real enough, but as the word of the Lord came to Jeremiah in the potter's shop (Jer. 18), so the word of the Lord came to me in the glass blower's shop.

The dedicated Sunday-school teacher also takes ordinary boys and girls and skillfully transforms them into persons of infinite value. Patiently he exposes the children to the warm jets of divine love, adds a gentle pressure of persuasion here, and applies a sharp tap of discipline there, until another life has become a masterpiece of the grace of God.

It takes patient training and unceasing improvement to make a good glass blower. It takes the same qualities to make a good Sunday-school teacher. Glass blowing is a fine art; so is Sunday-school teaching. The glass blower's trophies will ultimately break and crumble into dust. The Sunday-school teacher's trophies will abide forever.

## What Is in a Name?

BY MARTIN R. KRAYBILL

When the name of an individual we know comes to our attention, a mental picture of that person flashes into our mind, as a picture on a screen.

I recall two characters with names spelled exactly alike. The one was a God-fearing man who loved his fellow men. He has now gone to his reward, but his influence goes on and on. His name carried weight whenever and wherever it was mentioned.

The other man's name brought the opposite picture to my mind. A real contrast indeed.

In Prov. 22:1 Solomon says, "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold." In Eccl. 7:1 we read, "A good name is better than precious ointment." But in Prov. 10:7 we read, "The name of the wicked shall rot."

When we think of the names of men like George Mueller, Daniel Kauffman, Jacob N. Brubaker, S. G. Shetler, J. L. Stauffer, and others of like caliber, what precious mental pictures challenge us?

What then constitutes a good name? Certainly nothing but the consistent life back of it. Jesus gives a commandment to live by in Matt. 22:37-39, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thy neighbour as thyself."

Let us each ask ourselves the question: "How do I measure up to this standard?" And also, "What flashes to the mind of those who know me when my name is mentioned?"



## The Case of the New Board Member

By J. Lorne Peachey

### Part II

"The general board has divided its work into nine different areas: five program departments—broadcasting, relief and service, health and welfare, home missions and evangelism, and overseas missions—which carry on the outreach work of the church; and four service departments—literature evangelism, personnel, finances, and information services—which exist to assist the program departments in their work."

I was sitting in the dining hall at a table with Boyd Nelson, who was describing the board's organization to me. Biting off a hunk of celery, I said, "So that's what all this reporting's about. A representative from each of these areas is telling the board what they've been doing during the past year. Right?"

"Right." Boyd sounded as though he had struck an oil well. "Each of the departments is headed by a secretary. For example, Nelson Kauffman, who spoke last in the meeting this morning, is secretary of home missions and evangelism. Urie Bender—the man sitting in your position two tables over—no, over this way—is secretary of literature evangelism."

"Aren't you one of the secretaries too?"

"That's right. I head up the information services department. This is a service area responsible for getting missions publicity to the churches." He made crisscross marks on the table with his finger.

"All the administrative areas except home missions and evangelism have administrative committees to make major decisions about the work. These are made up of a variety of church members appointed by the executive committee of the board. The newest one is the overseas committee appointed just last year. Home missions and evangelism is the only one administered directly by the executive committee."

"This executive committee—what's that?" I asked, taking my last bite of ham and wishing for more; I had almost finished eating and Boyd had barely begun.

"The executive committee acts for the board between annual meetings. It fills vacancies of personnel, buys property, and co-ordinates general business too detailed for the board to take up at its annual meetings."

Five members make up the executive committee, I learned. The president and

vice-president are elected on alternate years and serve for two years each; the other three members are elected annually. Last year's executive committee consisted of John Mosemann (president), Jacob Clemens (vice-president), Jesse B. Martin, Earl Buckwalter, and Simon Gingerich.

"Then there's the personnel committee, too." Boyd ate two forkfuls of potatoes and went on. "This committee is elected annually by the board to approve all applicants for foreign and home mission work. It also works conjointly with the executive committee to appoint administrative committees and secretaries and other personnel such as the secretary and treasurer. Then it has a broader function, too, that of drawing up standards and qualifications for persons serving in the board's program."

I pinched a corner of icing off my chocolate cake and tasted it. "Then what are the functions of the general secretary, executive secretary, and treasurer?"

"Say, it's good to see you again. When'd you get in?"

I glanced up sharply. This didn't sound like the right answer to the right question. I must have been rather involved in my thinking, for I hadn't noticed the man with whom Boyd was speaking.

"John, I'd like to have you meet Joseph Jones. Joseph is a new member of the board from the In-the-Middle Conference. Joseph, this is John Hess. John is a General Conference appointee to the board and comes from Ontario, Canada. I believe you're a pastor in one of the Toronto churches. Right?"

"That's right. Welcome to the board, Joseph; it's good to have you with us."

"Thank you." I pinched off another corner of the cake, wishing I had something more to say.

"Won't you join us?" Boyd was asking John. "I've been trying to explain a little of the board's organization to Joseph here."

"No, thanks, I was supposed to be at a meeting five minutes ago. I'll be seeing both of you some more." And he was gone.

"Nice meeting you," I mumbled.

"Now let's see, where were we? Oh, yes, you wanted to know something about the board's officers. Well, J. D. Graber is general secretary. He is responsible for the



Far-reaching decisions are in the making. J. D. Graber, general secretary and secretary of overseas missions, and H. Ernest Bender, executive secretary and treasurer, consult on our work in Africa.

development and promotion of general mission philosophy and strategy. H. Ernest Bennett is both executive secretary and treasurer. As executive secretary he is responsible for the administration of the general program and for co-ordination of various areas of work. As treasurer, of course, he handles all the finances. Some of these positions are filled annually by board appointment.

"You should meet and talk with Ernest sometime. You'll find him a great man for details." But I made a mental note that this was the type of person I did not want to meet!

### Work Center at Elkhart Headquarters

"Then what," I asked, "goes on at the headquarters at Elkhart?"

"This is where the program and secretaries do their work. With all the office secretaries and assistants to the administrative secretaries we have quite a crew—41 this year. We have five buildings altogether. Three of these are located on Prairie Street: the main administrative building at 1711, the information service at 1721, and the VS Center at 1725. The conference center is just around the corner from these at 115 West Cleveland and an apartment for eight girls around the corner at 118 West Wolf.

"Two of our departments, however, are not located at Elkhart. E. C. Bender, secretary of health and welfare, works out of his home at Martinsburg, Pa., and broadcasting headquarters are here in Harrisonburg, Va. I believe there are 19 people working at this place."

Boyd finished his cake while I took a tenth sip of water. "Looks as if it's about time to get back to work again," he said, glancing at his watch.



"Thanks for all your information." I  
up to go. "I think it's helped me to  
preciate a little more how the board  
rks."

"Well, you're sure welcome. I'm glad  
ould help you out. It's my philosophy  
t our congregations will become enthu-  
stic about the work as our board mem-  
s become enthusiastic. Sort of con-  
scious, you might say."

"O Master, Let Me Walk with Thee" I  
ard as I strolled down the sidewalk to-  
rd the meeting room. Late, I thought,  
d quickened my walk to the door. There  
s a hand on my shoulder. "You're a new  
mber of our board, I believe."

"That's right."

"I just wanted to let you know we're  
ppy to have you with us. It's always  
od to have someone new to give us the  
sh approach to our problems that we  
netimes need. If I can be of any help  
you in giving you information or ex-  
aining the work, just let me know."

I stared after him as I slowly came to  
lize that he was Ernest Bennett, the  
m whom I had hoped not to meet.  
n-m, I mused, another mistake! I took  
seat as the group sang "... In trust that  
umphs over wrong."

"It is impossible in a brief report to  
re in a complete way the scope of ac-  
ity carried on through the relief and  
vice committee," Secretary Ray Horst  
gan after opening prayers by Harvey  
uman and Fred Gingerich. He went on  
describe the Voluntary Service and I-W  
ograms and to give facts about Men-  
nite Relief and Service Committee par-  
ticipation in the Mennonite Central Com-  
tee program.

I learned several facts: Last year nine  
w voluntary service projects were  
ened, three terminated, and three al-  
ed. Six new projects are in the planning  
ges. Winter voluntary service is being  
veloped for those who have winter  
onths free, particularly for older folks.  
er 620 young men were in I-W earning  
vice last year.



blems find solution as Marie Nafziger, ad-  
nistrater of Kiowa County Memorial Hos-  
al, Greensburg, Kans., converses with Ezra  
Bender, secretary for health and welfare.

The report was over. "Are there any  
questions?" asked the president.

I shuffled nervously in my chair and  
snapped the clip on my pen. Then I  
cleared my throat, stood up, and made my  
first speech: "Perhaps this is not the time  
or the place to ask this question, but I  
would like to know what the relation is  
between MRSC and MCC."

#### Relief and Service a Co-operative Work

"That's a good question and I'm glad  
you asked it," Ray Horst took over. "I  
have a feeling that many people in our  
church think that MRSC and MCC are  
competing both in securing funds and per-  
sonnel and in finding areas of work."

"MRSC, which comes under the mission  
board's program, is the agent of the (Old)  
Mennonite Church for budgeting funds  
and clearing representatives of our church  
serving under MCC. As you know, MCC is  
a co-operative effort of the various Men-  
nonite groups established for overseas relief  
work. Approximately 50 per cent of the  
MRSC funds are used each year for the  
programs administered by MCC."

"In addition to this support, MRSC  
operates its VS program for members of  
our particular branch of Mennonites while  
MCC has a similar program for all groups.  
This means that our young people can  
enter VS either under MRSC or MCC. The  
former might be termed an (Old) Men-  
nonite organization while the other is an  
inter-Mennonite work."

Just as Ray was through, my pen ran  
out of ink. By the time I had searched  
all my pockets for another, President Mose-  
mann had announced the next report.

"The personnel department is consid-  
ered a service department to serve various  
board programs with personnel interests.  
..." Dorsa Mishler, head of this depart-  
ment, was giving his report. "Our records  
indicate that we are constantly working  
with approximately 300 people who are  
seeking for their place in Christian serv-  
ice. ... During the past year there were  
1,108 full- or part-time workers in various  
phases of the board's program."

There followed a lively discussion on  
appointment procedures for mission board  
workers. I gathered that up to this time  
the procedure had been to have the board  
make these appointments at its annual  
meeting. "But this has meant that in cases  
of emergencies and short furloughs, work-  
ers have been on the job two to six months  
before they were officially approved by the  
board," Dorsa pointed out. "To say the  
least, this has resulted in a bad psycholog-  
ical situation."

"We are suggesting that personnel be  
appointed by the administrative commit-  
tee responsible for the particular program.  
These appointments should then be re-  
ported annually to the board and reviewed  
if necessary."

"But what then is the responsibility of  
the board if it has very little control over  
the appointment of workers?" Several  
asked the question.

#### Board Exercises Over-All Control

The executive secretary had the answer.  
"The board must see to it that it sets up  
administrative committees and selects sec-  
retaries who will appoint the kind of work-  
ers that the board wants. In this way it  
does have a control—one that in the long  
run, perhaps, is better and more effective  
than having the board make these appoint-  
ments directly."

As the discussion came to a close, I saw  
John Mosemann sign across the room to  
E. C. Bender, and I surmised that his re-  
port was next. There was a motion to ac-  
cept the new method of appointing work-  
ers. Then Mosemann chaired: "We have  
time yet for the report of the health and  
welfare secretary. Bro. Bender is an inter-  
esting person whom I could certainly say  
much about. I think, however, that we  
would all get more out of his report if we'd  
use those few moments to stand and stretch  
a bit."

Bender was enthusiastic. "I could spend  
an hour on each of the three areas of  
health and welfare: accommodations for  
the aging, child welfare, and hospital serv-  
ices." And even though his report ran over  
the 3:30 deadline, no one seemed to mind.

Six old-age retirement programs, four  
child welfare programs, and seven hospitals  
are currently in the mission board organ-  
ization. "You will notice, however, that in  
spite of our quite extensive operations we  
have the lowest budget of any of the ad-  
ministrative departments." The secretary  
took a long sweeping glance of the room.  
"This is because much of our work is self-  
supporting. In many cases, particularly in  
operation of hospitals, the communities  
have built the facilities and then asked us  
to operate them."

"I wish I had time to tell you about the  
developments at La Junta, Lebanon, and  
Maumee; or of the new programs at Wal-  
senburg and La Jara. But I don't. I want  
to close this report by repeating the call  
for qualified personnel—nurses, techni-  
cians, therapists, dietitians, medical re-  
cords secretaries, and many others. This is  
our greatest need."

"You have heard the report of the health  
and welfare secretary. Is there. . . ?" By  
now the routine was familiar. I looked  
around the room and thought to myself  
that I might like to make some new friends,  
such as Raymond Charles, Osiah Horst, or  
Ralph Heatwole.—To be continued.

If we walked in the other fellow's shoes,  
we might not criticize his gait.



# A New Conference Is Born

BY DAVID ALDERFER

The Otero Junior College gymnasium in La Junta, Colo., was the scene of the first annual meeting of Rocky Mountain Mennonite Conference Aug. 31, Sept. 1 and 2, 1962. The conference theme, "Workers Together with God," emphasized involvement in world-wide, church-wide, and local witness. Guest speakers were Milo Kauffman, Hesston, Kans., and A. J. Metzler and Daniel Kauffman, Scottsdale, Pa. Commitment, stewardship, the lordship of Christ, and the ecumenical movement were all discussed.

Formerly a part of the South Central (earlier called Missouri-Kansas) Conference, the growing work in Colorado justified a separate organization. The new conference was formed only after approval of the South Central Conference and approval of all Colorado congregations. An interim committee had functioned until a permanent administrative organization could be formed. A committee formulated a constitution during the interim which was adopted by a delegate body at an earlier meeting.

The statement of faith and practice of the South Central Conference was adopted without change. In addition to eleven Colorado congregations, congregations at Chappell, Nebr., Shallow Water, Kans., and Perryton, Texas, are included in this new conference. Total membership is listed at 997. Colorado is the third fastest growing state and presents a strategic center for evangelistic outreach. It is bordered by eight states (including Texas) with Utah and Wyoming as yet having no Mennonite congregations. Some people feel that certain locations in Wyoming should have our witness.

Ground was broken on Sunday, Sept. 2, for the new Emmanuel Mennonite (Spanish) church building in La Junta. David Castillo, the pastor, presided and E. M. Yost led the prayer. Dismantling the old building began the next day.

The administrative board for Rocky Mountain Conference includes: Samuel



A high light for the first annual meeting of the Rocky Mountain Mennonite Conference was the ground breaking for the new Emmanuel Mennonite Church building in La Junta.

Janzen, Glenwood Springs, moderator; Paul H. Martin, La Junta, moderator-elect; Warren Oswald, Chappell, Nebr., representative from congregational boards of elders; Virgil Brenneman, Colorado Springs, representative from congregational boards of stewards; Clarence Ebersole, La Junta, member at large; Menno M. Troyer, La Junta, secretary; Melvin Jantz, Denver, treasurer; and E. M. Yost, Denver, overseer. Secretaryships which will be filled by appointment: extension, education, music, stewardship, youth, literature.

Women's Missionary and Service Auxiliary has been formed with various projects under way. The WMSA administrative cabinet is composed of Mrs. Menno M. Troyer, La Junta, president; Mrs. Charles Sommerfeld, Cheraw, vice-president; Mrs. John Rhodes, La Junta, secretary; Mrs. Walter Marner, Denver, treasurer; Mrs. Virgil Brenneman, Colorado Springs, secretary of home and special interests; Mrs. Jacob Weirich, Glenwood Springs, secretary of literature; and Mrs. Emery Eigsti, Denver, secretary of GMSA.

Mennonite colonization began in Colorado about the turn of the century. Agricultural advantages attracted farmers to the Thurman and Limon areas. The healthful climate brought health seekers to La Junta, which also became a good farming section with the development of the Holbrook irrigation project. The building of the Mennonite Sanitarium west of La Junta in 1905-8, and later the Mennonite Hospital School of Nursing laid the foundation for the continuing work and growth of the

(Continued on page 900)

# Missions Today

## Is Fifty-Fifty Enough?

BY J. D. GRABER

Giving as much away as we keep of congregational budget is a principle, an ideal much talked about. There was a congregation that decided to stop all giving to district and general church causes until they had cleared the debt on their church building and met all their local needs. Is this good stewardship? Not if a selfish business concern would find that way.

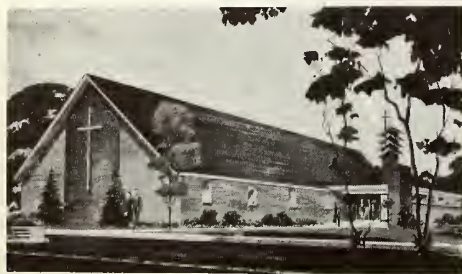
Another congregation followed the fifty plan. Support for their pastor, Sunday school and Christian education supported debt retirement and maintenance of plant aid to needy members—such items made up the local budget. They then decided would be selfish indeed not to budget general church needs as high as their own. They planned their budget that way.

How much are we spending on ourselves? Let us put this question to ourselves as a church. Looking well after own interests is commendable, but it can also be a temptation. There are so many causes outside the local congregation that still serve only ourselves. How much of the half we give outside the congregation supports witness and church extension? Let me quote from this column last February:

"Christian nurture is a serious responsibility of the church. Should we, however, think also of spiritual nurture for the millions outside the church—in less affluent churches on the other side of the world? Programs of nurture and Christian education materials are expensive. Does the amount we spend for these have any bearing on how much we spend on the teaching and proclaiming of the love of Christ among the spiritually underprivileged?

"Hospitals, colleges, schools, care homes for the aging, and similar institutions are mushrooming in the Mennonite Church. But these serve mainly ourselves. Those outside the church who serve are also mostly members of our affluent society. We are still operating within the 'live and let live' philosophy. When a congregation uses 50 per cent of her giving on her own local needs, it gives the other 50 to the above-named causes, the net result is still one hundred per cent for ourselves. Our conscience needs to be prodded."

Elkhart, Ind.



An architect's picture of the way the new Emmanuel church building will look.



### Overseas Missions

Brussels, Belgium—As of Sept. 1, Jules Lambotte and David Shank shared ministerial duties at the Brussels church. Bro. Lambotte is primarily responsible for evangelistic outreach and Bro. Shank for pastoral care and the instruction ministry. It became necessary because of increased demands made on Pastor Lambotte's time his literature activities. It became possible because Ursmer Lefebvre now pastors Bourgeois-Rixensart church, where Missionary Shank formerly served. The Belgian congregation sees in this step a rather pleasant return to an older pattern of rural ministry.

Campinas, Brazil—The church at Valinhos gave Dave and Rosanna Hostetler a happy festa as a welcome back to the work here. They arrived in Brazil just 9½ hours after leaving Idlewild. The Hostetlers will be working with the Valinhos Church and the emerging fellowships in Campinas, Jundiaí, and Barao de Geraldo.

Kot Inyang, Nigeria—The Dr. John Hesse family is planning a three-week tour of clinics among the Mennonite bush churches in the Ibianga-Itam area. This kind of trekking will not be easy with their five small children, but the people are looking "great and wonderful" plans for them.

Sao Paulo, Brazil—The Mennonite church in the area co-operated in the recently held Graham Crusade conducted in the 1000 capacity Pacaembu Football Stadium in the city, Sept. 25-30. Peter Sawatsky, a member of the commission for counselors, taught one of the classes for counselors.

Nakashibetsu, Japan—The ministry of Herman Tan, Indonesian delegate to the Mennonite World Conference, was greatly appreciated by the Japanese churches recently, when he visited in Hokkaido on his home. "His messages of repentance [the need for a] personal experience of salvation in Christ were much needed," writes Lee Kanagy under a Sept. 20 date.

Lancaster, Pa.—Eastern Mission Board teams will be visiting the 39 largest congregations in the Lancaster Conference, Oct. 16-Dec. 9. The teams are comprised of one member of the Eastern Board Executive Committee or office staff and one longed missionary. These visits are in the interest of the Board's Fall Missions Week, Dec. 2-9, 1962.

Mrs. Dorothy Grove and children arrived in New York City on Sept. 22, en route to Toronto, Canada. They are now living with the John Hess family at 46 Scotia Avenue, Scarborough, Ont.

Montevideo, Uruguay—Seminary students

and local Mennonite churches joined with other Christians of the area in weekly chorus practice, in preparation for the Oct. 7-14 Billy Graham evangelistic campaign in this city. Other students are participating as counselors.

The Argentine postal and telegraph employees' strike has cut our missionaries off from outside communication for the past several weeks.

During Sept. 17-27 Nelson Litwiller, field secretary for lower Latin America, made an administrative trip to Brazil where he met Richard Kissell in Araguacema and Urie Bender in Brasilia, as well as the other missionaries in both the Araguacema and Sao Paulo areas.

### I-W's Give Plus Service



Eager faces and equally eager hearts open to Ellis Sommers of Louisville, Ohio, as he does plus-service by helping with summer Bible school at the First Mennonite Church in Fort Wayne. He serves as maintenance man at the Fort Wayne Children's Home.

Each summer, I-W's and their wives make a real contribution to the church through their assistance in summer Bible schools.

This year, three I-W fellows served as teachers at the First Mennonite Church, Fort Wayne, Ind. Don Swartz, West Liberty, Ohio (who is serving at the Parkview Memorial Hospital as surgical technician), taught fourth-grade boys; Ellis Sommers, Louisville, Ohio (maintenance man at Fort Wayne Children's Home), taught fifth graders; and Kenneth Brubaker, Mt. Joy, Pa. (an attendant at the Fort Wayne State School), taught one section of sixth grade.

Classes were held in various garages in the neighborhood because the church did not have room enough for the 190 pupils who attended.

Alvin Gehman, Bowmansville, Pa., and Calvin Miller, Elizabethtown, Pa., are both serving in I-W at the Suburban Hospital, Bethesda, Md. Both of them served on the

Chicago, Ill.—The Bethel Church is seeking God's will for their pastoral needs. Since Paul Kings moved to their new assignment at Pleasant Hill Church, East Peoria, Ill., on Aug. 13, Verl Hochstedlers have moved into the Bethel apartment and are continuing to serve Bethel and to host guest ministers as they come in for weekends. Hochstedlers completed VS service at Bethel Sept. 7 and are staying on, carrying these added responsibilities.

Laurence Horst brought the noon message at Pacific Garden Mission on Sept. 19.

Corpus Christi, Texas—Mrs. J. Weldon Martin has been dismissed by her doctor as completely free of infectious hepatitis, and she is rapidly regaining her strength. The Martins thank all for prayers in their behalf.

On Sunday, Sept. 9, the Corpus Christi Church received three members by water baptism—a Spanish couple, who under-

summer Bible school staff of the Gaithersburg, Md., Mennonite Church, where Glenn Sell is pastor.

At Indianapolis, Ind., a Church of the Brethren I-W (Phil Ruch, Fort Wayne, Ind.) arranged his vacation period so that he could assist with summer Bible school. Phil is supervisor of housekeeping at the Marion County General Hospital.

Three wives of I-W's also helped out. Mrs. Walter Lengacher, Grabill, Ind., and Mrs. Norman Myers, Doylestown, Pa., both taught classes; Mrs. Elva Miller, Goshen, Ind., served as baby-sitter for mothers who taught.

This is not a complete listing of I-W's who served in this way in 1962. It does give some idea of the kind of service they can make to a local church during their two-year term of service. Young men are urged to choose I-W locations where they can become a part of the local church effort.



stand no English, and a young man, who speaks no Spanish. Tomai and Juana Arriaga are young parents of six. They were first contacted through the radio broadcasts. Everett Stevens, the non-Spanish member of the trio, is twenty-two years old. The church is hoping to have the service of Victor M. Ovando of Chicago for rather extensive evangelistic campaigns later this fall.

**Canton, Ohio**—The Church Council of First Mennonite Church of Canton, Ohio, met Monday evening to review their relationship with the General Mission Board and to plan definitely for increasing their contribution toward self-support and mission. Nelson E. Kauffman, secretary for home missions and evangelism, met with them and endeavored to give information and encouragement to this end.

**Portland, Oreg.**—A Witness Workshop, sponsored conjointly by the General Mission Board and the district board, was held here on Sept. 12-16. Five ministers, two laywomen, and six laymen participated. All participants, including the two women, were enthusiastic about this kind of experience and expressed concern as to how they might best carry back to their own congregations what this had done for them. Canon Crenshaw, director of Christian education of the Episcopal Diocese of Oregon, addressed the group concerning his attempts to involve the "pagans" of his own "status" church in a concern for their fellow men. Nelson Kauffman, secretary of home missions and evangelism of the General Board, was workshop director.

**Rocky Ford, Colo.**—A month-long teacher training program was planned for the Rocky Ford Church in September. They used conference-owned filmstrips for teacher training.

## Broadcasting

**Harrisonburg, Va.**—"It's so easy to talk missions and to be enthusiastic about evangelism, but never to participate in an encounter with souls. Some are always going, but they never go," said B. Charles Hostetter on the Oct. 7 Mennonite Hour and Way to Life broadcasts entitled, "Going, But We Never Go!" October begins a new series on the Mennonite Hour and the Way to Life on witnessing for Christ.

The Mennonite Hour has prepared a witnessing kit for your use. It contains valuable aids to make your daily contacts count more for God. Included is a new booklet, "Won by One," written by David Augsburger, to give practical assistance in workaday witnessing and a new series of memory cards carrying 15 verses vital for personal evangelism. For your free kit, write: Mennonite Hour, Harrisonburg, Va., or Kitchener, Ont., Canada.

**British Guiana**—Summer VS-ers Warren Lambright and Eugene Stoltzfus during this summer have been serving in British Guiana as colporteurs. Concerning the Way to Life broadcast which is released there, Eugene writes: "The Way to Life broadcast has a growing audience and in my opinion is one of the finest of its sort

on the radio here. This broadcast should by all means continue."

**Spain**—Luz y Verdad continues to bless the many listeners in this country where missionary activity is restricted. One radio listener writes: "My family and I have learned of the redemptive work of Christ by means of your programs (Luz y Verdad).

We were hungry and, thanks to the spiritual manna of your talks, our spirits were satisfied."

**Ark.**—The Mennonite Hour will be leased over KELD, El Dorado, 1440 on dial, beginning Sunday, Oct. 7, at 4:00 p.m. The Conservative Mennonite Service Unit at El Dorado is supporting this release.

## Census Taking Simplified

High-school-age youth census materials were mailed out to pastors the last week of September, Dick Martin, associate director of I-W services, for the relief and service office of Mennonite Board of Missions and Charities, announced in Elkhart, Ind., Oct. 1. The census materials, made available to other agencies in the church, aid both the I-W office and other agencies to serve Mennonite youth more effectively. The primary purpose of the census, however, is to make up mailing lists for the Peace and Service Series.

Every effort is being made to simplify the process for the busy pastor. The census took the names of all high-school-age youth last year. The information was transcribed and this year the copy was mailed out so that the busy pastor could check the list, add or delete names, indicate whether the youth is boy or girl, and add the names, addresses, parents' names, and sex of all ninth-grade youth.

Further simplification comes from the fact that the annual student census for the Student Services Committee of the General Mission Board were included with the same mailing. The Student Services Committee has been charged by the church to reflect its concern for all students in non-Mennonite colleges and universities. Co-operating with the Student Services Committee is the Mennonite Board of Education which is interested in data on students at both Mennonite and non-Mennonite schools. The combination of all three surveys into one census should simplify a great deal the work of the congregational leader in co-



Dick Martin, associate director of I-W, secretary, Carolyn Stalter, confer on a map of simplification. Because of their efforts, pastors should have an easier time of it this year when the mailman brings the questionnaire.

operating with this service to the youth of his congregation.

All three agencies are very anxious for a complete return on every Mennonite youth in these categories. For this reason they have asked that every congregation return its census material, even if no youth of the categories involved are present in the congregation. Staff personnel participating in preparing the materials were Paul Bender, educational co-ordinator of the Board of Education; Dick Martin; I. Horst, secretary for relief and service to the board; and Virgil Brenneman, administrative secretary of the Student Services Committee.

The Peace and Service Information Series begins for each youth at age seventeen and comes directly to him in his home every two months with some relevant vital information to prepare him for the period in which he will likely be representing Christ and the church in service. It is therefore urgent, Martin said, that every youth be reported and included in the mailings.

Much of the work for the census is done by Cecil and Judy Miller, Hesston, Kans., VS-ers under assignment for Nigeria, awaiting visas. Both the Millers are graduates of Hesston and Goshen colleges and that the work provided an interesting combination of service and education interest.



VS-ers Cecil and Judy Miller don't have their visas to Nigeria yet, but that doesn't keep them from being useful. The bulk of census preparation is being done by them.



## District Mission Boards

**Peoria, Ill.**—A meeting of congregational leaders of the Illinois district occurred at the Highway Village congregation meeting-house on Sept. 15. Boyd Nelson, secretary of information services of the General Board, met with them and discussed with them the Missions Week emphasis and how it relates to each local church. Relations between General Board, district board, and local church programs were also discussed.

**Congregations in the Allegheny Conference** have increased their total giving to missions and relief in the past ten years by 250 per cent. The total amount received by the Allegheny Mission Board treasurer in 1953 was \$25,700. In 1962, reported receipts of \$92,311. The increase has been steady; in only one year, 1967, was there a slight decrease. The large increase was in 1961.

Of the 1962 total, \$61,058 went for work outside the district. Nineteen overseas missionaries and missionary children receive unified support from the Allegheny congregations.

Of 38 congregations reporting, 16 in 1962 exceeded the total average amount received by the budget of the Allegheny and Elkhart boards. Of these 16, only four have a membership of 100 or more. Seven congregations of 100 or more members did not reach the average quota suggested by mission board budgets. Therefore, the district as a whole gave to missions and relief \$45,344.50 less than the average amount required by the missions and relief programs.

There is encouragement in the improved giving of the Allegheny congregations. There is challenge in the further improvement called for by the needs of the world relief and evangelization.

## Relief and Service

**Miami, Fla.**—MCC is seeking sponsors for Cuban refugees who are waiting in Florida until they can be relocated in new communities. These refugees are arriving in Miami at the rate of 2,000 per week. Several Mennonite churches, especially in Virginia and Pennsylvania, have already adopted refugee cases. MCC is working closely with Church World Service in this relocation program. Henry Paul Yoder, former Cuban missionary of the Franconia district board, is working with Church World Service in Miami, and will assist in the selection of cases which shall be accepted by MCC for placement in Mennonite communities.

**Akron, Pa.**—An orientation school for 27 workers was held here from Sept. 5-19. The group included eight Pax men who will serve in Europe, Burundi, Jordan, and elsewhere. Eighteen went into VS in Haiti on a variety of projects in the United States. One nurse joined the foreign relief program in Bolivia. A commissioning service was held for them on Sept. 16 at the Mechanicsburg Brethren in Christ Church. **Mennonite Disaster Service (MDS)** was

organized as a new section of MCC on Aug. 28. This new relationship to MCC will be similar to that of the Peace Section.

Wayne Clemens has been appointed executive co-ordinator and will be joining the Akron staff in November. Officers elected for a one-year term are: Ivan Martin, Blue Ball, Pa., chairman; Harry Martens, Elkhart, Ind., vice-chairman; Norman Shenk, Salunga, Pa., secretary; William T. Snyder, Akron, Pa., treasurer. E. W. Bearinger and Wayne Clemens join these four to form the MDS Executive Committee.

**Elkhart, Ind.**—As a tribute to the life and contribution of Harold S. Bender, the board offices were closed on Tuesday afternoon, Sept. 25. Brother Bender gave leadership and direction to nearly all phases of our relief and service programs almost from the time of their inception. He was one of the early members on our relief and service committee and served in this capacity continuously from 1935 until his death. Voluntary Service was initiated under his leadership.

## Health and Welfare

**Mathis, Texas**—Dr. Edward Mininger and E. C. Bender, of the General Board, in response to a petition from the community, met with representatives of this area to investigate co-operation in supplying their hospital needs. This request likely came as a result of the fine reputation our maternity hospital has made for itself in the community. Started originally to serve the large Spanish element in the community, the maternity hospital was pleased recently to admit a mother from the non-Spanish community. This speaks for the confidence it has earned for itself. Discussions will likely continue between the General Board and the community leaders, in line with the board's policy of furnishing administrative help, where a community desires that service.

**Lebanon, Oreg.**—Chaplain Millard Osborne had the privilege recently of discussing with his local ministerial association the experience of grief in the lives of persons bereft of loved ones. He drew his ideas from Granger Westberg's booklet, "Good Grief."

## Voluntary Services

**New York, N.Y.**—Irvin Leaman, East Earl, Pa., and Paul S. Landis, Strasburg, Pa., began their VS assignments in the city on Sept. 12 and 24, respectively. Paul is employed by the New York University Medical Center.

**Atlanta, Ga.**—VS-ers John and Mabel Witmer report considerable local interest in the fact that they remain in a section of town which is rapidly shifting from white to Negro. This gives them opportunity in a quiet way to witness to their own views on the "so-called segregation problem." Members of both races are impressed. Recently two Negro ladies accepted Christ as their Lord and are preparing for baptism. In a city that manages to gain a good

deal of loud publicity, this more quiet testimony is greatly needed.

**Sante Fe, Honduras**—Literal "fruits" of the self-help projects of the VS-ers are in evidence here. One villager sold 60 lbs. of tomatoes from his little plot in one day, earning himself an important \$15. The unit is embarking on a small-scale poultry project which they hope will be equally successful.

**Le Ceiba, Honduras**—Five newcomers to this area, Ernest Hochstetler, Marlin Ebersole, Paul Hess, David Ebersole, and Daniel Wert, were entertained in the home of the general manager of Standard Fruit Company. He and his wife have been very gracious and helpful to the VS units here.

# Your Treasurer Reports

Home Bible Studies is one of the significant evangelistic programs of the General Mission Board. On August 31, 859 persons were studying the Bible through this correspondence channel. Of this number, 283 are prisoners who sense a real need to find Christ in their lives. Through contacts with students from all over the country, Wilbur Hostetler, director of Home Bible Studies, has a wonderful opportunity to testify and to teach the Gospel message. A recent letter contained this testimony:

"I want to try to tell you what your courses have meant to me. It's hard to find words to express what they have meant and how they have helped me to grow in Christ and know more about Him."

Many others respond daily with letters indicating how these courses have helped them to find Christ and His will for their lives.

Home Bible Studies is one way your congregation is helping to extend the church. The costs for these lessons and their distribution are met from the \$20 per member annual contribution requested by the General Mission Board.

—H. Ernest Bennett,

## NOTICE TO MENNONITE NURSES

With the discontinuance of Horizons magazine the Mennonite Nurses' Association is again publishing the Christian Nurse independently. The change in publication brings other changes. Many who have been receiving the Christian Nurse via Horizons will no longer do so since their names are not included on our mailing list. Members of MNA automatically receive the paper, and complimentary copies are sent to practical and professional student nurses who have sent us their

(Continued on page 899)





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Interested persons from nine Mennonite churches in the Kalona, Iowa, community attended the rehabilitation meeting at the Kalona Mennonite Church, Sept. 24. Eugene Garber, pastor of the Kalona Church, chaired the meeting, leading in a devotional meditation and explaining the threefold purpose of the meeting: to consider the needs for rehabilitation of prisoners and alcoholics; to get guidance from local persons relative to their interest in the program of rehabilitation in this area, and perhaps the appointment of a rehabilitation study committee; to explore the field and report back their findings and recommendations. Those present appreciated Chaplain Walter D. Wigger's (Anamosa, Iowa, Men's Reformatory) message on the subject, "Involvements in Rehabilitation." The following study committee was appointed: F. J. Bontrager, Eugene Garber, Thomas Miller, Lester D. Yoder, all of Kalona, and Reford Hershberger, Keswick, Iowa.

Ground-breaking services were held Sept. 16 for the new Akron, Pa., Mennonite Church. Kermit Derstine, pastor, had charge of the services. Ura Gingerich, chairman of the building committee, broke the first shovelful of earth. The immediate construction will begin with contractor Abram S. Horst, New Holland, Pa., in charge.

Quarterly mission meeting, Oct. 7, at Central, Elida, Ohio, with Paul Mininger, Goshen, Ind., as speaker.

Mrs. Phoebe Birkey, of the East Bend Church, Fisher, Ill., observed her 99th birthday on Sept. 5.

James and Arlene Stauffer, Vietnam, spent the evening of Sept. 12 with the Greenmonte congregation at the home of Roy Martins, for a fellowship supper and a talk of their work in Vietnam.

Alice Kehl, Puerto Rico; Mrs. James Stauffer, Vietnam; and Charles Shenk, Japan, shared inspiration from the Word and from the field at the home of Ernest Frey, with the Northridge Christian Fellowship of Springfield, Ohio.

Joy Ogle, of the Jefferson Street Mennonite Church, Lima, Ohio, recently completed 25 consecutive years of perfect attendance at that Sunday school. She is now leaving that congregation to move to Arkansas.

## Coming Next Week

"Men of Compassion," by John E. Lapp  
 "The Ecumenical Council in Rome," by Ernesto Suarez  
 "Habakkuk and Us," by Stanley Shenk  
 "The Case of the New Board Member," Part III, by J. Lorne Peachey

The Crusaders' Quartet, Shipshewana, Ind., gave a program at Naubinway, Mich., Sept. 30.

The Men's Quartet from Rockway Mennonite School gave a program at Clarence Center, N.Y., the evening of Sept. 23.

Elvon Burkholder, formerly from Harrisonburg, Va., was installed as pastor at Moorefield, Ont., recently.

Carl Kreider, Goshen College, spoke at Wooster, Ohio, the evening of Sept. 30 on "Planning Our Estates for God."

John Nobel, author of *I Was a Slave in Soviet Russia*, spoke at Maple Grove, Belleville, Pa., the evening of Oct. 7.

Leo Ulrich, who is helping with migrant work at Milford, Ind., spoke and showed pictures of his service in Haiti at North Main Street, Nappanee, Ind., Sept. 30.

The enrollment at the Christopher Dock Mennonite School at Lansdale, Pa., is 32 more than last year. It is hoped that construction of the new auditorium will begin in November.

Curtis L. Bergey, Telford, Pa., was scheduled to preach the conference sermon in the semiannual session of the Franconia Conference on Oct. 4.

Blue Skies or Blacktop Roads, from *Don't Park Here*, by Paul Erb, is reprinted in the October issue of *Eternity*.

Bill and Bob Detweiler, of the Calvary Hour broadcast, along with their mother, were with the Lancaster Calvary Fellowship on Thursday evening, Oct. 4, and with the Friends of the Calvary Hour, Souderton, on Saturday evening, Oct. 6.

Visiting speakers: Charles Shenk, Japan, at First Mennonite, Canton, Ohio, Sept. 23. Harry Diener, Hutchinson, Kans., at La Junta, Colo., Sept. 9. Ralph Buckwalter, Japan, and Lois Marks, Ethiopia, at Yellow Creek, Goshen, Ind., morning and evening, respectively, Sept. 23.

D. Lowell Nissley, Mission, Kans., at Ann Street, Peoria, Ill., Sept. 30. John H. Shenk, Denbigh, Va., and Myron Augsburger, Harrisonburg, Va., at Lambertville, N.J., Sept. 30. David Yoder, appointee to Mexico, at Rockhill, Telford, Pa., Sept. 30. Paul Roth, Puerto Rico, at Millersburg, Ohio, Sept. 23.

New members: eight by baptism at Zion, Birdsboro, Pa., Oct. 7; four by baptism at Sunnyside, Conneaut Lake, Pa., Sept. 30; one by baptism for Oak Hill and eighteen by baptism for Walnut Creek at Walnut Creek, Sept. 23; five by baptism at Millersburg, Ohio, Sept. 30.

Glen and Martha Zimmerly, who served three years in Indonesia, spoke at Millersburg, Ohio, on Sunday evening, Sept. 30.

Willard Ressler, who is taking further studies at E.M.C., is assisting with the work at Mt. Clinton, Va., this year. C. K. Lehman is pastor here.

A writers' course, beginning Oct. 8 and continuing for from eight to ten weeks, is being held at Christopher Dock School, un-

der the leadership of Edward Fulwer, leader of the workshop at Writers' Conference, Green Lake, Wis. The classes will be held every Monday evening at 7:30, in library at Christopher Dock School.

## Announcements

Change of address: Edward M. Godsl from Hickory, N.C., to Box 133 A, Rock 1, Newton, N.C. Kenneth I. Smoker from Madisonville, La., to 1103 S. Pine St., Newton, Kans. Albert Buckwalter from 85 Sherman St. to 87 Sherman Street, Hartford Conn.

Two congregations, one a member of General Conference Mennonite Church and the other a member of the Rocky Mountain Mennonite Conference, have come one congregation. The original congregations were at Waka, Texas, and Perton, Texas, respectively. The official merger will take place at Perryton on Oct. 4, although the members have been working together for a number of Sunday. Ralph K. Weber, president of the West District Conference, will participate in the merging ceremonies at Perryton. Pastors of the new congregation is Wallace J. Jaeger. The church will be officially affiliated with the Rocky Mountain Mennonite Conference.

All-day Bible meeting at Hershey's millhouse, York Co., Pa., Saturday evening and Sunday, Oct. 20, 21. Evangelistic meetings will be held here Oct. 21-28.

Fall Ministers' Conference at Five O' Paris, Ont., Oct. 16-18. Guest speakers: Howard Charles, Goshen, Ind., and Ralph Howlett, Brantford.

Lloyd Hartzler, Broadway, Va., guest speaker in Bible Conference at Rocky Honey Brook, Pa., Oct. 19-21.

Ivan J. Miller, Grantsville, Md., in Bible Conference at Lindale, Linville, Va., Nov. 14-18.

J. Otis and Isabel Yoder, Harrisonburg, Va., at Greenmonte, Stuarts Draft, Va., evening of Nov. 4. He will speak on "What Should the Church Say to Israel," and she will speak on "The Home."

Paul Erb, Scottdale, Pa., in Spiritual Emphasis Week and Prophecy Conference at Pershing Street, Hutchinson, Kans., Nov. 11-18.

Farewell services for Maynard and Helen Kurtz, at Conestoga, Morgantown, Pa., Oct. 13, 7:30 p.m. The Kurtzes plan to leave New York by air for Tanganyika, on Oct. 20, where they will be teaching in the secondary school at Musoma.

David Augsburger and the Mennonite Hour Quartet, at Bowmansville, Pa., Oct. 13.

## Calendar

Ontario Mennonite Bible Institute, beginning Oct. 29, at 800 King St. East, Kitchener, Ont.  
 Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.  
 Annual Christian Day School meeting, Allensville, Pa., Nov. 17.  
 Indiana-Michigan Winter Ministers' meeting, to be held in Michigan, Dec. 4, 5.  
 Illinois Mission Board annual meeting at Hope, Ill., April 19, 20, 1963.



r. Ivan Magal, Harrisonburg, Va., at  
ion, Pa., Oct. 13.

Charles Hostetter and the Mennonite  
Men's Quartet, at Lititz, Pa., Oct. 14,  
a.m., at Mellinger, Lancaster, Pa., Oct.  
7:30 p.m.; at Air Hill Brethren in  
ist, Chambersburg, Pa., and Chambers-  
Brethren in Christ, Oct. 28, a.m.; and  
first Mennonite, Hyattsville, Md., Oct.  
7:30 p.m.

he Editorial Division at the Mennonite  
lishing House has established a lend-  
library for writers. Beginning Oct. 1,  
of the best books on writing will be  
lable for loan. They may be borrowed  
up to one month. These are being  
e available to aid writers in improv-  
their skills by making resources avail-  
to them which they would otherwise  
have. Address your request for books  
ane Lind, Lending Library, Mennonite  
lishing House, Scottsdale, Pa.

he monthly meeting of the World-  
le Gospel Fellowship will be held Satur-  
evening, Oct. 13, 7:30 p.m., at East  
stnut Street, Lancaster, Pa. Speaker  
be George R. Brunk, Harrisonburg,

eter Wiebe, Hesston, Kans., speaking  
individual spiritual relationships, Oct.  
7, at La Junta, Colo.

ew churches on the Every-Home Gos-  
HERALD plan: Skippack, Pa., and  
n, Stratford, Ont. The Avon Church  
uded subscriptions for the local library  
two local hospitals.

r. Norman Loux, Souderton, Pa., will  
ik to the Homebuilders at the Millers-  
e, Pa., church, on Thursday evening,  
11.

he following is a list of new telephone  
nbers on the Belleville, Pa., exchange:  
Elam H. Glick, 717 935-2957.  
Sam Glick, 717 935-2651.  
Waldo E. Miller, 717 935-2516.  
Erie Renno, 717 935-2284.  
Ivan E. Yoder, 717 935-2526.  
Orrie D. Yoder, 717 935-2352.

## Evangelistic Meetings

am Glick, Belleville, Pa., at Pleasant  
w, Schellsburg, Pa., Oct. 4-14. Paul D.  
Hinner, Wooster, Ohio, at Pine Grove,  
cker, Ohio, Oct. 14-21. Ivan J. Miller,  
antsville, Md., at East Zorra, Ont., Oct.  
1. J. B. Martin, Waterloo, Ont., at Beth-  
Elora, Ont., Oct. 8-14. Alvin G. Martin,  
re Hill, Pa., at Oakwood, Md., Oct. 6-

esse Neuenschwander, Lititz, Pa., at  
ffer, Hershey, Pa., beginning Oct. 18.  
mo Sell, Laytonsville, Md., at Bridge-  
t, Pa., Oct. 7-14. John S. Hess, Lititz,  
at Sharptown Mission, N.J., Oct. 7-14.  
son E. Kauffman, Elkhart, Ind., at  
inview, Aurora, Ohio, Sept. 22, 23. Peter  
ebe, Hesston, Kans. at East Bend, Fisher,  
Nov. 25-30.

Vayne Wenger, Leburn, Ky., at Green-  
od, Del., Oct. 21-28. Maynard Ressler,  
wcomerstown, Ohio, at Fairpoint, Ohio,  
14-21. Edward Stoltzfus, West Liberty,

Ohio, at Manson, Iowa, Sept. 23-30. Amos  
Sauder, Ephrata, Pa., at Newlinville, Coates-  
ville, Pa., Oct. 20-28. Ben Saint, Green-  
ville, Pa., at Oak Grove, Grantsville, Md.,  
Oct. 7-14.

Norman E. Yutzy, Harrisonburg, Va., at  
Iowa Mennonite School, Oct. 7-12. San-  
ford Shetler, Hollsopple, Pa., at Blough,  
Hollsopple, Sept. 23-30, and at Oak Grove,  
West Liberty, Ohio, Oct. 28 to Nov. 4.  
Edward Stoltzfus, West Liberty, Ohio, for  
college students, and Don Augsburg, for  
Harrisonburg, Va., for high school students,  
at Eastern Mennonite College, Harrison-  
burg, Va., Oct. 8-12. William R. Miller,  
North Liberty, Ind., at Berea, Alma, Ont.,  
Sept. 30 to Oct. 7, and at Graceton, Minn.,  
Oct. 10-17. Bill and Bob Detweiler, at  
Breslau, Ont., Oct. 26 to Nov. 2.

John Rudy, Biglerville, Pa., at Bethany,  
East Earl, Pa., Oct. 31 to Nov. 4. Joe Esh,  
Mt. Union, Pa., at Hyasota, Hollsopple,  
Pa., Sept. 30 to Oct. 7. Howard Witmer,  
Manheim, Pa., at Diamond St., Philadel-  
phia, Pa., Oct. 7-14.

Andrew Jantzi, Sarasota, Fla., was forced  
to postpone recent meetings at Bart, Pa.,  
on account of the flood which seriously  
damaged his home during the recent heavy  
rains.

## MENNONITE NURSES

(Continued from page 897)

names or whose names we have obtained  
in other ways.

We are anxious, however, that all Men-  
nonite nurses and other interested persons  
who so desire receive the **Christian Nurse**.  
Because of postal regulations, the **Chris-  
tian Nurse** has no subscription price. It  
will be sent to anyone whose request is ac-  
companied by a contribution for the MNA,  
however. We might mention again that all  
MNA members receive the paper. MNA  
membership dues are \$2.50 a year, and the  
association does need the support of every  
Mennonite nurse!

The September-October issue of the mag-  
azine will be mailed out the middle of  
October. Anyone desiring to be placed on  
our mailing list should forward his or her  
request to: Mrs. Mary Esther Bigler, Cir-  
culation Manager, 145 West Indiana Ave.,  
Elkhart, Ind.

A great violinist, an artist with the music  
of Beethoven always in his ears, once said  
that a man could work for fifty years on a  
Beethoven concerto, and still not know all  
there is to know about it, because "it is an  
alive thing."

So is Jesus Christ alive; one can love and  
worship Him for a lifetime, and, still, the  
day before death, discover in Him new  
beauty and meaning. That is one proof of  
His lordship.

—Frank S. Mead, in *Tarbell's Teachers'  
Guide*, 1961 (Fleming H. Revell Company).

# The Christian and Anxiety

BY MARY ANN HORST

As Christians we ought to testify to  
others what God has done for us. We  
recognize this as a God-given command.  
And that is good.

Very frequently when we testify, we  
speak of the joy which the Lord has put  
into our hearts. This, too, is good. Yet,  
in this area there is also real danger.

Very often in our attempt to hold up  
Christian living as happy living we are  
prone to hold up the Christian way of life  
as one of constant glowing happiness, de-  
void of all sadness and heartache. Yet, most  
people do not fail to see that we Chris-  
tians also have our times of difficulty.

To attempt to give the impression that  
we have no emotional reactions to the un-  
pleasant experiences of life is to give a  
false unrealistic picture.

The Christian life is not one of contin-  
uous carefree bliss. Being Christian does  
not exempt us from the normal anxieties  
of life. The Christian who finds himself  
in difficult financial straits is likely to feel  
a sense of anxiety. Christians are not im-  
mune from the pangs of disappointment  
which are normal reactions when careful-  
ly thought-out hopes and plans do not  
materialize. The Christian mother, because  
of a natural, healthy concern for the wel-  
fare of her children, experiences moments  
of anxiety.

There is, however, a vast difference be-  
tween normal anxiety and overanxiety.  
Overanxiety causes depression, loss of ap-  
petite, persistent insomnia, and other re-  
lated symptoms. It warps personality and  
weakens the effectiveness of Christian tes-  
timony.

Normal anxiety spurs us to greater effort  
to perform our best work, to use our minds  
to improve or alter a situation. Very often  
the normal anxieties of life cause us to  
realize anew our complete dependence on  
God. Realizing this dependence we in sim-  
ple trust and more earnest prayer draw  
closer to Him.

God has not promised to shield us from  
all anxiety. But because our lives are in  
the hands of Almighty God and because  
we have the confidence that all things work  
together for our ultimate good, we are en-  
abled to maintain the proper balance be-  
tween normal anxiety and overanxiety.

Christian living is healthy living. Chris-  
tian living is satisfying living. The laughter  
and the tears, the sorrow and the joy—all  
are a part of the rich, full life.

Kitchener, Ont.



# The Miracle

By SUSAN MARTIN

I hear Him calling from the distance; then closer; until the call is reverberating within my troubled heart. Calling for:

My love. Love? That element of God so foreign to me? Where is any love for me to give? Is it love that soothes the lovely, but shrinks from the unlovely? That smiles upon a friend and cools in the presence of a foe?

I am compelled to answer the call. But what have I to answer? Why does He call for my love when I have none?

Yet He is calling. . . . Calling. . . . Can it be? My heart? That rebellious part of me so cold and unresponsive? That pounds in fear and cringes in self-condemnation? My fluttering heart He wants. My wild, racing heart. But what does He want with it?

My hands? No! Not my weak and trembling hands! Hands so unaccustomed to hard labor; lily hands; hands that shake when fingers stretch toward the task; that wrinkle the pages of life with their nervous sweat. These hands? Why does He call for them?

And my tongue? That speaks too quickly; that hurls rebuke and lashes criticism? My tongue: the revelator of my thoughts. Why does He ask for my lips that form tactless words and later are bitten in remorse? And my temper that flares in indignation at a suffered wrong?

Still He is calling. My feet? That take me to precarious grounds? That detour fair and blossoming meadows to tread across the desert? That leave fleeting footprints in the mud for tiny feet to follow? I am afraid to take another step—unless I run to Him! But where is He? I only hear Him calling. Will He find me? Here?

He's pleading for my mind. What? This mechanism so cluttered with "things"? This rusty mind, unswept and dusty? So quick to store trivialities and apt to thrust aside the essential? My mind—prone to wander on forbidden ground—and maybe linger! That builds dream castles that crumble . . . that blows bubbles that burst. . . . My mind—a storm of doubt.

Does He want my eyes too? These twin lenses focused on the material? And my ears that are tuned to every sensual clamor?

All of me?

I sob brokenly. Wretchedly. Can He want impulsive me? Won't He tire of my fretfulness? My pride and touchiness? Yet He calls so irresistibly! I cannot tell why. But because I need Him desperately, I answer and bring all that I have: my carnal self stooped in shame.

And I wait for the miracle.

Lititz, Pa.

# Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**Protestant Thought Before Kant**, by A. C. McGiffert; Harper, 1962; 265 pp.; \$1.50 (Torchbook edition, paper).

**Philosophy and Religion in Colonial America**, by Claude M. Newlin; Philosophical Library, 1962; 212 pp.; \$4.75.

The editor of this new edition of McGiffert's **Protestant Thought Before Kant**, first published in London in 1911, remarks that the book still makes the general course of development of Protestant thought plainer than any other in English. With that evaluation the present reviewer believes that Newlin's **Philosophy and Religion in Colonial America** will become indispensable for students of American literature, American philosophy, and American religion in their historical aspects.

After summarizing tendencies of Christianity during the Middle Ages and on the eve of the Reformation, McGiffert surveys men and movements involved in Protestantism between and including Martin Luther and Immanuel Kant. He interprets theologians Luther, Zwingli, Melancthon, and Calvin in the context of church history, and similarly movements of pietism, Protestant scholasticism, and rationalism. The radical sects and the English Reformation are likewise placed in a treatment that includes not only continental Europe but England and America.

From the digests of a vast literature produced by reformers and later pietists and rationalists, the reader derives new and unexpected insights into men and movements which clarify the thought of Luther, Calvin, Butler, Hume, Voltaire, Rousseau, and scores of others. Many of the author's judgments have been overhauled in extensive studies of the last fifty years. Consequently when a new history of Protestant thought comes along our author's scant treatment of the Anabaptists can be amplified.

Newlin's **Philosophy and Religion in Colonial America**, not restricted like McGiffert's book to religion alone, is a study of the mind and faith of New England during the colonial period. It shows how American thought was influenced by European, and how philosophy was used in religious writings—Jonathan Edwards, for example, used philosophy to defend the old theological doctrines. The philosophy of the Puritans, the growth of rationalism, the weakening of Calvinism, the emotionalism of the revival, and the defense of modern science are brought into focus through analyzing writings of clergymen like Jonathan Edwards, Samuel Johnson, Cotton Mather, Charles Chauncy, and many others.

In this book a trained scholar makes reliable and efficient use of the sources. Many rare publications are examined. Particularly for an understanding of the relations

of Calvinism and Arminianism in both Europe and America the two books he reviewed can be profitably studied by preachers and Bible teachers.

—Edwin L. Weaver.

## NEW CONFERENCE

(Continued from page 894)

Mennonite Church in the Arkansas River Valley. A vision of church extension over the years resulted in the establishment of congregations in Manitou and Colorado Springs, Denver, and Pueblo.

Mission work among the Spanish-speaking people by the East Holbrook congregation near Cheraw grew into what is now a thriving Emmanuel Mennonite Church in La Junta. In more recent years the founding of Rocky Mountain Mennonite Camp, 30 miles west of Colorado Springs, was a conference-related project in cooperation with adjacent conferences. Conference personnel are also actively involved. Frontier Boys' Camp, which is sponsored by the Barnabas Club.

An opportunity peculiar to this area is the increasing number of hospitals administered by the Mennonite Board of Missions and Charities, Elkhart, Ind., which opens unique avenues for church extension. In addition to the Mennonite Hospital at La Junta, administration of community hospitals has been assumed at Glenwood Springs, Rocky Ford, Aspen, La Jara, and negotiations are under way for similar service at Walsenburg. Underscoring the Christian service emphasis in all hospital work, chaplaincy programs are conducted in each one and also in Colorado General Hospital in Denver. This hospital ministry employs a goodly number of the members in the area.

Voluntary service and I-W programs bring additional persons from various branches and many sections of the Mennonite Church into Colorado. As a result of hospital work, and with such persons as a nucleus, congregations have been established at Glenwood Springs and Rocky Ford. Indeed the thriving church in Denver is the outgrowth of missionary suggestions by La Junta student nurses attending in Denver. From a small missionary effort the church in Denver has grown to such proportions that it is in process of branching into a second congregation.

Work with Spanish-speaking persons also conducted in Denver. Another outreach is a student fellowship and study group in Boulder which indicates the need of a more permanent center there. Supplementing the hospital administration at Aspen, a hospitality center for Christ witnesses to the community and to the thousands who visit this cultural and recreational area is sponsored by the church.



## PERSONAL WITNESS

(Continued from page 882)

that to be an effective personal worker must have a lot of verses, then I get discouraged. I'm afraid, I fail, and I hardly know what to say. But if I have Scriptures that have met my need and have become a part of me, those are the Scriptures I ought to use.

In conclusion I'd like to say: Let us pastors, ministers, and deacons begin to obey and be witnesses. We can in that way reach our fellow Christians in their witness. A new insight has come to me this year. Shepherds don't have lambs. It's the sheep who reproduce sheep. It is thus our *full-time, self-supported* workers who must be men for Christ. It is up to us, however, as shepherds to lead the way!

Elkhart, Ind.

## HAROLD S. BENDER

(Continued from page 884)

I hoped that through his teaching program in the college and seminary he could reach the youth of the church contribute to its renewal.

He was deeply concerned for the relief service program of the church and served long as chairman of the Relief and Service Committee. On the congregational level he was a faithful member of the college Mennonite congregation, a long-time Sunday-school teacher, and leader of the weekly teachers' meeting.

On the district conference level he was a regular attendant at the annual sessions, and his voice was often heard as he helped lead the church in a sound course. On the General Conference level he was also

page counselor and a devoted servant in various committees, especially the Peace Problems and Historical and Research committees. Perhaps his most influential conference work was done in the Mennonite World Conference of which he served as president the past ten years.

A fellow student at Princeton once told me: "Harold, you can do a lot of good in the world, if you don't care who gets credit." In that spirit Brother Bender labored and served. He felt somewhat unwell during the spring of 1962, underwent major surgery in Chicago on June 15, but returned home on July 10. He returned to the hospital for possible additional surgery on September 18, suddenly went into a coma three days later, and died the evening of September 21, 1962, at the age of sixty-five. His last major public appearance was at the Seventh Mennonite World Conference sessions early in August. He is survived by his wife Elizabeth and his two daughters, Mary, a teacher at

Goshen College, and Nancy (Mrs. Gregory Kosteck), a student in Amsterdam.

Harold S. Bender was a great gift of God to the Mennonite Church, and through his church a blessing to the world. May the Lord continue to raise up leaders such as he for the glory of Christ and the welfare of His church.

Goshen, Ind.

## CHRISTIAN ATTITUDES

(Continued from page 890)

determination of the goals and the means of reaching these goals which that home sets up; (3) the home is a unity, and what affects one affects all; (4) the Christian home is not an island in itself, but has a responsibility to other homes, the community, and the world.

The Christian home is founded on two sturdy piers, neither of which can be neglected in building such a home. One is the foundation of intelligent personal relationships, based on the principles of sound mental hygiene, good educational practices, and responsible concern for other people. The other is the foundation of sound religious understandings, habits, and commitments, on the part of all members of the home. With these two underlying foundations, our attitudes can grow toward the Christian way of life, by the help of God.

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## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Benner—Alderfer.** Zook—Alderfer—Gerald A. Benner, Franconia, Pa., Finland cong., and Rhoda C. Alderfer, Harleysville, Pa., Perkiomenville cong.

**Mervin H. Zook,** Manatawny, Pa., Olecy cong., and **Lois C. Alderfer,** Harleysville, Pa., Perkiomenville cong., both by Richard C. Detweiler in a double ceremony at the Souder-ton Church, Sept. 22, 1962.

**Esch—Weirich.**—Terry Esch, Fairview (Mich.) cong., and Geraldine Fae Weirich, Middlebury (Ind.) cong., by Harvey Handrich at Middlebury, Sept. 15, 1962.

**Freed—Yothers.**—Kenneth Freed, Harleysville, Pa., Towamencin cong., and Blanche Yothers, Perkasiac, Pa., Blooming Glen cong., by Harold Fly at Towamencin, Sept. 15, 1962.

**Harms—Smith.**—Edgar Harms, Newton, Kans., Grace Hill cong., and Marjorie Smith, Elida, Ohio, Salem cong., by Richard E. Martin at Salem, Aug. 11, 1962.

**Harnish—Carpenter.**—Jacob H. Harnish, New Danville (Pa.) cong., and Jane F. Carpenter, Bird in Hand, Pa., Stumptown cong., by Paul G. Landis at Stumptown, Sept. 22, 1962.

**Horning—Wise.**—Harvey W. Horning, Denver, Pa., South Seventh Street cong., and Ruth Ann Wise, Reinholds, Pa., Martindale cong.,

by J. Paul Graybill at Martindale, Sept. 8, 1962.

**Irby—Good.**—Curtis R. Irby, Newport News, Va., and Loretta M. Good, Knoxville (Tenn.) cong., by Ezra O. Good, father of the bride, Sept. 1, 1962.

**Kenagy—Hartzler.**—Marvin Allen Kenagy and Helen Marie Hartzler, both of Garden City, Mo., Sycamore Grove cong., by Leonard Garber at the church, May 25, 1962.

**Leinbach—Stauffer.**—Glen Jay Leinbach, Three Rivers, Mich., Moorepark cong., and Mary Ellen Stauffer, Goshen, Ind., Yellow Creek cong., by E. J. Leinbach at Yellow Creek, Sept. 22, 1962.

**Lengacher—Yoder.**—Paul Lengacher, Montgomery, Ind., Berea cong., and Ruth Yoder, Grabbill, Ind., Cuba C.M. cong., by the father of the bride at the Cuba C.M. Church, Sept. 1, 1962.

**Longacre—Swartley.**—Henry W. Longacre, Franconia, Pa., and Carol L. Swartley, Souder-ton, Pa., both of the Swamp cong., by Winfield M. Ruth at the church, Sept. 15, 1962.

**Miller—Cender.**—Marvin J. Miller, Elkhart, Ind., Prairie Street cong., and Mary Alene Cender, Foosland, Ill., East Bend cong., by Howard J. Zehr and J. Alton Horst at East Bend., Sept. 1, 1962.

**Miller—Steffen.**—Albert Miller, Westover, Md., and Marilyn Steffen, Apple Creek, Ohio, Sonnenberg cong., by Harlan Steffen at Sonnenberg, Sept. 1, 1962.

**Miller—Yoder.**—Edward J. Miller and Olive Grace Yoder, both of the Prairie Street cong., Elkhart, Ind., by Edwin J. Yoder, father of the bride, assisted by Marvin Miller, brother of the groom, at the Goshen College Seminary Chapel, Sept. 1, 1962.

**Mullet—Eicher.**—Merle Mullet, Hicksville, Ohio, Lost Creek cong., and Joan Eicher, Grabbill, Ind., Cuba C.M. cong., by John Yoder at the Cuba C.M. Church, Sept. 22, 1962.

**Peachey—Hartzler.**—Willard Peachey and Esther Hartzler, Belleville, Pa., both of the Woodland cong., Reedsville, Pa., by Eric Renno at the Locust Grove Church, Sept. 15, 1962.

**Rychener—Porter.**—Duane Rychener, Wauseon, Ohio, and Rachel Porter, Pettitsville, Ohio, both of the Zion cong., by P. L. Frey at the church, Sept. 22, 1962.

**Schloneger—Finley.**—Gerald Schloneger, Louisville, Ohio, Beech cong., and Shirley Kay Finley, Louisville, Center Church of the Brethren cong., by Ray Bair at Elkhart, Ind., Sept. 4, 1962.

**Shenk—Rittenhouse.**—Daniel Ray Shenk, Warwick River cong., Newport News, Va., and Naomi Rittenhouse, Plains cong., Lansdale, Pa., by John H. Shenk, father of the groom, at Plains, Aug. 25, 1962.

**Unruh—Hege.**—Kenneth Unruh, Harper, Kans., Pleasant Valley cong., and Carol Hege, Aberdeen, Idaho, First Mennonite cong., by Walter H. Dyck at the First Mennonite Church, Aberdeen, July 25, 1962.

**Weaver—Hess.**—Kenneth Ray Weaver, New Holland, Pa., Martindale cong., and Esther Longenecker Hess, Ephrata (Pa.) cong., by Mahlon Zimmerman at the home of the bride, Sept. 22, 1962.

**Weaver—Sander.**—Leon W. Weaver, Myers-town (Pa.) cong., and Velma R. Sander, Lititz, Pa., Hammer Creek cong., by Isaac K. Sensenig at Hammer Creek, Sept. 1, 1962.

**Wise—Crossgrove.**—Ronnie Wise, West Unity, Ohio, and Juliene Crossgrove, Archbold, Ohio, both of the Zion cong., by P. L. Frey at the church, Sept. 21, 1962.

**Yoder—Coblentz.**—Andrew Yoder, Plain City, Ohio, and Elizabeth Coblentz, Geneva, Ind., both of the Christian Mission Church, Berne, Ind., by Orie Kanffman at the church, June 30, 1962.



# Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

Buchen, Clyde M. and Janet (Rauck), Mannheim, Pa., fourth child, second daughter, Sheri Lynne, Sept. 12, 1962.

Burkey, Sterling and Sherry (Gross), Albany, Oreg., first daughter, Kerri Lynn, Aug. 25, 1962.

Christner, James and Darlene (Eichelberger), Ann Arbor, Mich., second son, Randall Craig, Aug. 23, 1962.

Dean, Donn and Rhoda (Good), Denver, Colo., first child, Donald Kerry, Sept. 16, 1962.

Derstine, Kermit H. and Frances (Derstine), Akron, Pa., second child, first daughter, Sara Anne, Sept. 17, 1962.

Good, Emory J. and Thelma (Blosser), Harrisonburg, Va., third child, second son, Ray Lynn, Sept. 20, 1962.

Graybill, Elvin and Ruth (Weaver), Millersville, Pa., fourth child, second son, Charles Allen, Aug. 6, 1962.

Graybill, Glenn and Anna (Weaver), McAlisterville, Pa., seventh child, third son, Daniel Mark, Aug. 21, 1962.

Graybill, John and Verna (Hoover), Washington, D.C., first child, Cynthia Therese, Aug. 31, 1962.

Harder, Herbert F. and LaBerta (Schweitzer), Grand Island, Nebr., first child, Gwendolyn Louise, Sept. 18, 1962.

Hege, Henry and Pauline (Garrett), Hagers-town, Md., seventh child, fifth son, Louis Winfred, Aug. 28, 1962.

Kennel, Christian and Gladys (Hershey), Parkesburg, Pa., twelfth child, Phoebe Alta, Sept. 17, 1962.

Lehman, Beryl A. and Betty (Moser), Water-town, N.Y., first child, Peter Moser, born March 6, 1962; received for adoption, May 4, 1962.

Lehman, Marcus M. and Ferne (Kauffman), Philadelphia, Pa., first child, Paul Ernest, Aug. 30, 1962.

Lichti, Richard and Wilma (Steider), Shickley, Nebr., third son, Jon Russel, Sept. 6, 1962.

Martin, Joseph B. and Betty Ann (Watts), Mannheim, Pa., fourth child, third daughter, Sue Ann, Aug. 29, 1962.

Martin, Paul S. and Fannie E. (Martin), Hershey, Pa., sixth child, fourth daughter, Karen Elaine, Aug. 23, 1962.

Maust, Markel and Miriam (Miller), no address, third child, first son, Urbane Dwane, Sept. 15, 1962.

Metzler, Ralph and Carolyn (Zimmerman), Wauseon, Ohio, third daughter, Cheryl Lynn, Sept. 8, 1962.

Miller, David D. and Roberta J. (Schweitzer), Conneaut Lake, Pa., third child, first daughter, Rhonda Lee, July 20, 1962.

Minnich, Daniel and Arlene (Huber), Columbia, Pa., first child, Stephan Lamar, born Sept. 12, 1962; received for adoption, Sept. 20, 1962.

Mitchell, Alva and Anna (Ropp), Albany, Oreg., fourth child, second daughter, Rhoda Caroline, Sept. 7, 1962.

Moon, Ivan and Naomi (Graybill), Mt. Pleasant, Pa., fourth child, third daughter, Elisabeth Ellen, Sept. 28, 1962.

Neer, Eugene and Rhoda (Weber), West Liberty, Ohio, fifth child, second daughter, Elizabeth Ann, Sept. 13, 1962.

Roth, Cloy and Ora (Roth), Milford, Nebr., fourth son, Deryl Ray, Sept. 13, 1962.

Roth, Kenneth and Evon (Zook), Albany,

Oreg., third child, second daughter, LaDonna Evon, Aug. 15, 1962.

Sauder, James and Rhoda (Clymer), Gualaco, Olancho, Honduras, third living child, second living son, Philip Ray, Sept. 16, 1962.

Sauder, Laurence and Evelyn (Horst), Hyattstown, Md., second child, first son, Larry Eugene, Sept. 13, 1962.

Schrock, Richard and Rosella (King), Garden City, Mo., second son, Ronald Glenn, Aug. 9, 1962.

Shrock, Leon and Emma (Wengerd), Harrisonburg, Va., first child, Millard Dean, Sept. 14, 1962.

Troyer, Stanley and Darlene (Oswald), Cairo, Nebr., seventh child, fourth son, Stanley David, Aug. 26, 1962.

Veal, Bill Carl and Glenda May (Stutzman), Milford, Nebr., first child, Timothy William, Aug. 23, 1962.

Zehr, Daniel and Elaine (Bender), Ailsa Craig, Ont., third child, first daughter, Debra Ann, Sept. 10, 1962.

Zehr, Dean and Kathleen (Imhoff), Washington, Ill., second son, Stanley Duane, Aug. 26, 1962.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Besse, G. Henry, was born at Shadyside, Ohio, Feb. 27, 1912; suffered a heart seizure while conducting a Sunday morning worship service and died en route to the hospital at Canton, Ohio, Sept. 16, 1962; aged 50 y. 6 m. 20 d. On Dec. 9, 1933, he was married to Wilma Kriener, who survives. Also surviving are one daughter and 3 sons (Janice Erb, James, Lynn, and Clair). 5 grandchildren, and 2 brothers (Fred F. and Ralph M.). He was ordained to the Christian ministry in 1940, and served faithfully until his death. Ten years ago he was a cofounder with Lester Wyse of the monthly hymn sings at Hartville, Ohio. Services for the family and Chapel friends were held at Calvary Chapel, which he founded in 1953. Services were held at the Hartville Mennonite Church, in charge of Lester Wyse and Benjamin Lebold.

Birky, Magdalena, daughter of Joseph and Mary (Rouvenauc) Cender, was born at Roanoke, Ill., June 12, 1876; died at Fisher, Ill., Sept. 23, 1962; aged 86 y. 3 m. 11 d. On Jan. 24, 1905, she was married to Christian Birky, who died June 3, 1940. One infant son also preceded her in death. Surviving are 2 sons and one daughter (Harvey, Lewis, and Martha Yoder), and one sister (Mrs. Mary Heiser). She was a member of the East Bend Church, where funeral services were held Sept. 25, in charge of J. A. Heiser and J. A. Horst.

Hamsher, Melvin, son of Andrew and Amanda (Hostetler) Hamsher, was born at Strasburg, Ohio, Sept. 3, 1895; died at the Pomerene Hospital, Millersburg, Ohio, Sept. 16, 1962; aged 67 y. 13 d. On Jan. 7, 1922, he was married to Anna Weaver, who died Aug. 29, 1959. Two sons also preceded him in death. Surviving are one son and one daughter (Richard and Carol Ann), 3 brothers and 2 sisters (Milo, Wallace, Paul, DeEtta, and Mrs. Earl Sundheimer), and 2 grandchildren. He was a member of the Walnut Creek Church, where funeral services were held Sept. 18, in charge of Eldon King and Paul R. Miller.

Herr, Ella Landis, daughter of Martin R. and Hetty (Landis) Herr, was born at Bird in Hand, Pa., April 3, 1885; died at the Lancaster (Pa.) General Hospital, Sept. 14, 1962; aged 77 y. 5 m. 11 d. She was a practical nurse most of her life. For the past 12 years she

lived with Mr. and Mrs. George Witmer, I peter, Pa. Surviving is one sister (Elizabeth She was a member of the Mellinger Chu where funeral services were held Sept. 17, in charge of Harry S. Lefever and Nelson B. dis.

Kenagy, Zelma Minnie, daughter of H and the late Anna (Stauffer) West, was at Hubbard, Oreg., June 5, 1906; died at home near Hubbard, Sept. 13, 1962, of ca of the bone; aged 56 y. 4 m. 8 d. On July 1929, she was married to Roy Kenagy, survives. Also surviving are her father, mother, 2 sons and one daughter (Leroy, ence, and Audrey—Mrs. Perry Schrock) grandchildren, 2 brothers and 3 sisters (mond, Clarence, Gladys—Mrs. Spencer Mary—Mrs. Samuel Hostetler, and Edna—Leslie Hostetler). She was a member of Zion Church, where funeral services were Sept. 16, in charge of John M. Lederach John Garber.

Kurtz, Jacob M., son of David and Sus (Saunders) Kurtz, was born at Smithville, C March 29, 1875; died at the Shady Lawn Home, Dalton, Ohio, Sept. 21, 1962; aged 5 m. 23 d. On Dec. 25, 1902, he was ma to Muriel Serer, who died in Sept., 1946. living are one son (Orrin), 4 daughters (I thy—Mrs. Clarence Schrock, Martha—Mrs. ton Gott, Katherine—Mrs. LaMont Shultz and Hazel—Mrs. Charles Grisso), a foster (Vernon Matthews), 10 grandchildren, 15 g grandchildren, and 3 sisters (Mrs. C. Z. Amelia, and Mrs. Lydia Heiks). Three bro and one sister preceded him in death. He a member of the Smithville Church. Fun services were held at the Gressor Fu Home, Sept. 24, in charge of David Eshle

Leatherman, Martha W., daughter of liam B. and Lizzie (Wismer) Detweiler, born in Bucks Co., Pa., Dec. 31, 1885; die the Grand View Hospital, Sellersville, June 24, 1962; aged 76 y. 5 m. 24 d. On 20, 1906, she was married to David G. Lea man, who died May 21, 1953. One son preceded her in death. Surviving are 3 da ters and 3 sons (Alice—Mrs. Paul G. Mc Elmer D., Anna Mae—Mrs. D. D. Detw Samuel D., Willard D., and Grace), 22 g children, 12 great-grandchildren, one br (Edward), and one sister (Mrs. Bessie Lea man). She was a member of the Deep Church, where funeral services were held 28, in charge of Abram W. Yothers and E Nace.

Miller, Daniel D., son of John K. and I beth (Detweiler) Miller, was born in F Co., Pa., Oct. 13, 1880; died in Bucks Co., 20 1962; aged 81 y. 7 m. 7 d. On De 1905, he was married to Amanda M. Lea man, who died Aug. 8, 1926. On Jan. 9, he was married to Emma (Strohm) High, survives. Two children preceded him in d Surviving, besides his wife Emma, is one He was a member of the Deep Run Ch where funeral services were held May 2, in charge of Abram W. Yothers and Erwin

Myers, Lydia, daughter of the late Sa and Barbara (Martin) Wadel, was bor Southampton Twp., Pa., June 11, 1885; at the Chambersburg Hospital after a illness, Aug. 28, 1962; aged 77 y. 2 m. On Dec. 10, 1911, she was married to I L. Myers, who survives. One son, 3 bro and one sister preceded her in death. viving are one daughter and one son (F W. and Harry W.), 6 grandchildren, one and one brother (Fannie Wadel and Ada Wadel). She was a member of the Cham burg Church, where funeral services were Aug. 31, in charge of Harold Hunsecker Omar Martin.

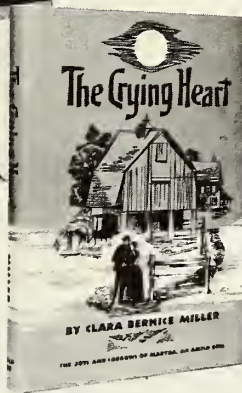
Nissly, Christian L., son of Christian S Matilda (Long) Nissly, was born near Mt



# Books to Help Those Who Are GROWING UP

**BUCKWHEAT SUMMER** by Ruth Unrau

The story of an 11-year-old girl and her personal problems during one summer's vacation. Her problems: learning to know Anna Baronski, a Polish girl who lived one-half mile down the road; getting an older brother married to the right girl; getting her father raise the money to meet a mortgage payment; practicing piano; getting along with her brother, Arnold; getting her family realize she was something and not just a girl to be ordered around; wanting to be 12 instead of 11; and getting her greenish-brown eyes. All comes well. Martha learns much as she lives through this summer. \$2.75



**THE CRYING HEART** by Clara Bernice Miller. There have been many books about the Amish, but here is one written by an Amish woman. The author says, "This is a story of my people, the Amish." The story is an account of God's dealings with an Amish girl during times of suffering and disappointment. Here you have youth, romance, tragedy, and dedicated living all in one story. The Amish come alive, not as odd religious freaks, but as a people. Some love God and some don't. This is a story in which the reader will see Christianity as something more than a profession. Witnessing and committed living are presented as a natural part of the Christian life. \$3.50

Reviewer says: "I have just finished reading **Buckwheat Summer** by Ruth Unrau, and thoroughly enjoyed it, although I am hardly an expert on or even thereabouts! It is one of the best children's books I have found in some time and the children enjoyed it as much, if not more, than I. Please encourage Mrs. Unrau to write more books for children."

Reviewers say: "This story of a young girl's journey from nominal to dedicated Christian living is worth reading."

Southern Baptist

"This book is ultimately a plea for 'heart religion' and a protest against formalism and legalism." Mennonite

At your bookstore  
**HERALD PRESS,**  
Scottdale, Pennsylvania

Sept. 26, 1881; died at the General Hospital, Lancaster, Pa., Aug. 3, 1962; aged 80 y. 8 d. On Oct. 25, 1905, he was married to Lillian Reist. They observed their 56th wedding anniversary on Oct. 25, 1961. An only son preceded him in death. Surviving are his wife, 4 daughters (Kathryn N.—Mrs. Erb, Dorothy N.—Mrs. Lynn Milligan, Jean N.—Mrs. John Toppin, and Janet N.—Mrs. Lee Stetson), 11 grandchildren, 5 great-grandchildren, and 2 sisters (Mrs. Anna Trout Lillie—Mrs. Albert Habecker). He was a member of the Chestnut Hill Church. Funeral services were held at the Nissley Funeral Home, 6.

ber, Minnie A. (Gerber), was born in Cory Co., Mo., Jan. 23, 1882; died at Winfield, Iowa, where she had gone to visit a sister, Sept. 7, 1962; aged 80 y. 7 m. 15 d. suffered a hip fracture three weeks earlier died of complications. In Oct. 1904, she married to Daniel J. Raber. Surviving are children (John C., Edward, Velma—Mrs. Wise, and Annabelle—Mrs. R. B. Wideman), 16 grandchildren, and 20 great-grandchildren. She was a member of the College Mennonite Church, Goshen, Ind. Funeral services were held at Winfield, Iowa, Sept. 8, at Goshen, Ind., Sept. 10. John H. Moseley and E. J. Bohn officiated.

harrer, David C., son of David and Josephine (Case) Scharrer, was born at Elkhart, Sept. 6, 1892; died at the Goshen (Ind.) General Hospital, July 6, 1962; aged 69 y. 8 m. On Feb. 27, 1943, he was married to Lillian Ganger, who survives. Also surviving are 2 sons (Edwin Dale and Vernon), one daughter (Harriet), 10 grandchildren, 2 great-grandchildren, a stepdaughter (Mrs. Calvin

Miller), 2 stepsons (Paul and John), and one brother (Fred). He was a member of the Tri Lakes Chapel, White Pigeon, Mich. Funeral services were held at the Pleasant View Church, Goshen, Ind., in charge of Paul Hunsberger and John Steiner.

See, Carrie Vivian, daughter of Joseph M. and Susan (Smith) Fultz, was born near Mathias, W. Va., Feb. 11, 1881; died at the Rockingham Memorial Hospital, Harrisonburg, Va., Aug. 30, 1962; aged 81 y. 6 m. 19 d. On Jan. 11, 1899, she was married to Casper L. See, who died Oct. 16, 1935. Surviving are 3 daughters (Daisy—Mrs. Russell Keller, Bonnie—Mrs. Robert Arnica, and Vivian—Mrs. Lewis Combs), 11 grandchildren, 10 great-grandchildren, and one brother (Neil). One grandson, one great-grandson, 8 brothers, and 6 sisters preceded her in death. She was a member of the Salem Church, Needmore, W. Va. Funeral services were held at the Mathias Church of the Brethren, Sept. 1, in charge of S. A. Shank and Wendell Mathias.

Showalter, Peter Samuel, son of Jacob W. and Margaret (Heatwole) Showalter, was born April 14, 1887; died Aug. 10, 1962; aged 75 y. 3 m. 27 d. He had surgery on Aug. 10, but never regained consciousness. On Dec. 10, 1910, he was married to Leanna Hartman, who died Aug. 16, 1941. On Sept. 19, 1944, he was married to Wilda Swartz, who survives. Also surviving are 2 sons by his first marriage (Hubert D. and Roy S.), 11 grandchildren, 2 brothers (Daniel and Henry), and 2 sisters, Mrs. Hettie Weaver and Annie Showalter). One brother and 2 sisters preceded him in death. He was a member of Weavers Church, where funeral services were held Aug. 12, in

charge of Perry Burkholder, W. F. Flory, and Simeon Heatwole.

Wideman, Floyd, son of Hattie and the late Abram Wideman, was born at Mayton, Alta., July 5, 1915; died as the result of a tractor accident at Tolfield, Alta., Aug. 23, 1962; aged 47 y. 1 m. 18 d. On June 20, 1940, he was married to Lavanda Yoder, who survives. Also surviving are 3 children (Myrna—Mrs. Wilmer Huebert, Gilbert, and Lawrence), his mother, 4 sisters (Alice—Mrs. Max Stockisch, Arvilla—Mrs. Stanley Yoder, Vera—Mrs. Lloyd Yoder, and Bernice—Mrs. Paul Michel), and 4 brothers (Kenneth, LaVerne, Delmar, and Ronnie). He was a faithful worker in the Mennonite Church since the age of 14.

Zook, Samuel T., son of John B. and Lizzie (Yoder) Zook, was born at Belleville, Pa., June 28, 1896; died at Belleville, Sept. 6, 1962, of a cerebral hemorrhage; aged 66 y. 2 m. 9 d. On Dec. 15, 1921, he was married to Lena Peachey, who survives. Also surviving are 5 children (John S., Ivan J., Ruth—Mrs. Arthur Yoder, Sallie—Mrs. Merle Yoder, and Mary Mae—Mrs. Norman Klassen), 19 grandchildren, and 3 brothers (Henry, John B., and David). He was a member of the Locust Grove Church, where funeral services were held Sept. 9, in charge of Elam Glick, M. S. Stoltzfus, and Eric Renno.

Correction: In the obituary of Amanda B. Gockley, Sept. 11 issue, the survivors listed after one sister, (Mrs. Alice Witmer), should read: 3 half sisters and one half brother (Mrs. Mary M. Martin, Mrs. Emma Sensenig, Harry M. Laudis, and Ruth—Mrs. Moses Summers), 2 step brothers and one step sister (John O. Burkholder, Aaron O. Burkholder, and Lizzie Mae—Mrs. Paul M. Martin).



NONNITE Bldg. Co. 1003 BENHAM AVE ELKHART

A convicted fraud, thief, and armed bandit returned to Collin's Bay Penitentiary in Kingston, Ont., as an ordained minister to preach the Gospel to men with whom he was once imprisoned. Donald Whiteside, 36, made Canadian penal history when he looked out over the sea of faces in the Protestant chapel at the 8:00 a.m. service and said, "I see some familiar faces. Some of you were here when I was; some of you are back in again." Mr. Whiteside was released from Collin's Bay on parole in December, 1955. He had served four years of a six-year sentence for armed assault with intent to rob. He had not been a model prisoner. After he had been released, he became a Christian and since then has served as pastor in three churches in Toronto, besides teaching school for two years.

\* \* \*

Moscow Radio is broadcasting communist propaganda in various languages, mostly to Africa, at the rate of 975 hours a week, a Protestant theologian reported in Cape Town, South Africa, in calling for stepped up religious programs to meet the challenge. Dr. F. J. M. Potgieter, professor of dogmatics at the University of Stellenbosch, spoke at a meeting of Christian Action by Radio, which is dedicated to spreading the Christian Gospel in Africa through radio broadcasts. Stressing that Red China also has its eyes on Africa, he said its radio broadcasts, at a rate of 674 hours a week, include a great number of programs beamed to that continent.

\* \* \*

State Education Commissioner James E. Allen must rule in Albany, N.Y., whether a stanza of the "Star Spangled Banner" may be recited as "a daily prayer" in a Long Island public school system. Use of the seldom sung fourth stanza of the anthem has been authorized by the Hicksville, L.I., Board of Education as a method of countering the Supreme Court decision which barred use of the Regents-composed non-sectarian prayer in the New York state public schools.

\* \* \*

Dr. James P. Wesberry, pastor of Morning Side Baptist Church in Atlanta, Ga., said that while in Russia, although he felt he was in a country which "turned its back on God," he sensed a "deep feeling of hunger for God in many hearts." Commenting on a tour of 11 countries which included the Soviet Union, the minister observed that Russians all seem busy, but he was impressed by the sadness on their faces. "We saw thousands of people, on buses and streets, and we heard few of them laugh," he said.

\* \* \*

Street corner religious services, held in Elkton, Md., every Friday evening for the past seven years, have been banned by Elkton's Town Council. The Council's order was given to Allen Dickerson, minister of the Marantha Baptist Church in Elkton. Mr. Dickerson had sponsored the weekly services since their inception in 1955. In its order, the Council said the meetings had to be discontinued because they constitute a safety hazard for pedestrians. It



## ITEMS AND COMMENTS

BY THE EDITOR

also noted that another religious group had been refused permission to hold street corner services on Saturdays. Several local clergymen protested the discontinuance of the services. Tom Wallace of the Baptist Bible Church called it a "shocking action."

\* \* \*

An official of the American Lutheran Church predicted in Minneapolis, Minn., that the United States Supreme Court's ruling in the New York Regents school prayer case will lead to growing support for "shared time" education. Dr. Carl F. Reuss, ALC director of Research and Social Action, explained he meant "not released time nor dismissed time, but the division of the pupil's day into time for the public school and time for the church school. We perhaps will demand prime time during which churches have opportunity to teach their own young people the things truly needful."

\* \* \*

Tithing, or the giving of 10 per cent of one's income to the church, was endorsed for the first time by the North Carolina Yearly Meeting of Friends, at its 265th annual session in Guilford College, North Carolina. The Quakers adopted an amendment to their church discipline, "Faith and Practice," which declared, "The tithe is recommended as a Biblical, reasonable, and acceptable standard, although many Christians will want to go beyond this minimum level."

\* \* \*

Daily weekday worship services before working hours will begin in September at St. Paul's Episcopal Cathedral, Buffalo, N.Y. Dean Harold B. Robinson said they are designed for downtown workers who want to worship before they begin their day's work.

\* \* \*

A plea for the strengthening of Jewish education to promote Jewish religious and cultural life was made before some 500 delegates and observers at the World Conference of Jewish Education held at Jeru-

salem. Dr. Nahum Goldmann of New York, president of the World Jewish Congress, called for the development of a system of Jewish education culminating in Jewish all-day schools."

\* \* \*

Russia's exploitation of outer space was denounced by a group of Christian churches in Amsterdam as a blasphemy against God which would not go unpunished. In a statement at its fifth Plenary Congress, the Council declared that the "constant insult which Mr. Khrushchev and his astronauts make to God and His people will not go unjudged by the Almighty."

\* \* \*

Appointment of Michael L. Yoder of Elkhart, Ind., as assistant executive secretary of the National Service Board of Religious Objectors was announced in Washington, D.C., by directors of the agency which maintains liaison between more than 40 Protestant denominations and Selective Service on problems affecting conscientious objectors. Mr. Yoder succeeded Miss Ruth E. Early, who resigned effective Sept. 1, to devote her full time to work as Washington representative of the Church of the Brethren. Mr. Yoder is a member of the Church of the Brethren, having served Brethren voluntary service in Europe for two years as an alternative to military service, and has been teaching history at Elkhart, Ind., High School.

\* \* \*

Students of Manchester University, England, have erected an ingenious "death meter" in All Saints Square. It records that one person dies from hunger every 10 seconds.

\* \* \*

The Soviet Union distributed about 10 million volumes of the writings of Premier Khrushchev in noncommunist countries last year. Bible societies distributed about 35 million copies of the Scriptures and other groups distributed 25 million copies of portions for a total of 60 million.



# Gospel Herald



*This is obeying Christ in time of crisis,  
when we demonstrate compassion  
toward one another as we ought to.*

WEDNESDAY, OCTOBER 16, 1962  
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## Men of Compassion

By John E. Lapp

Obedience to Christ moves men to compassion in their dealings with their fellow men. Compassion means sorrow for the suffering of others. It has in it the urge to help. It is pity, and even more than pity—sympathy.

In the Old Testament two words are translated compassion. One means to love, to pity, to be merciful. The other means to pity or to spare. The first is used always in reference to God dealing with mankind. The second is used in man's dealings with man, as illustrated by Pharaoh's daughter with Moses, the baby that she saw when the basket was opened in the River Nile.

### A God of Compassion

We like to think first of our God as a God of compassion. God was moved with the cry of His people. And the Lord said, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows" (Ex. 3:7). "And the Lord passed by before him [Moses], and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (Ex. 34:6, 7).

God was compassionate to His people even in His judgment against them—He promised the return of His people after their captivity. In Jeremiah we read, "And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again every man to his . . . land."

### The Compassion of Jesus

The compassion of Jesus in His earthly ministry reveals that Jesus is also the compassionate God. "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick" (Matt. 14:14). When Jesus met with those who were bereaved because of the death of loved ones, He entered into their experience with them. He raised the widow's son. He wept at the tomb of Lazarus.

Jesus is the high priest who has compassion. He can enter into our experiences because He was tempted in all points like we are. Yet He was without sin. He can enter into the feelings of our infirmities because of His experiences as a man.

### Man's Compassion for Man

Men tend to develop a "holier-than-thou" attitude. In dealing with our fellow men, how often our attitude says, "You are in the place you are because of your own



# My Neighbor

BY LORIE C. GOODING

Who is my neighbor?

He who lies

where I might reach to help and lift,  
to whom I give a loving gift  
for Jesus' sake—

a sacrifice.

Who is my neighbor?

He who waits

at any time outside my gates.

Killbuck, Ohio.

sit. If you would have lived like I live, then you wouldn't be in the place in which you are today." We fail to enter into their experiences with feeling, as men of compassion ought to. This is not Christian!

The Good Samaritan saw a man who was in need. This man was wounded; he was left there to die; he had been robbed of everything that he had. The Samaritan stopped his automobile and got out, and he stepped down beside the man who was wounded. He poured into his wounds oil and wine. He took him to the hospital and there offered to pay the bill, too. This is the way men ought to enter into the feelings and experiences of other people.

## Compassion in the Church

Members of the community of faith are required to show compassion toward one another in the household of faith. This was already expressed by the prophets. Hosea says, "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." Micah says, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The wise man says, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. 19:17).

In Eph. 4:32, Paul says, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as

Christ forgave you, so also do ye" (Col. 3:12, 13).

This is what it means to obey Christ in time of crisis, to demonstrate compassion toward one another. If the members, and especially the leaders, of the community of faith had always demonstrated feelings of compassion, there would not be so many varieties in the brotherhood of the Mennonite Church. "Togetherness" is possible in the church only as we have compassion and fellow feeling for one another in the Lord.

## Love Expresses Compassion

When we are truly men of compassion, we express the love and compassion of Christ to the world about us. Compassion is expressed first by a willingness to accept a suffering life. "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matt. 5:39-42). This is love suffering for others as they bring unkindness to bear upon our lives.

Second, compassion is expressed by an active love. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). I do not know what Daniel Gerber's thoughts may be right now, somewhere in the East in the hands of communists. But I believe that he would be praying for his captors. I believe that Daniel would be doing what he could to demonstrate the love of God to them, even if he is in bonds. I believe that he would be smiling, even though everything may be against him. I would be disappointed if he were pitying himself! I do not know Bro. Gerber personally, but I would believe that he, a young Christian, would be giving a good demonstration of the way of love to his captors.

A third expression of the love and compassion of Christ is bringing blessings to bear upon those who may be cursing us. "Bless them that curse you . . . and pray for them which despitefully use you." The sincere Christian will not argue or pronounce curses, but he will express the blessings of God upon all men, even those who may be bringing evil into his own life.

# Our Readers Say—

My husband and I are very much interested in Christian pacifism. As officers of a young married couples' Sunday-school class at Haddonfield Methodist Church in Haddonfield, N.J., we suggested a series on Christian pacifism. We were very fortunate to have J. Lawrence Burkholder from the Harvard Divinity School conduct the first session. He gave his own personal reasons for being a Christian pacifist and tried to relate a belief in pacifism to the present world situation. His presentation was excellent, well accepted, and the general consensus of opinion was that the class had never heard such a positive explanation for believing in Christian pacifism. Consequently, it appears that a group of interested persons will pursue the study of pacifism further along with other related topics.

The final session the film, "Alternative," was shown, and readily accepted. This is to say that all 75 persons who attended the sessions have personally accepted Christian pacifism as part of their Christian faith, but has stimulated some serious thinking on the part of some.

My husband and I would like to express our appreciation for the many fine articles we read in the GOSPEL HERALD.—Louise C. Hogge, Cherry Hill, N.J.

\* \* \*

In these times when in general our educational systems are chiefly interested in preparing for the future, an article like "Spiritual Aid to Education" by the editor (GOSPEL HERALD, Sept. 25) is a most timely one.—David M. Nolt, Ephrata, Pa.

A fourth way of expressing the love and compassion of God is by speaking even to those who are our enemies. "If ye save your brethren only, what do ye more than others? do not even the publicans do the same?" Yes, if we are going to express the love of Christ, we need to express it by speaking to those who may be our enemies. And this we can best do when we learn their language and customs and manner of living.

A number of years ago during a Bible revival, a man looked down into the audience and saw a brother who had treated him rudely and rather unkindly in public. He went to the brother and said, "Brother, I have failed to express love to you as you ought to in an active way. Forgive me. Love is active; it is outgoing, never passive. It is always doing something for others. This is compassion, doing something for others."

## A World in Need of Compassion

There are specific areas of need for

(Continued on page 925)

## GOSPEL HERALD

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## Unscriptural Statements About Missions

There are likely few areas in which so many misconceived ideas are held and unscriptural statements made as in the area of missions.

Take, for instance, the statement, "Either you send someone in your place." The "or" of the commission is not only to certain people or certain places. It is not an "either or" proposition. It is "go." It is either go or send someone in your place. Every Christian is called by Christ to go in his own personal world. We do not do the sending. That is the Lord's work. Ours is to go.

Who can take the Gospel to the public better than a Christian Matthew? Who is able to understand the problems of a plumber and bring Christ to him better than a Christian plumber? Who is able to witness better than a Christian farmer to a non-Christian farmer? Who is better qualified to witness to a schoolteacher for Christ than a Christian schoolteacher, or to a student than a Christian student, or to a housewife than a Christian housewife, or to a businessman than a Christian businessman? You see, try as you will, you cannot do the "go" of the Gospel. It is not an "either or" proposition. It is addressed to individual Christian. It means you!

Then take the statement we hear: "We must bring the world to Christ." This also is completely unscriptural. In fact, we are always told to do the opposite. We are to bring Christ to the world. You cannot bring the world to Christ. It will not come. Out of this misconception flows the feeling that we have done our duty if we advertise our meetings, put a welcome on the outside bulletin board, and place road signs pointing the way to church. Now these are necessary and good, but the commission is commonly understood to mean "Come ye all of the community into our church and the preacher will preach to you." But the command is to "go into the community and preach the Gospel to every creature." You can't find a Scripture telling the unbeliever to come to church, just as you can't expect a fish to jump out of the water to get the worms on the shore, just as you can't expect the sheaves to come out of the fields to the barn, just as you can't invite dead people to come to your house for a delicious meal.

You see, it is always the Christian's responsibility to take the Gospel to the lost and not to bring the lost to the Gospel. It is going with the Gospel, "launching out

into the deep," "praying the Lord to *send forth reapers*," and "*going forth bearing precious seed*." Only such a one shall bring souls won by the Gospel, nets filled, reapers returning with joy and bringing their sheaves with them.

A third unscriptural statement concerning missions which one hears is, "Some must go and others must stay at home." We must stop saying it. It is unscriptural. I think we know what we mean to say, or do we? It arises out of the false thinking that mission work is for only a select few, and those especially called go to some distant field while those not called live pretty much like the rest of the people of the community.

Do you see how wrong this is? Christ didn't call some to be missionaries and somehow skip over others. No, to be a

Christian means to be a missionary. And S. D. Gordon has rightly said, "He who is not a missionary Christian will be a missing Christian in the last day."

What do we mean, "others must stay at home"? Do we mean some Christians are simply called to make a living, be honest, kind, and good? Do we mean that some Christians receive a calling to witness for Christ that is less than the others? Do we mean that some Christians are called to be less sacrificial than those who have gone to the "uttermost part"? Are we saying that Christ called some to witness for Him, but others are called to support those "especially called," financially only? What are we saying? Think it through carefully and prayerfully and you become impressed how very unscriptural it really is to say, "Some must go and others must stay at home." Wouldn't it be much better to say, "Christ calls some to do their mission work in Judea, Samaria, and the uttermost parts; the remainder He has called to be His witnesses just as much in Jerusalem?"

The above misconceptions have likely helped many people live in continual disobedience to the commission of our Lord and yet maintain a comfortable conscience.

## Flight and Faith

The recent statement by Russian cosmonaut Pavel Popovich that he saw God in space in the person of his comrade Andrian Nikolayev calls to mind the statement made by Russian scientists following the successful launching of the first Russian lunik. They had sent a satellite into the heavens, they said, and had not found God anywhere.

Do rockets and satellites shot into the heavens prove there is no God? Someone asked, "What did they expect God to do? Did they expect Him to catch their toy and throw it back to them? The most that can be said is that they have lost their little ball and will probably never see it again."

When man makes a major achievement and begins immediately to dismiss God and proclaim his own self-sufficiency and wisdom, he is doing nothing new. Such conclusions are as old as the Tower of Babel philosophy and as convincing.

In the building of the Tower of Babel man thought he was accomplishing something great and was really invading heaven itself. "Go to," they said, "let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Gen. 11:4).

Notice the keen irony in Gen. 11:5: "And the Lord came down to see the city and the tower, which the children of men builded." One receives the impression that after man had gone as high as he could,

God had to come far down from where He was to even notice what man was making. He was so high He could not see it from where He was. It seems God is saying, "I believe they are doing a little something down on the plains of Shinar. I must go down and see."

How far does God need to come down to see the height of man's doing? Can man find God by sending a satellite into space? How far has man really gone in his space capsule? Taking a 16-inch globe of the world and using this on scale, man has not advanced more than a quarter of an inch out from the globe. He has not gotten very far in mastering space. The space capsule has not driven God out of His creation.

God crossed their endeavor on the plain of Shinar, not because laying one brick upon another was evil. He stopped it because it was proudly undertaken and because of man's vain boast. Let no person today think that God will let man blaspheme His name forever.

The Christian rejoices in the great things of science. He keeps his faith strong as he remembers that man accomplishes his great feats only in obedience to the laws which the Creator Himself set up ages ago. God says to the proud, "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord" (Obad. 1:4).

—D.



## Miniature Bibles

BY GERALD STUDER

We have often heard it said that "the best things come in small packages." The four items pictured on this page testify to the fact that over the years publishers have striven mightily to see just how small a package the best thing can come in!

The smallest one shown in the picture is not a book at all but a piece of lead alloy printer's type. It is a piece of monotype that would ordinarily have one letter standing up in relief from it about the size of one letter in a word of this article. Engraved on this type face shown is the Lord's Prayer. This can be read when it is magnified about 20 times. The surface of the type face is considerably smaller than an aspirin.

The next smallest item shown is a book of some 18 pages bound with gold metal covers. It is approximately the size of an aspirin and contains the Lord's Prayer in seven different languages, including English. Each prayer is complete on one page and each has a separate title page. It is printed in Germany and may be worn as a necklace.

The third smallest item shown is a complete Book of Psalms in English. It was printed in the Holy Land and has a good binding and an attractive cover. It measures  $1\frac{7}{16}$  by  $2\frac{3}{16}$  inches. I purchased this tiny book at a refreshment and souvenir stand at the foot of Mt. Zion in Jerusalem.

The fourth and largest miniature book is a complete English Bible of 1,280 pages measuring  $1\frac{3}{4}$  by  $2\frac{7}{16}$  inches and is  $\frac{7}{8}$  inch thick, bound in limp cloth. This also is printed in Germany. These latter two books are readily legible to persons with normal vision, but they are quite impractical inasmuch as their size makes them difficult to handle and the type size is decidedly tiring to the eyes.

Also in my collection is a miniature that measures 1 by  $1\frac{10}{16}$  inches that does contain all the Gospels through to John 6:11 and another that measures  $1\frac{7}{16}$  by  $1\frac{1}{8}$  inches that contains less than the entire Book of Matthew. These are poorly bound in stiff paper. The first of these I obtained by purchasing a Christmas gift for a friend at a department store and the gift, for no apparent reason, had this little Bible portion attached to it. I gave the gift and kept the Bible!

The second one containing only a part of Matthew I obtained by mail order on the basis of an advertisement I saw in a magazine. The ad said: "The tiniest Bibles in the world . . . for pocket or purse.

. . . Each is hardly larger than a postage stamp, yet contains the whole New Testament. Illustrated, with cover in brilliant color, they make beautifully significant gifts for Christmas, communion, or other holy days." Price, \$1.00 for twelve. This was offered by a prominent mail-order house. The advertisement contained a number of errors. In the first place, they are not the tiniest Bibles in the world by any means. Furthermore, they do not contain the whole New Testament—in fact, not even one whole book. What significance they could have for Christmas or communion is not at all clear! But the ad achieved its purpose, I suppose, because I, like many others, ordered a dozen of them!



The Bodleian Library at Oxford, England, has a complete New Testament that measures  $\frac{3}{4}$  by  $1\frac{11}{16}$  inches. It was published in Glasgow in 1895. It also has a copy of the Psalms in shorthand that is  $1\frac{3}{4}$  by  $2\frac{5}{16}$  inches. This was printed about 1670. This latter miniature is quite legible while the complete New Testament is illegible to the naked eye. What use such books are to anyone is a good question. Perhaps the endeavor to make something smaller than anyone else is reason enough to try. Or perhaps these books are made small enough to supply those interested in good luck charms.

These might have practical value in some future day should it become necessary to conceal God's Word in order to be able to possess and read it. At the moment this seems a bit farfetched for us in North America. However, we need not go far back into history nor very far away to other parts of the world to discover conditions where it has been necessary to hide Bibles in order to have them at all, even illegally. In any case, miniature Bibles are primarily freaks of the printing industry, and, as Margaret T. Hills, Librarian of the

American Bible Society, once wrote to me, are not worthy of serious attention.

## What Do You Believe and Why?

BY DANIEL HERTZLER

"My wife and I are joining church next Sunday," said a man to the one who worked beside him in a factory.

"Which church is it?" his friend inquired.

"I really don't know," the man replied. "My wife made the arrangements."

Only about 5 per cent of Americans think of themselves as not belonging to the religious fold, reports Will Herberg in his book, *Protestant-Catholic*, and church attendance, "while not always very regular, is fairly substantial and certainly increasing" (p. 49).

According to surveys, close to 100 per cent of Americans believe in God, about 90 per cent report that they pray. But not all of this devotion is addressed toward God as revealed in the Bible. In fact, Mr. Herberg concludes that the common American religion is devotion to "the American way of life."

If this is true, it is not enough to be known as religious, or even Christian, to go to church. For many are doing so and congratulating themselves on their devotion. Those who would be disciples of Jesus need to think carefully about their faith—what it is they believe and why. The opportunity to do this is provided by Sunday-school lessons for the fourth quarter of this year.

Entitled "Basic Christian Beliefs" the cover a dozen Christian doctrines. Does anyone say he knows all these? Fine. Can he explain them to others? This is the time to think about that too.

As in many other ventures, we get a lot of Sunday-school lessons about as much as we put in. Those who want to put in more can find a list of resource materials in the introduction to this quarter's *Adult Bible Studies* or in the article, "Topical Lessons Coming for Next Quarter" in the September issue of *Builder* magazine.

During Senate debate on food for communist countries on June 7, Senator Humphrey (Minn.) said: "I beg any Senator to give me any evidence of an instance in which vast human misery that takes the lives of innocent people has ever destroyed communism. . . . The only way I know to win people is with love and fair play." *FCNL Washington Newsletter*, July, 1954.



# Habakkuk—and Us

By Stanley C. Shenk

The Book of Habakkuk came out of a time of international crisis. Assyria had gone down to defeat. And the armies of Egypt and Babylon had then clashed in 605 B.C. at Carchemish to decide who was to take Assyria's place as the new world power. From this decisive battle, Babylon emerged as the victor.

Meanwhile, the prophet Habakkuk was deeply frustrated by the extent of wickedness in his native Judah. Men raised up violence and contention (1:3), engaged in acts of violence (1:2), oppressed the righteous, and perverted justice (1:4). Furthermore, Habakkuk couldn't understand why God didn't do something about it. In 2:1 he cried unto the Lord. "How long shall I cry for help, and thou wilt not hear? Or cry to thee 'Violence!' and thou wilt not save?" (Hab. 1:2, RSV). God answered His prophet in verses 5-10 of chapter one. He stated that He was indeed doing something about the wickedness of Judah. "For lo, I am rousing the Chaldeans [the Babylonians], that fierce and hasty nation, who march through the breadth of the earth, to seize habitations not their own. Dread and terror are they. . . . Their horses are swifter than leopards, more fierce than the evening wolves; their horsemen press proudly. . . . They gather captives like sand. They laugh at every fortress, for they look up earth [in mounds against the walls] and take it. Then they sweep by like a wind and go on, guilty men, whose own right is their god" (1:6-11, RSV).

In His declaration by God that He was about to send the Babylonian armies to wipe out Judah, Judah certainly answered Habakkuk's first problem. But the answer gave rise to a brand-new problem. And the second one was bigger than the first.

The prophet's brain must have been in a whirl. God was going to judge wicked Judah. That was in order. That could be understood, even though the scope of the coming judgment was very sweeping, and probably much broader than anything he had expected. But what astounded and shocked the good prophet was God's announcement that He was about to use wicked Babylon as His instrument of judgment against Judah! How could such a thing be?

In genuine distress, Habakkuk placed a new problem before the Lord. O Lord, Thou art holy. Thou canst not give Thy approval to evil. How then canst Thou give Thy blessing to wicked Babylon? We have sinned, that is true, but our wickedness is far greater than ours. Why Thou be silent "when the wicked

devoureth the man that is more righteous than he?" (Hab. 1:13).

"On my watch-tower I will stand," Habakkuk said, "watching to see what he will say to me, what answer he will offer to my plea" (2:1, Moffatt). He knew that there must be an answer to his problem, and he was willing to wait for it and to listen.

Habakkuk's waiting was not in vain. In chapter two (verses 3 and 4) God gave him the following answers: First, God's plan and purposes may seem delayed, but their fulfillment is certain (v. 3). Second, evil forces carry fatal flaws within themselves and thus doom themselves to destruction. "Behold, he whose soul is not upright in him shall fail" (4a, RSV). Evil "is not upright, straight, true. In the nature of things it cannot endure. Every unrighteous . . . policy carries within itself the poison of its own destruction. What appears so solid is really hollow with death and decay" (Calkins). This is true of both evil men and wicked nations. Third, "the righteous man shall live by his faithfulness" (2:4b, George Adam Smith translation). That is, the righteous man will survive spiritually if he holds on in loyalty to God and duty.

What does God wish to tell twentieth-century readers through the Book of Habakkuk? Two rather obvious answers come quickly to mind. First, we should face problems of religious thought as Habakkuk did—openly and with God's help. Second, in an era of international tension and "absolute weapons," we too may buttress ourselves with the realization that the righteous man will survive spiritually if he holds on in loyalty to God and duty.

It is possible that the Book of Habakkuk has another area of significance for readers in the United States today. At the very least, there are three points of parallelism between Habakkuk's situation and ours. Habakkuk lived in a nation (Judah) with a religious background. So do we. He saw a widespread wickedness that was flourishing in spite of this background. So do we. And he saw a new and brutal world power (Babylon) rearing itself above the horizon and expanding and growing like a massive thundercloud. In similar fashion we have seen in our generation the ever-expanding military power of Soviet Russia.

Moreover, Habakkuk became aware that God was going to send wicked and brutal Babylon against Judah as His instrument of judgment. And there are many Christians today who fear that perhaps He is giving godless Russia a similar assignment against the United States. After all, when has the United States ever received a major

judgment (since the American Civil War)? In the two great world wars of the twentieth century other lands and cities have suffered terrible destruction. But our fields and cities and bridges and dams have remained intact. Are we so righteous that we are immune to judgment? And if a divine judgment is to come against the powerful United States, where logically is it to come from except from powerful Russia?

If we object that God wouldn't let us be conquered or destroyed by a nation that is far less righteous than we, then we are faced with the sobering realization that Habakkuk had the same problem. He thought it was unbelievable that God was about to send wicked Babylon against half-wicked Judah. But this was God's purpose. And He carried it out just a few years later. Judah was conquered and Jerusalem destroyed by Babylon in 586 B.C.

Perhaps we should be doing some sober thinking about the three points of Hab. 2:3, 4. *God fulfills His purposes*—although we do not know His full program or His timetable. What are His purposes for Russia and the United States? We do not know. I hope and pray that Russia is not His instrument of judgment against my beloved country, but I often wonder. And sometimes I fear.

*Evil forces and nations carry fatal flaws within themselves.* This is just as true of atheistic Russia as it was of wicked Babylon. But Babylon flourished for decades before it fell—and meanwhile it was an arm of vengeance for God. The same could be true of Russia.

And even if perchance God is rousing against us that bitter and hasty nation, Soviet Russia, we may still remember that *the righteous man will survive spiritually if he holds on in loyalty to his God and his duty.*

Sonderton, Pa.

## The Ecumenical Council in Rome

By ERNESTO SUAREZ VILELA

When these lines were written, the decree had just been announced publicly by which Pope John XXIII had called together the "Second Vatican Council," or as it is better known, the "Ecumenical Council."

Of the great amount of information released on the occasion of this great convocation, we would like to share part of the article which appeared in *La Prensa*, a Buenos Aires newspaper, on Dec. 26, 1961:

The pope revealed that some non-Catholic churches already have accepted invitations from the Holy See, and trust will be able to send observers to the council, although he did not state which of the many Protestant and Orthodox bodies will be represented.



In a document that was read in St. Peter's and the other three principal basilicas of Rome, the pope said:

"We know that many of these children are anxious to return to the unity and peace according to the teachings and prayers of Christ for His faithful. We know that the announcement of the council, not only has been received by them with pleasure, but also that many have promised to offer their prayers for a happy development and trust that they will be able to send representatives of their communities to follow closely the work."

The evangelicals being thus *courted* aren't the Latin-American Protestants ("insignificant minority of renegades," according to the concept which until not long ago prevailed in these lands). The object of these paternal words undoubtedly are the millions of Anglo-Saxon Protestants. These, who did not have to suffer in their own flesh the wrath of the *most papist of the popes*, represent a more receptive audience for such affectionate exhortations.

Where these words of the pope appear incomprehensible and a trifle sarcastic is in the evangelical environment of Latin America. What do the Spanish and Portuguese-speaking peoples of the Americas and Europe think of these words—people who for centuries have been suffering intimidation, pillaging, and killing at the hands of a Roman Catholic majority which has been trying to combat those whom Pope John XXIII now calls "children"?

Anglo-Saxon Protestant leaders living in countries where Roman Catholic minorities enjoy every liberty should examine the conditions under which evangelicals must live in countries where the state is in the control of strongly Roman Catholic leaders, *friends* of Pope John XXIII.

It is to be hoped that our Anglo-Saxon brothers, who will be participating as observers in this council, will not be so naive as to believe that evangelicals in the Roman Catholic world are treated as "children." A tour through South American and European countries would show the most reprehensible abuses exercised by those who use the "union" of the church and the state as an instrument "to guarantee the unity of the traditional faith."

Among the manifestations of "paternal love" that are lavished on the evangelicals in certain Spanish and Portuguese-speaking countries, we could mention a *rigid legislation that is based on the principle that error does not have rights*. This means that the *dissenters* are deprived from religious liberty and are considered, in the most, as a "tolerated minority."

This type of legislation carries in it the implicit exclusion of evangelicals from public office, benefits of state-sponsored higher education, lack of recognition of marriage outside the Roman Catholic Church, the virtual obligation that their children study Roman Catholic religion taught in public

schools, the impossibility of propagating their faith through the use of radio and television, street meetings, and finally, the impossibility of receiving burial rites in public cemeteries.

Furthermore, with frequency we meet such deeds as the closing down of temples, schools, and seminaries; confiscation of books and various publications; violation of mail; use of defamatory libels; plundering and setting fire to temples, schools; and in some cases even the murder of evangelical believers at the hands of fanatical bands led by priests (as it has happened in Colombia and Mexico—and more recently in northern Brazil).<sup>\*</sup> These crimes take place, generally, with the greatest impunity and are cloaked in a deliberate *curtain of silence* on the part of the press.

All of this is completed, finally, with a characteristic ambiguity in the dispositions that govern evangelical activities. This vagueness in terminology is susceptible to all kinds of local interpretations on the part of small and great authorities and from it comes an infinity of arbitrary acts in the above-mentioned areas.

This is why the words of Pope John XXIII result the more significant as we listen to them. They need no more comment:

"We know that many of these **children** are anxious to return to the unity and peace according to the teachings and prayers of Christ for His faithful."

—translated by M. S.

<sup>\*</sup> Reference in article appeared in *La Razon*, in the month of July (Buenos Aires newspaper).

## This I Have Learned

Dear Dave,

It's almost two years since I shook hands with you as you were about to leave on foreign assignment; where to, you were quite sure. I know you have learned more than you ever expected to learn, but I were to tell everything you have taught me in these two years, I would have to write a book.

Never again will I be able to accept gifts of people about me so carelessly! I think that while others sported new clothes and the best of everything, you worked ten dollars a month making worn-out clothes do, resoling your shoes for Sunday and sleeping beside the road in a field that trip to save lodging, and you did not mind it—in fact, I think you liked it. And then to top it off, just a dollar bill slipped into a letter, or perchance a five-dollar bill occasionally, brought a note of thanks immediately, by airmail at that, and I have been open to know that postage can mount fast. Ah, Dave, thanks for teaching me to be more grateful, for I fear I was fast becoming a no-thank-you person.

Loneliness seems to be the common experience of people everywhere these days. To think that I who have been among friends and home folk sometimes feel alone and wonder what to do for a change, and yet you have never even once expressed a feeling of disturbance even when you were sick and had to lie flat on your back for weeks, on a very thin mattress at that. What is lacking in me anyway? I ask myself the question almost every time I read a letter from you.

## Our Mennonite Churches: Frazer



The Frazer Church, Malvern, Pa., began May 1, 1910, when services were held in a one-room school house. The first church was dedicated May 19, 1918, and the present building was dedicated May 5, 1961. Membership is 122. The ministers are Marcus Swanenburg, Milton Brackbill, and C. Ralph Malin.



Repeated statements have come to us that you have liberally given out doses of love as you work and associate with the refugees. Of course, God has endowed you with a real gift of humor, I know. It is so nice to hear people whistle, sing, or laugh as they go about their work around here. Cumbles are more in evidence. And you wonder what the neighbors think because they laugh so much as you work! Well, I think they really appreciate the good doses of medicine that you give them, as the Bible says, from a merry heart. Is it because you have no time clock to punch and no check at the end of the month that you have so much fun while you are giving yourself so generously? I wonder.

I have never seen Arab boys lying on the street at night, nor Greeks eking out a meager living, nor refugees sharing their experiences, nor people living on just beans, but you have made these things so real in your letters that rich desserts and a toothful table have turned to dust in my mouth. I have had to live more simply so that I could share more. I wonder what you will think of us when you return. Sometimes I feel you will be disappointed and yearn to go back.

And talking about food! It was just the other day that a former friend of yours who came back from the army said that their food was slop, to say the least. Not a good bite in it! The concoctions that you had in that work camp must have been decidedly different from your mother's chicken potpie or pumpkin pie with whipped cream! Well, I suppose a Christian doesn't even complain about the food; at least I have never heard you say even one word about it.

Now you can't make me believe that the "bosses" you work for, some of whom you probably can't even understand very well because of the language difference, are all kind and gentle. I have a suspicion some might be quite irritating. Laying bricks, siding garden, fixing roofs, making sidewalks, digging ditches when it is so cold that when you hit your toe, by the time you feel it, it has stopped hurting—just what haven't you done? What is the secret of your not complaining but seemingly getting a kick out of distasteful jobs and crabby overseers or maybe even fellow workers sometimes? It's beyond me—maybe we haven't really caught what it means to serve "in the name of Christ," or to pray for what it takes to get along.

I suppose one of the most thrilling things I have heard is the way you have fitted right in with the people with whom you have worked. Maybe you wonder how we know. Well, your friends have told us you really "made a hit" with the Greeks, even though you couldn't speak their language, because you were just one with them. And of course you haven't told us about the

extras you did, or at least very few times, like "doing" for the children, and helping the old lady that needed to have a listener for her story—well, when you come back share these with us, won't you, because we need to learn something of the art even in our church circles of getting along with everyone and doing a bit of plus service.

When you left, we promised, after your consecration service, that we would support you in letters and prayers. Wonder if we have really done it. Katie, your matron, tells me you always pray for the home folk, often by name. How much can twenty-year-olds teach us anyway? Sometimes I feel like a "heel" when I think how little I have written and prayed when there really was no excuse, for I did have time.

## Thought for the Week

As happiness is not known until shared, so love is not real until expressed.—D.

Well, it won't be long till you're home, and I am sure you will not have one regret that you gave these two years, for you will probably feel that you got much more than you gave. We hope you won't be disappointed with us.

I will tell you that there will probably be about four kinds of people waiting for you. There will be some who will be jealous of you, perhaps some of your very own former friends, because they would like to do what you did but they just haven't had the courage or consecration to do it. Then there is always that crowd who will try to "show you up." "He's not as good as he thought he was—we'll get him to slip mighty fast," they say. To a large group of the young and old you will be a real ideal—a hero, if you please, for always. Your missionary witness will probably never be stronger than now as you come home. To by far the largest group of the church and the community, who have followed your work with interest, too, you will be the boy who left and came back a man. With enthusiasm and interest we will welcome you back, eager to hear you share your experiences because it will be so helpful to us and somehow since you belong to us, we will feel that your contributions and contacts have been ours too. We will relive them all with you as you talk and show us your pictures.

So, a good trip home, and thanks for what you have already taught us. More teaching and inspiration will follow as you come back to us, that's for sure, for you have caught something we need to know.

Till we see you,  
Sam.

# A Prayer

## FOR THIS WEEK

Our Loving Father:

We thank Thee for the privilege of calling Thee Father and of fixing our minds on Thy unsearchable love through Jesus Christ to us. We are grateful for the encounter with Thy Holy Spirit's consuming fire in our lives.

We confess that Thy ways are not always our ways. We find that the way of Calvary love is difficult to follow, as we do not truly love our brother as He taught. We confess that so frequently we extend our energies to attain selfish praise of men.

Therefore, we pray that the power of love in Jesus Christ might again equip us to find peace within our own hearts. We pray that we may speak the truth of the Gospel in love to all men and communicate meaningfully the reality of reconciliation. We pray that, through the genuineness of repentance and faith, the church of Jesus Christ might be victorious.

Finish, then, the work which Thou hast begun within us. Amen.

—Robert W. Otto.

# Prayer Requests

(Requests for this column must be signed)

Pray that parents of children touched by various efforts of Foyer Fraternel, near Paris, France, may develop a greater desire for spiritual life and activity and come to full knowledge of Christ as Saviour and Lord.

Pray that missionaries in Algeria may know how to witness so that those whom they serve may see their attitudes and deeds of love coming from Christ rather than because they are Americans or kind people.

Jacob Funk serves in Voluntary Service in Argentina as colporteur. He has a motor bike with a small trailer. Pray that God will bless this literature outreach.

Pray for the Billy Graham campaign in Montevideo this month.

Pray that political and economical stability may come to many South American countries and that social justice may be established.

Pray for the many homes where our students are doing practical work. Pray also for the young and little-experienced believers who have recently expressed their desire to follow the Lord.

It has been said that 90 per cent of the women of America spend more on lipstick than they contribute to their church.

—Roger Babson.





## Hesston College

The director of the academy department, Vincent Krabill, Hesston College, announced that one of the school's students has been named semifinalist in the 1962-63 Merit Scholarship competition.

He said Robert A. Mullet, son of Mr. and Mrs. Roy Mullet, Hesston, became a semifinalist through his outstanding performance on the National Merit Scholarship Qualifying Test, the first step in the eighth annual merit program. Robert is among approximately 11,000 seniors throughout the country who attained semifinalist status. Each semifinalist now moves a step closer to winning a four-year merit scholarship to the college of his choice.

As finalists, the students will be eligible for scholarship awards sponsored by NMSC and about 150 business corporations, foundations, unions, professional associations, and individuals.

About April 24, 1963, the names of the merit scholars will be announced.

## Eastern Mennonite College

Memorial services, Sept. 21, 1962, for Maurice T. Brackbill, professor emeritus of mathematics, included a sermon by Pres. John R. Mumaw, a tribute to Bro. Brackbill by Chester K. Lehman, and opening remarks by Dean Ira E. Miller. Each of these included readings from Bro. Brackbill's creative writings and expressions of gratitude for the broad aspect of his contributions to the spiritual and academic growth of Eastern Mennonite College.

The College Chorale, as well as an octet and a quartet, provided music for the service, including such favorites of Bro. Brackbill as "The Spacious Firmament on High," "The Heavens Declare," and "Hallelujah, What a Saviour." Dean Miller, pastor of the Park View Mennonite Church, gave the committal service at the Weavers Mennonite Church Cemetery.

Representatives from the E.M.C. faculty at the funeral of Harold S. Bender included Pres. Mumaw, Chester K. Lehman, and Irvin B. Horst. That same day Linden M. Wenger and Myron S. Augsburger, of the seminary faculty, participated in a memorial service for Dean Bender during college chapel.

Irvin B. Horst, who at one time studied under Dean Bender, gave the following tribute in the Oct. 5 issue of the *Weather Vane*.

"'Discipleship,' 'the Anabaptist vision'—these are the words which come to mind most readily as one thinks about Dean Bender. He made them more than words; they became symbols to live by.

"Imaginative appeal, however, was far from

enough, and a major part of his thought and effort was devoted to the doctrinal and ethical implications of Anabaptism. At a crucial period in American Mennonite history he placed content and meaning into the Anabaptist tradition.

"As both an historian and a churchman he has made a balanced and remarkable contribution."

Latest enrollment statistics given by Registrar Harold D. Lehman show that a total of 615 students are registered in the college. Of these, 514 are full-time students. Twenty-three are extension students at Lancaster Mennonite School and 39 are auditing courses. The high school enrollment is 194.

In the college division, Lancaster and Virginia conferences are represented with 123 and 124 students, respectively; Franconia, Conservative, and Ohio conferences with 70, 68, and 64; and Allegheny and North Central with 20 and 12. In addition most of the other conferences are represented, as well as Beachy Amish Mennonite, Old Order (Wisler) Mennonite, and foreign and unaffiliated Mennonite groups. Forty-two come from non-Mennonite churches and six list no church affiliation.

The Young People's Christian Association initiated the Outreach Commission this year. This commission is especially interested in reaching Harrisonburg teenagers and establishing closer relations with Madison and Bridgewater colleges.

Two college seniors received the annual WMSA scholarship awards this year. Lois Snively, Lititz, Pa., majors in English, and Jean Snyder, Harrisonburg, Va., majors in English and music. After graduation, Miss Snively will either teach or prepare for social work. Miss Snyder plans to teach in a church high school.

This year E.M.C. will be host for the Inter-Collegiate Peace Fellowship, March 22, 23, 1963. Paul Godshall, Quakertown, Pa., a senior at E.M.C., is president of the organization. Composed of members from Mennonite and affiliated colleges, its purpose is to promote and foster the peace witness on the college campuses and in the surrounding communities.

Five members of the faculty—Ira E. Miller, John A. Lapp, Evelyn E. King, Mary Emma Eby, J. Lester Brubaker, and Elsie E. Lehman—visited Lancaster Mennonite School on Thursday, Oct. 4, and attended a Christian School Institute on Oct. 5. John A. Lapp lectured to L.M.S. students on Oct. 4.

Edward Stoltzfus, pastor of the Bethel Mennonite Church, West Liberty, Ohio, was in charge of the college revival services, Oct. 8-12. His theme was from *Romans*, "The Christian Life." Chapel and evening services as well as voluntary round-table discussion groups provided the main thrust of the week.

A. Don Augsburger, associate professor of Christian education, was in charge of the high school revival emphasis held at the same time.

Dr. K. V. Varki, Second Secretary Education and Culture in the Indian embassy, Washington, D.C., spoke on "Ind Since Independence," at the first public occasions lecture of the year, Friday, Sep. 28. With evident interest, loyalty, and pride he cited many examples of Indian social and economic achievements.

## Growing Up in Ruts

BY JAMES SCALES

A friend of mine who had been driving in the Southern part of the United States relates that as he left the hardtop to enter a secondary road he found it ungraveled soft clay, and with deep ruts running far as he could see ahead. On the side of the road someone had erected a homemade sign which read: "Choose your rut carefully, brother. You're going to be in it for the next 20 miles."

Children grow up in the ruts their parents and their community have made for them. The only way for a child to choose his own rut would be to choose his own parents. Even in this modern age such pre-determination is impossible. Hence children get into ruts through home and community influence before they have control of their own destiny.

The significance of sound home and community values cannot be overstressed. It is too easy and trite to blame parents for the failures of their children, but there is little doubt that love, trust, and constant discipline in the home have great significance in determining the kind of road the child will follow in his adolescent and later years.

Life in the depressed areas of many of our cities takes its toll of good social values. The examples which are held up for children are often not such as to encourage them to good behavior and law observance. Unless some external influence of a positive nature is brought into such situations, the perpetuation of ineffectual parents will occur with successive generations.

Junction City, Ohio.



When the Italian poet, Tasso, attained the zenith of his career, he was told that he was then in a position to take revenge upon a person who had hurt him greatly.

"I do not desire to plunder him," the poet replied, "yet there is one thing I would like to take from him."

"His honor, his wealth, his life?" Tasso was asked.

"No," came the gentle reply. "What I desire to take from him I will try to gain by the exercise of kindness, patience, and forbearance. I will try to take away his will!"—Naubinway Church Bulletin.





# PEACE AND WAR

## The U-2 Affair

A careful examination of the U-2 incident, with challenging revelations of its meaning, is found in the new book, *The U-2 Affair*, by David Wise and Thomas V. Blanton (Random House).

The authors, both respected newsmen, state that the U-2 incident was not so much an espionage failure as a moral disaster for the U.S. They charge that the U-2 affair "revealed the extraordinary extent to which information and activities that are secret to the American people" are used by a few "shaping the nation's destiny. Secrecy on a large scale became an accepted fact of life. . . . As a result, a secret layer of government has developed spontaneously and established itself with power" . . . to make decisions and to make mistakes . . . "behind a claim of 'national security.'" In other words, the U-2 affair illustrates how the American public or its government no longer control the military. With the enormous resources at their command a few men have the power to make decisions and engage in activities that can plunge the world into chaos.

This is also a disturbing book in that it shows how our government became tangled in a web of lies by this hidden power-elite. To most of us our government is like a parent, and a parent should never lie to its children. Yet the secret power-elite pushed an American president and the State Department into telling falsehoods that severely damaged American moral prestige. The world expected truthfulness and fairness from the U.S. leaders. Instead, they were caught using the same dishonest and immoral methods that have long been identified with the Reds.—*Between the Lines*, July, 1962.

\* \* \*

Marquis Childs devoted his August 10 column in the *Washington Post* to a discussion of peace candidates. He writes that these 20 candidates share "a deep concern over the drift and apathy that they fear will end in a third world war" and "a sense of urgency sadly lacking in this critical today."—*Washington Newsletter*, September, 1962.

\* \* \*

Senator Allen Ellender of Louisiana showed films he had taken on a recent trip to the Soviet Union in the Senate auditorium on August 14. During the showing he urged "frequent exchanges of visits" on the grounds that "if we could eliminate the distrust of American motives among the Russian citizens, relations between the two

countries would improve overnight."

On the other hand, the House has reduced appropriations for educational and cultural exchange programs from \$56.7 million to \$40 million. The proposal is now pending before the Senate Appropriations Committee.—*Washington Newsletter*, September, 1962.

\* \* \*

Eighteen Congressmen recently wrote the President expressing their "hope that the Disarmament Agency will assert more active leadership within the Executive Branch on disarmament, and will view its mandate as one of exploring creative and imaginative new approaches." The letter was signed by Representatives Green, Oreg.; Blatnik, Minn.; Celler, N.Y.; Clark, Pa.; Cohelan, Calif.; Halpern, N.Y.; Hansen, Wash.; Holifield, Calif.; Inouye, Hawaii; Karth, Minn.; Miller, Calif.; Multer, N.Y.; Nix, Pa.; O'Hara, Ill.; Price, Ill.; Roosevelt, Calif.; Thompson, N.J.; and Vanik, Ohio. The reply from the White House was noncommittal.—*Washington Newsletter*, September, 1962.

\* \* \*

According to some estimates, it may cost \$30 billion to put an American on the moon. Warren Weaver, past president of the American Association for the Advancement of Science, reported in the August 4 *Saturday Review* that "most scientists consider the proposed expenditures quite unjustified on the grounds of scientific considerations; and also consider the frantic pace of the program to be wasteful."

He adds: "It is sobering to think of an alternative set of projects which might be financed with this sum. We could: give a 10 per cent raise in salary over a ten-year period to every teacher . . . ; give \$10 million each to 200 of the best smaller colleges . . . ; finance seven-year fellowships (freshman through Ph.D.) at \$4,000 per person per year for 50,000 new scientists and engineers . . . ; contribute \$200 million each toward the creation of ten new medical schools . . . ; build and largely endow complete universities . . . for all 53 of the nations which have been added to the United Nations . . . ; create three more permanent Rockefeller Foundations . . . ; and still have \$100 million left over to popularize science."

"Whether you are primarily concerned with national welfare, international prestige, or science weigh these alternatives against a man on the moon."

E. U. Condon, Professor of Physics, Washington University, expressed agreement with Dr. Weaver in a speech on August 9. He called the moon program a

"gigantic sporting event . . . the Lunar Olympic Games."—*Washington Newsletter*, September, 1962.

\* \* \*

The Friends Committee on National Legislation sent a letter to President Kennedy on August 1 suggesting that the United States offer food to the communist Chinese. A four-page memorandum accompanying the letter reviewed some past instances when food was offered to those regarded as "enemies." A brief summary of this memo follows:

At the end of World War I, American relief organizations instituted extensive feeding programs in fourteen European countries, including Germany and Austria. Herbert Hoover, then head of the American Relief Administration, wrote President Wilson, "The reaction which I receive from all over Europe indicates that we have touched the heart of populations at large. . . ."

The American Relief Administration distributed some 800 thousand tons of food supplies to the Soviet Union in 1921-23. The Soviet government said the Russian people "will never forget the help given them. . . ."

In 1954, President Eisenhower offered United States surplus grain to eastern European countries suffering from floods. His offer was first ridiculed by the communists, but they later accepted the aid. The *New York Times*, August 8, reported, "East Germans were told . . . by their government today that they would receive free United States food because of President Eisenhower's 'friendly gesture' in offering it."

The *New York Times*, August 14, 1954, reported that Hungary's Foreign Minister Boldocksy "has expressed his government's warm thanks to the President and the American people." According to a *New York Times* article, August 18, the Prague radio said, "The Czechoslovak government has expressed its thanks for United States sympathy and offers of aid. . . ."

Those wishing to receive a copy of this memorandum, the letter to the President, and the White House reply may get this material for twenty-five cents from the Friends Committee on National Legislation, 245 2nd Street, N.E., Washington 2, D.C.—*Washington Newsletter*, September, 1962.

\* \* \*

Fourteen Howard Johnson restaurants in the Miami, Fla., area are now open to everyone regardless of race as a result of the Congress of Racial Equality "Freedom Highways" campaign. The project is currently seeking to open the chain's restaurants on all major highways in the South.

—*Fellowship*, June 1, 1962.

(Continued on page 924)





## Spiritual Renewal Through a Stewardship Plan

BY MILO KAUFFMAN

Stewardship is partnership with God in promoting His will and purposes in the world, using time, talents, and possessions to the best advantage. Before Jesus' ascension, He commissioned His church to proclaim the good news of His redemption. Thus, the stewardship of the church becomes the stewardship of the Gospel. We are stewards of redemption, stewards of the manifold grace of God.

With the Apostle Paul, stewardship of the Gospel was primary. A stewardship of the Gospel had been committed to him. I Cor. 9:17. But this stewardship of the Gospel was far more than merely preaching. It meant dedication of body, mind, talents, and possessions—as he tells us in Rom. 12. Paul also realized the large place that money plays in stewardship of the Gospel. He knew that wrong attitudes toward money would militate against the Gospel. He knew that by rightly using money one could be rich in good works. Right use of money could mean ministering to the saints, fellowship in the Gospel, and glory to God.

Stewardship of possessions is a vital part of stewardship of the Gospel. Missions are hindered because of lack of funds. Open fields are not entered because of empty mission treasuries. Important work of conferences are not being done because of lack of funds. Christian colleges are fighting for existence because of limited contributions. Millions of the world are starving.

Yet, in the face of this there is unprecedented wealth in the hands of Christians. Large amounts are being spent for luxuries, more expensive homes and cars, vacations, and modern conveniences. Some will spend much more on a vacation than they would think of giving to missions. They will spend without hesitation hundreds, even thousands, for summer cabins, boats, etc., but would hesitate a long time before giving \$500 to a mission cause. What does it mean when we can quickly buy a new car or furniture that we don't really need, obligating ourselves to monthly payments, yet express a conviction against pledging to missions or to the church? Just where are our affections?

### The Pastor and Stewardship

In a lost, needy world what does stewardship mean to a pastor with a congregation

of 200 members who spend large amounts of money upon themselves, but give less than half a tithe to God and the church? His church may give annually \$20,000 for the work of the church, but a tithe of their income would mean \$50,000. Would this concern him?

A tithe (and surely no Christian would justify less than that portion) would mean \$30,000 more for the stewardship of the Gospel. This would make possible a half-dozen more missionaries on the field. It could mean saving hundreds of lives from starvation. It would mean treasures laid up in heaven. If this pastor could double the giving of his people, it would do more for stewardship of the Gospel than merely preaching eloquent sermons the rest of his life.

One pastor accepted a charge in a congregation that had been giving annually \$7,000 for missions. This pastor was concerned for his people and for the needs of the world. He knew what stewardship could mean. He set up a year-round stewardship emphasis. He implemented a friendly visitation program—Every-Member-Enlistment. He urged that at least 50 per cent of the giving be for missions. The results were astounding. In three years there was an increase of more than 300 per cent for missions. Mission giving rose to over \$30,000 a year. Imagine what this meant to the stewardship of the Gospel. There were many by-products. Giving for local causes increased also. People found new joy in life. One declared: "I used to give little and it hurt. Now I give a lot and it is the best pleasure I have in life." As a result, other churches followed the example of this church. That pastor was a practical steward of the Gospel.

### Stewardship of Money Must Be Emphasized

Because money is a chief contender for the affections of men, and covetousness and materialism are evil cancers that destroy men in perdition, there must be a strong emphasis on stewardship of money. The case becomes stronger when we realize the tremendous power for good that money holds.

But some would say, "Don't preach stewardship. Preach Christ. When men get right with God, they will give." Jesus did not say to the rich young ruler, "Young man, when you have eternal life you are

going to sell what you have and give to poor." He hit at the heart of the problem and said, "Sell what you have and give to the poor, follow me, and you will have treasures in heaven." A main hindrance to the stewardship of the Gospel is man's unwillingness to give.

It is stimulating to read II Cor. 8 and 9 in a translation like Phillips or Laubach's *The Inspired Letters*. Paul considered giving a vital part of stewardship of the Gospel. He actively solicited funds and promoted the offering. He considered giving a grace and emphasized proportionate giving. He saw giving as a proof of love. He tried to remove the fear that hindered generous giving. "But do not let the fear for the future prevent you from being generous. God is able to bless you with more than you need. He will give you so much that you will always be able to give to every good cause" (II Cor. 9, Laubach). Paul believed that generous giving brings glory to God. "Your generous gift through me will make people thank God for you. Generous giving works that way. . . . You will also produce an outpouring of praises to God. And more than that, your giving will prove that your religion is real" (9:11-14, Laubach).

If Paul were here today in a world that needed on one hand and great wealth on the other, he would see as one of the great involvements of stewardship the securing of funds. He would promote in the Mennonite Church a program of giving like of which we have never witnessed. He would exalt the grace of God and challenge us to respond gratefully to that grace. He might use the record of Adventists, the Free Methodists, and Nazarenes to challenge us.

He might send Titus and Epaphroditus to the South Central Conference, Timothy and Tychicus to the Iowa-Nebraska Conference, Aquila and Priscilla to the Illinois Conference, Epaphras and Onesimus to the Ohio Conference, Silas and John Mark to the Allegheny Conference, Sister Phoebe to the Pacific Coast Conference, etc., to promote giving and receive the offering.

No, he would not sit at Elkhart or at our district conferences waiting for the grace of God to move people to give. He would consider it his God-appointed duty to organize a plan to tap the resources of the Mennonite Church for the furtherance of the Gospel. These riches could mean world evangelism, new flourishing churches, suffering people ministered to, Christian young people prepared for service.

### Spiritual Renewal Through a Stewardship Plan

To wait for the grace of God to work in the hearts of people without a practical program of stewardship is like trusting God for rain and favorable weather for crops without sowing or cultivating. One of the



test boosts that stewardship of the Gos-  
could receive today in the Mennonite  
rch would come from a spiritual re-  
of the stewardship of giving. Three  
gs are needed for that revival: (1) a  
ological conviction produced by preach-  
and teaching the Word of God; (2)  
grace of God in our hearts wrought by  
Spirit of God; and (3) a Scriptural  
systematic stewardship plan promoted  
men of God.

I believe that theological conviction is  
ng developed. I believe that the grace  
God is being experienced in the hearts  
our people. And I believe that a Scrip-  
al and systematic plan is being pro-  
ted by our secretary of stewardship  
and other church leaders. I believe  
wardship is one of the most important,  
significant, and dynamic movements within  
Mennonite Church since the beginning  
the Anabaptist movement. Undreamed-  
accomplishments will result if our peo-  
will respond to these three influences.  
Hesston, Kans.

## From Mackinaw Dells to Peoria

BY GERALD STUDER

As the crow flies, it is less than 10 miles  
from Mackinaw Dells to Peoria, Ill. But as  
the flies, it is 15 years between the two.  
For those of you to whom Mackinaw Dells  
means nothing, let me explain that it was  
a convention grounds by this name lo-  
cated near Eureka that the first church-wide  
youth meeting was held in 1948. At this  
time and place, MYF was first organized.  
And, of course, my reference to Peoria has  
to do with the '62 MYF Convention held  
at the Exposition Gardens in that city.

What a world of difference between  
Mackinaw Dells and Exposition Gardens!  
What an improvement was the convention  
at Peoria over that first one at Eureka!  
These years cover the time from the birth-  
ings of a new organization's entry into  
the Mennonite world to its development  
to a satisfying, well-seasoned youth or-  
ganization!

In those early years there was need to  
justify MYF's life, to defend the initiation  
of such an organization, and to explain its  
purpose so as to hope to relieve the fears  
of many. Paul Erb and Richard Detweiler  
had come to know, years before Mackinaw  
Dells, the doubts and hindrances to the  
funding of such a new facet in the total  
church life. They were prime movers in  
implementing the extensive study conduct-  
ed by the Commission and then in sharing  
the findings with the General Conference  
as to pave the way for its approval. In  
contrast to all this, Peoria's convention had

a confident and relaxed Christian atmos-  
phere in which there was evident a consum-  
ing intention to get on with the business  
of going on with the Lord.

Those earliest years saw a preoccupation  
with the job of selling the idea of a youth  
organization that would span across congre-  
gational and district conference lines. A  
Youth Team was sent out each year for the  
first few years. This team traveled for three  
months each summer in many states from  
Colorado to New York, and from Texas to  
Ontario, spending often as much as a week  
in a given congregation, helping old and  
young to see the place and the need of a  
youth organization that was committed to  
a balanced diet of fellowship, faith, and  
service around the living Christ.

This year all in attendance at the con-  
vention participated in the dedication serv-  
ices for a New Life Experiment Team with  
its single and specific goal of witnessing to  
youth and guiding youth in fulfilling their  
own witness responsibility. Again what a  
difference! What a thrilling change of  
perspective from building up the organiza-  
tion to the winning of persons to the saving  
lordship of Jesus Christ! We have passed  
the score-keeping days of 1948-58 when the  
central office in Scottsdale kept a running  
total of "official units." At present, no one  
knows how many MYF units there are and,  
in a good sense, no one cares—for the im-  
portant thing is that the things that MYF  
stands for are getting done in an unknown  
number of churches scattered over the  
Northern Hemisphere.

MYF declared in its earliest days that it  
was nothing more or less than the "church  
on the youth level." It opposed any idea  
of being something alongside of, or worse,  
apart from the church as it functions on the  
local level. In those days, the annual meet-  
ing was a sort of appendage that swung  
into action near the end of each annual  
mission board meeting. Later, it occupied  
a few more sessions but called its sessions to  
order just before the mission board meet-  
ing began, and then finally in 1958 and  
ever since it has been a separate church-  
wide function in its own right. Here indi-  
vidual MYF-ers meet the greater body of  
Christ.

MYF began by reassuring the adult  
church of its intents and purposes. Now it  
is challenging the same group with its free  
and joyous centering upon the Word of  
God in serious study to the extent that  
about 150 young Christians have memo-  
rized—not a scattered selection or two, nor  
yet a collection of single verses, but the  
entire Book of Philippians. This might  
have been only a rote sort of thing, like  
the memorization by many a high schooler  
of "To Be or Not to Be," but it wasn't.  
It was far more. And the way we knew  
that it was more is that over 1,000 youth  
gave themselves daily and intently during

the Peoria convention to "Give and Take  
Sessions" based on this epistle.

The spotlight of MYF has now shifted  
from its key progenitor, Paul Erb, known  
as "The Father of MYF," to its present  
sturdy leader and representative, Gene  
Herr, entitled by a Commission member,  
"Mr. MYF." The difference between 1948  
and 1962 for MYF is one, relatively speak-  
ing, of the difference between day and  
night. Those were the crusading days of  
an organization spent in trying to carve  
out a place for itself. Today, organization  
is secondary to an emphasis that Christ be  
given pre-eminence in all things. "All of  
Life for Christ" was MYF's motto from the  
beginning, but the focus today bears the  
relation to that earlier day that the early  
dawn bears to high noon.

I have only praise to God for this move-  
ment of His Spirit among us, and, while I  
look back upon those early years with pro-  
found gratitude to God for His patience  
and generosity in giving me the opportu-  
nity to be involved in those challenging  
early years of "a new thing in Israel," I  
look forward with even greater praise to  
Him for what He is doing among us and  
will yet do in the next fifteen critical years.

## Receptivity, Response

BY ELENORE ESTELLA GLASSBURN

I asked a lily, regal white,  
"Do you try so very hard to grow?"  
And back the answer came, "Oh, no.  
I spin not, neither do I toil  
In any way. But from the soil,  
The water, air, and light I take  
The varied elements that make  
My fragile garment spotless white.  
And you who name His name should know  
By self-effort, you cannot grow."  
These words were quickly added then,  
"Truth is, I take that I may share  
This fragrance sweet and beauty rare  
With all mankind, and everywhere.  
That man may look beyond all this  
To gaze on Him who fashioned it,  
The altogether, lovely One."

Harper, Kans.

Plans to distribute about 18,000 Bibles  
in Manila, in the Philippines, to public  
high school seniors who are willing to re-  
ceive them, were reported by the Assem-  
blies of God in Springfield, Mo. The de-  
nomination said the Bibles are being made  
available at the request of Manila's mayor,  
Antonio J. Villegas, who has announced  
he is seeking to make the city a "citadel of  
democracy." The announcement said that  
some literature classes of Manila's schools  
have scheduled use of Bibles as textbooks  
for special study.



## The Case of the New Board Member Part III

By J. Lorne Peachey

Three hours, a roast-beef dinner, and many enjoyable conversations later I was seated in the library. I'm glad this meeting's on a college campus, I thought. Then I had to smile. Here I was, someone who had always hated history in school, sitting in a library about to look into the history of the Mennonite Board of Missions and Charities—not because it was required, but because I wanted to for my own benefit!

Annual reports of MBMC were stacked on the table in front of me. I glanced about the room. Only four others were there, and they appeared to be industrious summer school students who looked around very little. So I propped my feet on the chair across the table. If anyone sees me, I grinned to myself, let's hope they won't know I'm a Board member! I took one look out the window and went to work.

The beginning was in 1882 when the Mennonite Evangelizing Committee was organized by a local church in Elkhart, Ind., for the purpose of sending ministers to Mennonite families pioneering in the West. After changing its name several times to include more work, it united with the Mennonite Board of Charitable Homes in 1906. The latter had been incorporated in Wayne County, Ohio, in 1899. The merger became the Mennonite Board of Missions and Charities.

During its first year of operation the Mennonite Evangelizing Board received contributions of \$27.36. Ten years later these were up to \$297.31. In 1897 contributions for overseas missions were listed for the first time—a total of \$152.05. When the MBMC began its operations, it received \$42,564.69 in contributions during the first year.

Compared to the \$1,668,675 of last year that doesn't seem very big, I reflected. Yet I wonder if back there they didn't give more of what they had then we do today. Forty-two thousand dollars was a large sum of money in light of the fact that there were only one overseas mission and four home missions at that time.

Overseas work began in Madhya Pradesh, India, in 1899 under the Mennonite Evangelizing Board. Then in 1917 a field opened in Argentina. But it was



Eastern Mennonite College, situated in the heart of the lovely Shenandoah Valley, graciously and amply hosted the annual board meeting this year. Chapel Hall was the scene of most of the public meetings.

not until 1940 that the Mennonite Church began its third work—Bihar, India, an outgrowth of the work at Madhya Pradesh. Since then, there has been a rapid expansion of mission activity on almost all continents. Today the Board has work in sixteen different countries.

The period of 1903-1910 was one of rapid home missions growth; only in 1909 was there no new work started. Fort Wayne, Ind., was the site of the first outreach in 1903. This work grew to become the First Mennonite Church in 1953, with a current membership of 136. Today the Board sponsors 12 small churches and subsidizes 17 others administered by local conferences.

Never since its organization has the Board missed an annual meeting. As I read and reread, I came to the conclusion that this continuation of zeal for missions can be largely attributed to the quality of leadership of the Board.

S. C. Yoder spent 27 years working for the Board's program—23 as secretary and four as president. During several of these he was also president of Goshen College. Other names stood out for long years of work as officers of the Board: D. D. Miller, 23; J. D. Graber, 18; J. S. Shoemaker and G. L. Bender, 15; John Mosemann, 14; Vernon Reiff, 13; and E. C. Bender, 12. I did not take the time or the energy to write down all the names of the 20 men who at some time have been either president, vice-president, secretary, or treasurer of the organization.

For once I was glad that times had changed when I saw the length of the early meetings. The program on Sunday afternoon, May 2, 1926, for example, included a song service in charge of L. Mumaw, Scottdale, Pa.; a devotional poem by Lloy Kniss, Masontown, Pa.; an address, "The Supreme Purpose of the Meeting," by J. D. Mininger, Kansas City, Mo.; a mission sermon by H. R. Scheer, Metamora, Ill.; and another address, "The Tragedy of a Christian Life," by S. E. Agyer, West Liberty, Ohio. Board business sessions were also held in conjunction with public sessions on all days except Sunday.

I stretched my arms above my head and yawned. By now I felt a sense of happiness and even honor at being a delegate to the Board. I remembered the words of the executive secretary in his report: "I continue to follow today the basic objective of the General Mission Board program as it is defined in the charter of 1903: . . . to systematize and extend the work of evangelization, establish and support home and foreign missions and mission work to care and provide for orphans, the aged, the needy, and afflicted. . . ."

### Mission Work Techniques Must Change

"Mission work is dramatic. This is what we would like to believe. But this is not an accurate statement." It was the next morning and J. D. Graber was giving an overseas missions report. After a night's sleep, I had attended the 7:30 prayer meeting, eaten breakfast, helped sing "Praise God from Whom All Blessings Flow," and prayed with Stanley Shantz to begin this business session.

"Immature people need the dramatic mission work to keep them interested," Graber went on. "But it is the long haul—leading Christians on to maturity that really counts in the end. . . . That means we need to train nationals for leadership right from the beginning. . . . That successful missionary works himself out of a job."



Robert ("Bob") Stetter, Algeria, (with Lila Rae forming shadow) has certain ideas about literature evangelism too. Here he lives himself of them to literature evangelism secretary, Urie Bender.



No longer can we send United States men supported with United States dollars to many countries. Nationalism and nation will not allow it. We need to new methods."

One method he strongly advocated was Overseas Mission Associates. Under plan trained personnel support themselves in countries where they witness as they work. "This may mean a change of citizenship. Men will migrate for economic reasons; will we do it for the Gospel?" Twenty or even 30 years in another



Harold Schmidt has the cause of missions in his heart too—and maybe it has something to do with radio evangelism, as secretary of broadcasting, Lewis Strite (extreme right) seems intent on every word. Even husband Harold, treasurer of Ontario district mission board and Canadian agent for the general board, registers genuine interest.

Country wouldn't be too bad, I told myself, but to spend the rest of your life and even die in another country—isn't that going too much? Yet, perhaps that is what Christ meant when He said, "Go." Perhaps it will mean. . . .

I was pulled from my reverie by a nudge on my side. It was Fred Augsburg. "Hear him?"

"Huh, what?"

J. D. just said that if we have to lower the budget any during the next year we must have to call home a few missionaries." I was in earnest. "We can't do that; we've got to send more out!"

He nodded vigorously. This business of missionary work was more complicated than I had imagined. It was more than merely telling someone to go and then dropping a wadded dollar bill into the offering plate each month to keep him there. No, this was a way of life, one which meant hard work both on the field and at home.

Two more reports followed in rapid succession: Information Services by Boyd Nelson and Literature Evangelism by Urie Uder. When both announced at the beginning that they had dealt with the philosophies of their departments during the past year, I put up a mental block just understanding anything so vague. Both times I was surprised.

Two-Way Communication Vital to Work  
Information Services uses various means

to interpret missions to the church. Besides contributing to the regular church papers, it prints two periodicals of its own, *Mission-Service Newsletter* and *Agape*, and edits the "Mission News" section of *GOSPEL HERALD*. It also publishes promotional and missionary education materials, produces and uses audio-visual aids, and sends speakers on deputation visits to the churches.

"However, we do not see ourselves as merely a one-way informative source," Boyd stated forcefully. "We must attempt to sense church interest and concern and to reflect this to our administration. To do this we have had to clarify our working relations within the Board structure."

During the business formalities between the two reports I unconsciously took apart my pen. Until I had spring on cartridge, cartridge in holder, ring on top, and top on holder, Urie was halfway through his report; and until I had underlined what I thought was important in the first half, he was through. But I did learn that during the past year the Literature Evangelism office had helped to begin *El Discipulo Cristiano* (a new Spanish magazine), had sent two VS-ers to British Guiana to assist in the literature distribution of Christian Literature Crusade, and had operated a bookmobile in Puerto Rico.

"Much confusion exists in the literature field. Many denominations are doing a little. Few, however, are large enough to provide the resources that an effective and efficient operation demands. Perhaps we will need to pool our efforts. And it may be that in the coming years we shall have revealed to us the unique place of literature service our denomination can fill—perhaps in encouraging the development of writing skills, perhaps in editorial or technical production skills through our Mennonite Publishing House, or perhaps in doing a job in distribution that certain other groups may find it difficult to do."

Before I had time to contemplate on what all this would mean in terms of mission strategy and operation, Lewis Strite was giving the report on broadcasting: "During this fiscal year we have begun our eleventh year of broadcasting. . . . 'Heart to Heart' has begun a thirteen-week test series of five-minute daily programs which station managers are very enthusiastic about; 20 stations now carry these programs without charge. . . . At the present time we have 278 weekly broadcast releases in eight languages, an increase of 31 over last year."

#### Excerpt from radio secretary Lewis Strite's report.

Mennonite Broadcasts, Inc., at its April meeting adopted a budget of \$359,653 for the new fiscal year. This represents an increase of \$43,676 (13 per cent) over last year's budget.

The breakdown of broadcasts is:

English	208
<b>The Mennonite Hour</b>	89
<b>The Way to Life</b>	29
States	18
Overseas	11
<b>Heart to Heart</b>	90
Weekly	70
Daily	20
Spanish	30
Japanese	29
Commercial	7
Farmer Networks	22
Navaho	6
Russian	2
German	1
French	1
Italian	1
<b>Total</b>	<b>278 weekly releases</b>

"Could you give us an idea of how much of your support comes from individuals designating their contributions for the program on a particular station?" asked someone in the first row whom I could not see because of Mahlon Blosser and Ira Buckwalter sitting in front of me.

"We have made no attempt to calculate how much of our support comes from such individuals. But I would say offhand that it is quite a sizable amount. I would not want to minimize such contributions; in fact, we need more of them. But we also need individuals and congregations who are willing to give to the general broadcasting fund. . . . Our goal is \$4.00 per member per year.

"There is another concern that I would like to bring before you. We have many indications that the church does not feel that we should curtail our overseas broadcasting, but at the same time there is a definite increase of interest by congregations to have the program on their local stations. While we greatly appreciate this growing dual interest, it does create a problem in determining how to use contributed funds best. I would be glad for any suggestions any of you might have along this line."

After an hour and a half lunch break, Vice-President Clemens was on the floor. "The Personnel and Executive committees of the Board recommend that J. D. Graber be appointed secretary for another year. What is your pleasure?"

"I move that this recommendation be accepted," Richard Yordy called.

"I second the motion," I said, and then glanced quickly from side to side, surprised at my own boldness. The motion carried.

"The Personnel and Executive committees of the Board also recommend that H. Ernest Bennett be appointed treasurer for another year." He was appointed.

(To be continued)



## For Room and Board

By J. PAUL SAUDER

The conversation went like this that morning after the adult class in summer Bible school broke up.

"Now that you have moved to town, away from the farm, what do you do?"

"Oh, I work for room and board and I board and room at home."

Sensing something extra behind such an answer, given with a twinkle of the eye, the questioner continued.

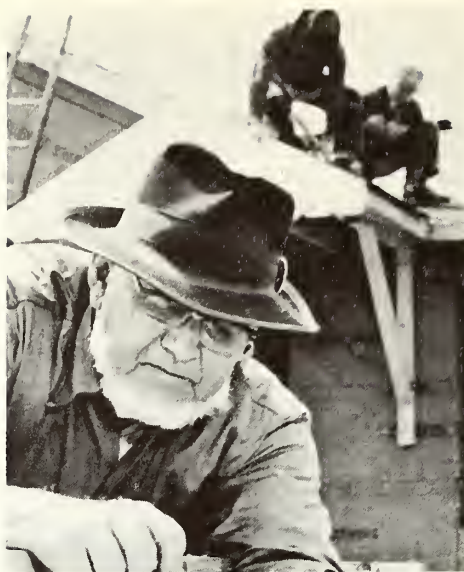
"In other words, you work away from home and provide for your own needs. How is this; where do you work? Tell me about it."

"I work three days a week at the MCC Relief Center. I cut up cartons and bundle them for sale to the paper mill. I help pack soap which comes in for overseas shipment. I help to pack up the shoes that are contributed. Then, too, I help unload the clothing contributions that come in to the Center and help load the truck when the shipments go out. And I push the broom, too, to keep the place clean and in order. Three days a week is about what I can take; so I do that much."

"And you get no allowance from the Center?"

"Oh, I get my allowance at home, so I don't need any other." And again there was that twinkle in the eye that bespoke the happiness within.

All this conversation took place at an outpost congregation far from the Center. Under the providence of the Lord, the questioner later visited the Center and



Older hands can be just as useful as the younger. This brother uses long-trained skills in Mennonite disaster service.

talked with the director of the work. As was suspected, there were other "senior citizens," folks of the mellower years, who also came there to serve regularly. A widow makes it a point to come every week to check the layettes and the leprosy bundles. Someone else brings her and helps that day also. And there are others besides them, and still others who come at irregular intervals, as they can.

And now to quote the director of the Center: "Not only do these people render a service, but they themselves are served by meeting with people at the Center and by the boost that is given within by reason of significant service for their Lord. And I can see that the Lord gives strength to these people of advancing years. He gives strength not only for this task; He gives strength by this work they do."



Nothing here that older hands cannot do just as well. In fact, it is just quite likely that a lot of these Christmas bundles for relief were lovingly folded together by wrinkled hands.

## Missions Today

### Level Up or Level Down?

By J. D. GRABER

One of our conference districts ran more than its budgeted amount for missions during the past year. An article in its district publication, however, calls attention to the fact that the conference did not meet its quota in other areas such as relief and education. The article stresses the need for more equitable giving to church causes, all significant and necessary.

Shall they level up or level down? The same article goes on to say, "As more congregations accept the planned-giving plan, a more even distribution of donated funds will result." Should this conference or any conference, church or individual plan to give less to mission causes in order to even up giving to all causes? Let us hope not.

Four million dollars for missions is reported giving of the Christian and Missionary Alliance Church during the year. Their membership in North America is 70,000. We do not know how much they gave to other causes. They most probably do not have such a widely diversified program as heavy an emphasis on self-nurture as we do. It is their mission giving that challenges and inspires us.

Mission needs are more urgent than before. Yet we are painfully conscious that we are up against a ceiling in our reach planning. We are actually turning inquiring missionary volunteers that cannot send them out. Lack of funds makes it impossible. Some things simply have to be done, so we move forward in faith, trusting that the Lord will move His people to supply the means. General and district mission boards, after all, are only such funds as the church makes available. Can we not move forward?

Spend less, earn more, and give more. Would this not be a good Christian pattern of living? Generous giving would be wonderful. Sacrificial giving would be more truly Christian. How many of us in this affluent society, are willing to give the cause of church extension in a general self-sacrificing way? There are those among us who do. May they inspire the rest of us to do likewise.

The August draft call was for 5,000, the same as for July. August last year was the beginning of the build-up when the call was for 8,000.—*The Reporter*, 1962.



# MISSION NEWS

## Overseas Missions

**Puerto Rico**—Mervin Nafziger, administrator of the hospital here, indicates a continuing need for nurses. Nurses will be accepted on either a VS basis, or on regular staff allowance. Any nurses able to serve in this way should contact the General Mission Board.

**Argentina.** Villa Adelina—Agustin Dari reported to the Argentine Executive Committee at their monthly meeting here Sept. 10, concerning his recent trip to Mennonite World Conference and his contacts with congregations in Canada, U.S.A., and Puerto Rico.

**Buenos Aires**—The Frank Byler family spent some days in this city recently, securing permanent visas to Uruguay. They previously had only visitors' visas until now. They visited the congregation at Villa Adelina on Sept. 16.

**Floresta**—In preparation for the Billy Graham Crusade, the church here is emphasizing personal evangelism during their Sunday evening services. They invite guest speakers from other evangelical churches in the area.

**Pastors Juan Carlos Acosta and Heriberto Palomeque** will aid the congregation in a special evangelistic campaign in October.

**Gral Villegas**—Over 50 young folks from twelve western district congregations gathered here for a youth retreat on Aug. 15-17. Mario Snyder was the guest speaker.

**Buenos Aires**—In spite of mounting financial crisis in Argentina, the churches are finding themselves, stewardship-wise. The congregation has decided to take on the full support of a pastor. Another assigned full responsibility for hosting a youth rally in their church. Another gave an extra gift, larger than their total annual budget, to help in a special evangelistic effort.

The youth of German-speaking and Mennonite-speaking churches are co-operating in the production of a series of radio programs to be used on Buenos Aires' power-radio station on Saturdays.

**Dhamtari, India**—Mrs. Samida, wife of W. Samida, is seriously ill. Sister Samida has been very active in the work of the Indian conference and in local church work, especially in the field of literature, having served on the literature committee for a period of years and being active in translation work. Bro. Samida is headmaster of the Dhamtari Christian Academy and has served as moderator of the Indian church conference a number of times. Let us join with the Indian church in praying for these, our co-workers.

## Home Missions

**Kansas City, Mo.**—Three girls are under instruction in preparation for church membership. Pastor Roman Stutzman meets with them on Sunday evenings before services.

**Elkhart, Ind.**—Home Bible Studies reports more new enrollees in the correspondence course in September than in any previous month in the history of the correspondence program. This made a total of nearly 10,000 enrollees up to the end of the third quarter of this year. The 5,000th certificate for course completions was mailed out this month. Many of these are prisoners, with whom director Wilbur Hostetler also conducts a visitation program. Bro. Hostetler's wife Velma helps in the grading of these papers.

**Bronx, N.Y.**—Thirteen persons were received into church membership at the Mennonite House of Friendship here—four by baptism, one by confession of faith, and

eight by associate membership, on Sept. 30.

Extension courses from Eastern Mennonite College were begun at the House of Friendship on Oct. 1. Irvin Lehman and Marcus Smucker are the teachers. This first year Old Testament History and Methods of Bible Study are the courses being offered.

## District Mission Boards

**Surrey, N. Dak.**—The annual meeting of the North Central Conference district mission board will be held at the Fairview Mennonite Church here on Oct. 20, 21. Their theme, too, will be "Obeying Christ in Crisis." Everett and Margaret Metzler of Vietnam will be participants.

**London, Ont.**—London Rescue Mission sponsored by the Ontario Amish district board is confronted with more demands on their accommodations than they can handle. With 78 beds full and 29 men sleeping on the floor in August, they are fearful of what winter may bring.

## Voluntary Services

**Elkhart, Ind.**—Twenty-three applications have been received and processed for the Oct. 9-19 Voluntary Service orientation

## German Broadcasts Pierces Iron Curtain

"From behind the Iron Curtain we receive letters of thanks for the spiritual food our program provides for those no longer able to attend worship services as freely as we do," writes Samuel Gerber about the German broadcast, "Worte des Lebens" (Words of Life). The August mail came from Czechoslovakia, East Germany, France, Holland, Poland, Switzerland, and West Germany.

"Letters of thanks come too from persons who accept Jesus Christ through the broad-

cast. A Swiss person wrote and told us that she had become a child of God after a friend had suggested that she tune in to 'Worte des Lebens,'" Gerber states.

Letters also speak of human need. From East Germany a woman asked for food for her family. "Not only is there a scarcity of food here," she wrote, "but when there is any available, it is too expensive for me to buy." This letter was forwarded on to the Mennonite Central Committee office in Frankfurt, Germany, for implementation. A father in Poland who was sick and needed medicine wrote for help.

"We receive the occasional critical letter, too," writes Gerber. "We appreciate these because they help us to improve the program. One listener complained that she couldn't understand the words clearly in one of the program's songs with which she wasn't familiar."

Sacrifice is noted in some of the correspondence. "Letters containing contributions and wishing us God's blessings for our work encourage us very much. In one two-day period, we received over 200 German marks (\$50) for the work of the broadcast. This shows us that our listeners are making sacrifices in order that our ministry may continue," added Gerber.

"The letters are the only way we have of knowing what an impact 'Worte des Lebens' is making on the people of Europe," said Gerber. Yet it should be noted that mail represents a mere sampling of the vast listening audience tuned in each Thursday morning to the 500,000-watt voice of Radio Luxembourg.



A voice strong enough to penetrate curtains of iron and walls of stone and barbed wire—that's what radio preacher Samuel Gerber has each week as his German-language broadcast carries into every corner of Europe where people understand German.



school here. During these days applicants will receive their final preparation for and assignment to their places of service.

More service opportunities are open for hospital orderlies, nurses' aides, registered nurses, houseworkers, community assistance personnel, laboratory technician, and dietitians from Aibonito to La Junta to Mathis. More volunteers are needed.

**Divide, Colo.**—Mary K. Mullett, who has served as a VS housemother at Kansas City children's home and as a counselor at Young Citizens' Camp at Rocky Mountain Mennonite Camp, is now serving on a VS basis at Frontier Boys' Camp, Divide, Colo., as a secretary.

**La Junta, Colo.**—Visits to nearby Spanish migrant camps, playing games with the young folks, singing, and showing educational films were avenues of plus service and happy inspiration for the unit here. House cleaning, fruit canning, mowing neighbors' lawns, group singing in local churches, singing for patients, and helping local citizens in a variety of tasks gave further expression of the motivating love of Christ that reaches out beyond the assigned job.

## Health and Welfare

**Hesston, Kans.**—Schowalter Villa accommodations are rapidly being put into use. According to a report which Wesley Jantz gave to his local committee on Sept. 11, 11 of the 12 apartments are now occupied and 22 of the 32 dormitory accommodations are filled. Prospects for filling the remaining apartment and the 10 dormitory spaces by Jan. 1 are encouraging.

**La Junta, Colo.**—The 44-bed nursing home construction at La Junta is under way. The foundation is completed and the superstructure is appearing. This well-equipped addition will point up the acute obsolescence of the older hospital building.

**La Jara, Colo.**—Wayne Miller has been employed by the Conejos County hospital board since Aug. 1 to help in bringing the building to completion and in setting the furniture. It is hoped that the hospital can be ready for patients by Thanksgiving Day. This community presents exceptional challenges for a spiritual service in addition to the health ministry.

## Overseas Relief and Service

**Leopoldville, Congo**—Tensions that had long been brewing between the Lulua tribe and the Apende and Batshoke tribes erupted in September. Most Congo Inland Mission personnel have been evacuated from the area. Though missionaries are not involved in the conflict and are accepted by all tribes, it seemed wiser to evacuate them temporarily during these highly volatile conflicts.

**Akron, Pa.**—The shipping department of MCC is making a special drive for the return of Red Cross chests now in possession of former workers. These chests are needed for packing drugs, medical equipment, books, etc., for foreign shipment. It has

been suggested that such chests might be filled with used clothes and sent to the nearest pick-up point. These are as follows:

1. MCC, Akron, Pa., Attention: George Fast
2. MCC, Newton, Kans.
3. Ladder Factory, Archbold, Ohio, Attention: Harry Sauder
4. Clarence Nussbaum, R. 1, Kidron, Ohio
5. Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.
6. Mennonite Home for the Aged, Eureka, Ill., Attention: Earl D. Greaser

Trainee sponsors for 41 youth from Switzerland, Germany, Netherlands, France, Greece, Paraguay, and Jordan are urgently needed for a half year beginning Jan., 1963. The job interests of these folks include bookkeeping, chemistry, clerking, office work, farming, teaching, selling, dairying and housework. Besides providing training, this program is meant to open a two-way street of learning and understanding. Interested persons may secure details by writing to Emma Schlichting, MCC, Akron, Pa.

## Broadcasting

**Harrisonburg, Va.**—“18 Most-Loved Hymns,” is the Mennonite Hour's newest 12" LP record album. This album is made up of favorites chosen in a recent nationwide survey by the Mennonite Hour. The music is sung by the Mennonite Hour choral groups. Heading the list of hymns are “How Great Thou Art,” “The Old Rugged Cross,” and “My God and I.”

Secure “18 Most-Loved Hymns” (monaural or stereophonic) for yourself and others now at a local bookstore or by writing to the Mennonite Hour, Harrisonburg, Va., or Kitchener, Ont., Can.

**Cuba**—Lester Hershey, director of the Spanish broadcast, says: “You will be interested in knowing that we have been receiving letters from listeners in Cuba. One man, who has not heard our broadcast for quite some time and lives in Las Villas province, wrote that he has taken a number of the Bible courses and had heard our broadcast when we were in Cuba, but of late has not heard Luz y Verdad and was inquiring where he might hear it. He wrote a letter of 25 questions to us as to someone in whom he had confidence and faith that we could be of help.”

## Committees

**Elkhart, Ind.**—The Executive Committee of the Mennonite Board of Missions and Charities met at Elkhart, Sept. 25 and 26, 1962. All members—John H. Mosemann, Goshen, Ind., chairman; Jacob R. Clemens, Lansdale, Pa., vice-chairman; Earl Buckwalter, Hesston, Kans.; Simon Gingerich, Wakarusa, Ind.; and J. B. Martin, Waterloo, Ont.—were present.

One of the items in the two-day agenda was an authorization to participate in a memorial project for Harold S. Bender, who served many years on the Board's Re-

lief and Service Committee and on Mennonite Central Committee. The committee also:

—learned that the Board's bookkeeping machine received in 1937 from an Elkhart business firm (as obsolete for them) was being replaced. The new machine, a reborn model, will write checks and receive vouchers and post each transaction all one operation.

—approved planning for annual meeting at Pettisville High School, Fulton County, Ohio, for June, 1963.

—approved Board participation in Council of Mennonite Mission Board Secretaries, a missions sharing group of several Mennonite groups, in line with the council's statement of purposes.

—transferred through deed the Emma el (Spanish) Mennonite Church property at La Junta, Colo., to that congregation to facilitate their new building program.

—authorized purchase of two lots in Surprise, Ariz., for VS community service.

—asked the Co-ordination Committee General Conference to seek ways to strengthen co-ordination of approaches to congregations and general church age relationships with congregations.

—Ernest Bennett reported that the year beginning financial situation is still the most difficult financial problem since contributions and disbursements are both slightly. Disbursements reflect world-wide inflation.

—appointed home missions, health and welfare, and overseas missions local boards and other committees.

—accepted sponsorship and operational responsibility for the Elkhart County (Ind.) Mennonite retirement program on request of a local study group and recommendation of the Board Health and Welfare Committee.

—encouraged the Health and Welfare Committee to continue working with the Mathis, Texas, community as they work to meet their health needs. The private hospital in Mathis has been closed and the community's only health facility is the maternity hospital operated by the Board. The record month in the maternity hospital's census came this summer when the community hospital closed, as American (English-speaking) mothers began to use the services of the maternity hospital.

—heard E. C. Bender, secretary for health and welfare, report on various health and welfare projects.

—approved Maple Lawn Homes, Eureka, Ill., expansion, providing that committee participation can be arranged, and authorized a Hill-Burton funds application.

—established a committee to administer a Sunshine Children's Home welfare program for children whose families cannot take care of their total costs. This Maumee, Ohio, home is for the care of several retarded children.

—authorized the Bethel Springs congregation to use the Culp, Ark., clinic building and asked them to assume maintenance of it.

—heard Nelson Kauffman report on



Hawaiian development, in which some Mennonite folks are interested, as a possibility for evangelism. The committee asked Bro. Kauffman to get more information before establishing Board intentions. It appointed a committee to study long-range retirement policies and participation in the General Conference retirement plan. The committee: H. Ernest Bennett, Carl Kider, E. C. Bender, Galen Miller, and Dora Sa Mishler.

received Secretary for Broadcasting Service's report on the work of Mennonite Broadcasts, Inc.

received Dorsa Mishler's report on personnel appointment procedures. Bro. Mishler is secretary for personnel.

heard a report that Milo Kauffman, Weston, Kans., will go to India from November through February for a special preaching mission in line with resolutions of the annual meeting calling for more exchange with overseas churches. adjourned.

## Deputation Schedule

and Esther Beck

an., Oct. 7, 9:30 a.m., Arthur, Ill.

10:30 a.m., Sunnyside C.M., Arthur, Ill.

p.m., conjoint service at Sunnyside

an., Oct. 21, a.m., Liberty, Clark Lake, Mich.

p.m., Evangelical Mennonite, Wauseon, Ohio

D. Graber

ri-Sun., Oct. 12-14, Emma, Ind.

e A. Bender

an., Oct. 21, a.m., Prairie St., Elkhart, Ind.

l Erb

Wed., Oct. 24, p.m., Chicago Ave., Harrisonburg, Va.

Thurs., Oct. 25, p.m., Gospel Hill, Fulks Run, Va.

ri., Oct. 26, p.m., Mt. Hermon, Bergton, Va.

## Your Treasurer Reports

part of the contributions received from a congregation for the Relief and Service program supports the work in Algeria. It is a brief excerpt from a letter written by one of the pax men in Algeria: "I would like to stress again that this, I think, is by far the best way in which the mission can reach the masses of Algeria. The touch of a loving hand can do wonders to an Arab who is ill. And this is not only a one-time contact, but an everyday contact for as long as he is in the hospital. In this Christian can make a friend-to-friend contact—the first step in touching an Arab's heart. Will the Mennonite church rise up to the challenge of Algeria? I hope so. The doors are open wider now than ever before. Can we

get enough incentive among our people to take up their stakes and enter Algeria before the door closes, which is sure to happen to some extent in this Moslem nation, after this great physical need is past?

For years a small group of Pax men and missionaries have been witnessing in this strife-torn country. John H. Yoder reports the following about the mission work this summer.

Among European and American missionaries, practically all missionary services ceased out of consideration not only for the safety of the missionaries but also for that of those with whom they were dealing. In as far as we can tell, the only missionaries able to continue work were two single women living and working in Arab quarters with their contacts and services concentrated in the immediate neighborhood. One of these was Annie Haldemann of the Mennonite mission.

We thank God for this opportunity of a continuing witness through a combination of relief and mission work. Your support of the General Board is making this possible.

—H. Ernest Bennett.

## Or Am I Confused?

By DON W. HILLIS

(The following article is not intended to criticize any mission or church program. It does have a helpful warning note about balance and carefully considered mission program planning and support. We think that it can be useful for the Mennonite Church, although it has been used in one of the larger district mission papers.—B. N.)

The attractive brochure I received the other day announced the birth of a new mission organization. Apparently this new mission is to carry on a ministry sufficiently unique to warrant its existence.

But, though the brochure was attractive, I was disturbed by its contents. Unanswerable questions crowded into my mind. Do we really need more missionary societies? Are there no mission organizations working in Africa with which this person could carry on his ministry? Would not his entrance into an established mission both strengthen that organization and give to him all the advantages of a well-established work? Will not the organization of this new mission involve the setting up of a home office, the advertising and promotion of the society, and additional appeals for money from God's people here in the homeland? . . . Or am I confused?

### Romans 1:16

It was a Tuesday afternoon in a small Midwestern town. There were only about 20 of us in the missionary meeting. I had been in many such services before and so the fact of the preponderance of women did

not bother me. But there was something the speaker said that did. She was telling about her ministry among the Jewish people. She told of the faithfulness of God for the past fifteen years in supplying the needs of the work. But she did not close without turning to Rom. 1:16.

Using "to the Jew first, and also to the Greek [Gentile]" as her text, she earnestly exhorted God's people to make sure their first ministry was to the Jew. She left most of her audience with a deep conviction that they were missing the will of God if they were not endeavoring to reach the Jew first.

Not for a moment do I doubt the sincerity of this missionary to the sons of Jacob. On the other hand, I am convinced that this is an unfair interpretation of the Scripture.

The Jewish people as a nation have been given their opportunity to hear the Gospel. And now, as individuals, they have no more right to hear it than do the Gentiles. It is, therefore, wrong, woefully wrong, to build a ministry to the Jews on the basis of "to the Jew first, and also to the [Gentile]." A ministry to the Jew must be founded upon the same premise as a ministry to the Negro, the Navaho, the American university student, the unsaved businessman, or to any other person without Christ. . . . Or am I just confused?

### That Motherless Child

"You can support an orphan in Jalapur for \$2.00 a week. If you could but see one of these motherless, fatherless, half-starved children, it would break your heart. Become a foster parent today and help us raise these children for Jesus."

With you, I am continually faced with appeals such as this in our Christian magazines. It is not that I would turn a cold, unsympathetic heart toward the widows or orphans of any country. But, frankly, I'm bothered.

There are two things about this type of appeal which disturb me: (1) The disproportionate amount of money that is spent in the advertising and promotion of orphanage ministries. In some cases not more than 50 per cent of your money gets to the orphan. (2) I find nothing in the Word of God which even remotely suggests that the church of Jesus Christ is responsible for the support of the widows or orphans of the world. There is, however, clear teaching that the church is obligated to support her own widows and orphans. To the world, the church's first responsibility is evangelization.

While orphanage ministries drain off thousands of dollars which might be used in the preaching of the Gospel to a lost world, they also give to the donor a not altogether justifiable feeling that he is hav-

(Continued on page 923)





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Oscar Leinbach will be ordained as bishop, Oct. 21, 2:30 p.m., to serve the Liberty congregation, Clark Lake, Mich.

Lee Schlegel, deacon of the Salem Mennonite Church, Shickley, Nebr., was ordained as bishop on Sept. 23, to assist the senior bishop, Peter Kennel. The services were in charge of P. R. Kennel, with Sam Oswald and Ammon Miller assisting.

Freeman Hostetler was ordained as bishop to serve the Pleasant View Conservative Church, Berlin, Ohio, Sept. 30. Levi Hershberger, Jr., officiated.

New members: five by baptism at Chocataw Indian Mission, Macon, Miss., Sept. 9; eight by baptism at Maple Glen, Grantsville, Md., Sept. 23; four by baptism at Mennonite House of Friendship, New York City, Sept. 30; eight by baptism at Zion, Morgantown, Pa., Oct. 7; two by baptism at Midway, Columbiana, Ohio, Sept. 30.

A Pax deputation consisting of John Loewen, Reedley, Calif.; Ervie Glick, Surrey, N. Dak.; Nelson Good, Elida, Ohio; and Martin Harder, Hague, Sask., presented a program at Sycamore Grove, Garden City, Mo., Sept. 30.

Thirty-six members of the congregation at Middlebury, Ind., have withdrawn to form a separate congregation, to be known as the Bonneyville Mennonite Chapel.

Members of the Stoner Heights congregation, Louisville, Ohio, contributed one week's wages, above their regular tithes and offerings, in a special offering for the work of the church.

Newton Weber, West Liberty, Ohio, was called to serve the Beech congregation, Louisville, Ohio, as temporary pastor.

Visiting speakers: Lowell Nissley, Mission, Kans., at Peoria, Ill., Sept. 30. Mahlon Hess, Tanganyika, at Landisville, Pa., Oct. 7. J. Ward Shank, Broadway, Va., at Paradise, Pa., Oct. 7. Henry Gamber, Ethiopia, at National Heights, Richmond, Va., Oct. 7. Lee Whiston, Wrentham, Mass., at Kingview and North Scottdale, Oct. 7.

Warren Metzler, Jamaica, at Chestnut Ridge, Orrville, Ohio, Sept. 30. Glen Zimmerly, returned from Indonesia, at Millersburg, Ohio, Sept. 30. John Hochstetler, Creston, Mont., at Nampa, Idaho, Sept. 30. Melvin Gingerich, Goshen, Ind., at Clarence Center, N.Y., Sept. 30. Lorraine Roth, Honduras, at Poole, Ont., Oct. 2.

John Shenk, Denbigh, Va., at Blooming

Glen, Pa., Sept. 30. James Steiner, Wadsworth, Ohio, at North Ridge, Springfield, Ohio, Sept. 23. Mahlon Stoltzfus, Alaska, at Roselawn, Elkhart, Ind., Sept. 9. Arnold Roth, Shippshewana, Ind., at Sugar Creek, Wayland, Iowa, Sept. 30.

C. Norman Kraus, Goshen, Ind., at Zion, Archbold, Ohio, Sept. 30. Joshua Daniel, India, at North Main Street, Nappanee, Ind., Oct. 7.

Lucy Allebach, Telford, Pa., celebrated her 92nd birthday on Oct. 15.

Harold Groh is serving as pastor at Bloomingdale, Ont.

About ninety women attended the Women's Retreat at Laurelville Camp, Mt. Pleasant, Pa., Oct. 5-7. Those attending from the greatest distance were from Goshen, Ind., and Alden, N.Y. Alta Mae Erb and Esther Eby Glass were the main speakers.

Christian Charles, Irene Witmer, and Anna Eby, of the Lancaster, Pa., bookstore, received awards for suggesting Scripture verses that could be used by Cambridge University Press in advertising Bibles.

The first copies of the Martyrs' Mirror, which is being printed in German for an Amish bookseller in Ohio by the Herald Press, have been completed and are now being shipped.

## Announcements

Change of address: Howard Zehr from 1300 Prairie St., Elkhart, to 1519 Stevens, Elkhart, Ind. Claude B. Meyers from Souderton, Pa., to 802 Reynolds St., Easton, Pa. Telephone: 252-8811. Isaac N. Glick from Edmonton, Alta., to Calling Lake, Alta., Canada. Ralph Lebold from 434 English St., to 1181 Melsandra St., London, Ont., Canada. D. A. Yoder from Elkhart, Ind., to Route 3, Box 186 A, Goshen, Ind. Telephone: Wakarusa 862-2347. If no response here, call Lowell Yoder, Wakarusa, 862-2647.

Missionary Conference, Spring Mount,

Help Obtain New Subscribers for

El Discipulo Cristiano  
(Our Spanish Christian nurture magazine edited in Buenos Aires)

Give it as a Christmas gift to a Spanish-speaking friend, or help a Spanish church receive a greater supply for their use. One-year subscription, \$1.50 for one; \$1.20 each for five or more copies to one address. Send name and address by air mail to El Discipulo Cristiano, Casilla de Correo 449, Buenos Aires, Argentina.

Good Literature Is Needed in Latin America!

Pa., Nov. 3, 4. Speakers: Blanche Se India, and Joseph Shenk, Souderton, Pa. Stewardship and Missionary Conference, St. Jacobs, Ont., with Daniel Kauffman Scottdale, Pa., Nov. 11-13.

Nathan Hege, Ethiopia, at Lititz, Pa., Nov. 25.

Everett Metzler, Vietnam, at Scottdale, Pa., Nov. 2.

Chester Raber of Brook Lane Farm, Hagerstown, Md., at Scottdale, Pa., Nov.

Annual Bible meeting, Mountain View Mount Holly Springs, Pa., Oct. 21, with Earl Horst, Sheridan, Pa., and Clint Ferster, McAlisterville, Pa.

Daniel Kauffman, Scottdale, Pa., stewardship messages at Zion, Archbold, Ohio, Oct. 21, and at First Mennonite Indianapolis, Ind., Oct. 28, 29.

Bible instruction meeting, Ham Creek, Lititz, Pa., Oct. 13, 14. Speakers: Mervin Martin, Smithsburg, Md.; Paul Smith, Elida, Ohio.

Bible Conference with C. Norman Kraus, Goshen, Ind., at Beaverdam, Cor Pa., Nov. 2-4.

J. Otis Yoder, Harrisonburg, Va., Christopher Dock, Lansdale, Pa., Oct. 2

Christian literature meeting, Oct. 27, at Gingrich, Annville, Pa. Speakers: Jan Shank, Lancaster, Pa.; Aaron M. Shae Myerstown, Pa.; and Russel J. Baer, Ste ton, Pa.

## Evangelistic Meetings

Robert Miller, Jonestown, Pa., at Mount View, Mount Holly Springs, Pa., Oct. 22-31. Sanford G. Shetler, Hollsopple, Pa., at Bowne, Clarksville, Mich., Oct. 10-11. Richard E. Martin, Elida, Ohio, at Centerville, Archbold, Ohio, Oct. 21-28. William Mer, North Liberty, Ind., at Lake View, Wofford, N. Dak., Oct. 21-28.

Ivins Steinhauer, Bridgeport, Pa., at Vernon, Oxford, Pa., Oct. 21-28. Andrew Hartzler, Newport News, Va., at Raleigh Springs, Hinton, Va., beginning Oct. 21. M. J. Brunk, Harrisonburg, Va., at Roar Creek, W. Va., beginning Oct. 14. Hern N. Glick, Newark, Del., at Maple Grove, New Wilmington, Pa., Oct. 21-28. Lloyd Eby, Ronks, Pa., at Willow Street, Lancaster, Pa., Nov. 14-25.

Nelson Kanagy, West Liberty, Ohio, Wooster, Ohio, Nov. 18-25. Ellis Leam Manheim, Pa., at Metzler, Ephrata, Pa., Nov. 11-18. Melvin Delp, Baltimore, Md., at Rawlinsville, Holtwood, Pa., Oct. 28. Orvin Hooley, Sturgis, Mich., Howard-Miami, Kokomo, Ind., Nov. 11. Paul H. Ebersole, Annville, Pa., at Columbia, Pa., Oct. 21-31. Mahlon Mil Pinto, Md., at Meadow Mountain, Gravelly, Md., Oct. 7-14.

## Calendar

Ontario Mennonite Bible Institute, beginning 29, at 800 King St. East, Kitchener, Ont. Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10. Annual Christian Day School meeting, Allens Mennonite Church, Belleville, Pa., Nov. 17. Indiana-Michigan Winter Ministers' meeting, Ellettsburg, Ind., Dec. 4, 5. Illinois Mission Board annual meeting at Hope Springs, Ill., April 19, 20, 1963.

## Coming Next Week

"Strategy in Crisis," by A. J. Metzler  
"My Expression of Gratitude," by Willy Peterschmitt  
"May I Introduce," by the Editor  
"The New World of Voluntary Service," by Edna Beiler



# Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottsdale, Arizona.

**Let There Be Music**, by Lorie C. Good. Herald Press, 1962; 112 pp.; paper, \$1.50.

The subtitle accurately describes this paperback volume as a book of words in verse. It contains 103 poems, all of which are preceded by an appropriate Scripture verse and followed by a prayer or meditation.

These poems often hear the authentic, thoughtful voice of the lyric poet. Mrs. Good's poems are characterized by a ring quality, a ringing faith, sweet humility, and a clarity of motive difficult to achieve. She treats often the theme of suffering. The poetic quality is somewhat uneven, but this is usual in collections of poems.

This is a good source of material for use in MYF, WMSA, family, and other devotional periods. The well-designed cover by Joe Alderfer adds to the attractiveness of the book.—Elaine Sommers Rich.

## AM I CONFUSED?

(Continued from page 921)

... a large share in the fulfilling of the Great Commission. . . . Or am I confused?

### Let the Nationals Do It

In these days of an upsurge of nationalism our real need is not missionaries. On the part of the mission fields of the world there is a 'Go home, Yankee' attitude. I am happy to inform you there is an answer to this seemingly insurmountable problem. We have today, on our American university campuses, 100,000 foreign students who have come from every country of the world. If we will reach them for Christ, they will return to their respective homelands to do the job the missionary cannot do."

I could not help but admire the zeal with which the missionary to the American university campus spoke. I appreciated the force of his presentation. But, unfortunately for him or for me, I had been too long in the foreign field. I knew that the handful of converts who would return to their respective homelands could not possibly evangelize their countries. I knew that only a small proportion of them would put their lives for Jesus Christ ahead of the lucrative jobs which await them because of their advanced American training. I knew some of them would face stronger prejudices against their ministry than the missionary. Though I earnestly desire the conversion of the foreign students on our university campuses, and though my heart was challenged by the presentation of my mission-

ary friend, yet I was not carried away by the idealism of his program. While it is true that we need more missionaries to the foreign students on our campuses, it is also true we need and ever shall need more missionaries on the foreign fields of the world. At least that's the way I feel about it. . . . I may be confused.

### The Excellency of Knowledge

"The prestige of our new accreditation will enable our graduates to hold their heads high as they minister for Christ on the foreign mission fields of the world.

"We are living in a more highly educated world than ever before and hence the servant of the Lord needs more education."

That's what the ad said. Nor would I for a moment put a premium on academic ignorance. However, there is apparently a difference between education and wisdom.

In those days in which there was less emphasis on academic attainment we produced more young people who were wise enough to count the service of Jesus Christ as the happiest, holiest, highest goal of life. Today, with all our vaunted preparation and our hard-earned accreditation, we are producing fewer missionaries proportionately than before. And who is there to say that those we are producing are doing a better job than the faithful servant of yore whose only claim to fame was a working knowledge of the Bible and a passion to reach souls for Christ?

Perhaps we have taken "the excellency of knowledge" out of its context. Perhaps we should rethink it in the light of Paul's full statement: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:8).

If "by their fruits ye shall know them," then as far as the producing of missionaries is concerned, some of our Christian colleges and seminaries approximate the barren fig tree. Am I confused, or has little learning limited my logic?

### Tribal Triumph

Several years ago I received a letter from a missionary in Latin America which read, in part, as follows: "Why are you returning to India to work amongst a people who already have two translations of the Bible in their own language? Why do you not go into the tribal areas where there are thousands of men and women who do not have one word of the Scriptures in their own tongue?"

I did not have to search far for a reasonable answer. I was fully aware that there were unreached tribes in the land of India into whose languages not a single portion of the Word of God had ever been translated. I was also aware of the truth that the

sum of the combined populations of all those tribes did not begin to approximate the number of untold millions in India into whose language the Bible had been translated but who had not yet heard the Gospel.

It is not tribes I am after; it is people. All of the unreached tribes of the world represent less than 5 per cent of the earth's population. On the other hand, a good 50 per cent of the world's 3,000,000,000 people have yet to hear the Gospel. It is not that I am averse to reaching tribes for Christ. I am convinced it has a place in the fulfillment of the Great Commission. I rejoice that men and women from every tribe and language shall someday bow the knee and confess that Christ is Lord to the glory of God. I rejoice in every triumph among the tribes. But I am troubled by the fact that hundreds of young people are prepared to sincerely and sacrificially spend their lives in the reaching of small tribes for Christ while there is an alarming dearth of those who are willing to give themselves to the reaching of huge population centers for the Lord.

### Tax-Deductible Christians

"Ladies and gentlemen, your gifts are tax deductible."

That's just what the man said.

Furthermore, if he hadn't made a point of it, he wouldn't have received so many checks in the offering. He said what he said in a sincere desire to raise money for missions. In doing so, he unwittingly added a few more tax-deductible Christians to the growing list of donors.

Alexander MacLaren has said, "The greater part of a deed is its motive, and the perfect motive is love for Jesus." There is no realm in which motives need to be more jealously guarded than in the realm of stewardship.

One needs to beware of rendering unto the Lord the things that are His in order to escape rendering unto Caesar that which is Caesar's. Tax deduction is but the beginning of temptations to the Christian to give to the work of the Lord through motives that are less than perfect. Perhaps we need to rethink the motivation back of our giving. . . . Or am I confused?

### The Scriptural Appeal

The true missionary presentation avoids the misapplication of Scripture, the appeal to merely human emotions, the inference that any particular ministry is sufficient to the exclusion of others, and the pressure to give when it is motivated by that which is less than the best. The true missionary message, though singular in its subject, is motivated by that wider vision of becoming all things to all men in order that some may be saved. It is jealous only for the glory of the Lord.—*The Alliance Witness*, used by permission.



## PEACE AND WAR

(Continued from page 913)

Even if shelters were provided for the entire human population of the United States effective against blast, heat, and radiation, a nuclear war would reduce this country to "at best" a tenth-rate power incapable of industrial rehabilitation, says a Johns Hopkins professor of biology. One reason, according to Dr. H. Bentley Glass, is that the radiation would destroy most of the wild and domestic animals unless they had shelters, too. Worst of all would be the birds, since without them the insects on which they feed would multiply catastrophically and take over the earth. The insects, you see, are of all species best suited to resist radiation.

—*Fellowship*, July 1, 1962.

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A "survival class" for Newark, N.J., adults had to be canceled for the second time when only four people registered for a course intended for 400. The school's advisory board admitted to some discouragement in the program of combating the "appalling public apathy." It had previously canceled the course last fall when only six had registered.

—*Fellowship*, July 1, 1962.

\* \* \*

A plea urging the French government to "issue immediately a general amnesty for all conscientious objectors in prison" was sent to it by the War Resisters International this month, following reports that Louis Lecoin, a French defender of the oppressed, is dying from his fast for the release of imprisoned French CO's. Lecoin, editor of the Paris journal, *Liberté*, is "at the mercy of a bad heart condition," doctors say.

France is one of the few countries which imprisons men unconditionally for taking the CO stand.—*Fellowship*, July 1, 1962.

\* \* \*

A recent study by a group of Harvard physicians on the medical problems posed by nuclear war concludes that "there is no rational basis" for a survival program. "Prevention is the only therapy," the report says.

The study, initiated by a new organization called Physicians for Social Responsibility, appeared in an issue of the *New England Journal of Medicine* just published.—*Fellowship*, July 1, 1962.

\* \* \*

In a recent interview between reporter Eric Sevareid and Allen Dulles, former chief of the United States Central Intelligence Agency, Dulles revealed how messages smuggled to him from the German Foreign Office enabled America to know of Japan's desperate position before the

end of the war, and made it possible to help prepare negotiation for an early surrender. Asked by Sevareid if he thus thought it was necessary to use the A-bomb against Japan, Dulles said he respected the men who made the decisions, but felt there was a failure to interpret available intelligence of the enemy's ability to carry on.—*Fellowship*, June 1, 1962.

\* \* \*

Increasing numbers of sixteen- and seventeen-year-old men are taking the CO position, according to a recent report from the Central Committee for Conscientious Objectors. The group is representative of a wide range of religious denominations besides the historic peace churches, and many claim no church affiliation.—*Fellowship*, June 1, 1962.

\* \* \*

Professor Albert Geyser, African lecturer of New Testament theology at Pretoria University in Pretoria, S.A., has been found guilty of heresy by a court of the Dutch Reformed Church because of his anti-apartheid views.

Ironically, Geyser came to his position as a result of church orders to find support for apartheid in the Scriptures. He found just the opposite and dismayed his church leaders by publishing his findings.

—*Fellowship*, August 15, 1962.

\* \* \*

By a vote of 45-0, the General Assembly of the Kansas Council of Churches recently adopted a resolution calling for the abolition of capital punishment in the state. "In view of the known causes of criminal behavior," the council said, "and in recognition of the basic dignity God has bestowed upon persons, we believe that punishment should basically involve treatment and rehabilitation."

The document was sent to the state government urging abolition of the penalty "at the earliest possible moment."

—*Fellowship*, August 15, 1962.

\* \* \*

For the first time outside Japan, where it has attracted millions of visitors and been celebrated in an internationally acclaimed film, the Hiroshima Exhibit from Japan's Hiroshima Peace Memorial Museum opened at the Seattle Peace Information Center on August 7. Included in the exhibit are a collection of striking photographs showing Hiroshima before and after the A-bomb drop.

The collection was scheduled to begin a tour across the country on August 15.

—*Fellowship*, August 15, 1962.

\* \* \*

The Pentagon is on the verge of proposing sweeping changes in ROTC programs in hundreds of colleges and universities across the country, according to a recent re-

port in the Washington, D.C., *Sunday Star*. The changes include an end to the compulsory nature of ROTC and a reduction in the present four-year program to two years.

It is the hope of some Pentagon planners that the proposals can be sent to Congress in time for action before adjourns for the year.

—*Fellowship*, August 15, 1962

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Dr. Ralph E. Lapp, noted nuclear physicist and author, has observed that "the radioiodine hazard is serious enough to justify closing the Nevada Proving Grounds to all atmospheric tests and curtailing the underground test program so as to eliminate iodine-venting."

The British set 130 micro-microcuries Iodine 131 per liter as the acceptable limit. In Spokane, Wash., during the month of June, the average level rose to over 200 micro-microcuries; 240 in Kansas City, Mo., and similar highs were reported in other Midwestern cities.

—*Fellowship*, August 15, 1962

\* \* \*

In a vote of 13 to 0, the New Jersey State Senate early this month passed a resolution calling for the creation of a nine-member bipartisan Commission on Capital Punishment. The commission would be charged with evaluating conditions under which capital punishment has been applied in the state, "and its purported deleterious moral and social effects."

Meanwhile, members of the Baptist Student Union of North Carolina called for the abolition of capital punishment in the state at its annual meeting in Mooresville, N.C. The students said the penalty stands in contradiction to the moral teachings of Christ and has never been an effective deterrent to crime.

—*Fellowship*, May 15, 1962

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Public school education in Canada should be aligned with the "Christian view" since there is "no neutral course of education," declared a report approved by the Anglican Church of Canada at its triennial General Synod, in Kingston, Ont. Prepared by the denominational Committee on Religion in Public Education, the statement asserted that the "educational system which is not inclined toward the Christian principles is inevitably slanted away from them." The report noted that the Anglican body was not urging the state to engage in "evangelism," but that it did request that pupils be made aware of the contributions of Christianity and tradition to the Canadian way of life. It said that the educational system should furnish a congenial climate in which the church could do her proper work.



compassion. The most important area ringing the Gospel to more than two billion unsaved people in this world. This is our most important Christian task today. We have not learned the fine art of communicating the Gospel. Paul had learned it in his day. Paul said, "I am made all things to all men, that I might by all means save some" (I Cor. 9:22b). We have yet learned to become all things to all men. This we ought to learn!

Another area is the continuing need for help to those who endure heartbreaking distresses in this world. One thinks of the exploitation of Africa and our hearts are moved, but what are we doing about it? A lack of compassion will do something about it, as Livingstone did in giving his life in order to break the cruel slave trade in Africa. In South America where the dual extremes of wealth and poverty exist, we should be doing something about it. In the United States—where segregation of races is still such a sore spot, where the slave traffic is becoming more and more a public issue and a public disgrace, where the American Indian is still living in extreme poverty and in deplorably down-trodden condition, where the industrial world has become apprehensive, where the commercial world is corrupt and dishonest, where youth are neglected and everybody including Christians is more interested in cars and things than in the souls of men—we need men of compassion!

Another area where we need men of compassion is in our attitudes toward the people of the world who have been sold into slavery under the oppression of communism. This we recognize as the result of the decree rather than the power of the apostle; a few men; we must always recognize the sovereignty of God. I have long heart yearnings for those who are deprived of the liberties that we prize so dearly and enjoy so thoughtlessly. However, I cannot get on the bandwagon and say that the American way is the Christian way—the way in which all the world should live and that every nation must live to enjoy the freedoms of "Christian" America—because America is not a Christian nation. If communism ever does sweep over our nation as it may someday, it would certainly be punishment for the sins of America.

But when I have compassion for the communist, I must demonstrate this by loving him, by trying to understand him, by trying to be as helpful to him as I can by giving him the witness of Jesus Christ. Last year a meeting was held in Washington to discuss our witness to the government. During this meeting eight of us went to the Russian embassy for a

visit. While I was thinking of how to witness to this Russian who was talking with us, William Neufeld, San José, Calif., said to him, "You just told us that we are loyal to our Christ and you are loyal to your Russian government. But we want you to know that we love our Christ, our Christ loves us, and He loves you too and He wants you in turn to respond to Him and to give your life to Him and to love Him."

We need to witness to those who may be oppressing even other people in other parts of the world. In obedience to Christ we must have fellow feeling for the down-trodden and for the oppressed peoples of this world, in all nations, and in all continents of this world. In this way only can we be known as men of compassion.

Lansdale, Pa.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Bechtel**, Wilmer L. and Fay A. (Brothers), Fort Wayne, Ind., first child, Cynthia Joy, Sept. 18, 1962.

**Bender**, Harold and Margaret (McLean), Ailsa Craig, Ont., second child, first daughter, Barbara Elizabeth, Aug. 4, 1962.

**Cender**, Robert and Joan (Schaer), Fisher, Ill., second child, first daughter, Angela Beth, Sept. 26, 1962.

**Chupp**, Menno and Lucile (Hoover), Goshen, Ind., fourth son, David Ray, Sept. 19, 1962.

**Davis**, Raymond and Marie (Baer), Mt. Airy, Md., fourth child, second daughter, Sharon Marie, Sept. 10, 1962.

**Fox**, Ivan W., Jr., and Barbara Ann (Musser), New Holland, Pa., first child, Carol Lynn, Aug. 27, 1962.

**Good**, Lewis C., Jr., and Helen (Shenk), Lanham, Md., fifth child, second daughter, Cheryl Margaret, Sept. 5, 1962.

**Heiser**, Lowell and Linda (Pleines), Dewey, Ill., second daughter, Sheila Kae, Sept. 24, 1962.

**Hertzler**, James R. and Alta (Martin), Madison, Wis., first child, Philip Lamar, Sept. 27, 1962.

**Hertzler**, Lester E. and Arlene (Witmer), Boiling Springs, Pa., third child, first daughter, Anne Marie, Sept. 21, 1962.

**Hess**, John and Patsy, Lititz, Pa., sixth child, third daughter, Beverly Ann, Sept. 25, 1962.

**Horst**, Douglas J. and Nelda (Gingerich), Kitchener, Ont., second daughter, Charlotte Elizabeth, Aug. 28, 1962.

**Leichty**, Paul and Marietta (Yoder), Fort Wayne, Ind., fourth child, third son, Boyd Alan, Sept. 22, 1962.

**Martin**, Allen and Grace (Stutzman), Denver, Colo., first child, Michelle Susan, Sept. 15, 1962.

**Miller**, John H. and Janet (Showalter), Sarasota, Fla., first child, Kandyce Lee, July 18, 1962.

**Miller**, Wendell and Luella (Brenneman), Elida, Ohio, second child, first daughter, Joyce Ann, born July 10, 1962; received for adoption, Aug. 3, 1962.

**Nussbaum**, Allen and Verda (Geiser), Apple Creek, Ohio, seventh child, third son, Philip Dean, Sept. 10, 1962.

**Peters**, Robert and Marietta (Lehman), Quarryville, Pa., first child, Ronald Scott, Sept. 8, 1962.

**Ramer**, Ralph and Laura (King), Myerstown, Pa., fourth child, third son, Douglas Aaron, Sept. 22, 1962.

**Rolón**, Samuel and Dorcas (Yoder), La Plata, Puerto Rico, first child, Juanita Emma, Sept. 20, 1962.

**Schlabach**, Dorvin D. and Ruth (Wenger), Millersburg, Ind., second child, first son, Steven Wenger, Sept. 17, 1962.

**Stahl**, Jacob A. and Rachel (Landis), Lititz, Pa., fourth child, third daughter, Mary Lois, Sept. 28, 1962.

**Stevens**, Ray and Ruth (Lehman), Hollsopple, Pa., first child, Ronald Ray, Aug. 20, 1962.

**Stutzman**, Leon and Esther (Swartz), Turner, Mich., fourth child, second son, Loren Jay, Sept. 15, 1962.

**Troyer**, Jonas and Betty, Uniontown, Ohio, first child, Scott Lynn, Sept. 20, 1962.

**Tyson**, Erwin and Elizabeth (Miller), La Crosse, Ind., fourth child, third daughter, Sharon Marie, Sept. 5, 1962.

**Wagler**, Samuel and Elda (Schlegel), Tavistock, Ont., third child, second daughter, Faye Marlene, Sept. 1, 1962.

**Weaver**, Gerald E. and Rhoda (Hartz), Collegeville, Pa., third son, Craig Dean, Sept. 27, 1962.

**Winters**, Donald J. and Pauline (High), Kinzers, Pa., first living child, Dale Eugene, Aug. 16, 1962. (Twin sons deceased.)

**Yoder**, James and Miriam (Martin), Harrisonville, Mo., third child, Eric Todd, Sept. 2, 1962.

**Yoder**, Naaman C. and Linda (Lapp), Gordonville, Pa., first child, Wanda Sue, Aug. 22, 1962.

**Zuercher**, Wilfred and Celeste (Kaufman), Dover, Ohio, third child, first son, Rickey Wayne, Sept. 15, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Conrad-Schantz**.—James L. Conrad, Philadelphia, Pa., and Mary Alice Schantz, Quakertown, Pa., both of the First Mennonite cong., Hyattsville, Md., by Kenneth G. Good at the East Swamp Church, Quakertown, Aug. 26, 1962.

**Geiser-Kratzer**.—Gerald Geiser, Kidron (Ohio) cong., and Cheyenne Kratzer, Dalton, Kidron cong., by Reuben Hofstetter at the church, Sept. 22, 1962.

**Hartz-Yoder**.—Jacob Hartz, Manatawny, Pa., Oley cong., and Fannie Mae Yoder, Goshen, Ind., Waterford cong., by Virgil J. Brenneman at the Goshen College Seminary Chapel, Sept. 29, 1962.

**Herlick-Klassen**.—John Lee Herlick, Kitchener, Ont., E.U.B. cong., and Audrey Klassen, Kitchener, First Mennonite cong., by C. F. Derstine at his home, Sept. 29, 1962.

**Jewitt-Snyder**.—Ervin Ross Jewitt and Mary Ella Snyder, both of Rockway Mennonite Church, Kitchener, Ont., by Howard L. Good at the First Mennonite Church, June 30, 1962.

**Jutzi-Cook**.—Robert Jutzi, Milverton, Ont., Poole cong., and Irene Cook, Wellesley, Ont., E.U.B. cong., by Ted M. Losch at the E.U.B. Church, Sept. 29, 1962.

**Kaminski-Seiler**.—Michael Kaminski and Virginia Seiler, both of Archbold, Ohio, Lockport cong., by Walter Stuckey at Central Church Fellowship Hall, July 7, 1962.



**Kauffman—Knouse.**—J. Paul Kauffman, Harrisonburg, Va., and Mildred A. Knouse, Lancaster, both of the Lauver cong., Cocolamus, Pa., by Donald E. Lauver at the church, Sept. 15, 1962.

**Klaus—Nofsinger.**—Ronald E. Klaus, Edwards, Ill., and Diane Kay Nofsinger, Washington, Ill., both of the Ann Street Church, by J. J. Hostetler at the church, Aug. 4, 1962.

**Loeffler—Zimmerly.**—Adolf Loeffler, Indianapolis, Ind., and Eileen Zimmerly, Orrville, Ohio, both of the Crown Hill cong., by Wilmer J. Hartman at the church, Sept. 2, 1962.

**Martin—Good.**—Leon Martin, Myerstown, Pa., Krall cong., and Rhoda Good, Ephrata, Pa., Martindale cong., by J. Paul Graybill at the Lancaster Mennonite School, Sept. 22, 1962.

**Mast—Beck.**—James S. Mast, Millersburg, Ohio, Martins Creek cong., and Bernadine Beck, Archbold, Ohio, Lockport cong., by Walter Stuckey at the Lockport Church, July 19, 1962.

**Miller—Kuhns.**—Wayne W. Miller, Etna Green, Ind., and Martha Kuhns, Nappanee, Ind., both of the Old Order Amish Mennonite cong., by Amos J. Graber at the home of the bride, Sept. 13, 1962.

**Mishler—Kaufman.**—Earl Mishler and Hattie Kaufman, both of Johnstown, Pa., Stahl cong., by Sanford G. Shetler at the home of the bride, Aug. 22, 1962.

**Roth—Hauder.**—Norman Roth, West Fairview cong., Beaver Crossing, Nebr., and Carley June Hauder, East Fairview cong., Milford, Nebr., by D. A. Yoder at East Fairview, Sept. 16, 1962.

**Stoltzfus—Yoder.**—Elam Ray Stoltzfus, New Columbia, Pa., and Miriam Arlene Yoder, Snow Hill, Md., by Omar Stoltzfus at the Snow Hill Church, July 7, 1962.

**Swartzentruber—Bontrager.**—Norman Swartzentruber and Vera Bontrager, both of the Middlebury (Ind.) cong., by Wilbur Yoder at the church, Aug. 25, 1962.

**Yoder—Wise.**—Kermit Yoder and Sharon Wise, both of the Yellow Creek cong., Goshen, Ind., by D. A. Yoder at the church, Sept. 1, 1962.

## Anniversaries

**Schrock.** Noah W. Schrock and Emma Meyer were married on Sept. 10, 1912, at the home of the bride's parents at Sterling, Ohio, by J. S. Gerig, who was then pastor of the Oak Grove Church. They resided on the Schrock farm northeast of Orrville, Ohio, for 33 years, and then moved to Sterling, where they lived for four years before moving to their present home in Smithville. They celebrated their fiftieth wedding anniversary on Sept. 9, 1962, with a dinner for their immediate family and an open reception following at the Oak Grove Fellowship Center. They are the parents of four children: Dwight, Smithville; Glenn (deceased); N. Wilmer, Orrville; and Mrs. Harold (Mary Jo) Snyder, Smithville.

One death in six registered in Israel last year was caused by cancer, Dr. P. Hirsch, a member of the Israel delegation to the international conference on cancer in Moscow, told reporters at Tel Aviv. Last year was the first in which cancer deaths were registered. The cancer mortality rate is about the same as that of most other countries.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Beck, Gladys,** daughter of Eli and Katie (Short) Beck, was born near Archbold, Ohio, Dec. 24, 1902; died Sept. 27, 1962; aged 59 y. 9 m. 3 d. Death came as the result of an auto accident on Sept. 9, which took the lives of her sister and her husband, Mr. and Mrs. Aaron Stuckey. She did not regain consciousness after the accident. Surviving are 2 sisters and one brother (Ada—Mrs. Enos Roth, Verna—Mrs. Simon Frey, and Milton). Her parents, 2 brothers, and one sister preceded her in death. She was a member of the Lockport Church, where funeral services were conducted on Sept. 30, in charge of Walter Stuckey, D. Wyse Graber, and Simon Stuckey.

**Bender, Harold S.,** son of George L. and Elsie (Kolb) Bender, was born at Elkhart, Ind., July 19, 1897; died at Chicago, Ill., Sept. 21, 1962; aged 65 y. 2 m. 4 d. On May 9, 1923, he was married to Elizabeth Horsch, who survives. Also surviving are 2 daughters (Nancy Elizabeth—Mrs. Gregory Kosteck, and Mary Eleanor), 3 brothers (John, Wilbur, and Robert), and 2 sisters (Florence and Violet). He was ordained as minister at large in 1944, and served the church in many ways. For a more complete account of his life and work, see the GOSPEL HERALD, Oct. 9 issue. He was a member of the Goshen College Church, where funeral services were held on Sept. 25, in charge of John Mosemann and Paul Mininger.

**Birkey, Bertha,** daughter of Christian S. and Phebe B. Zehr, was born at Flanagan, Ill., March 9, 1887; died after an external illness at the Mercy Hospital, Fort Dodge, Iowa, Sept. 23, 1962; aged 75 y. 6 m. 14 d. On Feb. 21, 1912, she was married to William Birkey, who survives. Also surviving are 2 sons (Dorance and Vernon), 4 grandchildren, 3 great-grandchildren, 2 sisters (Lena—Mrs. Aaron Sutter, and Cora Zehr), and 4 brothers (John, Ben, Clarence, and Elmer). One sister and 2 brothers preceded her in death. She was a member of the Manson Church, where funeral services were held Sept. 25, in charge of Nick Stoltzfus.

**Charles, Catharine,** daughter of Jacob B. and Catharine (Stauffer) Nissley, was born in Lancaster Co., Pa., May 4, 1876; died at Salunga, Pa., Sept. 12, 1962; aged 86 y. 4 m. 8 d. On Nov. 11, 1897, she was married to Amos L. Charles, who died June 13, 1943. Surviving are 2 sons (Christian E. and Lloyd), 2 grandchildren, and 3 great-grandchildren. She was a member of the Landisville Church, where funeral services were held on Sept. 15 in charge of Christian W. Frank, Barton B. Gehman, and H. Raymond Charles.

**Clemens, Sarah A.,** daughter of Sylvanus C. and Esther (Allebach) Clemens, was born July 25, 1901; died Aug. 26, 1962; aged 61 y. 1 m. 1 d. Surviving are 2 brothers (Leroy and Earl). She was a member of the Towamencin Church, Kulpsville, Pa. Her late home was at the Eastern Mennonite Home, Souderton, Pa.

**Eash, Polly,** daughter of Joseph and Magdalena Mishler, was born in Cambria Co., Pa., Nov. 6, 1878; died at Alto, Mich., in June, 1962. On Feb. 25, 1897, she was married to Abraham T. Eash, who survives. Also surviving are 9 children (Otto M., Lee S., Jane Daniels, Anne Wolcott, Owen J., Clare T., Alden T., Helen Burkey, and John W.), 25 grandchildren, 15 great-grandchildren, 3 sisters (Mrs. Lucy Graybill, Mrs. Emma Roush, and Mrs. Edna Hostetler), and 2 brothers (Will and Ervin). Two children preceded her in death. She was a member of the Hope Church of

the Brethren, where funeral services were held on June 23, in charge of Rommey Moo

**Goldsmith, Caroline,** daughter of Daniel and Barbara Sauder, was born at Pettisville, Oh. May 31, 1898; died of cancer at her home near Wauseon, Ohio, Sept. 1, 1962; aged 64 y. 3 m. 1 d. On Feb. 26, 1918, she was married to Harry Goldsmith, who survives. Also surviving are 4 daughters (Mrs. Alma Weber, Mrs. Ed Weyandt, Mrs. Zelma Castor, and Mrs. Ed Junge), 6 sons (Harley, Ernest, Herman Wayne, Richard, and Clarence), 30 grandchildren, 4 great-grandchildren, 2 brothers, and 3 sisters. Two brothers and 3 sisters preceded her in death. Funeral services were held at the Pilgrim Holiness Church, Sept. 3, in charge of Rev. Powell and Roy Sauder.

**Hackman, David Lee,** son of Wilmer and Alice (Borneman) Hackman, was born at Franconia, Pa., Aug. 28, 1946; died in a tractor-trailer accident on Aug. 23, 1962; aged 15 y. 11 m. 26 d. Surviving, besides his parents, are 3 sisters and 2 brothers (Marilyn—Mrs. Albe Mast, Kathryn—Mrs. Walter Nice, Ruth Ann Dennis, and Stephen). He was a member of the Perkiomenville Church. Funeral services were held at Franconia on Aug. 27, in charge of Abram G. Metz, John Glick, and Cleo Nice.

**Hooley, Elsie Pearl,** daughter of John L. and Fannie (Yoder) Zook, was born at Hubbard, Oreg., May 20, 1897; died at the Silvertop (Oreg.) Hospital, Sept. 21, 1962; aged 65 y. 4 m. 1 d. When she was 10 months old, her mother died, and she was adopted into the Levi Zook family at Harrisonville, Mo. Here she lived until 18 years of age, when she went to Belleville, Pa., to live with her father, who had remarried. On July 21, 1921, she was married to Alvin J. Hooley, who survives. Also surviving are 2 sons and 2 daughters (Lloyd Ray, Bernice—Mrs. Earl Kennel, and Faye Mrs. Cecil Byers), 15 grandchildren, 2 foster brothers and 3 foster sisters (Lydia Zook, Carrie—Mrs. Lawrence Schrock, Phoebe—Mrs. Harold Herschberger, Ira, and Jonathan), 2 half sisters (Lena—Mrs. Irvin Roth, and Ida—Mrs. Isaac Kenagy). One son died in Germany while serving as a missionary relief worker. She was a member of the Zion Church, where funeral services were held Sept. 25, in charge of John M. Lederach and C. I. Kropf.

**Irvin, James,** son of William and Anna Irvin, died at the Pine Bluff State Hospital, Sept. 19, 1962, after an illness of several months; aged 79 y. 13 d. Surviving are his wife, Vina Irvin Girdlestone, Md., 2 daughters and one son (Mildred Stanley, Mrs. Thomas Chase, and Ronald). He was a member of the Snow Hill (Md.) Church since Feb., 1962. Services were held at the Clay E. Dennis Funeral Home, on Sept. 12, in charge of Omar Stoltzfus.

**Lapp, Earl B.,** son of Benjamin M. and Florence (Blank) Lapp, was born near Paradise, Pa., June 3, 1936; died at the Bedford Memorial Hospital following a tractor-trailer accident on the Pennsylvania Turnpike on Aug. 3, 1962; aged 26 y. 2 m. On June 9, 1955, he was married to Laura Ruth Martin, who survives. Also surviving are one daughter (Cynthia Louise), one son (David Nelson), his parents, 2 brothers (J. Lester and D. Elmer), one sister (Anna Mary), and one grandfather (David Lapp). He was a member of the Neffville Church, where funeral services were held on Aug. 6, in charge of John Martin and Paul E. Mast.

**Lind, Leah,** daughter of John E. and Mary (Yoder) Kauffman, was born near McVeytown, Pa., June 11, 1908; died of cancer at Salem, Oreg., on Sept. 22, 1962; aged 54 y. 3 m. 11 d. Surviving are her husband, Marcus Lind, stepsons (Loren J., Scottsdale, Pa.; and Gerald Lee), one stepdaughter (Mary Ellen), 4 brothers (Ezra S., Harry E., John M., and Samuel J.



3 sisters (Mrs. Wm. C. Miller, Mrs. Wm. Fitch, and Mrs. Charles Hesser). She served as dean of women for 12 years at Lancaster Mennonite School. After her marriage in 1954, she moved with her husband to Salem, Oreg., where she became part of the staff of Western Mennonite School, first as home economics teacher and then as librarian until the time of her death. She was a member of the Western Church. Funeral services were held at Western Mennonite School on Sept. 26, in charge of David Hostetler and James Bucher.

**Locke, Nellie Elizabeth**, daughter of Gordon Dora (Grubbs) Chapman, was born at Middleton, Ind., Dec. 8, 1889; died at Kokomo, Ind., June 12, 1962; aged 72 y. 6 m. She was first married to Arthur Maple, who died in 1916. On Oct. 14, 1918, she was married to William F. Locke, who survives. Also surviving are 2 sons (Don Maple and William Fred Locke, Jr.), one brother (Ray), 5 grandchildren, and 6 great-grandchildren. Two sons preceded her in death. She was a member of the Bon Air Church, where funeral services were held June 13 in charge of Clayton Schmers.

**Moyer, Harvey D.**, son of Lewis and Sallie (Issel) Moyer, was born in Towamencin Twp., Pa., Dec. 2, 1891; died at the Grand View Hospital, Sellersville, Pa., July 27, 1962; aged 70 y. 7 m. 25 d. In 1914 he was married to Sallie Clemens, who died in 1916. On Jan. 5, 1918, he was married to Verda Alderfer, who survives. Also surviving are 3 daughters (Ms. Francis Kulp, Mrs. Willis Detweiler, and Mrs. Roscoe Leatherman), 9 grandchildren, his father, and 3 sisters (Mrs. Menno Anders, Mrs. Minnie Bucher, and Mrs. Linneaus Kulp). Two sons preceded him in death. He was a member of the Salford Church, where funeral services were held July 31, in charge of Henry L. Ruth, Willis G. Miller, and Wayne Kratz.

**Peachey, David E.**, son of Solomon D. and Catherine (Spicher) Peachey, was born at Bellefonte, Pa., Dec. 19, 1903; died of a heart attack at the Lewistown (Pa.) Hospital, Sept. 21, 1962; aged 58 y. 9 m. 2 d. On Sept. 20, 1925, he was married to Lina Kanagy, who survives. Also surviving are 5 children (Jean, Glen, Melvin—Mrs. Mark Lehman, David, Jr., and Roy—Mrs. Floyd Hostetler) and 14 grandchildren. He was a member of the Allensville Church, where funeral services were held on Sept. 23, in charge of John B. Zook, Mark Lehman, and J. Elrose Hartzler.

**Stuckey, Aaron** Stuckey and his wife, Myra Stuckey, died as the result of an automobile accident while on their way to church on Sept. 9, 1962.

**Aaron Stuckey**, son of Peter and Cathrine (Fisher) Stuckey, was born near Stryker, Ohio, Nov. 23, 1890; died Sept. 9, 1962; aged 71 y. 9 m. 17 d. On March 5, 1918, he was married to Lotta Klinger, who died July 31, 1923. Two children were born to this union (Berneda—Mrs. Howard Bender, and Melvin). On Aug. 15, 1924, he was married to Myra Beck. Surviving, besides the 2 children, are 6 grandchildren, 2 brothers (Dan and Elmer), and 4 sisters (Ms. Mary King, Mrs. Sarah Klinger, Mrs. Linda Short, and Mrs. Leah Stevens). Six brothers and 3 sisters preceded him in death.

**Myra Stuckey**, daughter of Eli and Katie (Short) Beck, was born near Archbold, Ohio, Oct. 20, 1894; died Sept. 9, 1962; aged 67 y. 10 m. 20 d. On Aug. 19, 1924, she was married to Aaron Stuckey. No children were born to this union, but she made a Christian home for her husband and his children. Besides the children and grandchildren, she is survived by one brother (Milton), 3 sisters (Ada—Mrs. Enos Roth, Verna—Mrs. Simon Frey, and Gladys Beck, who died as the result of the

same accident 18 days later). Two brothers also preceded her in death.

They were members of the Lockport Church, where funeral services were conducted on Sept. 12, in charge of Walter Stuckey, Roy Sauder, and Simon Stuckey.

**Styer, Daryl**, stillborn son of E. Kermit and Edna (Benner) Styer, Souderton, Pa., was born

at Grand View Hospital, Sellersville, Pa., Aug. 31, 1962. Surviving, besides his parents, are 3 brothers (James, John, Alan), 2 sisters (Mary and Lois Ann), and his grandparents (Mrs. Leanna Benner and Edwin R. Styer). Graveside services were conducted at the Finland Church Cemetery in charge of Claude M. Shisler.



## ITEMS AND COMMENTS

### BY THE EDITOR

An increase in religious interest among the scientists in the United States is indicated by the fact that less than 25 years ago, only 11 per cent of the scientists listed in *Who's Who in America* belonged to churches. Ten years later the number rose to 44 per cent and today 61 per cent have a religious affiliation.

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Law enforcement officers in Daggett, Calif., say they credit the efforts of Protestant home missionaries for a 90 per cent reduction in crime among the Indian population. A judge in the nearby town of the Yermo has stated that the crime rate among the Indians has been reduced sharply since two Assembly of God workers have been working among them. The home mission workers, Rev. and Mrs. Raymond F. Myers, came to the area six years ago to take over a Navaho Indian mission which had less than 50 converts. In that time they have had over 420 converts and have had to build a new church to accommodate their growing congregation. The Assemblies of God have more than 160 missionaries working among American Indians.

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*Between the Lines*, reporting on the deep spiritual tides in Europe reports that the church (Catholic) still seeks to retain its absolute spiritual domination, however—let there be no doubt about that. The slogan one picks up among young priests in Spain, for instance, is, "We must learn to tolerate Protestants but never condone their heresies." The new economic, political, and social liberalism emerging out of Rome consequently does not mean any compromise with other Christian creeds. The church's strategy is revealed in the new drive on education. Wherever the Roman Church is dominant, the hierarchy is now concentrating on strengthening the parochial educational systems. In areas like the U.S. where the church looks forward to the day when it will attain pre-eminence, the hierarchy is obviously being pushed hard by Rome to advance the cause of Catholic education. . . . Remember, in Catholic countries, the Catholic schools are supported entirely by tax money. This is the church's aim and ideal.

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The Dutch Reformed Church Mission announced in Capetown, South Africa, that it has decided to withdraw its 24 ministers,

doctors, and teachers from service among the Tiev people in Northern Nigeria. It will turn the work over to the Christian Reformed Church in the United States. J. S. Smith, general secretary of the Dutch Reformed General Mission Council, said the decision was taken because of an acute shortage among the church's mission workers elsewhere. He said missionaries withdrawn from Nigeria will be sent to Transkei and Ciskei and other places in Africa where critical needs exist. In Transkei at present, he noted, the Dutch Reformed Mission operates 16 hospitals, but has only 12 doctors and 32 nurses. In 1962 they had to care for 20,000 patients.

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Small groups of concerned people searching and studying together can regenerate and renew the church, the General Conference of Seventh Day Baptists was told at its 150th annual session in Medicine Lake, Minn. Dr. Wayne R. Rood, professor of the Pacific School of Religion, Berkeley, Calif., said small groups—"sometimes outside the organization and program of the churches—have often been vehicles of revelation in ways that entire churches and denominations have not. During the Middle Ages, the church was partially reformed from within by the small groups of followers gathered around such men as Benedict and Francis," Dr. Rood declared. "The evangelical revival of 18th-century England had as its starting point a group of four students at Oxford University, one of whom was John Wesley," he added. "On the rugged and lonely American frontier it was the midweek Bible study meeting that kept courage and faith alive and the heart of the church warm."

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Dr. George Thompson, USC School of Medicine, says alcoholism is a growing problem, not because Americans are drinking more, but because more Americans are drinking. It is small wonder that crime is up. Some judges maintain that alcohol is directly or indirectly behind as much as 90 per cent of the crimes.

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The Federal Trade Commission has issued nationwide warnings against construction companies and contractors who are cheating homeowners — warnings which have generally received inadequate attention in the press. The Commission advises



that the homeowner should not sign up for any home improvement without getting a firm cost estimate. The homeowner is cautioned further to ask for names of satisfied customers and to check these; to visit the contractor's place of business before signing up to be sure he is well established and not a fly-by-night operator. Millions are stolen each year from homeowners by supposedly reputable companies which often open branch offices and stay in a community only two or three years until their bad reputation overtakes them.

\* \* \*

One of the greatest mistakes Christians can make is to think they live as Christians primarily in the church and not the world, some 500 delegates to the Second Quinquennial American Moravian Youth Convocation were told in Bethlehem, Pa. "We learn to live as Christians in the church, but most of the living takes place in the world and this should never be forgotten," emphasized Mrs. Ben Russell of Greenville, Tenn. "Living as a Christian," Mrs. Russell said, "does not take the fun away, for the Christian lives a new life in Christ—he is freed from pretending he is something he is not and therefore can act naturally."

\* \* \*

A foster home for indigents is being tried in Lancaster County, Pa., to see if the county home for indigents eventually can be eliminated. The program is patterned after the long-established plan of caring for children in foster homes. Officials believe it is being tried for the first time in Pennsylvania. Mrs. Ruth Argire, 68, and Miss Susan Doutrich, 53, moved from the county home into the pleasant 2½-story house of Mr. and Mrs. A. A. Hornberger, located in nearby Sandy Beach. Mrs. Hornberger, a Mennonite lady of 57, in the past has taken 11 children from various foster agencies and also cared for two elderly women from private nursing homes.

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With the appointment of the mayor of Cleveland, Ohio, to a U.S. Cabinet post, Ralph Locher, a Bluffton College graduate of 1936, automatically became acting mayor.

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When Mormons build a new church half of the cost is contributed by denominational headquarters in Salt Lake City.

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Last year the Christian and Missionary Alliance's 70,000 members contributed more than \$4,000,000 for foreign missionary work.

\* \* \*

People from four states met in Chicago on a "Pilgrimage of Concern" to pray for the world. About 2,500 members of the Evangelical United Brethren Church from Illinois, Indiana, Michigan, and Wisconsin attended the pilgrimage in Orchestra Hall, Sept. 23. The service closed with those present linking hands in the largest prayer fellowship circle ever attempted by members of the denomination. Dr. Richard Kelfa-Caulker, ambassador to the United States from Sierra Leone, West Africa,

spoke at the service. He is an E.U.B. minister and a graduate of mission schools in Sierra Leone.

\* \* \*

In response to public demand, a facsimile of the first page of the Gutenberg Bible, suitable for framing, has been published in Washington, D.C., by the Library of Congress. Reproduction of the first page of the Book of Genesis, exactly as it appears in the library's own copy of the world's first major printed book, has been made possible by a grant from the Verner W. Clapp Publication Fund. That fund was established in honor of the former chief assistant librarian of Congress who retired in 1956 after a 33-year career to head the U.S. Council on Library Resources. The handsome facsimile is 11 x 16 inches in size and can be purchased for \$1.00 from the Library of Congress publication office. Accompanying each copy will be a separate brochure explaining the history of the Gutenberg Bible and the library's three-volume edition of it.

\* \* \*

Spokesmen for Christianity should remember that the devotional language of the church has become unintelligible in the secular world, a pastors' institute was told at Augsburg College and Seminary in Minneapolis, Minn. Preachers, said Dr. Alvin N. Rogness, should not overlook the fact that words and expressions common in previous generations do not carry "the same kind of cargo they once did." But he said that common ground between the church and secular man does exist in feelings of dependence, guilt, and loneliness which many suffer. By recognizing and making use of these common elements, Dr. Rogness said, preachers will be able "to put more cargo" into the words they speak.

\* \* \*

Churches are "further behind than any other sector of American life in using modern tools of communication," an educational communication expert declared in Rochester, N.Y. "Secular education is far enough behind, but it is still ahead of religious education," Dr. James Finn said. Dr. Finn, a professor of education at the University of Southern California, made these statements in a speech to a communications seminar sponsored by the National

Council of Churches. He suggested the churches ought to "declare a moratorium for a couple of years" on building programs and use the money instead to "build up capital investments in material and equipment for communication."

\* \* \*

Martin E. Marty, associate editor of *Christian Century* magazine, told some 20 church communications specialists that much of what goes into the mass media the name of religion "bores the people silly. The message presented through the mass media should stimulate, judge, and challenge society," Dr. Marty declared. "The church does not exist to soothe society, to ease our conscience, and to justify us in our success," he continued. "Our audience is becoming more critical and analytical and cannot accept peace of mind in a world filled with problems begging for a solution."

\* \* \*

The Lutheran World Federation's International Department of World Service provided international church aid, refugee assistance, and material relief in 21 countries at the cost of about \$1,700,000 during the fiscal year ending April 30.

\* \* \*

Christians of America "need to stop playing church," Minnesota Episcopal Bishop Hamilton H. Kellogg said in Northfield, Minn. He told the opening session of the national convention of the Brotherhood of St. Andrew that church members should "really begin to pray and to work for the mighty descent of the Holy Spirit on us and on our nation. Stadium Christians who watch others play the game out on the field are not adequate to meet the challenge and the needs of these days," the bishop declared. He said one of the sins of today's Christians is that they are "just ordinary people in extraordinary times." Today, I submit, we are called to do what the first generation of Christians did: "bring a living faith to a dying civilization." He said the world is watching to see when Christians will give to their cause the same fervor, sacrifice, and zeal which, for example, the communists give to theirs.



# Gospel Herald



*God's plan for missions is adequate  
and sufficient.  
Not one thing is lacking.*

TUESDAY, OCTOBER 23, 1962  
VOLUME LV, NUMBER 42

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## Strategy in Crisis

By A. J. Metzler

A speaker addressing the graduates on a university campus this spring told of a professor who handed his class of students their last examination. Students looked over the list of questions, and grins went over the class. One bold boy said, "Professor, this is the same list of questions you gave us at the end of the other semester."

The professor said, "Yes, it is the same list of questions, but not the same answers."

The question today in missions is the same as decades ago, but the answers of what, where, and how are radically different today.

Marshall Montgomery, England's great general, said that in 1939 British armies went into World War II with the best equipment and well-trained leaders, but they were qualified for 1914, 25 years before. In no sense were they equipped and trained and qualified for 1939. Things had changed.

Did you ever notice two types of drivers going down the highway? As one overtakes a slow-moving vehicle, he slows up and carefully studies all factors, such as his own speed, the speed of the car ahead, the speed of the approaching car, the distance between himself and the cars ahead, the character of the three vehicles, the possibilities of braking or accelerating, the grade and condition of the road, and road width. After studying all factors, he makes a decision and starts getting up speed to pass. He acts on a set of factors in force 15 seconds before but which by now are completely changed.

The other driver, however, analyzes the various factors while he maintains his speed. He then acts on factors maintaining at the moment rather than on the outmoded ones of a few seconds earlier.

As a church we find ourselves in our mission today in a rapidly changing, infinitely more complex situation than our motorist friends. We find ourselves in crisis. What is creating our crisis? In the postwar period 40 countries have probably come into existence. It is a time of the passing of the colonial period and the rising of independent nations.

Last winter I observed enough in India and East Africa to become more sympathetic and understanding, a bit more prayerful for national Christians, missionaries, and administrators at home facing the transition from mission to church. Is it this changing from mission to church and all that's connected with it that helps to cause the crisis?

Is the crisis in missions due to the lack of workers, lack of funds, lack of vision and commitment in the brotherhood, or lack of direction? Is this crisis due to closed doors making visas hard to secure? Is the crisis in missions due to the decline of Western prestige? Or is it due to the resurgence of religious that Christianity has to face? Is this crisis due to a sense of impending doom?



# God Wants Men

BY JAMES B. DUTHIE

*A hundred thousand souls a day,  
Are passing on their awful way,  
While here we sit and watch and play,  
While God would have us watch and  
pray.*

*They need the message that we have,  
We need men both strong and brave  
To take the message them to save  
Before they go into their grave.*

*But who will go? We anxious cry.  
Some say they will, by and by,  
But God wants men who now are nigh  
With ears to hear the lost who cry.*

*Are you in touch with God today,  
And will you now His Word obey,  
And give your life that they may say,  
"Thank you, Lord, for Him, the way?"*  
Springport, Mich.

Is the crisis due to the cold war in which we are and in which two great world powers compete for world control—bidding, bribing, pulling, and scheming—to win the allegiance of 40 or more new nations? Population is increasing by approximately 50 million a year, and we are told that the almost three billion people of today will, around the turn of the century, be approximately 5½ billion.

A generation or two ago folks in most of Africa and much of Asia had heard fairy tales of the fabulous West with political freedom and high economic standards of living. Yet to them it was only a tale or a dream. They had little hope of ever getting to these places of wealth and freedom. Now they learn that while most of them live on an income of \$50 to \$100 a year, we live on 40 or 50 times that much. Communication and transportation have informed them. What does it mean for them to know that they are now within hours of this other world? Is the crisis due to improved transportation and communication?

Is the urge of these Eastern countries for freedom and luxuries a part of it? Is it the flux within the church itself? Someone has said, "The church today finds itself in the midst of a turbulent and protracted

theological crisis." In a recent missionary conference in America, an Indian said, "We are very sorry for . . . this criminal, most subtle liberalism of Christian theology which has penetrated the East."

Is the near return of the Lord the crisis? In Luke 21:28, Jesus said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." The Lord told Daniel to close the book until the end time when many shall run to and fro and knowledge shall be increased. James says that in the last days they shall be heaping together treasures.

In II Tim. 3:1 Paul says, "This know also, that in the last days perilous times shall come." Paul is not talking about conditions in the world, but about folks who have a form of godliness but deny the power of it. It's the church he is talking about. Heb. 10:25 says that we should not forsake "the assembling of ourselves together, as the manner of some is . . . and so much the more, as ye see the day approaching."

Whatever we may think about the return of the Lord, it is 1900 years nearer than when the Lord made His predictions concerning His return. It is sixty some years nearer than when the Pages and Ressler first went to India.

As we look at all these questions and face the Lord's return, perhaps the most serious crisis lies in our own dedication. Where have we placed our strongest emphasis? What are our truest desires? To what are we most seriously committed?

## Resolution and Response

The resolutions from the annual General Mission Board meeting suggest that the Board and congregations represented there join in sincere penitence for our failure to act in full obedience to divine command. This fine resolution may possibly never be worth the paper it is mimeographed on and the postage that carried it to Board members. If we are to do what it says here, we need information and interpretation that will startle and shock and break and condemn and convict us until we repent and join in sincere penitence for our failure to act in full obedience and commitment.

Do we realize how great our failure has been? Do we realize how tragic? In Japan a little over one half of one per cent of its nearly 100 million people are Christians. Possibly half of that number are Catholic.

## Our Readers Say—

Gerald Studer's article on the Olive Pell Bible interested me. His generally favorable tone might have been altered had he studied the text and let it speak rather than permit the author to give a defense, for sometimes is what is not said that reveals true meaning.

One is struck by the prominent display of the compiler's name both on the front cover and on the back. One cannot but note that this is the Olive Pell Bible. There are words in which the chosen words of a text, even though the words happen to be those chosen by King James' translators, can be the vessel of conveying personal opinion. This appears to be the case here.

For example, it appears that Mrs. Pell did not care for meat and does not want the Bible reader to know that God's messengers Abraham ate such food. In her version Gen. 18:8 we read, "And he took butter, a milk and set it before them." The King James version reads, "And he took butter, a milk, and the calf which he had dressed, and set it before them." Even the punctuation marks have been removed to hide the denotation of the offending words.

In I Cor. 8 she gives no indication that Paul is speaking to the principle of abstaining from meat offered to idols for the sake of a weak brother's conscience. All that is deleted. On this statement appears, "Wherefore, I will eat no meat while the world standeth." The distortion in meaning could hardly be incidental.

I am not opposed to abridgments. We need portions of Scripture texts in our Sunday school lesson helps. I do believe, however, that the clear meaning of Scripture should not be distorted. By reading this version of the Bible an incomplete and puzzling message of God appears, for what conception of the fall does one get with Gen. 3 and 4 omitted or of Jewish sacrifices with Leviticus reduced to one small page and two lines? What is there no room for John 3:16 in a book that includes the entire story of David and Goliath?

Perhaps it is as well that the compiler's name is prominently displayed on the cover to tell us clearly that this is not the Holy Bible, but the Olive Pell Bible.—H. C. Amstutz, M.D., Goshen, Ind.

In Indonesia 3 or 4 per cent are Christians. Come to India with its more than 400 million people. Between 3 and 4 per cent are Christian. In Africa 3 per cent are Christian. Congo and a few other countries are exceptions to this, however. Move on around and see how few Christians there are where the church has been.

I doubt whether we are prepared to give genuine penitence for the colossal failure of the church in missions! The general staff behind the lines, and the officers down to the sergeant in the front ranks.

(Continued on page 949)

## GOSPEL HERALD

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## Commission and Commitment and Crisis

an issue of *The Missionary Standard*, Wm. Gillam of the Oriental Missionary Society said:

The mid-twentieth century will undoubtedly go down in history as the point where crises became universal and where anarchy displaced order. To thinking Christians our turbulent times bear an ominous portent. To say the least the Christian missionary movement is deeply indicated. We are in a crisis . . . we face anticipated decision and unavoidable emergency action. . . . The hour is late, but we must *prepare for emergency*, and quickly develop a strategy for crisis. But, do we prepare for crisis?"

One of the questions of this time of crisis is, How can the church of Christ say the Gospel of Christ round the world in this generation? How can the present generation of the saved reach the present generation of the unsaved?

The answer is not a matter of method. We need methods and God uses many different methods. Today more methods are available than in any other age.

The answer is not a matter of means or money. Never has the church in America been as rich. If Christians would give for the spread of Gospel literature what they give for the daily newspaper, Christian literature could be put into the hands of every living person. There are still those who spend more on one week's vacation than they give in a year to missions. There are still those who spend more for one automobile than they give for missions in ten years.

The answer is not a matter of message. We have the same message as the apostles. It is the only message which saves. The Lord has promised to empower the Word as it is proclaimed.

A missionary on furlough was invited to dinner at a great summer resort. Here he met many women of prominence and position. After dinner, he went to his room and wrote a letter to his wife.

Dear Wife, I've had dinner at the great Hotel ——. The company was wonderful. I saw strange things today. Many women were present. There were some who wore, to my certain knowledge, one hundred, 20 libraries, 500 Bibles, and several mission wagons."

His great longing for money to promote the Gospel for hungry millions, could not refrain from estimating the silks, satins, and diamonds of the guests at dinner in terms of people's needs.

Crisis demands honesty. What are you doing for the spread of the Gospel? When you buy a new outfit of clothes, another car, or some luxury for your home, it's time you ask yourself if your compassion for the lost is anything in comparison to the care for yourself.

In an article I read some time ago, the author said that communists have a dynamic commitment to their task, a keen awareness of the human situation, and a clear conception of their message. One never hears an appeal for volunteers or money at their sessions. They are conscious of the fact that life and money are needed. The first demand is absolute commitment and obedience.

Today, as always, the church needs a dynamic commitment to its Lord, a keen awareness of man's condition and need, and a clear conception of our glorious message.—D.

## Missions but . . .

A foreign mission worker whom I know was showing slides, picturing his home church building in the States, to the people to whom he ministered. In speaking about it, he said that he suddenly became conscious that the people were not looking at the church building at all but were gasping at the many automobiles flashing in the sunlight around the church building. While his stick was pointing out the church building, their eyes were seeing the cars.

They tell us that the United States has enough automobiles to take everyone for a ride at the same time, with no one in the back seat. In America we must have our cars. And we must see that they keep going.

Some time ago I heard a missionary speak on the great need today in missions. He told us that probably the greatest reason for the lack of meeting this need was unconsecrated money in the hands of Christians. Then he threw a question at us. He asked, "What do you do when you need an automobile? Do you wait six months or a year and then consider if you are more able to purchase one? No, you probably get one." He went on further, "What do you do when you need a tire for your car? Do you say, 'I just can't pay out for a tire right now; so I'll leave the car in the garage or by the side of the road for six

months? No! You probably purchase a tire."

Such questions could be asked concerning many different articles or areas of one's life. What do you do when you are in need of a coat, a pair of rubbers, an extra bed in the house, or a tractor tire? Do you discuss it or begin looking for ways and means of purchasing the needed article?

Although I do not remember where, I do remember of hearing about a meeting of a congregation which was held to discuss the possibility of meeting financial needs. Finally one brother suggested that each one sell his automobile and give the proceeds to the church. He felt very sure that by next week each one would have another automobile.

The lesson is very simple. An automobile is necessary today. Very few can do without one. But the church and the work of the church is necessary for our spiritual welfare. We cannot do without it. Yet there are many who have a hundred dollars to pay out on a car who cannot possibly dig out that much for a church project in a year's time. There are those who can purchase an automobile tire immediately who think that \$20.00 for a mission program per year is going to "bust" things up.

To him that hath much, from him also much is required. In a somewhat different sense than the opening illustration, when the call comes to give to the work of the church and we begin to feel it's too much, we need to take a fresh look at the cars parked around the church. It may help us. At least, think it over!—D.

## Healed and Helping

The sun was shining brightly, but the Chinese farmer with cataracts on his eyes could not see the sunshine. Knocking on the door of the missionary doctor's clinic, he hoped for a restoration of his sight. After his turn on the operating table, his sight was restored.

Then notice what happened. Back into the interior of China went the man with the new sight. Not many days later he stood once again at the clinic's door. When the doctor came to answer his knock, there he stood, holding the end of a rope in one hand, while 48 other Chinese held on to the rope . . . hoping to be healed.

Have you been healed? Have you met the Great Physician? Can you say, spiritually speaking, "One thing I know, that, whereas I was blind, now I see"? If this is true, if the miracle of healing has happened in your life, then carry the rope to guide spiritually blind men and women to the Great Physician of life.—D.



## A Christian Science New Testament

BY GERALD STUDER

A new translation under the title, "The People's New Testament (New Covenant) Scriptural Writings, Translated from the Meta-physical Standpoint by Arthur E. Overbury" was published and sold by Arthur E. Overbury of Monrovia, Calif. The copyright by the author is given as 1925-1932, but free publication rights and use of type forms are offered upon request. It has a Preface of 53 pages and a closing Explanatory Index of 240 pages. While it is not in any sense an official translation of the New Testament for the Church of Christ, Scientist, it was admittedly made in the interests of this sect, and Mary Baker Eddy is frequently quoted.

The cover has the words, "The Triumphant Christ Version," printed on it in reference to the fact that Christ is here interpreted and represented as triumphant over everything mortal and material. The title page further explains: "Being a revision unhampered by so-called ecclesiastical authority, this version interprets the New Testament . . . from a Scriptural or meta-physical standpoint, and recognizes healing as well as teaching as a component part of true Christianity" (italics his). There is little doubt that the translator is speaking of Mary Baker Eddy when he says that "the spiritual or meta-physical interpretation of the Scriptural Writings has already been revealed and demonstrated by a Seer of this age in such form as will enable every earnest seeker to comprehend and to obey the dual command of the master meta-physician . . ." and that her *Science and Health* is the form spoken of.

The Preface states plainly that "there are many statements which are so absolutely untrue" in the Bible "that they can be spiritually interpreted only by reversal. . . . Unless it is clearly understood that (the Bible) also contains a very large proportion of dross in the form of human opinion and false teaching, mankind will continue to fail to comprehend the spiritual meaning of the momentous facts exemplified in the progressive life of Christ."

Much of the translation is incomprehensible to those outside the charmed circle of adherents to Christian Scientism. For example, John 1:1-4, reads like this: "In original being the Word, or GOD-Idea existed; and the GOD-Idea existed in at-one-ment with GOD; and the GOD-Idea was GOD-manifest. The same existed in original being, at-one with GOD. All things came into being in this GOD-con-

ception, and apart from it came not anything into being that came into being. In the GOD-Idea Life, GOD, was manifest, and Life, GOD, was the *Light* of men."

In all fairness it must be said that the Christian Science Church has arisen in counteraction and chastisement of the evangelical Christian church for neglecting to teach and practice healing as an integral part of the Gospel Christ came to bring. We have allowed counterfeits and extremes to bring the truth into disrepute and neglect. But when all this is admitted, and when the universal Christian church does restore healing to its rightful place in her life and thought, the errors in belief and practice of Christian Science and meta-physical thought will continue to spread and find lodging in the minds of many. This translation of the New Testament is a curiosity that has made no real contribution to the understanding and promotion of the truth.

## My Expression of Gratitude

BY WILLY PETERSCHMITT

(Brother Peterschmitt is itinerant evangelist among the German-speaking group of French Mennonites.—Ed.)

Looking back on my five-week trip to North America I cannot refrain from thanking our gracious God, from the bottom of my heart, for His many blessings and His visible care and protection.

Before leaving the Frankfurt airport on July 25, we passengers of the third plane had a devotional period in which I read Psalm 121 in French, lingering on verses 7 and 8, "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." And really it was our experience in our flight across the ocean both ways. God kept His life-preserving hands on us in the buses and cars also. Several times I noticed that it doesn't take much to have an accident: speed, narrow roads, roadside with a dangerous edge in some places, heavy traffic, etc. . . . Yes, we had no accident and no serious illness during these heavy-laden weeks and on the many thousand miles of traveling.

With this article I want to acknowledge the tremendous task which has been done to prepare and carry out the outstanding Seventh World Conference. The Mennonites of Ontario, especially those in the region of Kitchener and Waterloo, did a masterful job of accommodating the large crowd of guests. The local committee on arrangements had provided for a good organization in all areas: lodging, food, information, mail, transportation (courtesy

rides), trips to Niagara Falls and to Mennonite farms, etc.

From Ontario to Nebraska and from Kansas to New York City, we noticed a good organization in the Mennonite churches which were hosts of the 190 last tour travelers. How happy I was to meet many old friends I learned to know during the years 1950-52 when I studied at Goshen College! To them I would like to send special thanks.

But writing also in the name of other Europeans, I can testify: Everywhere experienced a fine hospitality and in many families even more—a true Christian fellowship. Yes, brethren and sisters of North America, you were in many ways the instruments of God's blessing on us. May God give you a rich reward.

We got to know a little bit of your way of life. We were impressed by your great congregations meeting in nice and large church buildings. You have many church activities (perhaps too many sometimes). Your mission budget and outreach grow. You insist on practical Christianity—distribution of goods, etc. Going to church is a deeply rooted good habit among you. I must say that there is a real danger behind the rising of the standard of living. I was sad to see conformity to the world, self-satisfaction, and, along with it, superficiality. Needless to say that we Mennonites in Europe have also our struggles.

May this Seventh World Conference, along with all the personal contacts, inspire and challenge us in our inner consecration to God and strengthen the ties of brotherhood among us, but not less the ties which bind us to Jesus our Saviour, Lord! Let us never forget that God's power does not necessarily manifest itself among the huge crowd, but among His truly committed servants wherever they are.

May God bless the Mennonites of North America and grant a powerful revival over the world.

Muntzenheim (Haut-Rhin), France.

The executive committee of the Baptist World Alliance decided in Oslo, Norway, against sending delegate-observers to the Second Vatican Council. After prolonged debate on the matter, the committee, which represents 24,000,000 Baptists, adopted a carefully worded resolution which states that "it is not agreed that it would be desirable for the Baptist World Alliance to encourage an invitation to send observers to the forthcoming Vatican Council." The resolution added, however, that members of the executive committee "would as the authorities of the Roman Catholic Church of their hopes and prayers that the forthcoming council will contribute to increasing understanding of the will of God and unity of His people."



# May I Introduce?

By the Editor

refreshing, inspiring, rewarding, and en-  
riching to all—these words describe to some  
degree the Literature Orientation Confer-  
ence for foreign writers held at the Men-  
nonite Publishing House, Aug. 20-31.

Fifteen persons coming from various  
countries and cultures, with diverse back-  
ground and varied experiences, were united  
for two weeks in a common interest cen-  
tering in Christian literature.

From Ghana, Egypt, Congo, Argentina,  
Tanganyika, Basutoland, Thailand, West  
Pakistan, India, Indonesia, Japan, Nigeria,  
Zambia, and Ethiopia they came with  
a spirit of fellowship, spiritual fervor,  
an interest in learning and living that  
those whose lives were touched by  
intriguing and invigorating persons  
newly knew what it meant to learn to know them.

The group represented young national  
churches of many denominations, such as  
Anglican, Batak Church, Lutheran, Metho-  
dist, Presbyterian, P.E.M.S. Church of Ba-  
sutoland, the Church of South India, and  
the Monite of Ethiopia.

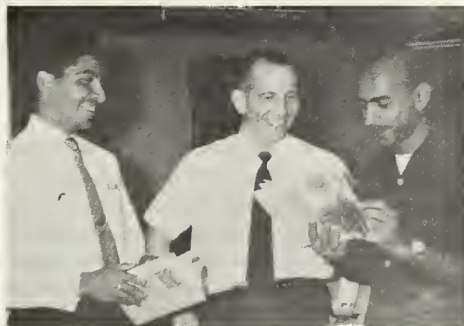
Some are editors and writers for maga-  
zines and newspapers. Others are book au-  
thors (Samuel Habib of Egypt is the author  
of 15 books), teachers, pastors, youth work-  
ers and literary researchers. One is a play-  
wright. Some represented particular areas  
of Christian education and literature or-  
ganizations in their homelands.



Ella Hummel, who works at the informa-  
tion desk of the Mennonite Publishing  
House, did a most appreciated job of meet-  
ing the personal needs of the group. She  
arranged lodging and scheduled travel ar-  
rangements. She considered no request or  
question too small or insignificant for her  
most attention. The above picture shows  
her speaking to Simon Muya of the Congo.  
Among numerous other responsibilities as  
director of Christian Education, he is a

professor of French, mathematics, and Bi-  
ble.

Personnel Manager at the Mennonite  
Publishing House is Nelson Waybill. Nel-  
son kept the orientation program progress-  
ing smoothly.



Here Nelson speaks with Juan E. Vane-  
gas, Colombia, and Rahman Paul of West  
Pakistan. Juan, a Presbyterian minister, is  
also president of the National Literacy  
Program of the Presbyterian Church in Co-  
lombia. He is completing one book and  
preparing two others. Rahman is an editor  
and writer, especially in the field of adult  
literacy. Disinherited by his family because  
he became a Christian, Rahman says he has  
no regrets but rejoices in his life and work  
for Christ.

Afternoons were open for research and  
interviews with Publishing House person-  
nel.



Ellrose Zook, Executive Editor of the  
House, shares from his rich editorial ex-  
perience with Julius Allen of Ghana and  
Andrew Sathiasathy of India. Julius, a  
Methodist pastor, hopes to establish a  
Christian newspaper in Ghana. He will  
assist young writers. Andrew is editor of a  
Tamil Christian magazine, *Manai Malar*,  
published at Kanchipuram, seat of Hindu  
learning and the headquarters of a political  
party, one of whose policies is atheism. An-  
drew hopes that his training here will help  
him to present Christ more effectively as  
the only Saviour of the world.



Presentations were given by House per-  
sonnel during the morning class sessions.  
Subjects discussed during the two weeks in-  
cluded: discovering the needs and desires  
of the writer's audience; planning the  
book, periodical, or curriculum material  
to be produced; securing competent writ-  
ers; and the production and distribution  
of materials. There was abundant discus-  
sion.

Between sessions discussions provided  
times of rich fellowship.



Samuel A. Toye of Nigeria, pastor, editor  
of *Nigerian Baptist*, and field secretary of  
Christian Council of Nigeria, and Aray  
Sriburatham of Thailand, teacher of litera-  
ture and reporter for *Bangkok World*,  
newspaper of Thailand, enjoy one of the  
many stories during the conference. In the  
foreground Felix Meta of Tanganyika,  
writer for secular and religious newspapers  
and magazines, and Ruth Mehl of Argen-  
tina, writer of youth materials in Argen-  
tina, along with Juan and Andrew, rep-  
resent the enthusiastic sharing which was al-  
ways in full swing.

Nathan Hege, the only North American  
in the group, represented Ethiopia in the  
conference. Returned from his second term  
as missionary to Ethiopia, he will return to  
assume the leadership of the bookstore in  
the capital, Addis Ababa. With him is  
Alfred Simandjuntak of Indonesia, sec-  
retary of the Christian Literature Committee  
of the National Christian Council of In-  
donesia and chairman of the Editorial Board.

Our prayers and interests will follow  
these our friends and fellow Christians.  
Most of them will return to their very in-  
fluential positions in their countries. A





few will remain to continue their education in the United States.

As a Publishing House and as a church, we have been honored and blessed in being selected by the Committee on World Literacy and Christian Literature to have a share in helping the cause of Christ and the church through the avenue of sharing with Christian leaders in literature from so many lands. We thank God for this opportunity.

## Books Abroad: a Report

BY ELIZABETH SHOWALTER



Two orientation conference members who studied under Elizabeth Showalter during her trip abroad last year. In the center is Editor Samuel A. Toye of Nigeria. On the right is Ben Masilo of Basutoland, editor of Leselinyana la Lesotho, the first newspaper for Africans in South Africa.

After describing the spiritual hunger of his people, an African chief pointed to a missionary's bookshelves: "You have three or four hundred teachers! My people have nothing—not one!"

Suppose this man should point to your bookshelves. How many books—good books—could you afford to keep for yourself? Because English is the language of education in many countries of Africa, we can share our English books with them, as well as

with countries in other parts of the world, such as India, who also use English.

The trickle of books being sent to Africa is growing into rills. At a few places the rills promise to become streams. A women's group collects twelve hundred, another group sends six hundred, a boys' club collects and pays postage on several dozen packages, one leader reports using two books of labels, a student mails twelve packages personally.

By now we have information and experience to offer some direction to the flood that can easily pour forth. The need will not be filled for a long time, but even so the quality and usefulness of the books sent is more important than the volume.

The prophets continually warned people about sacrificing that which is inferior and blemished. Books for Africa need not be new, but they must be in good condition. They need not be the latest edition, necessarily, but the information in them must not be seriously outdated. The necessity and the times call for the best, rather than the worst we have. This is not the opportunity to ship off those old books Grandpa left in the attic (Don't laugh! I just unpacked one dated 1842!) or those old texts your daughter used in high school about 1930. This is a call to take a good hard look at your library to see which of your good books have a right to stay there unused. Remember that most books lose value with every passing year.

### *What Is Wanted? And Where?*

Send to: Edwin Weaver, Box 109, Uyo, East Nigeria

Bible story books

Elementary and secondary texts, reasonably recent and in good condition

Commentaries, including the yearly SS commentaries of any date

Devotional books, especially Cowan and Halverson

Do not send any magazines, except devotional monthlies

Send to: Ben Masilo, Box 7, Morija, Basutoland

*Reader's Digests* (1950-1962) during October only (to regulate the number)

Send to: Literature Secretary, Sudan Interior Mission, Jos, Northern Nigeria

Any evangelical magazines not over ten months old. These may include *Story Friends*, *Family Worship*, *Builder*, and *Christian Living*.

Packages traveling such long distances must be securely packed. Some books have been reported damaged or lost en route. Wrap books of similar size in wrapping paper. Several such packages can be put into a carton. Pack crumpled paper in spaces to avoid shifting. Wrap carton in heavy paper and tie securely with stout cord. Packages of books must not weigh over 11 pounds. Mark BOOKS.

Magazines must be mailed in packages no more than six pounds, nine ounces. Write to: Books Abroad, Box 1, Goshen College, Goshen, Ind., for directions the following:

Encyclopedias

Advanced commentaries

Reader's Digests, after October, and

Reader's Digest Condensed Books

College texts and general books

Other unspecified books

## Cuthbert's the Culprit

BY RAYMOND L. COX

The cell door creaked open and a guard entered. "George Constantine," he thundered, "you have a visitor."

The prisoner wondered who had come. His friends had been warned not to visit lest they be suspected of complicity in the same "crime" for which Constantine had been incarcerated.

The guard led the inmate roughly to visitors' chamber. George Constantine blinked! Waiting to see him was no other than Sir Thomas More, Lord Chancellor in the government of His Britannic Majesty, Henry VIII.

The visitor came straight to the point. "Constantine," he announced sympathetically, "you have been sentenced to death for the crime of heresy. But I am authorized to offer you a trade!"

"What do you mean?" queried the condemned man suspiciously.

"Your life for some information!" suggested Sir Thomas.

"Just exactly what do you want to know?" asked Constantine.

"We are aware," explained the official, "of your connections with William Tyndale, whose New Testament translation is creating a commotion in England."

The prisoner said nothing; he was determined to betray no secrets which might injure Tyndale's cause.

After a brief pause the Lord Chancellor continued, "Now if you will tell us where in London is providing the finances which support Tyndale abroad, you will not be executed."

"I believe I can provide that information," replied Constantine. "But we cannot guarantee have I of the government's good faith in the matter."

Sir Thomas More pledged good security and then demanded, "Now tell me where you are providing the money that keeps Tyndale and his Testaments going?"

The prisoner answered, "Cuthbert Tyndale."

The Lord Chancellor vaulted from his chair, retorting explosively, "Don't joke with me or your head will roll sooner than you think!"

"I'm not joking," replied Constantine.



cady. "That's the truth. Tyndale's financial support is coming directly from Cuthbert Tonsal."

But he's the Bishop of London!" objected More. "Tyndale has no more hostile enemy than Tonsal."

Nevertheless, the Bishop is unconscious of underwriting Tyndale's enterprises," declared the prisoner.

"How?" demanded the official.

Cuthbert Tonsal bought up all the copies of the first printing of Tyndale's Testament," explained Constantine, smiling at the discomfiture of the Lord Chancellor. "And he paid a good price for them, but the price went directly to Tyndale. It has been enough to pay for a new edition and the same. Your culprit is Cuthbert, Sir Thomas."

And George Constantine reflected with satisfaction that God still caused the death of men to promote His purposes! Corvallis, Oreg.

## Golden Apples

*word fitly spoken is like apples of gold and pictures of silver.—Prov. 25:11.*

The golden apples of which King Solomon spoke are now thought to have been apricots. True apples were then of very poor quality and are unlikely to have been the "apples of gold." Introduced into Palestine from Armenia early in history, "apples of gold" soon found an important place in Israelite life as the varied references in Scripture indicate.

The apricot belongs to the plum family. Nearly thirty feet in height, it blossoms early. The flowers are pale rose with rich yellow shading in the center. The heart-shaped leaf grows on a long red stem, and the underside, being much paler than the top, catches the light when the leaves rustle in the wind. The trunk, boughs, and the branches are rough and gnarled. As the comparison in Canticles of the loved among all the sons becomes all the more striking: "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste."

The apricot has a strong revitalizing perfume. Its fragrance inspired the king to write, "Comfort me with apples: for I am sick." The kernel produces a prussic acid, which is used in medicine. It has been a prominent fruit long before the time of Christ, cultivated in China as early as 2000 B.C., and is recorded also by Pliny and Dioscorides.

The apricot has been a frequent source of poetic imagery. "Apples of gold in pictures of silver" is a striking illustration by Solomon. He exhorts his people to

teach wisdom and understanding that they too might receive equity, justice, and sound judgment. Youth must absorb knowledge and use discretion. They who are wise listen to counsel, and deliver sound speech at the right time. A word happily adapted to a circumstance is like apples of gold, sun-drenched apricots, in a basket of silver filigree work.—Roy Kreider, in *Hayahad Digest*.

## A Meditation on Meditation

BY MOSES G. GEHMAN

Meditation is a thing of the heart. Reading and study are things of the head. The blessings of meditation (and great blessings they are!) lie beyond reading and study. Physically speaking, it is not the amount of food we eat that strengthens our bodies, but that portion which we get into our blood stream by way of assimilation that invigorates our bodies.

One may read the Bible through scores of times and read religious books by the hundred, but if he does not acquire the art of meditating on what he reads, he is still plagued with leanness of soul. Meditation is the life of the soul. In silent meditation before God a Christian character is built. Some ancient writer has well said: "Meditation is the soul's perspective glass, whereby, in her long removes, she discerneth God, as if He were near at hand."

To meditate is to think or reflect upon, to revolve a thought or subject in one's mind. Webster says: "To dwell on anything in thought; to contemplate; to turn or revolve a subject in the mind; to cogitate; to ruminate; to reflect." It means to chew the cud like the good milk cow. When she does not do this, it is a sign that she is sick. The Christian that ceases to meditate on the Word is weak and sickly in spirit. We are not a meditative generation.

Our Lord insisted on quiet places "apart" for meditation and prayer. Luke 6:12 tells us that "He went out into a mountain to pray, and continued all night in prayer to God." Again in Mark 1:35 we are informed that "in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Note, on this occasion it was still dark. The place was not only isolated; it was "solitary"—a place where most likely He would be undisturbed by human activity; an ideal spot for quiet meditation and prayer, and communion with God the Father. Now, as our Lord needed these holy silences, how much more do we in our noisy world?

## A Prayer

FOR THIS WEEK

Not only for the sunny days we thank Thee, Lord, but for the days of rain. And not for peace and joy alone, but even for pain. We thank Thee for the prayers unanswered yet, the pleasures yet denied, things which we craved which would have left our souls unsatisfied. Because we know Thou orderest for our good both good and ill, Thy presence makes the bitter sweet, and makes the sweet things sweeter still.

—Lorie C. Gooding.

## Prayer Requests

(Requests for this column must be signed)

Pray that the Allen Martins in Brasilia may be able to follow up the many contacts made through the bookstore ministry, that people might make decisions for Christ.

Pray that the Ashleys may be able to make more contacts in Lapa, Sao Paulo.

Pray that David Hostetler, Allen Martin, and Kenneth Schwartzenruber may be led by the Holy Spirit as they plan to write or translate into Portuguese literature which will augment the meager supply of Christian literature.

Pray that God's Spirit will lead Kenneth Schwartzenruber and the bookstore staff in Campinas to be able to recommend the books that will build up the believers and also lead others to Christ. Specific requests of this kind come to the staff almost every day.

Pray for the work of the Indian Menonite Church annual conference, Oct. 29, 30. Pray for the chairman and for each one attending the conference. Pray that the discussions and work may all be to the glory of God.

Pray for Bro. Milo Kaufman as he travels to India and in ministry of the Indian church. Pray that each member might be challenged and led to new commitments and a deeper spiritual life.

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Moses, the great leader of the Israelites, must needs have a period of quiet, meditative, constructive thinking, on the "backside of the desert," before God could use him to perform the miracle of deliverance for his people. We all must have such periods before we can hear the unquenchable sound of our individual names from

(Continued on page 949)





## Lancaster Mennonite School

Lancaster Mennonite School, Lancaster, Pa., began its twenty-first year with an enrollment of 458. There are 77 freshmen, 113 sophomores, 132 juniors, and 129 seniors. There are also five first-year elementary Bible students and two second-year.

School opened Tuesday, Sept. 4, with the enrollment of 321 day students, and Wednesday 137 dorm students enrolled. There are 89 dormitory student girls and 48 boys, and 166 day student girls and 155 day student boys for a total of 203 boys and 255 girls.

New faculty members this year are Larry Wenger, Math and Science; Helen Longenecker, English; Helen King, Librarian; Donald Mellinger, History; Beverly Shreiner, School Nurse; Henry Erb and Roy Scholl, Assistant Hall Managers. A total of 36 faculty members, plus 14 additional helpers make a total of 50 employees.

The school offers a general high school curriculum, a college preparatory curriculum, a commercial curriculum, an agricultural curriculum, and a domestic science curriculum. And in addition the school offers a two-year Bible course. This year for the first time we are offering a driver education course taught by Clayton L. Keener.

In foreign languages we offer two years each of Spanish, German, and Latin. Four years of English are required for graduation.

Plans are in the making for a new classroom building. A general solicitation for funds has been announced which is to begin next year.

## Central Christian High School

The Christian Life Convention, Oct. 8-10, was sponsored by the school and co-operating local churches. The theme of the convention was "Christ—Our Life," and its desire was "Times of refreshing . . . from the presence of the Lord." It was a gathering of believers who desired to witness to the life and message of full salvation in Christ Jesus our Lord.

The meetings presented Biblical teaching which covered the whole range of normal Christian living. The object was to help produce spiritual maturity in the lives of God's people, to prepare the way for revival in the church, and to present the challenge of effective evangelism at home and abroad.

Speaker for the convention this year was G. Allen Fleece, president of Columbia Bible College, Columbia, S.C. A conference speaker, pastor, and former faculty member of Moody Bible Institute, Dr. Fleece's association with Columbia Bible College as a member of its faculty

began in 1928. In 1952 he assumed the duties of president of the Bible college.

The new auditorium-gymnasium was opened publicly Monday evening, Oct. 8. Stanford Mumaw, president of the board, stated that the concrete floor was poured Oct. 2-4, and that the hardwood maple flooring would be laid after the concrete has sufficiently cured.

Everyone is enthusiastic about the new building. Central's auditorium-gymnasium will serve many needs. It will serve the physical education demands of the high school for a gymnasium, provide an official basketball court, besides have bleachers and a stage area for spectators to school games.

It will also provide a commodious auditorium for public programs of the school. It is capable of seating 1,600 without crowding. More may be accommodated if necessary. According to Dallas Hamsher, secretary of the board, it has always been the vision and purpose of the Board of Trustees to make the auditorium available for district and church-wide meetings. People of the area in general and of the Ohio Mennonite Conference, in particular, anticipate its use in many ways.

## Hesston College

The freshman class at Hesston College scored high on the (SCAT) School and College Ability Tests. One edition of this test is used by colleges throughout the United States for testing the abilities of freshmen. The results to some extent establish national norms. Nineteen Hesston freshmen ranked above the ninetieth percentile and fourteen from the eightieth to the ninetieth. This means that 26 per cent of the Hesston College freshmen ranked in the upper area, where 20 per cent could be expected on the national average. Academy seniors ranked very high, also, on the high school senior edition of the same test. Of the 46 seniors who took the test, 28 per cent ranked in the ninetieth percentile or above, where 10 per cent could be expected. Although these figures cannot measure the total achievements of the individual, they do indicate great potential in these classes.

Dr. William Scarborough, president of Baker University, Baldwin, Kans., visited Hesston College on Friday, Sept. 28. He was invited as a consultant since he has served on a number of examining teams for schools seeking accreditation from the North Central Association. The purpose of the visit was to discuss procedures on how to continue the current self-study during this school year.

The evening service at the Hesston Mennonite Church on Sept. 30 was presented by the international students attending Hesston College. Dean Paton Yoder was chairman of the program. Devotions were

read by Gloria Chan, second-year student from Hong Kong. New students, Emma Ndisi, Tanganyika; John Tsuma, Ke Panayotis Xouris, Greece; and Silas I Hong Kong, centered their talks around the theme, "Why I Came to Hesston College." Bernard Muganda, Tanganyika sophomore, spoke on "My Responsibility to the Church in America," and International Student Adviser, Solomon Yoder presented "The Responsibility of the Church in America for International Education." Janice Hershey, daughter of Le Hershey, missionary in Puerto Rico, served as chorister.

Robert Good, director of the Academic Choir, reports that the following officers have been elected: President, Galen Yoder; Hesston; Business Manager, Norris G. Eureka, Ill.; Custodian, James W. Hesston; Secretary, Gwen Widmer, V. land, Iowa. The Choraliers, a chorus made up of high school freshmen and sophomores, have elected the following officers: President, Jay Blough; Vice-President, S. Osborne; Business Manager, Donald L. singer; Custodian, Robert Rodgers; Secretary, Florence Rodgers—all from Hesston area.

Dr. Melva Kauffman, instructor in education, has been invited to serve as a consultant to a committee on accreditation teacher education at Bethel College in NCATE. Justus Holsinger is head of study committee on accreditation by National Council for Accreditation Teacher Education.

J. Frederick Erb, Admissions Counselor at Hesston College, was a speaker at Men's Retreat at Laurelville Mennonite Camp near Scottdale, Pa., from Sept. 30. On the first of October Mr. Erb, Pastor Peter B. Wiebe attended an evaluation conference of the Mennonite Home. While he was in Pennsylvania, Mr. Erb also counseled with prospective students in the area.

Part of the educational opportunity extended to Hesston College students comes from contacts with international students. This year six students from four different countries are studying with the youth from 26 states, Puerto Rico, Canada, and India.

Affable Gloria Chan, from Hong Kong and pleasant Bernard Muganda, from Tanganyika, returned to Hesston College for their second year. Gloria spent the summer at Hesston working in the Raymond K.





2. Bernard returned from Denver, where he worked at Colorado General Hospital as an orderly.

Gloria Chan was born in Chung-Kin, China, but she moved to Hong Kong at an early age. She attended the Diocesan School, sponsored by the Anglican Church in Hong Kong. Her mother is a teacher in English and mathematics, and her sister, Geraldine, is a junior at Goddard College.

William E. Moser, MCC Director in Hong Kong, acquainted Gloria with Hesston College. She plans to become a medical technician.

Served, soft-spoken Silas Law also learned about Hesston from the MCC Director in Hong Kong, his home. He attended the High School at Kowloon. Silas says that he may be interested in pre-engineering. He says that he has been here for wonderful weeks."

Emmanuel Panayotis Xouris was born in Salonica, Greece. Upon finishing elementary school, he attended a French college (similar to high school in the United States) for six years. He did not receive instruction in English in the classroom, but studied under a private teacher.

Panayotis has a brother who is attending Wichita University. Both of the brothers are interested in electrical engineering. A group of the international students come from Africa. Bernard Muganda and Emmanuel Ndisi come from Musoma, Tanzania. Bernard is back at Hesston for his second year. He graduated from Alliance Secondary School at Dodoma and Princess Margaret Hospital Medical School at Dar es Salaam. He plans to study medicine. Bernard's father is a Methodist minister.

Emmanuel Ndisi also graduated from Alliance High School at Dodoma. He became interested in coming to Hesston through a missionary, Donald R. Jacobs. His interest is medicine.

Another student who came to Hesston through the encouragement of Mr. Jacobs was John Tsuma from Kenya. He came to the United States through the combined efforts of the United States Government and the International Institute of Education. Before coming to Hesston, John was in charge of the halls of residence at Makerere University at Kampala, Uganda. He took his secondary education at home following a self-study course and passing the test from Cambridge University. He wants to study economics.

Several of the International students can be seen on the campus not only at their studies, but working in various departments. Gloria works in the library; Bernard is the student assistant in microbiology, assisting Instructor M. A. Yoder; Emmanuel works for the Maintenance Department, and Panayotis does custodial work.

In summarizing the International Student Program, President Tilman R. Smith said that a number of Hesston alumni from foreign countries are making contributions in influential positions in their community, and government in

their homelands. He thinks of the program as an investment in good will. It does more than simply lend an international flavor to the campus; he considers this program to be a "gesture toward world peace."

## Less-Noticed Tasks

By MARY ANN HORST

"Did you manage to take in any of the sessions?" I put this question to one of the head ushers at the World Conference in the course of a short conversation.

"Well," he replied, "just snatches here and there."

This answer evoked within me a feeling of humble appreciation. We were nearing the close of the conference. I had sat through quite a number of sessions and had received real spiritual blessing. To me it would have meant real sacrifice to get "just snatches here and there." Yet this is what this man and a number of others had done in order to lend their assistance in making the conference run smoothly and pleasantly for the thousands of us who were attending.

This was one of many examples of the necessary work that is always done in the

background of any such venture, an example of the work of the necessary but often less-noticed pillars of the church of Jesus Christ.

Yet these necessary tasks will not go unrecognized and unrewarded. Our Lord has promised that His children will be given rewards even for so simple a task as giving a cup of cold water in His name.

No matter what our task, be it dusting the church benches or delivering a graduation address, it is not unimportant. The words of the Apostle Paul, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord," still have timely significance for each of us today.

Kitchener, Ont.

One of Russia's cosmonauts poked fun at religious beliefs in Moscow in a television broadcast. Lieutenant Colonel Pavel Popovich said he had seen God in space and that God's name was Andrian Nikolayev. Nikolayev was the first Russian cosmonaut sent into space in the tandem orbiting operation. Popovich followed Nikolayev by slightly less than 24 hours in the scientific achievement.



By LORIE C. GOODING

When my heart lifts no longer to the piping of a bird,  
summer will be ended.

When a lily's purity can leave my soul unstirred,  
summer will be past.

When heat and cold and rain and sun  
can pass me by, and be as one,  
then surely, surely summer's done,  
and winter's come at last.





## The Proposed 1963 Mennonite Family Census

BY MELVIN GINGERICH

In 1950 a church-wide Mennonite Family Census was conducted with the support of the major boards of the Mennonite Church. Valuable information, which was used by various agencies of the church, was obtained from this census. Now, twelve years later, plans are under way to conduct a second census. The Historical and Research Committee of Mennonite General Conference authorized the study in its annual meeting in April, 1962. The General Council approved the census in its meeting of March 29, 1962. The study will be directed by the executive secretary of the Historical and Research Committee.

The new census is designed to answer many questions for which agencies, boards, and leaders of the Mennonite Church want answers. The Board of Education, for instance, wishes to know how many young people of each age level there are in our families now. What will be the number of college-age young people in the Mennonite Church ten or more years from now? Long-range planning must be based upon objective information such as that which this family survey can in part supply.

Or, following another line of questions, to what extent are we still a farming people? What shifts in our occupational status have there been in the past ten years? Where do our people live? On farms or in cities? What per cent of our housewives have employment outside the home? It is apparent that if we are rapidly ceasing to be a farming people, the church faces an entirely new set of problems not encountered by our forefathers.

Still another approach relates to our birth rates and the number of persons in each age group. The growth of the Mennonite Church has been directly related to the number of its children reaching church age. How large an ingathering can we expect from this source in the next ten years? Twenty years?

It is clear that our boards should have a picture of the possible size of our age groups as they plan not only the educational programs of the church, but also the literature program and church building expansion. How rapidly is the number of our older people increasing? Will we need an increasing number of institutional homes for our aged members in the next several decades?

What is the average age at which our young people are baptized? How does this

compare to a decade or two ago? What trends are there discernible in this area? Are we marrying younger than did our forefathers? What per cent of our membership comes from a non-Mennonite background? What per cent of the children raised in Mennonite homes do not become, or remain, Mennonites? In other words, how successful are we in our outreach program and in holding our own members? The census will help provide answers to questions such as these.

In 1950 an attempt was made to have all families in the Mennonite Church answer the questions in the Family Census questionnaire. To save labor and expense

while still getting reliable data, a representative sample of churches will be listed instead of a complete enumeration. It is intended that about one congregation in every six will be included in the study. It is planned that each family or household in the congregations selected will receive a questionnaire some time early in 1963.

Previous to this time, someone in a congregation selected will be asked to furnish a list of the names and addresses of the heads of each family or household in his congregation. The questionnaire contains simple instructions and should take long to complete. For the study to be valid, it is vital that there be as nearly a 100 per cent response as possible from the families in the congregations included in the census.

We realize that the success of a study of this kind depends upon the good will and support of the families who are asked to help by filling out questionnaires. We believe that with a clear understanding of the purpose and value of this type of study, families will loyally support the effort.

### FAMILY LIFE AND LOVE



## TOGETHER

THIS is one meaning of family—people together. But not just an ordinary togetherness. Not just being at the same place at the same time. Not just doing things with everyone taking part. Not just meal-time or play-time or pray-time together.

Togetherness is more than a word or a form; it is an experience; it is a quality of family life rather than a quantity; it is being so intertwined with each other that even absence doesn't change the feeling or the knowledge that you belong together.

Husbands and wives need this kind of togetherness. So do mothers and dads. Teen-agers too. And babies.

Jesus Christ died to banish separations, to dissolve aloneness, to make possible togetherness that is more than a word in family language. Commitment to Him restores relationship with God, makes of a stranger a brother, and transforms life in the home into a replica of heavenly togetherness.

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confidence that the study will provide useful information for many people and will contribute to the welfare and blessing of the church.

## Co-operator's Garden

The following might be a unique and interesting method of helping parents in worthwhile traits in their children, using the illustration of a co-operator's garden.

First, plant five rows of peas:  
Presence  
Promptness  
Preparation  
Perseverance  
Purity  
Then, plant three rows of squash:  
Squash gossip  
Squash indifference  
Squash unjust criticism  
Then, plant five rows of lettuce:  
Let us be faithful to duty  
Let us be unselfish and loyal  
Let us be true to our obligations  
Let us obey the rules and regulations  
Let us love one another  
So garden is complete without turnips;  
so—  
Turn up for meetings  
Turn up with a smile  
Turn up with new ideas  
Turn up with new members  
Turn up with a determination to make everything good and worth while

## Taking Time

In the present-day rush of things, both children and their parents have such full schedules that there seems to be little time for quiet conversation, sharing the everyday problems and experiences, little time for a family to have fun together, to play together, or to pray together.

Both children and adults need time to alone to think out things, to enjoy the beauties of nature as expressed in a sunset, a beautiful flower, the chirping of birds—perhaps just sitting under a tree looking up at the majesty of the sky and moving clouds.

There is grave danger today in not dedicating time to the little duties of being thoughtful and kind. The little pauses we take by the way are not wasted. A word of sympathy, some little act that shows a kindly interest, may help the next hour move more lightly and swiftly. Finally, one of the most beautiful compensations of life is that no one can sincerely try to help another without helping himself.

## Turbulent Teens

Parents have a tendency to regard their teen-agers as difficult, unreasonable, unpredictable, forgetting that the period of the teens is a time in which youth have to make the greatest decisions of their lives—decisions which shape their lives throughout the years that lie ahead. During these years, they decide what their lifework will be, or at least what they wish to become, and in many cases they begin to think seriously who their life companion will be.

Statistics show that more people make their profession of Christ during the teens than in any other period of life. The influences of the home, the school, and the church are great in making these decisions.

If youth seem to be problems at this age, we should remember they are trying to arrive at maturity where they can make wise decisions and use good judgment. Their unpredictable behavior may be perplexing but should be viewed with patience and understanding.

A young boy was talking to a playmate about the inconsistency and lack of understanding of his parents, and said, "If I'm noisy, they give me a spanking, and if I'm quiet, they take my temperature."

## Three Testimonies

BY BAILEY R. FRANK

At a prayer meeting some time ago there were three testimonies given.

The first testimony was given by a Christian who very vividly told how he had been saved. Though the event had occurred many years ago, all the details were very vivid in his mind and he described his experience as if it had been yesterday.

The second testimony was by a Christian happy in his hopes of heaven. He had a very clear idea of his destiny.

But the third testimony was by a Christian who was happy for what God was doing for him today. Somehow when he sat down, he gave you the impression that his testimony yesterday would have been about what God was doing for him yesterday, and that his testimony tomorrow would be about tomorrow, and that his testimony each day would be about that day.

In the name of Him who taught us to pray, "Give us this day our daily bread," let us have more testimonies that tell what we are thankful for today, that many more may be called today.

Bethel, Vt.

## Long Distance Call . . .

BY WILMA CATHERINE ARLEY

God is calling all the way down from heaven to give you farmers a special invitation to care for His soil and cattle. He begs of you to do with your might whatever your hand finds to do. You may try to convince yourself that you, a plain, old-fashioned farmer, cannot do anything for God. Maybe you can't be a foreign missionary or a preacher, but there are many ways for you to witness as you meet non-Christians. You have a wonderful opportunity to learn to know and appreciate God more as you work side by side with Him on your farm.

There is a long-distance call waiting for every housewife whose lines are not too busy with other folks or things to answer. There are many blessings in doing the ordinary housework. As you wash the dishes, think of God washing the dirt from your heart. As you dry them, think of Him wiping away all tears in heaven. As you care for the little ones, think of God's tender care for His children. Your usual unexciting tasks may speak to you of God and heaven if your mind is tuned in to the right station. As you work, think of these things and you will find your work lightened as well as your relationship with God strengthened.

If you have answered God's call to be a nurse, and are daily tuned in for any news from Him, the cries of the sick and dying challenge you to do your part in caring for the sick world. As their moaning, screaming, or ghastly silence calls for your sympathy, care, and patience, remember God's love and forbearance with us. There are many times when you can speak a comforting word or do some kindness for the patients in the name of Jesus. Your work and influence are greater than you think!

If you are a teen-ager and are usually very busy, just be careful that you don't become too busy to answer God's call. With all your studying, social activities, and chores, you can still find time for God. If you go to a public school, you can be a light to your classmates. Your very life will tell them that you are different and will stimulate their curiosity. If you are attending a Christian school, you can always find students there who need your help, too. Youth with a purpose and will to serve God is the best testimony any church can give to the world today.

As you hear that ringing in your heart, answer your phone. Uncross the tangled lines and listen to what God has to say.

Whatever your work may be, if you are a normal human being, there is a world of opportunities for witnessing crying for your assistance.



## The Case of the New Board Member

By J. Lorne Peachey

### Part IV

"We will move now," President Mosemann took over, "to the report of the Women's Missionary and Service Auxiliary. Since the public session of this organization is now in progress, it is not convenient for one of its officers to be here and read parts of the report to us as has been customary in the past. And I do not think this necessary, however, since the report has been included in your booklet and you all read it before you came to this meeting." He looked over the group with the tinge of an ironical smile as though to ask if any man had bothered himself about the women's activities.

Well, I smiled right back; I had read it. But it had made me wonder at the time what connection WMSA had with the Mission Board. So I had asked Boyd about it and he had introduced me to Mrs. Dorothy McCammon, the energetic former missionary to China who is executive secretary of the organization.

"WMSA is the women and girls of the Mennonite Church," she informed me. "It is organized by conference districts, so all the women of each district constitute the district WMSA. The district WMSA is an auxiliary to the district mission board. In every way it can, it strives to assist, support, and fortify the work of the district board."

"Could you give me some examples?" I had asked.

"Sure. They sew and can for district institutions, support district mission workers, and assist at district mission stations.

"The district WMSA's together make up the General WMSA, which is an auxiliary of the General Mission Board. Over-all guidance is given by the WMSA General Committee, women whose names have been suggested by the districts and approved for nomination by the Executive Committee of the Board. They are elected for three-year terms by the General WMSA delegate body. That's who many of the women are, you see here at the Board meeting—delegates from district WMSA's. We meet annually with the Mission Board."

"Just how does the General WMSA relate to the General Board?"

"Much of our work is directly connected

with work administered by the Board. We have special giving projects which are selected from Board-suggested lists. For example, next year's project for WMSA is \$3000 to be used to stock the new Brasilia bookstore. The GMSA—that's the girls' organization comparable to WMSA—has chosen fourteen \$100 scholarships for Nigerian high school students as its special project.

"But our giving is not limited to overseas work. Annually we make available six scholarships to worthy Mennonite girls with Christian vocational goals. We also have scholarships for wives of seminary students who wish to take some training. In addition to these, we also give financial and material aid to MCC, home missions, health and welfare institutions, and Voluntary Service programs.

"It would certainly be good if more men took an interest in what we are doing," Mrs. McCammon said when I had thanked her for her help and turned to go. "I'm glad that a few of you are interested."

Yes, I felt I knew enough about WMSA that I could smile. So it was with a certain degree of confidence because of my knowledge in this area that I raised my right hand with the rest of the members to accept the WMSA report. But my smile soon fled when Mosemann announced, "And now we will have our last report, that of student services by Virgil Brenne-man." Student services! That didn't register. I hurriedly turned to page 13, but I

couldn't find it anywhere on the organization chart. Some of my confidence in knowledge of the Board's work was gone.

I nudged Paul T. Guengerich sitting side me. "Where does this come in? I can't find it anywhere on here," and I watched the chart in front of him.

"Um-m." He was too absorbed right then to answer. Listen now and ask later I told myself.

### Board Assists Student Fellowships

"The Student Services Committee formed in August, 1958. It developed out of the combined concerns of students attending non-Mennonite universities and colleges and the church's interest in its students. . . . The committee's approach has been to stimulate students to take personal and corporate responsibility toward finding an experience of "church" in some concrete way—worship, Bible study, evangelism, service and fellowship."

My question was answered at the close of the report. "The Student Services Committee is a special committee named by the General Board and reports to its executive secretary for his assistance and clearance on major matters of policy, budget and personnel." I recalled that in the pursuit of the Board's history I had read the bylaws that the Board could set up special committees that it deemed necessary.

I smiled at Paul. "You'll always get an answer if you wait long enough, won't you?"

"Yes," he nodded. "But a lot of people never learn that in life!"

Mosemann chaired again. "With an hour remaining yet this afternoon, we have covered all the points of the agenda except the action on the budget and the passage of the resolutions. These will, I believe, profitably fill our session tomorrow morning. For the rest of the time, then, I would like to throw open the meeting for discussion of concerns which any of you might like to bring before the Board. Do you have any such?"



Mrs. Paul M. Miller, president, (left foreground) presides as WMSA delegates are engrossed in the report of a fellow-conference.





President John Mosemann presides as E. C. Bender, secretary of health and welfare, addresses final business session of board members.



Large crowds gathered for all public sessions in the main auditorium. Here Paul Erb leads the congregation in vocal worship. An overflow gathering crowded aisles and foyer when J. Mark Stauffer led the group in singing the final "Speed Away," as outgoing missionaries left the platform and filed out of the auditorium.

After a bit of hesitation, we did. We talked about methods of congregational living, of witnessing to international students, of better publicizing in the local community the work of the Board, and of communicating the Board meeting spirit to the home congregations. I felt a spiritual thrill during the interchange. This, I decided, was the heart of the dedication and witnessed throughout the meeting. Being a member of the Board entails more than attending a meeting once a year, I decided. I must be at work all the time, obeying to my congregation and conforming to the vision of missions I have received. I wondered if this was how the other members envisioned their responsibility and I was right then to find out.

They did. "I believe it is my privilege to interpret the Board policies and actions to the local church, conference, and district board," one of them told me. And while drinking his coffee with a perpetual clockwork motion, another said, "I think that as Board members must be the leaders in the area of missions for the whole church."

There were expressions of dedication: "Before we can represent the church in mission we must cultivate personal piety and nearness to God." "We must be willing to pray. We must encourage sacrificial commitments to service by being examples of such commitments."

And there were expressions of vision: "I would like to see our mission program move to the proportion of one overseas missionary for each 100 church members." "We must recognize the necessity of transitions and changes in an effective and expanding mission program and must be ready to answer criticism and misunderstanding which may result."

#### Budget Anticipates Church Support

The next morning President Mosemann's promise for a full schedule with budget and resolutions was realized. After

a prayer period in which many participated, the treasurer plunged us into the budget.

"Several major changes have been made in the budget submitted this year. One is the establishment of a specific budget for each department. This should help in program planning as well as in setting a limit on expenditures within income approved. A second is the listing of the sources of proposed income. Generally, there are two of these: direct contributions from the church and income from other sources such as endowments, service fees, and credit balances."

I wiped my forehead. It was stuffy in the room and the concentration of details of the budget didn't help matters any. I stared long and hard at Eugene Witmer at the end of the row, hoping he would look my way so that I could motion him to open the window. But he did not seem to feel my stare!

Bennett continued: "You will note on page 22 that our estimated expenditures for 1962-63 are \$1,660,541.58. Estimated contributions make up \$1,525,454.46 of this and the rest, \$135,087.12, comes from other sources. This represents a 3.4 per cent increase in contributions over last year. If, however, contributions should increase 5 per cent again as they did this past year, our deficit would be completely wiped out."

"This does not allow, however, for any expansion in our work. For this reason I would like to present a supplementary budget of \$176,525. The items in this budget can be met only if giving is above the estimated receipts. This does not mean they are less important; in fact, our missionaries tell us they must have these funds to continue their work satisfactorily, but we cannot make them available unless the church responds with a giving increase of more than 5 per cent."

Expressing confidence that the church would accept the challenge, the Board approved the budget. I turned to Gordon Hunsberger on my left. "It's a lot easier to

put up your hand and approve that much money than it will be to get it all in."

He nodded assent. "But it shouldn't be, should it?" No, I thought, when the church gets a real vision of mission, I guess it shouldn't be.

Resolutions: "Whereas . . . in the light of . . . since . . . therefore, we propose." For two hours we discussed, revised, and passed eight of them. There was one on recommitment to the original purposes of the Board, one on the Gospel making an impact on the social needs of the world, and another on the allegiance of the church to Christ. Others called for a greater commitment in stewardship, increased personal evangelism, and definite plans to help congregations to find ways to witness to international students.

"Our heavenly Father, we thank Thee for the presence of Thy Spirit as we. . . ." The sessions ended as they began—with prayer. I left the room for the last time with a sense of having discovered a new phase of the Christian life. And with it, I knew, came new responsibilities.

And I discovered even more inspiration before the meeting was history. There were the public sessions: worship in charge of John Drescher . . . keynote address by J. D. Graber . . . Youth Night testimonies by four dedicated young people . . . consecration service for 62 missionaries. There were chats with missionaries, prayers with fellow Christians, and moments of browsing in the bookstore.

With the four-part harmony of "Speed Away" singing in my mind, I headed north on Route 11 that Sunday night just as a red full moon looked over Massanutten Peak. New tonight, yet here for ages, I reflected. So the zeal of the church for missions. And I prayed again the words of John R. Mumaw in his prayer of consecration an hour before: "And we ask that in these days of crisis we may be kept steady, that our faith may be firm, and that our hope may be eternal. . . ." ●



# The New World of Voluntary Service

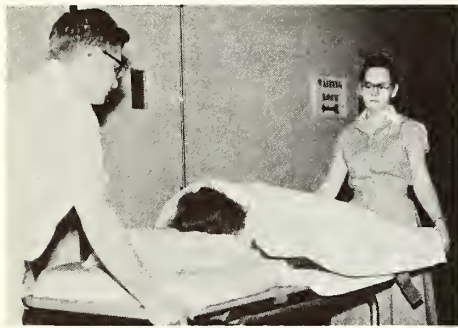
BY EDNA BEILER

Henry's mother had just finished reading a letter from Henry. She let it drop into her lap and closed her eyes for a minute.

She could remember Henry as a sturdy toddler—as an anxious little boy with a sprinkle of freckles across his nose, headed for school on that first day—as a gangling teen-ager, all hands and feet, and so desperately worried about that stubborn cowlick of his.

Now, she was trying to visualize him in this new role—as a Voluntary Service orderly, striding down corridors or working on the ward in hospital "whites."

A good many parents and pastors are trying to understand the world of Voluntary Service—the world into which young persons from home and congregation step after orientation.



Volunteers become familiar with the hospital "world." They have a chance to perform daily tasks in a way that genuinely demonstrates the love of Christ.

For the most part, Voluntary Service is a different world. Volunteers leave comfortable, middle-class homes—homes where they took most necessities and many luxuries for granted. They leave the classroom, the farm, the office, and the factory to step into a completely different kind of world. Professional people (like teachers and nurses) do the same kind of work they are used to doing, but they do it among people of a different culture and in entirely different surroundings.

It certainly is a different world for Alvin Hershberger, Kansas City, Kans. Last winter he was at Hesston with all the bustle of college life and activities. This winter, he is at Chipewyan Lakes, Alta., living in a little log house of his own. It is hardly likely that very many of his educational courses taught him the technique for handling eleven children, in grades one through six!

It's a different world for Joanne Yoder, Goshen, Ind., who was teaching in Elkhart County last year. This year, she is at Sur-



The world of the migrant camp needs VS-ers, too. Here they can show neglected youngsters that some one is interested in and concerned for them.

prise, Ariz., in a fringe community of migrants who are beginning to settle down to year-around living at one location.

Last summer she worked in the Michigan Migrant Ministry program as a summer volunteer. Joanne made friends with youth from farm labor camps. They were youth, like Febe, who said, "This is the first time anyone took a real interest in me and tried to help."

It's a different world for all the VS-ers who go into hospital assignments too. Some of them come from assembly lines in a factory; some have been secretaries; some were helping on the farm or in the kitchen at home.

Now, suddenly they step into a world of beds to make and lights that must be an-

(Continued on page 947)



School teachers (like Erma Reesor who is teaching the Camp Rehoboth kindergarten at St. Anne, Ill.) find contact with other cultures and other environments an enriching experience.

# Missions Today

## Glorify God

BY J. D. GRABER

"See thou do it not: . . . worship God. Thus the angel reminded John (Rev. 22) that no one may be worshiped except God. Man is always in danger of taking glory unto himself, and this is always a violation of the eternal principle that only God may be glorified. To glorify is but another way of saying to worship.

The glorification of the mission seemed like a false note in a recent missionary conference. How does one promote interest in the mission of the church? glorifying Christ or by building a hierarchy around the head of the missionary? The trouble is that too much of our missionary thinking is still conditioned by the Western-centered concept of the world in which we, and what we do, what we think, plan, and say are the important elements.

"Even nationals can draw big crowds while preaching." This sentence actually appeared as a caption over an open-air preaching scene pictured in a widely circulated brochure describing the work of a particular missionary society. The brochure was aimed at the home constituency to be sure. But does not a statement like this reveal personal pride and an unhealthy glorification of the foreign missionary?

Preaching should naturally, and more effectively, be done by nationals. This is true in North America and also in Africa, Europe, Asia, or in any other culture. Open-air preaching in an acquired language can be done effectively by a foreign missionary only in rare instances. The missionary usually accomplishes his evangelistic function in different ways besides open-air preaching.

Inspiring the national church to evangelism is the foreign missionary's primary task. He will forget himself as he glorifies Christ. And if Christ is preached, usually by nationals, he will be satisfied to drop out of sight and let others have the honor of reaping the harvest.

More missionaries are needed. But multiplying the number of foreign missionaries does not automatically increase church growth. The missionary may or may not be the important factor. But if Christ is glorified, the Gospel proclaimed, and men led to Christ, he is happy to be, if necessary, forgotten and overlooked.

Elkhart, Ind.

Every congregation has an inner, thinner, and a sinner circle.—quoted Paul Martin.



# MISSION NEWS

## Overseas Missions

**Japan: Nakashibetsu**—Recently mission-  
Lee Kanagy had the happy privilege  
helping Kimura San, a Christian farm-  
put up his second-cutting hay crop.  
The young man's mother was also out  
tilling. This gave opportunity for close  
fellowship with the parents and for break-  
ing down prejudices which they hold to-  
ward the old religious ways. A few days  
earlier the Kanagys had spent a day visit-  
ing isolated families who have little op-  
portunity for Christian fellowship. Every-  
where they were greeted with happy re-  
quests to sing, to read from the Bible,  
to pray a dedicatory prayer for a new  
baby, to share in thanksgiving for the safe  
arrival of a new grandchild. These  
baptized believers are hungry for spiritual  
nourishment and fellowship.

**Mrs. Fujita**, who became a Christian  
while living here and who has since moved  
with her large family to Sapporo, re-  
turned recently for what was for her and  
the local Christians a very important oc-  
casion. Thirteen years ago, before she had  
become a Christian, the family had placed  
the ashes of nine-month-old Keiko in a  
Buddhist shrine. Now with the consent of  
her yet unbaptized husband, Sister Fujita  
went back to move the remains of her baby  
to a Christian burial place. Her quiet,  
gentle words of testimony to her faith in  
the resurrection, as she stood before that  
simple cross marker of the new burial site,  
were a real blessing to her fellow believers,  
who gathered around the grave.

The unusual occurred here on Sun.,  
Sept. 18, when Mr. Suzuki, a teacher in  
the neighboring town of Nemuro-Shibetsu  
brought five of his junior high students to  
church and Sunday school. He wants to  
use his home for a Bible study class, if  
missionary Lee Kanagy has time to help  
them.

**Kitami—Hiroshi Kaneko**, secretary of  
local evangelism, had a soul-refreshing  
experience with a group of farmers in the  
Kitami Valley. Mr. Takeda, a farmer,  
accepted Christ through the farmer station  
broadcasts. Bro. Kaneko found the ten-  
tative back-of-the-motorcycle ride from the  
nearest station to Takeda's lonely farm a  
bit hazardous. Takeda's home was poor  
but his heart effervescent with joy. He  
had called in neighbors for the meeting,  
even adults and a host of youngsters were  
present. None of them had ever heard  
the Gospel story, except on the weekly  
broadcasts, so Bro. Kaneko made his mes-  
sage simple, and used slides to illustrate.

After the story, they talked and asked  
questions until one o'clock in the morning.  
They understood, and think Christianity  
fine. But to take it as their own faith—  
well, they must have more time to think  
out it. Mr. Takeda is not strong phys-

ically and feels like a babe in Christ, but  
he does enjoy talking about his new-found  
Lord.

**Abishiri—Ito San**, a prisoner here, found  
the Lord, also through the Mennonite  
Hour broadcasts. He has been here for six  
years and expects to be released soon.  
When he leaves, he wants to become a lay  
worker for Christ in some place to which  
he feels God will lead him. Recently he  
wrote:

"From my awakened heart

I bow to Christ;

I saw my friend's bowed form  
and I also prayed."

**Yoroshi—Kindergarten** teachers from the  
Shibecha, Nishibetsu, and Nakashibetsu  
Christian kindergartens met here for a  
day of spiritual refreshment amid the sun-  
drenched fall colors and the quiet of this  
rural mountain spot. Bible study, hymn  
singing, sharing, and a quiet facing of the  
tasks awaiting them prepared them spir-

itually for their continuing service in the  
valley below.

**El-Biar, Algeria**—Robert Stetter cabled  
their safe arrival in this country on Oct.  
6. They went via France, where they spent  
several days with our workers there. They  
will be resuming their work in this newly  
independent Arab nation.

**Ethiopia: Nazareth**—The Bible academy  
has been assigned a postal box. Corre-  
spondents should write: Nazareth Bible  
Academy, Box 35, Nazareth, Ethiopia.  
Academy personnel at the present time are  
Calvin Shenks, Dale Keener, Daniel and  
Ariam Lemma, and Ingida Asfaw.

**Addis Ababa**—Janice Sensenig, teacher  
for missionary children at Good Shepherd  
Academy, was hospitalized on Oct. 4 with  
a slight skull fracture resulting from an  
encounter with robbers. She was hit by a  
stone thrown at the car in which she and  
two other teachers were riding. The cable  
reported that she was conscious and rest-  
ing well.

The James Payne family returned home  
from Ethiopia on Oct. 4. They are tem-  
porarily residing with the Jacob P. Yoders,  
Belleville, Pa.

**Salunga, Pa.**—Mary Gehman left New  
York Tuesday evening, Oct. 2, by air for

## Evangelism Workshop Equips Witnessers

To win—and to equip—witnessers is the  
confessed purpose of a series of witness  
workshops Nelson Kauffman has been con-  
ducting in various parts of the church. The  
latest of these was in Portland, Oreg., Sept.  
12-16.

Five ministers, two laywomen, and six  
laymen participated in the workshop. They  
took part eagerly and enthusiastically. As  
the workshop progressed, the group re-  
laxed. They discovered that their motiva-  
tion deepened and their approach became  
easier.

One of the first things the team had to  
deal with was barriers—the barriers they  
felt as they approached a prospective wit-  
nesser. Gradually all discovered that these  
barriers were in themselves. Sharing in  
testimony of how each experienced the way  
of salvation in his or her own life brought  
some of these barriers down. Later, look-  
ing back on their experiences, most partici-  
pants rated this item high in the list of  
benefits they received.

For resource persons, the group drew on



Workshop members ponder their present ex-  
periences and how these relate to the total  
mission of a church. It is searching groups like  
this that may well discover the break-through  
to the creative servanthood we need.

professors Bennett and Nobel Sack of West-  
ern Evangelical Seminary of Portland. Can-  
on Greshaw, Director of Christian Educa-  
tion of the Episcopal Diocese of Oregon,  
brought what was perhaps the high point  
of the workshop. In typical Anglican wit  
he told how he tries to involve the "pa-  
gans" of his own "status church" in wit-  
nessing within their own communion and  
communities. Vividly he portrayed the  
basic needs of man and God's answer for  
them.

Participants experienced personal growth.  
"I intend to use the benefits received . . .  
first of all in my own life. . . . I need a  
deeper commitment and closer daily fellow-  
ship with the Lord." "This has been a  
searching experience." "My desire is for a  
more vibrant testimony." "I have had re-  
newal in my own heart."

Participants also verbalized a keen sense  
of responsibility, as recipients of workshop  
blessings and experiences. "I intend to pre-  
sent this workshop experience to our con-  
gregation in the near future." "I would  
like to carry out a planned visitation pro-  
gram in our church community." "I will  
share publicly this [workshop experience]  
on a Sunday evening." "[This experience]  
makes me more aware of my responsibility  
to those of my congregation as well as [to]  
those outside the fold of Christ." "I want  
to go home and tell." "I want to . . . in co-  
operation with [the brethren] work out a  
program in which we together can put into  
practice the inspiration I have received."  
"We [MYF-ers] must learn to love as Christ  
loved, by experientially moving among . . .  
people." "I've discovered . . . that I can  
help others as I have been helped."



Somalia. A farewell service was held for her Sunday evening, Sept. 30, at Bowman'sville Mennonite Church. This is Mary's second-term assignment in education.

Paul N. Kraybill, secretary of the Eastern Mennonite Board of Missions and Charities, left New York on Monday, Oct. 8, for a 3½-week deputation visit to Honduras. Aaron M. Shauk, member of the Foreign Missions' Council, accompanied Bro. Kraybill. The team will make contacts in the interest of missions in British Honduras, El Salvador, and Costa Rica.

Saigon, Vietnam—The James Stauffer family arrived safely on Sept. 27. The Everett Metzler family was scheduled to leave Saigon on Oct. 2 for their six-month furlough in the States.

Bihar, India—Facilities at the medical center are full these days. Mark and Betty Kniss found a large backlog of work waiting for them on their recent return from a brief furlough. Mark had so many patients the first few days after their return that he had to turn some away. "That is really hard on Mark," wrote Betty in a recent letter home.

Dhamtari, India—Churches in the area observed Sept. 23 as Leprosy Sunday. Teams from Shantipur Sanitarium served neighboring churches. The father of one pastor has been stricken with this disease. Prayer for recovery is requested.

Good preaching, good singing, and the activity of the Spirit characterized a week of special meetings held in the Dhamtari church recently. Pastor Simons from a neighboring church ministered.

Memorial services for Harold S. Bender climaxed a time of rich fellowship as the entire church gathered on Oct. 2. P. J. Malagar and Phoebe Solomon had an important part in the day's services, as they shared challenges and blessings received on their recent visits to Canada and the United States. Folks were especially interested in their reports on Mennonite World Conference.

Earnest preparations are being made for Milo Kauffman's ministry among the Indian churches in November and December. This was the main item on the agenda of a pastors' meeting on Oct. 3.

Shirts for Hong Kong's homeless boys was a project of the sisters in recent months. This program was reviewed at the Oct. 11, 12 annual women's retreat at Balodgahan. Phoebe Solomon and Mrs. Hansen from Rajnandgaon shared in the two-day program.

Interested persons taxed facilities of the reading room in Dhamtari in recent months. Oct. 14 was designated as Literature Sunday in area churches. Proceeds from the special offering will be used to purchase study and reference books for the reading room.

Annual conference of the Indian Mennonite Church is scheduled to meet Oct. 29, 30. Special prayer is requested for this meeting, for the conference chairman, for delegates, and for each one attending, that the leading of the Holy Spirit may be known and followed.

Aibonito, Puerto Rico—The Lawrence

Greaser family finds that pastoring a church with mixed cultural backgrounds and serving as hospital chaplain can make a full schedule. It is also rewarding. Recently a number of patients accepted Christ. This brought curious relatives and neighbors to church to see and to hear.

## Home Missions

Culp, Ark.—Forty-seven students enrolled at the Bethel Springs School as of Sept. 24, and a few more are expected as soon as the fall harvest is ended. Interest among local residents remains good.

Bronx, N.Y.—The washing of saints' feet was observed at the Mennonite House of Friendship in the Wednesday evening service, Oct. 10, as a part of their preparatory services in anticipation of communion on Sunday, Oct. 14. Later, on the same Sunday, they conducted their annual business meeting, discussing, among other things, a building program. Ten persons enrolled in the Eastern Mennonite College extension courses conducted at the church.

Saginaw, Mich.—Talks by Arthur and Faye Cash of Fort Wayne, Ind., climaxed a banquet sponsored by the men's fellowship here on Sat., Oct. 6. The invitation to the ladies of the congregation read: "Sisters, this is your evening out; so just come with a merry heart and a good appetite."

Chicago, Ill.—With surprised joy the Bethel congregation learned that they can continue a full program, temporarily, without a pastor. Members have taken their responsibilities seriously. Midweek prayer meeting is a time of real sharing of problems, needs, joys, and concerns. Concerned persons pray daily for families and individuals who have dropped out. A ladies' Bible study and prayer group has started meeting weekly. Girls' club, junior and senior MYF groups, a seekers' Bible club, and four community Bible clubs are listed among the weekly activities. God has supplied two greatly needed teachers for the day nursery school, so that they can now enroll 40 instead of the present 30 children. Former VS-ers Verl and Shirley Hochstedler are apparently enjoying their work with the congregation.

Miami, Fla.—Change of pastor's address: John W. Winters' address has been changed to 9015 N.W. 32nd Avenue, Miami 47, Fla.

## Broadcasting

Mt. Pleasant, Pa.—Oct. 1 was a busy day at Laurelville Camp. The committee responsible for producing the Mennonite Hour (English) invited a group of brethren representing many segments of the church to help evaluate the effectiveness of this broadcast.

The staff and committee are constantly trying to have the program become a better servant of the church. After 11 years of broadcasting, they are eager to learn what recommendations local church leaders had regarding the Mennonite Hour.

What were some of the questions discussed? A few of these include:

1. Should we continue to have a denominational name for the broadcast?
2. Are the messages communicating?
3. What about the music?
4. Should we change our target audience?
5. Should there be a daily 15-minute program . . . or even one-minute program?
6. What can be done to improve ties with local congregations?
7. Should more than six Bible correspondence courses be offered?
8. How about touring—should the staff do more or less of it?

The questions are easier to list than the answers. However, in spite of difference of opinions on details, there was a general agreement in almost all areas, such as:

1. Name of broadcast. The Mennonite Hour name helps build a positive image for the church. A change to a neutral name was discouraged.

2. Music. Music interpretation has improved through the years. Choice of music is on about right level.

3. Messages. While there were a number of suggestions given for the speaking part of the broadcast, such as "more exposition," "more personal testimony," "more problem-centered preaching," yet it was generally felt that the type of message given on the Mennonite Hour are well adapted for radio. It is important that we are "saying a great truth in the way the listener understands it," said J. R. Mumaw.

4. Target audience. The average American, "middleman U.S.A.," is considered the target audience. This person is generally church-related but often without an understanding of what it means to be a disciple of Christ. It was also pointed out that the preaching of the Gospel brings conviction to the sinner, and at the same time brings edification to the Christian.

5. Local congregational tie-in. Pastors would like more practical assistance in helping them to reap maximum benefit from the broadcast. More attention should be given to newspaper publicity, spot announcements, schedule cards, etc.

On Oct. 2, the English Broadcast Committee met to evaluate the preceding day's discussions. Actions were taken in an effort to make the Mennonite Hour a more effective tool for Christ and the church.

Share your suggestions for improving the Mennonite Hour broadcast. Write to the Mennonite Hour, Harrisonburg, Va.

Harrisonburg, Va.—Jim Hodgkins, Elkhart, Ind., formerly of Reading, Pa., began service with Weaver Studio in Harrisonburg on Oct. 8. Jim's radio experience includes a VS assignment of two years as a technician for Luz y Verdad, Puerto Rico and four years at International Radio and Electricians and WCMR in Elkhart, Ind. He and his wife and two daughters are now living at Park View, Harrisonburg.

Buffalo, N.Y.—WDCX-FM Buffalo is now carrying the Mennonite Hour and Heart to Heart broadcasts. The Mennonite Hour is heard at 2:30 p.m., Sunday, at 99.5 on the FM dial. Heart to Heart is released



ch Thursday at 10:45 a.m. The Men-  
nite Hour Crusaders are supporting  
these two broadcast releases.

## Deputation Schedule

**Ed Erb**  
Sat., Oct. 28 a.m., Buckhorn, Mathias, W. Va.  
Sat., Oct. 28, p.m., Woodland, Jerome, Va.  
Sun., Oct. 30, p.m., Big Spring, Rileyville, Va.  
Wed., Oct. 31, p.m., Stephens City, Va.

**Le Bender**  
Sat., a.m./p.m. to Sun. a.m./p.m., Oct. 28 to  
Oct. 4, Forks, Middlebury, Ind.

**Charles Sherk family**  
Sat., Oct. 28, a.m./p.m., Sunnyside, Elkhart,  
Ind.  
Sat., Nov. 4, a.m./p.m., North Clinton,  
Vauseon, Ohio

**Isa Mishler**  
Sat., Oct. 28, p.m., Plato, Ind.

**Ralph Buckwalter family**  
Sat.-Sun., Oct. 27, 28, Indiana-Michigan Dis-  
trict Mission Board (Howard-Miami, Koko-  
no, Ind.)  
Sat.-Sun., Nov. 3, 4, Belmont, Elkhart, Ind.

**Paul Swarr family**  
Sat., Oct. 26, p.m., Wood River, Nebr.  
Sat., Oct. 28, a.m., Mt. Zion, Versailles, Mo.  
Sun., Nov. 1-4, Beech and Stoner  
Heights Missions Conference, Louisville,  
Ohio

**Benche Sell**  
Sat., Nov. 3, p.m., Franconia Conference WMSA  
Sat., Nov. 4, p.m., Spring Mount, Pa.

**Mrie Moyer**  
Sat., Nov. 3, p.m., Franconia Conference WMSA  
Sat., Nov. 4, p.m., Blooming Glen, Pa.

**La McCammon**  
Sat., Nov. 4, p.m., Elmwood, Kendallville, Ind.

**Olona Nissley**  
Sat., Nov. 4, a.m., Beemer, Nebr.  
Sat., Nov. 4, p.m., Beth-El, Milford, Nebr.

**Cl Beck family**  
Sat., Oct. 26, p.m., Gladwin, Alpena, W. Va.  
Sat., Oct. 27, p.m., Medical Center, Harman,  
W. Va.  
Sun., Oct. 30, p.m., Little Eden Camp Asso-  
ciation, Zion, Archbold, Ohio  
Sat., Nov. 2, p.m., Missions Conference, Bel-  
mont, Elkhart, Ind.  
Sat., Nov. 4, a.m., English Lake, San Pierre,  
Ind.

p.m., Hopewell, Kouts, Ind.  
(Conjoint meeting of Hopewell, Burr  
Oak, and Toto congregations)

## Voluntary Services

**Scottdale, Pa.**—The Life Team reports  
sessions of fellowship and sharing in  
their first two contacts with local MYF  
groups in Salford and Scottdale, Pa.,  
churches. Their continuing schedule calls  
for them to be at First Mennonite, Johns-  
town, Pa., on Oct. 19-24; Neffsville (Pa.)  
Mennonite Church, Oct. 26-31; House of  
Fellowship, New York, N.Y., Nov. 3-7;  
Lylestown (Pa.) Mennonite Church, Nov.  
9-14; and Blooming Glen (Pa.) Mennonite  
Church, Nov. 16-21.

**Surprise, Ariz.**—Rapid program expan-  
sion is under way in the unit here. A 30  
x 40 ft. cement block building is nearing

(Continued on page 947)

## Anzac—Window to a Future



Anzac children's hostel, a hodge-podge of hastily pushed together oil company barracks, nestles cozily into its little clearing in the heart of the great north-western forests. Here will take place this winter a unique and interesting experiment in both the field of education, and the field of ministering to underprivileged minority groups.

For generations there were no windows—not for Cree Indians of our continent's great Northwest. Slowly the white man's wall of civilization and bulldozers pushed in on them, engulfing them in a veritable prison—a prison with no windows and no doors.

Now their leaders are discovering that a part of that wall was of their own making. They have been too aloof. They have not tried hard enough to be a part of their changing environment. This they want to remedy.

For these farsighted ones, education is part of the answer—education, the English language, white man's skills, white man's jobs.

But how can seminomadic inhabitants of the great north woods provide education for their children, when more than half a dozen families seldom live in one spot, and these spots are miles apart. This has also been the problem of the Canadian ministry of education. They could build schools, but how could they get scattered youngsters to school?

Today, with the co-operation of the ministry of education, local industry, the railroads, and Mennonite Voluntary Service, solutions are being found—windows are being carved into walls—windows and doors. One of these windows is at Anzac, Alta., 220 air miles northeast of Edmonton, 125 northeast of Calling Lake.



Here they are—all twenty-three of them. These seven shy girls and sixteen stalwart fellows may well provide the leadership of their northwest bush country for the next half century.

Just six weeks ago VS-ers Wilbur and Mary Ellen Litwiller, Sherman Kauffman, Betty Lou Yoder, and Elaine Wideman joined schoolteachers Ted and Arlene Walters in making preparations. Less than two weeks later the hastily pushed together and remodeled oil company barracks were ringing with Cree and English shouts, as 15 boys and eight girls in grades one to nine began to pour in. This would be their home from Monday to Friday every week while they attended public school, some of them for the first time in their lives. Windows open for them, as the printed page becomes meaningful, labor takes on dignity, healthful habits become routine, the white man's world becomes reachable, the love of Christ opens for them, and a future becomes a possibility.



Good habits are catching too. These shining white teeth may never have felt a tooth brush before. Lessons learned and habits acquired here may well continue their pervasive influence long after these teeth have lost their first lustre and these limbs their youthful vigor.

Windows for the VS-ers open too—windows into hearts and experiences so far different from their own sheltered ones. Windows open as they learn that one can love these children of the forest with names like Paquette, Hogan, Boucher, Huppier, Hainault, Janvier, Hamelin, Cardinal, Laroque, and Borque just as one does the farm-domesticated ones with names like Miller, Yoder, or Kauffman.

Windows of serving open—for Ted and Arlene in the schoolroom; for Wilbur and Mary Ellen from Parnell, Iowa, in their early twenties, as houseparents in the girls' dormitory; for twenty-one-year-old Betty Lou as assistant housemother, recreation director, and kitchen helper; for Elaine, from Waterloo, Ont., as chief cook; for nineteen-year-old Sherman who assumes responsibility as housefather for boys only a few years his junior. Windows open as they find the love of Christ durable enough to weather the storms of new and inexperienced persons thrown closely together under altogether new and trying experiences.

For the ministry of education, a window has opened—a window to the solution of a problem perennially insoluble. For Anzac, for all the Northwest, and especially for these 23 youngsters, a window has opened—a window to tomorrow, to the love of Jesus made visible.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

**Inspirational meeting** at Bowmansville, Pa., Oct. 27, 28. Guest speakers include Richard Buckwalter, Cochranville, Pa.; Lloyd Eby, Ronks, Pa.; James Shank, Lancaster, Pa.; Landis Brubaker, Lancaster, Pa.; and David N. Weaver, New Holland, Pa.

**Music Conference**, Oct. 28, at Frazer, Malvern, Pa. Speakers: Paul Clemens, Lansdale, Pa.; Milton Brackbill, Paoli, Pa.; and Martin E. Ressler, Quarryville, Pa. Bro. Ressler will have on display a cross section of his 1,500-volume library of music.

**MYF Life Experiment Team** at Neffsville, Pa., Oct. 26-31.

**The Conference of Historic Peace Churches** at United Mennonite Church, Vineland, Ont., Oct. 27.

**Young adult retreat** to be held at Laurelville Camp, Mt. Pleasant, Pa., for persons 20 years old and over, Nov. 2-4. The theme, "What Is the Young Adults' Role in Today's Church and World." Personnel for the retreat include Henry Benner, Victor Stoltzfus, and Gene Herr. Cost: \$12.00. Write to Carolyn Nyce, 233 Decatur St., Doylestown, Pa., for program and registration.

**Lloyd Hartzler**, Broadway, Va., at North Lebanon, Lebanon, Pa., Nov. 3, 4.

**Sunday-school meeting** at Chambersburg, Pa., Nov. 21, 22. Guest speakers include Paul W. Smith, Elida, Ohio, and Lloyd L. Hollinger, York, Pa.

**A Christian Life Conference** at Pinto, Md., Nov. 22-25. Sanford Shetler, Hollsopple, Pa., speaker.

**Ministerial meeting** of Franconia Conference at Towamencin, Kulpville, Pa., Dec. 3, 4. Guest speakers include David N. Thomas, Lancaster, Pa.; John R. Mumaw, Harrisonburg, Va.

**Christian School Institute** at Eastern Mennonite College, Harrisonburg, Va., Nov. 9, 10, will emphasize literature and language in the elementary teachers' section. Dr. Melva Kauffman, Hesston College, Hesston, Kans., and Mrs. W. L. Mengebier, Harrisonburg, Va., will speak and lead in demonstration classes. Also new approaches in the teaching of arithmetic and in the analysis of reading ability will be presented respectively by Mr. James Mullenex and Miss Esther Lehman of the E.M.C. faculty. Elementary teachers will be meeting in several general sessions with

the Mennonite Board of Education whose program theme is "Building Christian Faith."

**The Association of Mennonite Elementary Schools** is in process of being formed. In November, 1961, action was taken for Daniel Glick, chairman; Clarence Stauffer, Omar Showalter, Michael Shenk, and Justus Driver, secretary-treasurer, to propose a constitution and set such proposal in operation not later than December, 1962, at the Christian School Institute at E.M.C. The proposal has been mailed to approximately 75 schools and interested persons. Quite a number have responded favorably. Anyone else interested may have copies of the proposal by addressing the secretary at Route 2, Waynesboro, Va. The above committee has had three formal and several informal meetings during the past year and they plan to present their work for approval and implementation at Christian School Institute, Nov. 9, 10. Your interest by attendance and prayer is solicited.

**Rollin Krabill**, secretary of the Ohio Mission Board, will show board pictures of the work and workers of the Ohio Board at Longenecker, Winesburg, Pa., Nov. 4.

**Isaac Ziegler**, Steelton, Pa., celebrated his ninetieth birthday Oct. 18. His address is 46 S. Earl St., Shippensburg, Pa.

**Elias W. Kulp**, Bally, Pa., is hospitalized at Bucks County Sanitarium. His address is Box 461, Reading, Pa.

**Bro. and Sister Noah Sauder**, New Holland, Pa., celebrated their fifty-eighth wedding anniversary, Oct. 15.

**Lloyd Boshart** has accepted an assignment with Mennonite Mutual Aid as Eastern Area Field Representative. He welcomes invitations by Eastern area churches to explain the Biblical basis for sharing, and interpret the church's approach to it through Mennonite Mutual Aid. Bro. Boshart served the Lowville-Croghan congregations at Lowville, N.Y., for a number of years as pastor-bishop. His new address is Pleasantview Drive, Route 1, Ephrata, Pa.

**Extension courses** from Eastern Mennonite College were begun at Mennonite House of Friendship, N.Y., Oct. 1, 1962. The courses offered are Old Testament History and Methods of Bible Study, taught by J. Irvin Lehman and Marcus Smucker.

**At the semiannual Franconia conference** a letter of greetings and prayerful interests from the seventy Franconia students attending E.M.C. was received and read to the conference body. The secretary was directed to send a letter, acknowledging the spiritual concern and assuring the students of prayer. A period of prayer followed on behalf of the students, I-W personnel, those in VS and Pax, as well as other Franconia individuals away from home in the service of the church.

**Dedication services** for the Berean Church, Youngstown, Ohio, were held Oct.

7. Rollin Krabill, secretary of the Ohio Mission Board, served as moderator. Er. Sauder, former treasurer of the Ohio Board, led in devotional meditations. Pastor Fred Augsburg spoke on "Called, Anticipated, Realized." Dedication message, "An House of Prayer for All Peoples" was given by John Drescher, Scottsdale, Pa. The new church, in an area of several square miles without another church, the second Mennonite Church in the city.

**Days of Decision** is the theme for a area-wide evangelistic and spiritual life week in the Wayne County, Ohio, are Nov. 18-25. Churches and speakers involved include Bethel, Wadsworth, Ohio, with Stanley Shenk, Souderton, Pa.; Chesnut Ridge, with C. J. Ramer, Duchesne, Alta.; Crown Hill, with Herman Myer, Meadville, Pa.; Hi-Way Chapel, with Eldo King, Millersburg, Ohio; Kidron, with R. Koch, West Liberty, Ohio; Martins, with Abner Miller, East Earl, Pa.; Orrville, with A. J. Metzler, Scottsdale, Pa.; Pleasant Hill, with Harry Shetler, Davidsville, Pa.; Pleasantview, with Milton Brackbill, Paoli, Pa.; Salem, with I. Mark Ross, Kidron, Ohio; Smithville, with John I. Smucker, N.Y., N.Y.; Sonnenberg, with G. R. Brun Harrisonburg, Va.; and Wooster, with Nelson Kanagy, West Liberty, Ohio. Attractive invitation pamphlets and prayer cards have been distributed.

**Paul Kratz** will be ordained to the ministry at Staunton, Va., Nov. 11, 2:30 p.m.

**J. Otis Yoder**, Harrisonburg, Va., Longenecker, Winesburg, Ohio, Nov. 2, 25.

**New members**: five by baptism at New Providence, Pa.; fifteen by baptism at Mechanic Grove, Quarryville, Pa.; five baptism at Crystal Springs, Kans.; one baptism at Springdale, Waynesboro, Va.; six by baptism at Mt. View, Lyndhurst, Va.; one by baptism at Akron, Pa.

**Change of address**: Earl Hartman from Brutus, Mich., to P.O. Box 274, Wakarusa, Ind. Phone: 862-2462.

**New telephone numbers**: Peter R. Koenel, Shickley, Nebr. Phone No. 627-2111; Lee Schlegel, Shickley, Nebr. Phone No. 627-3221.

## Evangelistic Meetings

**Harry Shetler**, Davidsville, Pa., at Treveler, Greenwood, Del., Oct. 28 to Nov. 4. **Richard Kling**, Attmore, Ala., at Cecil Street, Chambersburg, Pa., Oct. 28 to Nov. 4. **Paul Martin**, Bowmansville, Pa., at Mountport, Barrville, Pa., Oct. 28 to Nov. 4. **Etril Leinbach**, Three Rivers, Mich., Elmira, Ont., Oct. 28 to Nov. 4.

## Calendar

Ontario Mennonite Bible Institute, beginning Oct. 29, at 800 King St. East, Kitchener, Ont.  
Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.  
Christian School Institute, E.M.C., Harrisonburg, Va., Nov. 9, 10.  
Annual Christian Day School meeting, Allensville Mennonite Church, Belleville, Pa., Nov. 17.  
Indiana-Michigan Winter Ministers' meeting, Holland, Mich., Dec. 4, 5.  
Illinois Mission Board annual meeting at Hopewell, Ill., April 19, 20, 1963.

## Coming Next Week

- Power Through Prayer, Milo Kauffman
- I Am Well and Healthy, Nelson Kanagy
- Winter Bible Schools and the Congregation, Newton Gingrich
- The Crisis of Our Age, Carl Kreider



loyd M. Eby, Ronks, Pa., at Masonville, Washington Boro, Pa., Nov. 1-11. Marvin Barge, Ronks, Pa., at River Corner, Crestoga, Pa., Nov. 3-11. Edward Stoltz, West Liberty, Ohio, at Prairie Street, Elkhart, Ind., Nov. 4-11. John Hess, Toronto, Ont., at Blenheim, New Dundee, Ont., Nov. 7-11. Arnold Roth, Shipshewana, Ind., at Bon Kokomo, Ind., Nov. 11-18. Frank Nice, O'ville, Ohio, at Rockview, Youngstown, Ohio, Dec. 2-9. Frank Zeager, Middletown, Pa., at Steelton, Pa., beginning Dec. 8. George R. Brunk, Harrisonburg, Va., at Elizabethtown, Pa., Dec. 2-9. Byron Augsburg, Harrisonburg, Va., at Reedley, Calif., Oct. 21-28, and at Meno, Oa., Nov. 11-18.

## VOLUNTARY SERVICE

(Continued from page 942)

red; an antiseptic kind of world with rigid routine; a climate of the clinic where TPR's can become more important than the patient himself.

They wear uniforms and talk largely (and endlessly, it sometimes seems to unsympathetic outsiders!) of post-operative psychosis and cardiacs, of someone whose light is always on and of another patient who is always so grateful for everything you do for him. They write home about him, too, leaving you bewildered. You wonder what's really happening to the man from your family.

For one thing, he's developing a new realization of what sin can do to people.

He takes care of a patient—a young girl no older than herself—with a severe abdominal wound where her husband stabbed her. It makes her stop and ask herself, "Why is my lot better than hers?" Then he starts asking his club boys some questions and finds out that (except on the days) several of them roam the streets after school is out until dark without any supervision at all.

For unit members make contact with a mother where the mother is using welfare money (given to her for the children's support) to pay for dope while the young ones go hungry.

Just walking through an area where the meaning of life of a city goes on around him to make a VS-er more aware of the vast number of people in the world—a revelation to someone from a small town or a country community.

As he develops this conviction, a VS-er begins to become aware of the vast number of needs that are still not being met. He sees this in a firsthand way, where it makes a real impression.

There are 6,000,000 children in the United States with unusual educational needs, according to a survey made by the Department of Education.\*

Reported by Romaine P. Machre in the July, 1965, issue of *School Life*.

These statistics mean little to us.

To the four volunteers who have been assigned to serve at the Pathway School, Narberth, Pa., they mean a lot. These folks have a vivid illustration of them right before their eyes. They are engaged in the after-school care of twelve youngsters (aged six to fourteen years) who have hearing and speech difficulties due either to brain damage or aphasia.

Volunteers who serve at the Sunshine Children's Home for severely retarded children can understand these statistics, too. They are not statistics any longer because they have become children—Betty and Joanne and Jim.

Many volunteers also tend to come to a new evaluation of money during their term of service.

But for the average VS-er, paying for extras on \$10.00 a month seems like a challenge at first. Learning to spend it wisely, so that you end the month in the black, takes good judgment. Then there are times when being so restricted becomes irksome. After all, what can you do with \$10.00?

Yet it is not too much to say that, for a good many volunteers, their attitude toward money is transformed. They find fun and fellowship that cannot be measured in dollars and cents. Instead of going to a hamburger stand, they pop popcorn in the kitchen at the service center.

They find out for themselves how little money has to do with real happiness. In our American culture, we tend to equate the two.

And really, it is hard for a well-fed VS-er to feel sorry for himself. He works among people who are so poor that they sometimes lack the necessities of life.

In all of this, volunteers are also having adventures in character building. They are experimenting and discovering themselves as they serve under the guidance of those who are interested and willing to help them.

Harold Lundgren, of the Arizona Migrant Ministry, told Director of Voluntary Service John Lehman, Elkhart, Ind., recently. "Actually, this using untrained personnel in the migrant ministry program is an unorthodox kind of approach. I am amazed at the results achieved through the use of these inexperienced young people."

Perhaps the real secret to this miracle is the fact that there are always people with training to help, advise, and encourage. The volunteers who are serving at Sunshine Children's Home, Maumee, Ohio, have not been trained for this service, but they are being trained as they observe the way other dedicated staff members handle the children.

Earl Greaser, superintendent of the Maple Lawn Homes, Enkeka, Ill., says, "It has been very interesting to observe the

change in attitude in many of the VS-ers after they have worked here a while. Many came saying, "This is the last place I wanted to go!" and went away happy that they had been persuaded to come."

The VS experience has helped many young people find themselves vocationally. Sometimes they surprise themselves in this; they find that a job they did not expect to like is very worth while and rewarding.

Most of all, you can be sure that VS-ers are performing a worth-while service.

Hazel Hinds, Director of Nursing Service at the Good Samaritan Hospital, Portland, Oreg., says, "I feel that the nursing care of our patients has definitely improved with the addition of the Voluntary Service Program."

Lillian Baker, a neighbor to volunteers at the same unit, says, "I appreciated the times they prayed with me and my husband who was ill in the hospital. When my husband passed away, two of the girls came over and spent the night in our home with my granddaughter."

"The church at Eaglesham, Alta., is grateful to VS for help in fixing the parsonage basement for a place of worship," says William Miller.

Mrs. Black, a widow who lives near the Kansas City Mennonite Fellowship, Kansas City, Mo., explains, "I became acquainted with the unit through the illness of my sister, when VS-ers came to visit her. Then I began to attend the Mothers' Bible Class and this has been a real benefit to me. . . . Some mothers would never get away if it were not for this class."

In the South Texas area, volunteers and former volunteers have carried their vision and enthusiasm to five different locations.

The church at Calling Lake, Alta., has been strengthened and encouraged by volunteers (some under a formal VS program, others on their own).

Mrs. Sheldon Pappaport, whose husband is administrator of the Pathway School, Narberth, Pa., gave an enthusiastic report about the contribution volunteers are making to that institution.

"The way they pitched in and helped during those days when we were preparing the building was simply amazing," she said. "I feel it is good for the handicapped children here to be exposed to the way of love as practiced by Mennonites."

## MISSION NEWS

(Continued from page 945)

completion. It will have a movable partition, allowing a kindergarten to operate on one side of the building and club work on the other. Lester Miller of Phoenix is doing the building on a donated-labor basis. A total of 16 clubs, kindergarten, and family night are among the planned projects. Galen and Gladys Buckwalter have completed their service as unit lead-



ers and are being succeeded by Merlyn and Judy Miller from North Liberty, Ind., who transferred from the La Junta unit to Surprise on Sept. 17. The Buckwalters were unit leaders at Phoenix, Ariz., some years ago, and accepted an emergency call to fill in at Surprise until new unit leaders could be found.

**Corpus Christi, Texas**—Two volunteers have been assigned to serve in the Molina area, a suburb of Corpus Christi. They report that the kindergarten (which began on Sept. 6) now has an attendance of six pupils. Ten first and second graders have been attending a weekly story hour and six children in third and fourth grades are members of the Bluebird club. Susanne King, Cochranville, Pa., is kindergarten teacher and Linda Burkhardt, Brutus, Mich., serves as club leader.

**Salunga, Pa.**—Thirty-five persons were enrolled for the VS and I-W orientation classes, Oct. 1-5. Thirteen of them were on a service tour in New York City. A new feature on the program for fellows was two nights spent at the YMCA to learn the basics of first aid, swimming, and water safety. Another "first" was a service project on Friday night of personal contacts in downtown Lancaster, involving an attempt to witness to someone individually.

A commissioning service was held at East Chestnut Street Mennonite Church, Lancaster, on Saturday, Oct. 6. Orie O. Miller and Bishop John S. Martin were the speakers.

**Homestead, Fla.**—The following persons began serving at Homestead immediately after attending orientation at Salunga: Marianne Classen, Atmore, Ala.; Martha Hershey, Conestoga, Pa.; Anna Mary Keppert, Millersville, Pa.; Doris Sollenberger, Quarryville, Pa.; Verna Swartzentruber, Cochranville, Pa.; and Esther Mae Weaver, Womelsdorf, Pa. Lillian Musser, Denver, Pa., completed her term at Potter County and went to Homestead for a second season on Oct. 9.

**Immokalee, Fla.**—These persons began service in Immokalee following Salunga orientation: Mary Wagaman, Fayetteville, Pa.; Lois Lehman, Greencastle, Pa.; Erma Zeiset, Mount Joy, Pa.; and Lois Hess, Elizabethtown, Pa. Mervin and Anna Mae Miller completed a term at Potter County and transferred to Immokalee on Oct. 9.

**Harrison Valley, Pa.**—Miriam Lehman, Chambersburg, Pa., began a term of service at Northern Tier Children's Home Oct. 2.

**Anzac, Alta.**—Donated labor accounted for much of the work in converting old oil company barracks into dormitory facilities for Cree children here. Glen West, Samuel, Lowell, and Clair Nafziger, Isaac and Mildred Glick, Ralph Alger, John and Sylvia Leonard, Lawrence and Ronald Pratt, and regular VS unit members joined in getting things in shape to welcome the first 23 youngsters in early September. (See VS feature article in this issue.)

**Harrison Valley, Pa.**—Kenneth and Jane Barge, Ronks, Pa., began serving at Northern Tier Children's Home on Oct. 10, 1962.

**Honduras**—David Sharp, Belleville, Pa., who spent six months observing and helping with the VS program in Honduras, has now transferred to the Conservative program in Costa Rica, effective Oct. 1, 1962.

**Homestead, Fla.**—Joan Shoemaker, Perkasie, Pa., began serving in Homestead on Oct. 9, 1962.

## I-W Services

**Hesston, Kans.**—Six young people participated in a I-W orientation here on Sept. 21-26. Classroom discussion, visits to nearby I-W units and hospitals, orientation to urban life, and participation in local church worship services prepared six people for their new assignments. Eugene Boese, Wayland, Iowa; John Unternaher, Mount Pleasant, Iowa; Mr. and Mrs. Robert Allebach, Harleysville, Pa.; Wendel Seltzer, Protection, Kans.; and Gary Hostetler, McPherson, Kans., made up the group.

**Elkhart, Ind.**—Already 157 congregations responded to the I-W and education census questionnaire. This is excellent. Let's keep them coming until every congregation has responded.

## Overseas Relief and Service

**Hong Kong**—Relief worker Merrill Hunsberger reports that Typhoon Wanda was responsible for the island's greatest post-war disaster. Mennonite Central Committee distributed food and clothing to many people who lost their homes and possessions in this catastrophe.

In Shatin, a ten-foot tidal wave hurled junk and logs into the market area, destroying most of the shops and buildings, and injuring many people. Underestimating the force of the typhoon, many of the fishing families remained on their boats, and thus lost their lives in the storm.

At the clan house in Shatin, MCC provides a school with food supplies and also helps tuberculosis sufferers. The first floor of this building was submerged until the tide waters subsided. In addition, much rich farm land was ruined by the sea water.

Other areas hard hit included Taipo and Shauiwan, where thousands of persons lost their homes and possessions. The Sept. 5 report listed 75,000 persons as homeless and over 120 dead.

MCC goods of over \$8,000 in value, including soap, clothing, food, and quilts, were distributed through the co-operation of World Vision, Inc., and Fishermen's Co-operative. In co-operation with the Rural Committee, MCC gave hot soup to homeless people staying in the public school and others living in makeshift shelters. In the period from Sept. 3-11, 12,400 meals were served. The recipients gave repeated thanks for the food and supplies.

**Berlin, Germany**—Berlin city officials recently sent Peter Dyck an official letter of appreciation for the refugee home MCC operated in Berlin until April, 1962. The home was closed at that time because the flow of refugees stopped. The letter ex-

pressed appreciation, not only for what had been done, but also for MCC's expressed readiness to stand by in case the services were ever needed in this way again. The letter ended with: "With your exemplary and unselfish care of the refugees you have convinced the people that these impersonal times there are still innuities which see the sense of life in helping others." The refugee center on Hammersteinstrasse provided temporary housing for refugee women and children from the East Zone. Shelter, food, and a Christian environment were given to the refugees until more permanent housing was found for them.

## Health and Welfare

**Aibonito, Puerto Rico**—Eldon and Phyllis Yoder planned to leave for Puerto Rico on Oct. 8. They will be serving under the health and welfare section of the Boaz Bro. Yoder will be serving in maintenance at the hospital. Eldon and Phyllis came from Kalona, Iowa. They have just completed a two-year VS assignment at Seco Mennonite Church, Chicago.

**Rocky Ford, Colo.**—Victor Esch, administrator of Pioneers Memorial Hospital, was admitted as a Nominee to the American College of Hospital Administrators. The ceremony took place at the college's twenty-eighth annual convocation at McCormick Place in Chicago, on Sept. 10. The college, now in its twenty-ninth year, was founded for the purpose of providing recognition to men and women who are doing outstanding work in hospital administration.

## Your Treasurer Reports

The annual Missions Week is only a few weeks away. This should again be a time when we rededicate ourselves and our resources to the task of fulfilling the Great Commission. Throughout the years since the time our Lord sent out the disciples and declared that the laborers are few, there has been greater and greater need and more and more souls who have heard the Gospel message.

Our growing Mennonite churches in Japan, Puerto Rico, India, South America, and in many other fields greatly desire the help of the American brotherhood in building a stronger witness. In the near future Bro. Milo Kauffman will accept an invitation from our brotherhood in India for a three-month teaching ministry. This is an example of one way our church leaders here can help our sister churches overseas. Your regular giving to help meet the financial needs of the General Mission Board will also be helping to send Bro. Kauffman to help our India brethren. Let us also hold him in this ministry by prayer in session.—H. Ernest Bennett.



## STRATEGY IN CRISIS

(Continued from page 930)

plan strategy in everything, but those resources which come through supply lines are necessary too. The resources for missions are also a combination of resources of God and the resources of man. They are His, but some of them are ours to use because He has entrusted them to us.

In John 6 there is the simple illustration of the lad with his lunch. The lad provided what he had. By prayer, Christ brought the blessings of heaven upon it, and it provided food for 5,000 to 10,000 with abundance left over. Paul prayed that the thorn in his flesh might be removed. After praying three times, the Lord says, "I will not remove the thorn, Paul, but my grace is sufficient for you." Paul says, "I will glory in my infirmities, for when I am weak, then I am strong." In the end Paul gave what he had and with the blessings of God, Christianity went forward as we have it in Acts.

As a church, we have not been sure of, we do not know, or fail to believe, or refuse to follow this principle. God's plan for missions is adequate and sufficient. Nothing is lacking. The death of Jesus Christ on Calvary is sufficient. The Holy Spirit enabling and empowering the church is sufficient. All of God's provisions and resources are sufficient when we make those resources available to God.

And that is not what we have done, friends. We haven't even played missions, much less worked at them. Paul said, in Rom. 1:15, "As much as in me is, I am ready." And that is not true of us. When boys and girls are out running a race or playing ball, they put everything they have into it without any reservation. I doubt seriously if any congregation or conference (and I know that this is true of the Mennonite Church as a whole) has put into it all that it has. If we have not put everything into it, we have no right to claim all of God's power upon us, because Christ takes all that we have for Him to do with it.

We think of 10 or 12 million displaced persons in Europe following the war and 400,000 Arabs in Palestine living in squalor and weatherbeaten and tattered shacks. The leader told them, "In a few days we'll be back again." It has been more than ten years. We see hundreds of thousands of refugees in the Congo and Algeria. In Korea we see thousands who have lost everything. Would there have been any among those millions of refugees who would have left everything and turned it over to the Lord and to the church for missions? They would have said exactly as we would say, "We can't do it. Don't ask us, we can't do it."

But in the Mennonite Church, we were

to give one half of all our possessions right straight down the line, we would hear the cries: "Look at all the mortgages they would have to go on property!" "Look at all the cars and property we'd have to sell!" This is not the question. There are those who have given or lost all because of the ravages and brutality of war. Yet, friends, if we were to give all that we have, it remains to be seen what God would do.

Many times in the past God's answer to crisis was a man. The answer to the crisis in missions is a man. That man is you, and that man is me. We can pray for the blessings of God, we can have all confidence in the Word and Spirit of God, we can place our faith in the death and resurrection of Jesus Christ, our theology and doctrinal orthodoxy can be absolutely sound, but the blessing and power of God can only fall upon us when we place everything we are and have at His command. He can only use leaders who will respond. He can only use that which you and I bring. This, friends, is something more radical and revolutionary than any of us have ever witnessed or experienced.

I do not know whether we're ready for it. I do not know what it might mean to me and my family and to you and your family. It means stepping out according to the Word of God and leaving the results with Him. If you and I step out, we can be assured that God will bring results.

## MEDITATION

(Continued from page 935)

the burning bush. Ex. 3:1-7. Paul had his Arabia of deep meditation and heart-searching thinking, then step by step the Lord of the harvest sent him forth into his allotted field of labor. Gal. 1:17. Meditation is that indispensable quality for growing "in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Did your soul have her "Arabia" this morning?

Meditation is an essential for Bible study. Prayer is a must. Searching is vital. No less useful is meditation. Hence Paul "the aged" says to a younger preacher, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (1 Tim. 4:15). Meditation is the means of imprinting a truth upon the mind and heart. There can be no heart culture without the exercise of this quality. Using the words of another: "Meditation is to the sermon what the harrow is to the seed: it covers those truths which else might be picked up." Meditation shows us the beauty of God's truth. It makes the Word delightful. Psalm 1. As the sweet singer of yesteryear so touchingly holds forth: "My meditation of him shall be sweet: I will be glad in the Lord." Medita-

tion on God and His Word keeps our minds and hearts from sinful thinking. Paul tells us how: "Think on these things" (Phil. 4:8).

God enjoins meditation. It is therefore useful and very important. Note several occasions:

God had written the five-word obituary on the page of time: "Moses my servant is dead." Now the younger leader from under the arms of his predecessor takes over. God assures him that meditation on, and obedience to, God's Word are the secret of prosperity. Josh. 1:8. This is still true.

God in the first psalm assures us that meditation on His Word is the source of dynamic, fruitful Christian living. Verses 2, 3.

God through practical James tells us that our blessedness comes by deep, continued meditation in "the perfect law of liberty" (the Gospel of Christ).

Finally, let us remember that the meditation God speaks about is not a dreamy imagining nor a delightful flight of oratory. But rather, as one has said: "Meditation is attention with intention." God expects that intention to be to know His holy Word more fully. What God said to Joshua, He says to every one of us today: "that thou mayest observe to do according to all that is written therein," that is, in the Bible. May we all always blend our prayers with the psalmist: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

Denver, Pa.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

Bear, William and Violet (Bucher), Coshocton, Ohio, second child, first son, Phillip Ray. Boshart, Don and Eldora (Roth), Mt. Pleasant, Iowa, third child, first daughter, Jan Marie, Sept. 8, 1962.

Bowers, Paul M. and Mary Louise (Smucker), North Liberty, Iowa, third child, second daughter, Mary Sue, Oct. 7, 1962.

Coffman, Donald and Margaret (Mishler), Lagrange, Ind., fifth child, second living son, Paul Charles, Sept. 27, 1962. (One son deceased.)

Cressman, Keith and Kay (Crager), Morton Grove, Ill., second son, Erik Norman, June 17, 1962, in Wilkie, Sask.

Diem, Melvin, Jr., and Grace (Sweigart), Lebanon, Pa., first child, Rose Marie, Sept. 15, 1962.

Dyck, David and Gladys (Nace), Telford, Pa., second daughter, Lori Danette, Aug. 14, 1962.

Ebersole, Harvey A. and Ruth J. (Classen), Newton, Kans., first child, Brenda Joy, March 2, 1962.

Esh, Raymond and Esther (Espigh), Allensville, Pa., second child, first son, Kenneth Eugene, Sept. 27, 1962.

Forry, John J. and Miriam (Fuhrman), Hanover, Pa., third child, first daughter, Debra Elaine, Oct. 1, 1962.



Grieser, Leonard and Betty (Miller), Wayland, Iowa, fifth child, fourth daughter, Jalaine Radine, Sept. 2, 1962.

Hamilton, Leslie and Phyllis (Birky), Tangent, Oreg., fourth child, second daughter, Marla Laverne, Sept. 19, 1962.

Harnish, Parke K. and Kathryn (Widders), Willow Street, Pa., fifth child, third son, Steven Lynn, Oct. 5, 1962.

Heatwole, Lester G. and Ellen (Keener), Elkton, Va., fourth child, third son, Philip Lynn, Sept. 30, 1962.

Helmuth, William and Rosemond (Boyer), Goshen, Ind., fourth child, third daughter, Barbara June, June 20, 1962.

Hoober, J. Kenneth and Doris (Zook), Ann Arbor, Mich., first child, Rebecca Marie, Sept. 15, 1962.

Hurst, Chester M. and Kathryn (Snader), New Holland, Pa., first child, Clifford Dean, Sept. 7, 1962.

Johnson, Philip and Joan (Birky), Valparaiso, Ind., first child, Luann Marie, Sept. 25, 1962.

Kauffman, Jacob and Ruby (Pletcher), Colon, Mich., seventh child, sixth son, Glen Ray, Sept. 29, 1962.

Kaufman, Gerald and Marlene (Cender), Smithville, Ohio, first child, Brent Jerald, Oct. 2, 1962.

Kratz, Abram and Mary Anne (Nice), Souderton, Pa., first child, Abram Jay, Sept. 27, 1962.

Kurtz, J. Edward and Helen (Brubaker), Oley, Pa., second child, first daughter, Eileen Marie, Aug. 29, 1962.

Kurtz, Lester Y. and Frances (Zimmerman), Morgantown, Pa., fifth child, third daughter, Beverly Jane, Sept. 23, 1962.

Martin, Harvey S. and Ermina (Martin), Elmira, Ont., eighth child, fourth daughter, Reta Mae, Sept. 28, 1962.

Miller, William F. and Phyllis (Ramseyer), Sterling, Ohio, third child, first daughter, Jane Marie, Oct. 5, 1962.

Miller, Willis R. and Lois (Steckly), Wellman, Iowa, fifth child, first daughter, Lois Ann, Sept. 14, 1962.

Mullet, James and Belle (Kauffman), Glendive, Mont., fifth child, third daughter, Mary Ann.

Musselman, Mr. and Mrs. Laverne, Harleysville, Pa., second child, first son, Noah Laverne.

Myers, Michael and Jo (Miller), Morocco, Ind., first child, Brian Lynn, Sept. 19, 1962.

Roth, Howard and Lois (Yoder), Topeka, Ind., fourth daughter, Rebecca Jo, Aug. 26, 1962.

Shenk, Harold A. and Mary Grace (Brubaker), Atlanta, Ga., first child, Cynthia Rose, Sept. 24, 1962.

Smucker, Elden and Marilyn (Miller), Harrisburg, Oreg., third child, second daughter, Tamara Lou, Sept. 22, 1962.

Stoltzfus, Donald and Grace (Tillman), Christiansburg, Pa., fourth child, third living daughter, Dawn Marie, Aug. 14, 1962.

Stoltzfus, Wayne and Rudi (Van Esveld), Paradise, Pa., first child, Steven Richard, Oct. 5, 1962.

Summers, Robert W. and Edith Marlene (Brenneman), Iowa City, Iowa, first child, Kristine Anne, Oct. 4, 1962.

Wadel, David N. and Ruth (Blank), Christiansburg, Pa., third son, Stephen Clair, Oct. 5, 1962.

Wise, Glenn D. and Dorothy (Hampton), Ft. Loudon, Pa., second daughter, Lois Ellen, Sept. 26, 1962.

Wyse, Eldon Duane and Pauline (Boshart), Mt. Pleasant, Iowa, first child, Michael Duane, born June 12; received for adoption, Oct. 3, 1962.

Zellinger, Michael and Marilyn (Yoder), New

Paris, Ind., first child, Jeffrey Allen, Sept. 16, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Bowman — Burkholder.** — Wade M. Bowman, Harrisonburg, Va., Weavers cong., and Lois Arlene Burkholder, Harrisonburg, by Ernest G. Gehman at Weavers, Aug. 18, 1962.

**Bucher — Myer.** — James C. Bucher, Manheim, Pa., East Petersburg cong., and Anne Lois Myer, New Providence, Pa., Columbia cong., by Benjamin C. Eshbach at Columbia, Sept. 8, 1962.

**Gambrell — Martinez.** — Jerry Gambrell and Caroline Martinez, Denver, Colo., First Mennonite cong., by Marcus Bishop at the First Mennonite Church, Sept. 22, 1962.

**Godshall — Gross.** — Edward M. Godshall and Evelyn Pauline Gross, both of Hickory, N.C., Mt. View cong., by Frank Nice, assisted by Silas Brydige, June 16, 1962.

**Horst — Longenecker.** — Lowell W. Horst, Stephens City (Va.) cong., and Carolyn M. Longenecker, Middletown, Pa., Myers Street cong., by Clarence E. Lutz at the Strickler Church, Sept. 22, 1962.

**Hostetler — Kilmer.** — Derald Dean Hostetler, Portland, Oreg., Western cong., and Melvena Mae Kilmer, Sheridan (Oreg.) cong., by David L. Hostetler at the Sheridan Church, Sept. 15, 1962.

**Jantzi — Gingerich.** — Kenneth Jantzi, Crosshill (Ont.) cong., and Marjorie Gingerich, St. Agatha (Ont.) cong., by Orland Gingerich at St. Agatha A.M. Church, Feb. 10, 1962.

**Lehman — Miller.** — Paul Lehman, Apple Creek, Ohio, Sonnenberg cong., and Ruby Miller, Apple Creek, Wooster cong., by Harlan Steffen at Wooster, Oct. 6, 1962.

**Lyndaker — Widrick.** — Wilbur Lyndaker, Beaver Falls, N.Y., and Florence Widrick, Lowville, N.Y., both of the Croghan-Lowville C.M. cong., by Lloyd Boshart at Lowville, Sept. 29, 1962.

**McKelvy — Reed.** — Michael McKelvy, First Mennonite cong., Denver, Colo., and Letha Reed, Methodist, Denver, Colo., by Marcus Bishop at the First Mennonite Church, Sept. 30, 1962.

**Martin — Chupp.** — Arlin Richard Martin, Mt. Airy cong., Hagerstown, Md., and Mary Lou Chupp, Salem cong., New Paris, Ind., by Harold D. Myers at Salem, Sept. 29, 1962.

**Musser — Buck.** — Marvin Musser, South Seventh Street cong., Reading, Pa., and Lore Buck, Stuttgart-Kornthal, Germany, in Stuttgart, Germany, June 29, 1962.

**Nolt — Hoover.** — M. Luke Nolt, Stumptown cong., Bird in Hand, Pa., and Dorothy M. Hoover, Mellinger cong., Lancaster, Pa., by Paul G. Landis at Mellinger, Sept. 29, 1962.

**Purifoy — Owens.** — Charles Purifoy, Cleveland, Ohio, Methodist cong., and Mae Frances Owens, Cleveland, Lee Heights cong., by Vern L. Miller at Lee Heights, Sept. 29, 1962.

**Smart — Overholt.** — Lloyd Smart and Lydia Overholt, both of Stratford, Ont., Millbank C.M. cong., by Valentine Nafziger at Hartville (Ohio) C.M. cong., Sept. 29, 1962.

**Weaver — Cook.** — Daniel W. Weaver, Waynesboro, Va., and Frances E. Cook, Greenville, Va., both of the Springdale cong., by Franklin E. Weaver, father of the groom, at the church, Oct. 6, 1962.

**Weaver — Wenger.** — Ivan G. Weaver, Bareville,

Pa., Groffdale cong., and Amanda S. Weng Ephrata, Pa., Metzler cong., by John S. Mar at the home of the groom, Sept. 2, 1962.

**Yoder — Mack.** — Ray K. Yoder, Boyertown (Pa.) cong., and Edna Mack, Harleysville, Pa., Towamencin cong., by Ellis Mack, father of the bride, at Towamencin, Oct. 6, 1962.

**Zeiset — Westenberger.** — Alan W. Zeiset, St. Paul, Myerstown cong., and Esther S. Westenberger, Elizabethtown, Pa., Stauffer cong., Clarence E. Lutz at Stauffer, Oct. 6, 1962.

## Anniversaries

**Amstutz.** Mr. and Mrs. Louis Amstutz, Apple Creek, Ohio, observed their golden wedding anniversary on Sunday, Sept. 30, with open house for friends and relatives at the Sonnenberg Mennonite School near Kidron, Ohio. They were married on Oct. 10, 1912, at the Sonnenberg Mennonite Church by Jacob N. Baum. On March 17, 1925, Bro. Amstutz was ordained to the ministry at the Sonnenberg Church. During March, 1932, he was ordained as bishop of the Chestnut Ridge Church near Orrville. He is now semiretired. They have 4 children—Victor and Idella—Mrs. Irene Geiser, both of Apple Creek; Elsie—Mrs. Elmer Steiner, Orrville; and Dorothy—Mrs. James Lehman, of Apple Creek. They have 24 grandchildren.

## Obituaries

May the sustaining grace and comfort of the Lord bless these who are bereaved.

**Denlinger, Maurice E.**, son of Christian and Susanna Denlinger, was born Feb. 13, 1882, died at his home in Kinzers, Pa., on March 10, 1962. He awoke on Sunday morning seemingly well, but while getting ready to attend church God called him home. Surviving are his wife the former Maude Keneagy, and 2 daughters (Dorothy A.—Mrs. Henry M. Martin, and Irene B.), 6 grandchildren, and 2 brothers and 3 sisters (Christian J., Walter S., Mrs. Paul Shirk, Mrs. Aldus Burkholder, and Mrs. John Martin). Funeral services were held at the First Mennonite Church, where he was a member on March 28, in charge of Clair Eby and Wilf Kling.

**Fly, Walter M.**, son of Joseph and Ester (Metzger) Fly, was born at Telford, Pa., May 10, 1915; died of a heart attack at the home of his brother while preparing to attend Sunday school, Sept. 24, 1962; aged 47 y. 4 m. 14 d. He was a victim of polio at the age of 2, and after his mother's death, he made his home with his brother, Harold Fly, Schwenksville, Pa. Surviving, besides his brother Harold, are 2 sisters and 2 brothers (Mrs. Paul Spachman, Mrs. Ronald Cressman, Donald, and Lawrence). He was a member of the Finland Church. Funeral services were held at the Souderton Church on Sept. 27, in charge of Claude Shisler and Winfield Ruth.

**Hershberger, Susie**, daughter of Eli and Lydia (Miller) Hershberger, was born at Telford, Ill., Aug. 27, 1899; died at the Elkhart (Ind.) Hospital, Sept. 23, 1962; aged 63 y. 27 d. On May 9, 1920, she was married to Levi Hershberger, who survives. Also surviving are children (Jency, Clarence, Eli, Roman, Robert, Mrs. Martha Winslow, Lee Jr., and Floyd) brothers and one sister (Jacob, Polly—Mrs. Albert Schlabbach, Chris, John, and Harvey).



children, and 3 great-grandchildren. She was a member of the Yellow Creek Church, where funeral services were held Sept. 25, in charge of Harold D. Myers and Francis Freed.

**Leaman, Daniel R.**, son of Benjamin D. and Estine S. (Rohrer) Leaman, was born near Leaman, Pa., July 25, 1885; died at his home at Tonks, Sept. 30, 1962; aged 77 y. 2 m. 5 d. On Nov. 5, 1907, he was married to Anna L. Leaman, who survives. Also surviving are 3 daughters (Grace L., Anna L., and Mary E.), 15 grandchildren, 5 great-grandchildren, and one brother (Mrs. Mary R. Landis, Rohrer Leaman, and Mrs. Katie R. Holmberg). One daughter preceded him in death. He was a member of the Mellinger Church, where funeral services were held on Oct. 3, in charge of Harry S. Lefever and Nelson B. Leaman.

**Meyer, Anna C.**, daughter of Lewis and Mary (Tinsman) Kulp, was born in Grundy, Ill., June 14, 1874; died at the Westview Convalescent Home, Elkhart, Ind., Oct. 2, 1962; aged 88 y. 3 m. 18 d. On Dec. 25, 1912, she was married to Jacob B. Meyer, who died Sept. 17, 1917. Surviving are one sister (Mrs. Nancy Elmer), 3 nieces and 3 nephews. She was a member of the Prairie Street Church, where funeral services were held Oct. 5, in charge of Harold J. Zehr.

**Schelle, William David**, foster son of Alfred and Ida (Bear) Schelle, was born in Washington, Md., March 13, 1947; died of cancer at the Western (Md.) State Hospital, Sept. 26, 1962; aged 15 y. 6 m. 13 d. Besides his foster parents, he is survived by one foster brother (Mark Welty III). He was a member of the First Grove Church, where funeral services were held on Sept. 29, in charge of Nelson Leaman, Ray Keim, and Harold Lehman.

**Shrock, Moses B.**, son of Benjamin J. and Elizabeth (Yoder) Shrock, was born at Sugar Creek, Ohio, May 23, 1883; died at the Goshen Hospital, Sept. 30, 1962, which he entered just 3 days before; aged 79 y. 5 m. 7 d. He was married to Amanda Miller, who survives. Also surviving are 3 sons (Owen, Sherman, and Moses, Jr.), 4 daughters (Della—Mrs. Grace E. Miller, Elizabeth Ann—Mrs. Ivan Miller, Clara—Mrs. Edward C. Miller, and Anna—Mrs. Martin Lengacher), 28 grandchildren, 9 great-grandchildren, 2 brothers (Owlad Elmer), and 2 sisters (Ada—Mrs. Noah Leaman, and Sara—Mrs. Christ M. Miller). One daughter preceded him in death. He was a member of the Amish Church, where funeral services were held Oct. 3, in charge of Harold Yoder and Monroe Yoder. The body was then taken to Hicksville, Ohio, where funeral services were held Oct. 5, in charge of Harold Yoder and Sylvanus Yoder. Burial in the Lost Creek cemetery.

**Stoll, Joseph Daniel**, son of Joseph and Anna (Berch) Stoll, was born near Montgomery, Pa., July 4, 1898; died at St. Marys Hospital, Erie, Pa., Oct. 1, 1962; aged 64 y. 27 d. On May 10, 1917, he was married to Anna Yoder, who died June 3, 1949. On Nov. 28, 1951, he was married to Fannie Hostetler, who survives. Also surviving are 11 sons (Alvin, Ivan, Joseph, Carl, Lloyd, Warren, Ronald, Donald, Raymond, Roger, and Roy), 6 daughters (Fern—Mrs. Henry Buller, Ruth—Mrs. Orie Schrock, Ella—Mrs. Vernon Boss, Mary—Mrs. Melvin Eby, Lorna—Mrs. Floyd Leaman, and Carol), 47 grandchildren, 6 brothers (Alvin, Albert, Abe, Levi, Roy, and Eli), and 2 sisters (Edna—Mrs. James Lunde, and Goldie—Mrs. Melvin Hochstetler). One brother preceded him in death. He was a faithful member of the Mennonite Church. Funeral services

were held at the Lake Region Church, on Oct. 4, in charge of Glen Birky and E. D. Hershberger.

**Wendle, Margaret Marie**, daughter of Lewis and Hannah Baker, was born Oct. 22, 1898; died at the Nason Hospital, Roaring Springs, Pa., Sept. 29, 1962; aged 63 y. 11 m. 7 d. She was one of the first children to attend the services at the Altoona Mission when it started in 1910. She accepted Christ as her Saviour when a young girl and always considered the mission her church home. On Nov. 24, 1922, she was married to Howard J. Wendle, who survives. Also surviving are 2 sons and 6 daughters (Robert, Gerald, Kathleen Musselman, Lois Lengenfelder, Ruth McClellan, Audrey Stout, Susan Snowberger, and Judy Walters), and 3 sisters and one brother (Mrs. Edith Brown,

Mrs. Ruth Woodcock, Mrs. Florence Gehman, and John). Funeral services were held at the Barefoot Funeral Home, Oct. 2, in charge of Harold Horst.

**Witmer, Fannie E.**, daughter of Abram M. and Mary (Eshbach) Witmer, was born in Manor Twp., Lancaster Co., Pa., Jan. 17, 1876; died at the home of her brother-in-law at Millersville, Pa., Aug. 22, 1962; aged 86 y. 7 m. 5 d. She lived a life of service caring for her sister's family when they were left motherless at an early age. Two brothers and 2 sisters preceded her in death. Surviving are one brother (Benjamin E.) and 6 nieces and nephews. She was a member of the Masonville Church, where funeral services were held on Aug. 25, in charge of Benjamin H. Eshbach and Christian B. Charles.



## ITEMS AND COMMENTS

BY THE EDITOR

Bishop Reuben H. Mueller of Indianapolis, Ind., told some 1,500 delegates at the Evangelical United Brethren Church's biennial Youth Fellowship Convocation in Estes Park, Colo., that the "wave of the future for Christianity is leading definitely to unity." The real question before Christians, therefore, he said, is, "Do we have what it takes to make use of the revolution going on in the world for Jesus Christ and His teaching?" Bishop Mueller, president of the E.U.B. Board of Christian Education, also declared that while there is a "boom" in religion, there is a "bust" in moral living.

The *Wall Street Journal* says that United States missionaries abroad now outnumber by more than four to one all of the American citizens in United States Foreign Service and stationed in other countries.

If the crime rate in the United States continues during the second half of 1962 at the level of the first six months, this will be the worst year for crime in the nation's history, Director J. Edgar Hoover of the Federal Bureau of Investigation said in Washington, D.C. Mr. Hoover made public preliminary statistics for the first half of 1962 showing that the crime rate increased 3 per cent during that period over the comparable rate in 1961. The report was released only a month after the final compilation of police reports for the year 1961 showed that it had been the worst in history from the standpoint of both adult crime and juvenile delinquency.

The Anglican Church of Canada adopted a resolution at its 21st triennial General Synod in Kingston, Ont., warning all major powers that the "only sane course open to humanity is never to use nuclear weapons." Calling for abolition of atomic weapons, the resolution expressed faith in the moral influence of those nations refusing to accept nuclear arms.

Neutral countries could be a determining factor in world affairs. While recognizing the "great dilemmas" of governments over nuclear weapons, the resolution urged church members to press for an international abolition of mass destruction weapons, and stressed that their use "is repugnant to the Christian conscience."

A "dollars for the United Nations" project of the Disciples of Christ, in which church members are asked to give at least one dollar to the international organization as a "vote of confidence," has received commendation from the White House. In a message, Ralph A. Dungan, a special assistant to President Kennedy, wrote on behalf of the Chief Executive, "your active participation in helping to strengthen the machinery of our peace-keeping institutions is a most effective way of bringing the issues of this vital problem to the attention of the American people."

Billy Graham conducted a one-day crusade at the Army's Redstone Arsenal attended by some 35,000 servicemen and their families and guests. Following the evangelist's talk, counselors reported that 473 persons had made "decisions for Christ." Held in front of a huge hangar at the edge of the 215-acre air field, the rally was sponsored by the Huntsville (Ala.) Ministers' Association, with the approval of the Army Missile Support Command, a unit of the Army Missile Command. Dr. Graham's talk to the servicemen dealt with repentance, the acceptance of Christ as Saviour, and the "pledge of obedience to Him as Lord."

Students in the nation's capital will continue to recite the Lord's Prayer as part of the opening exercises in public schools. The chief legal officer of the District of Columbia, Corporation Counsel Chester H. Gray, issued an opinion in Washington, D.C., holding that the practice of



reciting the prayer is legal unless the United States Supreme Court specifically rules it unconstitutional. At issue is a rule by the District of Columbia Board of Education requiring that "opening exercises shall include the salute of the flag, a reading from the Bible, without note or comment, and the Lord's Prayer."

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Dr. E. Stanley Jones, internationally renowned American missionary-evangelist and author, has been nominated for the 1962 Nobel Peace Prize.

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Youth for Christ International officials announced in Wheaton, Ill., that the organization is publishing a new magazine for teen-agers. *Teen Scene* is published by Youth Publications, the literature branch of Youth for Christ International. Its first issue was released Sept. 18. Four issues will be published during the school year. Youth Publications announced that the magazine was designed "to present Christ to teen-agers in all areas of society," and that it would be suitable for distribution by any civic or religious group. The 32-page magazine is sold for 15¢ per copy.

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The death, crime, and accident rates in a given community vary according to the average alcohol consumption, and when alcoholism decreases, so do death, crime, and accident rates. Relaxation of restrictions on alcohol is followed by a rise in commitments to asylums, hospitalizations, and delinquencies, so said Dr. E. M. Jelinek in *Christian Crusader*.

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A college science professor told some 2,000 delegates at the Church of the Brethren's National Youth Conference in Estes Park, Colo., that there should be no conflict between religion and science unless one becomes "dogmatic" or attempts to take the place of the other. Dr. W. Donald Clague of Bridgewater (Va.) College, a Brethren minister, pointed out that science is concerned with "the what of tiny fragments of the universe, while religion attempts to deal with the whole of life, the totality of things, the why and how. It is totally inconceivable to think of science being able to pile up these fragments until we have a complete explanation of everything," he said. "It simply can't be done."

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Rev. Waldo E. Harder was installed as the fourth president of the Grace Bible Institute in a special service at the institute chapel on Sept. 6. A native of Newton, Kans., and former missionary to the Congo, Rev. Harder had served as acting president during the past year. The Board of Directors recently voted unanimously to appoint him president of the school. Grace Bible Institute, founded 19 years ago, had a fall enrollment last year of 346 students.

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Some 1,500 delegates at the 14th World Christian Endeavor Convention in Sydney, Australia, representing 3,000,000 members

of the movement, pledged to use all their "available spiritual resources" to encourage world leaders to increase their efforts for peace. In a resolution the young people declared that the "weapons of war are not carnal, but spiritual, and mighty through God to the pulling down of strongholds." The resolution also condemned all actions between nations and individuals which "make for suspicion, bitterness, and strife," the emphasis on material possessions, and the "crippling" expenditures by major powers for weapons of mass destruction.

\* \* \*

More than 1,000 Church of the Brethren boys and girls pledged themselves in Estes Park, Colo., to one or two years of voluntary service to the denomination. They pledged their service as they conclude a week-long quadrennial National Youth Conference of the church at the YMCA Camp of the Rockies. The youths declared their intention to enter voluntary service after high school or college. Some 1,800 boys and girls have served in this manner since the program was launched in 1948. At present 300 Brethren volunteers are assigned to 91 service projects at home and abroad.

\* \* \*

Lutheran young people were told in San Francisco that even though exploration of outer space is an exciting challenge, "a conquering of the devils and suffering which beset God's peopled creation on earth has a prior claim upon our zeal." In a speech to the convention of the Luther League, youth auxiliary of the new Lutheran Church in America, Dr. Carl B. Tambert of Los Angeles said, "The unchangeableness of the Lord and of our faith reminds us that we still have a world to conquer here on earth."

\* \* \*

For the first time the Israel Baptist Convention has appointed three local Arabs as deacons at a service in the Nazareth Baptist Church. Among the three was a 23-year-old student from Hebrew University, Fuad Haddad. With more than 200 members, the Baptist community is one of the flourishing Christian groups in the Holy Land. The Baptists have churches in Nazareth, Tel Aviv, and Haifa; a high

school in Nazareth, a children's villa near Petakh, Tikvah, and an art galler near Tel Aviv.

\* \* \*

Dr. Lando Hiebert, 48, chairman of the Bible Department of Tabor College, Hillsboro, Kans. (Mennonite Brethren), was killed instantly in a head-on collision while returning from a church conference in British Columbia on July 5. He was also chairman of his denomination's Board of Missions.

\* \* \*

About two dozen pastors and several hundred laymen of the American Lutheran Church have reported "speaking in tongues" experiences. A denomination commission is now studying "these reported manifestations of the Holy Spirit power," according to an article in the *ALC organ*, the *Lutheran Standard*, published Minneapolis, Minn.

\* \* \*

A prominent Soviet youth journal Moscow has called on the Russian school system to use the Bible in the communist war on religion. *Komsomol Pravda*, in an article by Irina Kichanova, said it felt the Russian high schools should promote detailed studies of the Bible among students with the intent of "exposing its religious character." The article admitted that the "very interesting character of religious preaching" in the churches demanded such a program. In effect, the magazine admitted that modern religious preaching was more effective than most atheist programs developed for the school system.

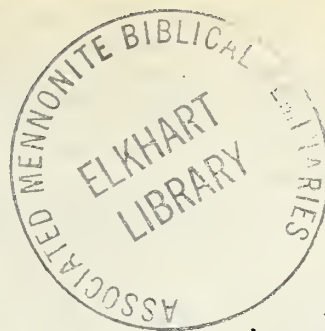
\* \* \*

Protestants in Latin America take the religion much more seriously than most churchgoers in the United States, Evangelist Billy Graham said in Washington, D.C., on the eve of his departure for a new South American crusade. Protestantism is growing faster in Latin America than anywhere else in the world, he said, adding that it helps to answer the spiritual hunger of millions of persons who do not have active affiliation with any church. "They always refer to themselves as Evangelicals, not Protestants," Dr. Graham observed, "and they live up to the name Evangelical by working constantly to spread the Gospel."

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# Gospel Herald



*How does prayer work?  
Does God try harder because I pray?  
Doesn't God know the need? Why should I pray?*

WEDNESDAY, OCTOBER 30, 1962  
VOLUME LV, NUMBER 43

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## Power Through Prayer

By Milo Kauffman

It was during World War II. A carrier had been hit by a bomb and there were holes in it. It was on fire. A sailor said, "Let's pray, you guys, or this ship is gonna blow up." Frank Laubach, in telling the story, says that that sailor told the truth about the good ship Earth. Our wounded earth is full of holes and fires, and unless we pray hard, it's going to blow up.

Laubach goes on to say that 10,000 people promised to pray for literacy, and their prayers have opened men's hearts around the whole world like an invisible love force. They have melted impossible obstacles away like steel before a blow torch. He says, "The enormous results which appear when many people pray is what makes me sure that we can do any good thing if enough of us pray enough." Prayer for others or a cause is as irresistible as Jesus repeatedly said it was. "Whatsoever ye shall ask in prayer, believing, ye shall receive."

If enough people prayed enough, we could save the world. If enough people prayed enough, we could stem the advance of godless communism. If enough people prayed enough, we could evangelize the world. If enough Mennonites prayed enough, we could destroy the secularism, materialism, and worldliness that makes us so ineffective in our witness. And if enough Mennonites prayed enough, we could destroy the cancer of schism and dissension, disunity and hatred that is gnawing at our vitals today.

Our Lord said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." God says, "Before they call, I will answer." Jesus says that if two or three of you agree concerning anything and ask, it shall be done. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." A dozen different times the Lord says, "If you ask anything in my name, I will do it." Do these promises mean anything, or are they empty words?

Promises have been fulfilled whenever conditions have been met. Joshua prayed and the sun and the moon stood still. Elijah prayed and the fire came down from heaven and consumed the offering on the altar. Hannah prayed and God gave her a son. Hezekiah prayed and the army of Sennacherib was smitten. Daniel and his friends prayed and the king's dream was revealed to them.

After Christ had ascended, His followers met in the upper room and continued in one accord in prayer, and Pentecost came so that 3,000 souls were added to the church. A little later they met again, and when they had prayed the place was shaken. They were all filled with the Holy Spirit and with great power they gave witness of the resurrection of our Lord. Multitudes believed and were added to the church. The church prayed and Peter was released from prison. Paul and Silas prayed and the prison doors were opened.

John Knox prayed and Scotland was shaken to its foundation. George Mueller



# Consecration

BY ESTHER M. GARBER

*I saw a dead thing; the world,  
Bound, writhing on my doorstep,  
Wheeling through time,  
Dark, stained, decayed,  
Stupid with crime.  
Bound—with sin!*

*I saw a dead thing; my nation.  
Drunken, reeling on my doorstep,  
Staggering through time,  
Immoral, gay, rotten,  
Shamefully wealthy.  
Drunken—with sin!*

*I saw a dead thing; my neighbor.  
Asleep, reposing on my doorstep,  
Idling away time,  
TV watcher, Sunday gardener,  
Easter churchgoer,  
Blind to danger.  
Asleep—with sin!*

*I saw blood; Of the world, my nation,  
and neighbor,  
Still warm, dripping from my fingers.  
Oh, I've been bound, drunken,  
and asleep.  
I have killed by neglect.  
Blood—on MY fingers!  
Wake me, Lord, use me!  
Harrisonburg, Va.*

prayed and hundreds of orphans were fed. After World War II Mennonite refugees in Berlin prayed and a miraculous release was brought about for them. Did these things just happen?

Ask our missionaries, ask the godly mother of John Wesley. Ask personal workers and pastors, "Does God answer prayer?" Prayer is answered. There is power in prayer. With deep need and concern time and again I have gone to the prayer room. Only a few hours later I have gone again to that same prayer room to thank God for the answers to those prayers.

These things did not just *happen*. But why is there such a lack of prayer today? If we believe these promises, why don't we pray? If this is the mightiest force on earth, why don't we avail ourselves of it?

Two reasons are the secularism and materialism among us. We lay such stress on material things and they crowd in on us until we don't have place for spiritual.

A third reason is the spirit of rationalism. We overemphasize education and sometimes endanger our spiritual understandings through rationalism. The rationalism of modernism of thirty or forty years ago has been rejected, but new models keep coming. It may give the Bible more place than it had, but it still wants to set human reason in judgment over the eternal Word—not ready to let the Word have its place, to fully believe it.

Today a fourth reason is that many Christians are afflicted with a type of deism. Oh yes, they believe in God, surely they do. They believe God is almighty, that He created the world, that He is somehow detached from the world. God wouldn't intervene to answer prayers. God has established laws and the world operates according to these laws. And of course there is considerable truth to this. Yet God is not a captive of His universe. Because of this kind of faulty thinking, we cannot say with the men of the Bible, "God is here. Thou, God, seest me. The Lord of hosts is with us. The God of Jacob is our refuge. God is a very present help in time of trouble."

In the fifth place, there are many legitimate questions in regard to prayer. How about unanswered prayers? In some cases prayer seemingly was answered, but was prayer really answered or did things just happen? If some prayers are answered, why were other prayers not answered? How can my prayer affect someone else?

God knows what these missionaries need. God is all loving, does God try harder because I pray? How does prayer work? If God pitieth His children like a father pities his, then why do I have to pray that God will intervene for that poor widow or someone who is destitute? Doesn't God know that need? Isn't He doing all He can anyway? Why should I pray? These are legitimate questions that come to us.

How about prayers that I prayed that weren't answered? Jesus prayed that the cup might pass from Him and yet it didn't. Was Jesus' prayer unanswered? Well, perhaps the form was unanswered, but the essence of Jesus' prayer was answered. I think Jesus' prayer was this: "If it is possible for man to be redeemed without my taking their iniquities upon me, then . . . let this cup pass from me, nevertheless, not as I will, but as thou wilt." The deepest desire of the heart of our Lord was that man might be redeemed. If that took His death and His suffering,

## Our Readers Say—

The article, "As I See It" (Sept. 11), is most interesting. . . . The suggested remedies are commendable. However, there appears to be an omission of a vital and fundamental fact. In Rom. 12:1, 2, Paul presents this truth positively: "And be not . . . but be. . . ." The former has been taught faithfully, while the positive side, "Be ye transformed," has received less attention and has been taken for granted. Perhaps if the positive in this passage were given its rightful place, and a legitimate emphasis placed on the transforming power of Christ in the life of an individual, the condition of the church might be entirely different. The new birth is paramount, and must be accepted experientially.

This transforming power of Christ is supplied by another from without. In this transforming act the Holy Spirit commences His work in the believer. The Christian can never make a full surrender to Christ, committing his all to Him, for he is a new creature. He will radiate warmth, show interest in the cause of Christ, and be attractive as well. Now he can pray and be obedient. He will be a gravitational force toward unity. He will be motivated by a God-given passion for the Lord's work.

Until individuals allow and experience the transforming power of Christ in their lives, the specified needs will remain. However, there is reason to believe that if this basic truth were realized by believers in general, multitudes could and would say with Paul, "It is no longer I . . . but Christ. . . ." The results would be wonderful.

It would appear that undesirable traits in the believer or a church manifest themselves in proportion to the degree that Christ is giving the controlling and/or motivating power. "Without me [Jesus said] ye can do nothing." A realization of this truth will split that "well ordered program," and "spill out over program, personnel, and organization," to the praise of the glory of His grace. Instead of cataloging the needs of the church, the will be an exemplification of the transforming power of our wonderful Saviour and Lord. Ps. 90:17.—S. C. Brubacher, Ayr, Ont.

He was ready to drink the cup. His prayer was answered.

Paul prayed three times that the thorn might be removed from his flesh, but it wasn't. Yet I believe the deep desire of Paul's heart was realized. More than wanting the thorn removed, Paul wanted the will of God done. If he had known the purpose of it, he would have said, "Leave the thorn there."

As I was thinking what I might say on "The Power of Prayer," the tempter came to me repeatedly. He said, "You go on to talk about the power of prayer? People

(Continued on page 958)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1903) AND HERALD OF TRUTH (1864)

JOHN M. DRESCHER, EDITOR

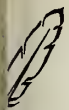
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## *Pray for the Vatican Council*

That's right! The Christian is called to pray "for all men." And seldom, if ever, in history has such an opportunity presented itself. Approximately 3,000 Roman Catholic leaders, 85 foreign government representatives, and numerous Protestant observers are gathered in Rome for a long session, speaking to issues such as church unity, 20th-century challenge to atheism, materialism, and spiritual indifference.

Catholic leaders have called repeatedly on non-Catholics as well as Catholics to pray on behalf of the Council. Never has the world been more conscious of religious unity. The printed page, radio, and television are giving a prominent place to what is happening.

Some might rebel at the thought of praying for such a gathering. However, the Christian sees it as an opportunity to pray. Can God be able to bring glory and good out of it all? I, for one, believe that He can because I believe God hears prayer and because I remember that the reformation was born as men in the Catholic tradition turned to the Scripture.

There is an undercurrent of unrest in Catholicism today which could speak of better things. Many from within its ranks are calling for reform. There are pleas from within Catholicism for renewal of doctrine and discipline, of mission and morality. Will we dare to pray that God will work through this Council in such a way that the result is reform?

Flowing from such a council could come new opportunities for the spreading of the Gospel. The opposite is also true. Growing out of this world-advertised meeting could come a greater God-consciousness throughout the world to an extent which is undreamed-of at this moment.

To pray for the Vatican Council does not mean the sanctioning of papal authority and infallibility, church tradition, the assumption of Mary, the confessional, indulgences, or any other unscriptural practices. To pray is to confess that all of us need repentance and renewal and to put our confidence in a God with whom all things are possible. It is to approach a God who has not let things get out of His control.

Far more imperative than speaking against the pope, or the Council, is the importance of prayer that God would by a

mighty moving of His Holy Spirit make this meeting magnify Himself and show His glory and grace throughout the world.—D.

## *Needed Today*

One of the real dangers of today is that in disliking and denouncing the answers of the past we do not go on to find answers for the present. It is one thing to discuss or destroy a faulty structure. It is quite another thing to plan and build as good or better one in its place.

The easiest action is to find the flaws of the past. This takes few qualifications except a critical mind. But one must be discerning and spiritually creative to construct, under God, clear guides for the present. This demands a large share of every divine grace God gives with wisdom and understanding.

Without a doubt we are at the place, in a special way, where we need men who have an understanding of the day and who know what we ought to do. One can look back and understand what has happened. But to understand it while it is happening, to live in the middle of it and see clearly its meaning is different and much more difficult. Insight is better than hindsight or foresight and to be more coveted.

It is true that the prophets of Israel had a keen critical mind in describing the past and denouncing the corruption of their contemporary scene. But they declared not only God's judgment and man's doom because of sin but always they spoke of the remedy and the remnant—always they discerned the direction for their day.

Today we need, not so much those who delight in the past, who deplore the present, or who dread the future, but those who with all their being are doing all they are able for the triumph of Christ's kingdom today. Today we need men of God who do not waste time tearing down a past tradition but by God's leading spend their time building up God's people and declaring divine certainties for the present. Today God is calling for leaders who delight not so much for a keenness in describing the deficiencies of yesterday as to discern the direction for today.—D.

## *Win One*

Sometime pause long enough to count your pulse for a few minutes. And while you count, contemplate the fact that souls are passing into eternity more than one for every heartbeat you count. They are not only passing into eternity. They are without Christ.

It is estimated that at the present rate of population increase and the present speed of evangelization, Protestants will represent only 4 per cent of the population of the world by 1980, and only 2 per cent by the year 2000.

Never will the world be evangelized by ordained ministers and missionaries alone. Christ didn't plan that it should be, and it certainly ought be clear to us today that it won't be. However, if the plan of Christ were followed, that of every disciple making disciples, it could be done in one generation.

Suppose there would be only one Christian in the world today. Suppose this one could win another this year. Suppose these two would each win one next year, and the following year these four each brought one person to Christ. Continue this, of each Christian bringing one other each year, and in just 33 years every living soul would receive the Gospel.

The place to begin is with ourselves. Will I win one? Will you?—D.

## *How Old?*

"A man's age can be measured by the degree of pain he feels as he comes in contact with a new idea." I don't know who said it first, but there is truth in the statement.

Some stop growing. It can happen at any period of life. When it happens every problem is painful, every change is a threat, and everything different is dangerous. Even faith diminishes because faith is built and strengthened by clear, certain knowledge.

No, I do not mean that by continuing to grow mentally, automatically every problem is simple, every change ceases to be complex, and everything different is a delight. Rather, what is meant is that the outlook is different. One sees life through the dark glass of despair. The other sees life through the glass of hope and trust. The one faces a new idea with pain. The other faces a new idea with pleasure. The one sees all is lost. The other sees more that might be gained. The one thinks of it as a challenge to the status quo. The other sees it as a challenge to enlarge the outlook and understanding.

Isn't it true? We can measure our age by the degree of pain we feel when we are confronted by a new idea.—D.



# Sometimes I'm Ashamed

BY ALBERT HORNBERGER

I've felt ashamed and uneasy the past several weeks. Here's how it all began. . .

The day dawned as another beautiful Sunday morning in the Sunshine State. The sun shone brightly and the birds chattered and sang on the lawn. The drive to church was a scenic one. I could not help thinking of all the Lord's goodness to me during the past week. The minister's sermon was on the subject of "Giving." When the collection plate was passed, I put in the usual dollar bill. I do tithe, usually in a lump sum at the end of each month. On the way home many thoughts passed through my mind. But I do tithe.

Sunday evening and time for the worship service. Which suit shall I wear tonight? (Many have not even one suit!) Monday morning off to school to meet my pupils again. Which shirt shall I wear today? I was ashamed when I opened the closet and saw all those shirts. But it couldn't be! I was so sure I had given at least a dozen to the Salvation Army and Goodwill Industries the past month or two. Do I still own that many shirts? I could not help thinking about all the people who would not have a shirt to wear that day. And those shoes? Didn't I tell myself last year that I'd never have more than three pairs again?

The following week was another busy one, and so my mind was occupied with many other activities. Friday night there were the usual business things to attend to. All of a sudden I was thinking about "giving" again. "Where shall I dine tonight?" was going through my mind. Should I dine out, enjoying an abundant meal again? I could easily get by with the leftovers in the refrigerator. The voice inside me spoke a bit louder. The money I saved by not dining out would be an extra "love gift" in the collection plate on Sunday morning.

On Saturday the weekly visit to the air-conditioned Kwik-Chek. The grocery list had been made out but, alas, I was thinking about "giving" again. When I walked to the car I hesitated . . . But wait. . . I'll count the things when I get home. Yes, it happened again. I had nearly a dozen items I had not intended buying. I hung my head in shame because I could easily have gotten along without those choice morsels.

A whole week passed again. I was on my way to church the next Sunday morning. I felt a bit better because I had done some very serious thinking the past week. The sermon was on "Sharing." Sharing our money, bread, water, and clothing. The words of the minister and of the Master

pierced me throughout the sermon. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

But I do tithe. The tithe is already the Lord's. Are we really giving unless we give above the tenth?

I've had a hard week mentally and spiritually. This coming week I am going to rid my closet of those extra clothes. I'm going to eat more meals at home and my giving *will* increase. Will you join me in a time of sharing and increased giving? To God be the glory!

Bradenton, Fla.

## Advertising

BY MONT HURST

*I will advertise thee what this people shall do.—Numbers 24:14.*

When God desires to inform His people as to His plans and the things He wants them to do, you can depend on Him to proclaim them through the communication line of the Holy Spirit. When He wanted the Bible written, He released the Spirit's power into the souls and minds of holy men He had chosen to do the work. They wrote the words of the Holy Bible as He dictated. He had advertised His wishes for

them. The Holy Spirit was the medium. And He has advertised to us the authenticity of the Scriptures.

When great business projects are to be undertaken, the chief executives have known men who they know can be trusted and who are fully dedicated to the job at hand. These men face the challenge with enthusiasm and fresh zeal as it is inaugurated.

Sincere, dedicated followers of Jesus Christ of Nazareth are the advertising agents of Almighty God and His kingdom. They have a continuing schedule of spiritual advertising which is like that of a great national advertiser in various media. Our media, as witnesses, is found in the lives of all about us who are outside of the ark of safety which is the Christian life. We can proudly proclaim to all the supreme virtues of salvation through the blood of Christ which stained the cross of Calvary. And God, through the indwelling Holy Spirit, will constantly advise us as to our course of action. We, in turn, herald the glory of the goodness of God. We advertise our recruiting program for Him and God loves us more. May we ever proclaim the love of God to a needy world!



One man alone was brought forth in Creation in order that no man may say of another, "My father was greater than your father."—From the Talmud.

## Our Mennonite Churches: Maple River



Maple River Mennonite Church, Brutus, Mich., was built about 1879 by settlers who came from Waterloo County, Ontario. The congregation is a member of the Indiana-Michigan Conference. Present membership is 52. Clyde X. Kauffman is minister.



# "I Am Well and Healthy"

By Nelson Kanagy

"I am well and healthy." This is not an unusual statement for many people, but for me, it is only by the power of God and the prayers of His people that I can say this.

Over eight years ago one surgeon said, "You have only three weeks to live." Then after a second operation another surgeon predicted I would recover, but would not live more than a year. These observations were made without taking into account the Great Healer who is my Lord: the prayers of a church on her knees; and our living faith in an all-wise, all-powerful God, who is our Father. So today I stand as a living witness to the saving, healing and keeping power of God through Jesus Christ, the one at whom we must marvel and simply say, "How Great Thou Art."

One hot day in July, 1954, when I came home for lunch, I suddenly began to chill, then developed a high fever. That evening I contacted our family physician. He was puzzled because of no visible evidence of infection—yet the fever. Then I told him of a peculiar lump in my abdomen which another doctor had diagnosed as a nervous break-up, but said there was nothing to worry about.

Our doctor made an appointment with a surgeon in a nearby city. He placed me in the hospital on Tuesday and operated on Thursday with the resulting ominous report: "Nothing can be done. You will survive the operation but will live only three weeks at the most."

At this point our congregation at Oak Grove, near West Liberty, Ohio, left their farming operations, household duties, and other work, and went to the church for prayer in my behalf. The congregation, with other interested persons, continued to intercede for me day by day.

About a week after the operation I asked my wife, "Why all this concern about my condition?" She explained the facts to me. This was when I realized that my physical condition was serious.

However, rather than my condition growing worse, God undertook for me in answer to the prayers that were ascending to Him, and I began to recover sufficiently to return to my home.

Then a little over seven weeks after the first operation, another surgeon performed a much more extensive operation. He removed a malignant sarcoma which weighed 11 pounds and was about the size of an ordinary basketball.

The road to recovery was long, painful, and hard, but I did recover. I am indeed grateful for the skills of my surgeon, for the benefits of modern medical science,

and for what they did for me. But I believe God was my Great Physician and that ultimately He healed my body.

My surgeon acknowledged that my recovery was due to a power beyond his skill and ability, recognizing that God uses these skills and abilities to carry out His purposes. He said that this power is none other than the divine power of God, which I acknowledge also.

I have learned valuable lessons from this experience. I believe more firmly than ever that there is purpose in life for the child of God. I believe there is nothing haphazard about the leadings and workings of God in the lives of His people. Whether young or old, rich or poor, sick or well, we must always say, "Thy will, not mine be done."

I believe in the power of prayer. However, I believe that prayer is often beyond our comprehension. I have learned that we can always pray for all things, just as Nehemiah prayed when he was confronted with a problem. It mattered not where he was, what he was doing, or when—he prayed. Then God heard and answered in His own good way. I believe that a praying church is one of the most powerful and awe-inspiring demonstrations of the work

## The Flight of Plight

By SUSAN MARTIN

Why be confused when troubles rise  
And storm clouds gather near?  
Why let your heart be troubled with  
A deepened dread and fear?

Why let the sunshine in your life  
Be darkened with the rain?  
Why hide your smile from friend and foe  
And let the clouds remain?

Why pout and sulk and frown all day  
And show your reddened eyes  
When laughter leaves and darkness sweeps  
In shadows o'er the skies?

Remove the sinful garb of doubt  
And fling away the fear.  
Just let the voice of faith and hope  
Speak softly in your ear.

Unveil the blinded eyes of self  
And see the streams of light.  
Grasp for the truth which melts away  
Imaginary plight  
Lititz, Pa.

of the Holy Spirit that we can witness. It was as the church prayed on the day of Pentecost that the Holy Spirit came.

I believe that the demonstration of God's power in a unique way through any member can be one of the most unifying experiences a congregation can have.

Today I often wonder, "Am I the man I ought to be in the sight of God, or could I do more for the extending of the borders of the kingdom?" I have to examine myself again and again, but I do believe that I have work to do for Him while I live.

"Today I am well and healthy." May the God of heaven receive all the glory for the wonderful things He has done for me and the church through this experience.

West Liberty, Ohio.

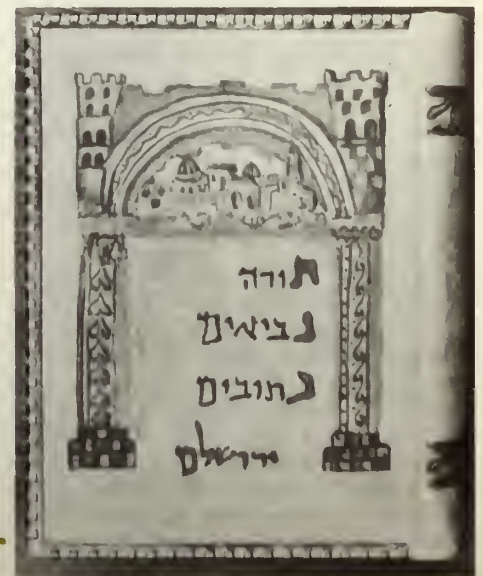
## From My Bible Collection

### A Bible That Fulfills Prophecy

By GERALD STUDER

The Bible pictured here must be seen in full color and handled to be fully appreciated. As one opinion of the press put it: "This is a beautiful edition of the Holy Scriptures, to the production of which much thought and labour must have gone, especially in the inclusion of Jewish antique motifs on the cover, frontispiece, and binding. It is an achievement not to be overlooked."

This small and artistically executed book, undated but published probably in the 1950's, is the first all-Jewish edition of the Holy Scriptures in English ever to be produced in Jerusalem. One Jewish periodical declared: "With the return of the Jews to





Zion, the Word of God must once more go forth from Jerusalem." The small folder accompanying the books says that this book constitutes a fulfillment of the prophecy of Isaiah 2:3: "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Furthermore, it says: "This Jerusalem Bible is the redemption of the task entrusted to the people of the Book and to Jerusalem, the home of the Book."

The Hebrew text and English translation appear on each page in parallel columns. The Hebrew text is especially adapted for use in the synagogue, and the English translation was especially revised by a renowned Jewish scholar to be in keeping with Jewish traditional interpretation. This publication is the first fruits of a thirty-year-old dream of the Hamadpis Liphshitz Press, founders of The Jerusalem Bible Publishing Company Ltd. For decades the publication of the Holy Scriptures was the work of non-Jewish bodies, and this Bible is considered a milestone in the recovery of this honor to its original people.

The original binding cover, reproduced by Photo-Litho on a parchment background, carries an illustration from a thirteenth century illuminated Machzor or Prayerbook for Festivals and Holy Days preserved in the Rashi Synagogue at Worms, Germany. The lettering on the title page and cover has been adapted from the script of the two-thousand-year-old Scrolls discovered in the Dead Sea area.

Another Jewish periodical published in Tel Aviv comments on this Bible thus: "This new edition . . . has been especially produced for use by Jews in the Diaspora and for tourists visiting Israel. It constitutes an achievement of Hebrew art printing in Israel."

## POWER THROUGH PRAYER

(Continued from page 954)

know that within the last year you lost your son. How are you going to explain that?" Finally I said, "Satan, I'll explain it. I'm going to tell them that the deepest desires of my heart were realized, even in that experience. I'm seeing through a glass darkly, but I can see some of the purposes of God in it.

"We know of two persons who either directly or indirectly because of that experience expressed faith in Christ. A young man in college had for years been out of the will of God. He had a high regard for Chuck. When he asked me about Chuck, I said, 'Well, from the human standpoint it looks as if there is no hope.' Then he said, 'Well, I've just got to make good. I must take his place.' Since then he has enrolled in medical school."

We had anxiously looked forward to hav-

ing our son in the medical profession, but God saw otherwise. It's difficult to understand, but we see only one strand in the marvelous tapestry of God. Often in a sincere prayer, we see only one strand. I remember praying earnestly one time for something I thought must come about. It didn't and for a little while my faith was stunned. A few months later I thanked God on my knees that my prayer had not been answered.

One hindrance to prayer is an unclean life. If I regard iniquity in my heart, the Lord will not hear me. He cannot answer my so-called prayers because of my condition. Lack of faith may be a block to answered prayer. "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

Then there is asking amiss. James said, "Ye ask amiss, that ye may consume it" upon yourselves. A father and mother can pray for the salvation of son or daughter and be praying selfishly. If you asked a father why he prays for his son to be saved, he might say, "Well, he's disgracing the family name, and I don't want the family name disgraced."

## Prayer—Not Using God but Yielding to God

Oftentimes I think we use prayer as reverse boathook. A boathook pulls the boat to the shore, but I think in praying lots of people use it to pull the shore to the boat instead. They want to use God for their purposes rather than yielding themselves to God for His purposes.

How does God answer prayer? Sometimes He releases power through us. God gives us the power to do something we want done. To one of his pupils, a Christian high school teacher said, "You're an 'X' quantity in a '2X' situation. How can God help you to meet that?" The student responded at once, "God can reduce the '2X' to 'X' and then I can do it." Then after a little hesitation he said, "Or God can make me a '2X' person and I can meet the '2X' situation."

When David went out against Goliath, or Gideon put an innumerable host to flight with his little band, God took "X" persons and made "1000X" persons out of them. "One of you shall chase 1000. Two of you shall put 10,000 to flight."

God may answer prayer through co-operation of others. A number of months ago I met a real need and prayed to God about it. A few days later a member of our Hesston congregation came to me saying, "Milo, have you been praying for me the last few days?" When I said I hadn't, he said, "Two nights I got awake thinking about that need and couldn't sleep until

I decided to meet it." God used another person to answer prayer. Cornelius prayed and God sent Peter to answer Cornelius' prayer. God sent Paul to answer the Macedonian prayer.

God may answer prayer through direct creative action. Here the critical or scientific mind may object that God has natural laws and doesn't do things arbitrarily. A large measure that is true. But natural law is not ultimate.

Joshua prayed and sun and moon stood still. God is not a prisoner in His universe. He is not limited by laws man has discovered. God has laws by which He operates of which man may be unaware. God can and does answer prayer directly.

## How Release Prayer Power?

How can we release prayer power that is so much needed today? First of all, there must be deep religious conviction. Without deep conviction prayer does not avail. The writer of Hebrews says, "He that comes to God must believe that he is." And not only believe that He is, but believe "that he is a rewarder of them that diligently seek him."

God is here. This is not merely an emotional experience but a deep conviction. Some seem to think that an awareness of God is primarily emotional. This is not so. There are emotional overtones to prayer. But these are secondary. A foundational fact in religious experience is not the intensity of our emotions but the profundity of our convictions. God is here. God answers prayer.

Discipline is necessary to release the power of prayer. We so often want shortcuts and easy techniques for spiritual living. We want to move the mountain in five minutes or a half of praying. Jesus said, "Strait is the gate, and narrow is the way. He knew there was no easy way.

The mastery of any art is not obtained overnight. Holman Hunt, a great artist stood before his audience. With one swift stroke on his canvas he inscribed a perfect circle. It took close scrutiny to see where the stroke had begun and where it ended. Deeply impressed, a young woman said, "Oh, Mr. Hunt, I should like to be able to do that. How do you do it?" The artist smiled, "It's perfectly simple. All you have to do is practice eight hours a day for ten years and you can do it." The same thing can be said for prayer. You can never become an effective prayer warrior by spending two or three minutes a day in prayer. It doesn't come that way.

Radcliff in his book, *Making Prayer Real*, says, "No technical prayer, no familiarity of books about prayer can ever take the place of prayer itself." Reading books on prayer is fine, talking about prayer is good, but we'll never become effective prayer warriors by reading a book. I



ing to take a great deal of practice. We ed to discipline ourselves. Unless we e, we're not going to pray.

E. Stanley Jones said, "In India we had ne for extended prayer, in America we by the clock. But I set aside half an ur at morning, at noon, and at night. and if I do not, I notice the difference, t in a long run, but right away." John esley said, "I take an hour every morn- g and evening, no pretense and no cuse." He knew the danger of human ings putting it off. Great men of prayer ve always prayed much.

Another important thing in prayer is ht relationship with our fellow men. If ur brother has aught against you, leave ur gift and go and be reconciled to ur brother. If we are not on speaking rms with our brother, we are not on eaking terms with God. There must be ve in our hearts.

Paul suggests, "With thanksgiving let ur requests be made known unto God." oo often thanksgiving is lacking in our ayer. When Jesus stood by the tomb of azarus, He didn't say, "O Father, give e the power to bring Lazarus forth. O ther, restore Lazarus to life." Jesus said, "Thank thee that thou hast heard me. and I knew that thou hearest me always." e didn't ask for power. He didn't ask for e restoration of Lazarus. He said with loud voice, "Lazarus, come forth." I ard a great man of God say, "I'm more d more convinced that the more spiritual person becomes the less his prayers are ing to have of asking and the more they e going to have of thanksgiving." I think at is correct.

In I Timothy Paul tells men and women ow to pray. Chapter two exhorts that ayer and supplication and intercession e made for all men, for kings and others e authority. Evidently Paul believed that ere is power in prayer because he ex- orts that prayers be made. In I Tim. 8 he says, "Tell men of our churches erywhere that I want them to pray and e hands that they lift up in prayer must e holy. There must be no quarreling ong them" (Laubach translation).

#### Clean Hands and Clean Hearts

To come with clean hands means a clean e and clean heart. "Who shall ascend in- the hill of the Lord? or who shall stand his holy place? He that hath clean nds, and a pure heart; who hath not ted up his soul unto vanity, nor sworn ceitfully" (Psalm 24:3, 4). With hands en kill, steal, and do violence. It's with nds that men give and receive bribes. ne reason our prayers haven't been more ective is that there has been entirely o much quarreling and bitterness in the urch. Paul says, "Men, when you come pray, don't come with bloody or defiled nds."

We have been used to saying that Paul tells women how to dress. Instead Paul here is telling women how to pray. He is concerned with the dress of women only as it affects their prayer life, their witness, and their spiritual life. So he says, "Tell the women to dress in fit and proper manner. Tell them to use good sense and taste. They should not braid their hair or wear gold or pearls or high priced dresses. Women who profess to be good Christians should not be noticed for their clothes but for their good deeds" (Laubach). "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully."

#### Some Practical Suggestions

Now just a few practical suggestions. I would like to suggest that more of us examine our prayer life. How much time in the last week have I spent in prayer? How much time do I average a day in prayer? How long is it since I have prayed for President Kennedy and for the Senate? How long is it since I've prayed for world rulers? How much time have I spent in praying for missions and for this great crisis in which the world is today? Have I come with a right attitude toward God and toward my fellow men? Have I prayed as an individual? Have I disciplined myself? Have I set specific times for prayer?

I would suggest that we have little prayer cells. It would be a good thing, I think, to set once a week or certain times to get together to pour out our hearts to each other and together to pray. Many of our students find that very worth while and very helpful. I had a student tell me, "The thing that has meant most to me this school year was not what I got in my classes, but what we got in our little cell group in the dormitory where a few fellows get together to share and pray."

We hear a great deal these days about our older people or senior citizens. Their number will increase. How I wish we could enlist them as real prayer warriors! Sometimes they feel rejected. I'd like to remind them that the stone which the builders rejected became the chief cornerstone. They too can become cornerstones in church and mission activities if we recruit them for intensive prayer.

Maybe we have done too little in enlisting prayer warriors for our missionaries. We want everybody to pray so we try to enlist the whole church. But sometimes as we think of missionaries, all we can say is, "Lord, bless those on the foreign field. Supply their needs." What would it mean if we had a thousand persons praying particularly for every missionary on the field and for his family? Yes, we could all pray for them, but here 1,000 persons are responsible to pray by name daily and lift

to the throne of grace certain of our missionaries and their needs. Somebody ought to make it his business to begin. It's not enough just to call attention to the needs of missionaries and say, "Now everybody pray for me." It would be much more meaningful if certain people felt responsible for certain people. It would do something for them.

Do we believe that God answers prayers with the conditions as we have them in the world and with the tremendous program of the Mennonite Church? I'd like to recall that quote again. "Let's pray, you guys, or the world will blow up." We need to pray. "The effectual fervent prayer of a righteous man availeth much."

## A Prayer

### FOR THIS WEEK

"Trusting in Thy goodness and great mercy, O Lord, I draw near, the sick to the Healer, the hungering and thirsting to the Fountain of Life, the poverty-stricken to the King of heaven, the servant to the Lord, the creature to the Creator, the desolate to my own gentle Comforter."

—Thomas á Kempis.

## Prayer Requests

(Requests for this column must be signed)

Pray that David Hostetler, Allen Martiu, and Kenneth Schwartzentruber may be led by the Holy Spirit as they plan to write or translate into Portuguese literature which will augment the meager supply of Christian literature.

Pray that God's Spirit will lead Kenneth Schwartzentruber and the bookstore staff in Campinas to be able to recommend the books that will build up the believers and also lead others to Christ. Specific requests of this kind come to the staff almost every day.

Pray for Bro. Milo Kauffman as he travels to India and in ministry of the Indian church. Pray that each member might be challenged and led to new commitments and a deeper spiritual life.

Pray God's blessing on the work and outreach of the Moema Church in Sao Paulo. Pray that new people may be won to join the small group of believers that meet in a home in Vila Carmen.

Pray for guidance in choosing another outpost in Sao Paulo.

Pray for the annual all-day women's meeting to be held on Nov. 1 at Nagar, Bihar, India.

Pray for Bro. J. W. Samida of Dhamtari, India, whose wife passed away on Oct. 17.



## God Commands—They Follow

By Paul Erb

Wherever the Gospel is preached today in the lands about the world, the preacher is one who is obedient to the call of his Master. There are many conditions that would deflect these workers from their mission. But the commission has not changed. The command to go has not been canceled, and so the labor in mission continues.

Let us look at a few of those who are today obedient in mission overseas. There are, of course, many others.

Silas Smucker worked for a number of years as a government agricultural expert at Rensselaer, Ind. It was good work, at good pay. But he heard the call to one of the underprivileged islands in the Caribbean area—to Haiti. Here, so near to our shores, the illiteracy rate is 85 per cent, and the level of subsistence is very low. Poor health is a common condition, food is inadequate, and life is hard. Here Smucker has served for two years as MCC Country Director, and has worked on agricultural projects that help the people to help themselves to a better life. He says, "Serving in Haiti is a tremendous challenge and opportunity to make good our consecration in a life of service. . . . God is surely touching the lives of others as we serve here 'in the name of Christ.'"

\* \* \*

Agustin Darino was a successful building contractor in Argentina. He was attracted to the teachings of the communists as the best hope for himself and the people he knew. But he heard the preaching of the Gospel by the Mennonite missionaries, and was challenged by what he heard. Not for some time did he open his heart to the call of Christ, but he kept on listening to the Gospel. When he finally surrendered, real hope and joy came into his heart. Now he knew that he must leave his business and prepare to preach this way of life. And so he went to Bible school and then became a pastor. Today he is a conference leader, active in establishing new churches in Argentina. Recently he visited North America and many of our people were inspired by his personal testimony to the dynamic power of the Gospel.

\* \* \*

The brand-new capital city of Brazil ought to have an evangelical bookstore. And it has, for the Mennonite Church has

been obedient in seizing an opportunity. When Urie Bender described this opportunity to the Mission Board in 1961, there was much encouragement given to enter an open door. So the location was secured near the center of the city. Allen Martin, after a good orientation at our bookstore in Campinas, went to Brasilia to stock the store. The grand opening was on August 18, and the store is now serving several large Protestant groups in Brasilia, and will give an effective Christian witness. A bookmobile will extend this witness in the surrounding area. Evangelization through literature is one of the great opportunities in Latin America.

\* \* \*

Okon Peter is a talented Christian young man in Nigeria. The people of the little church in his village have already come to depend much upon his leadership in Bible study. But Peter wanted to go to the city to learn more about his trade. It was to his personal advantage to go. But his people

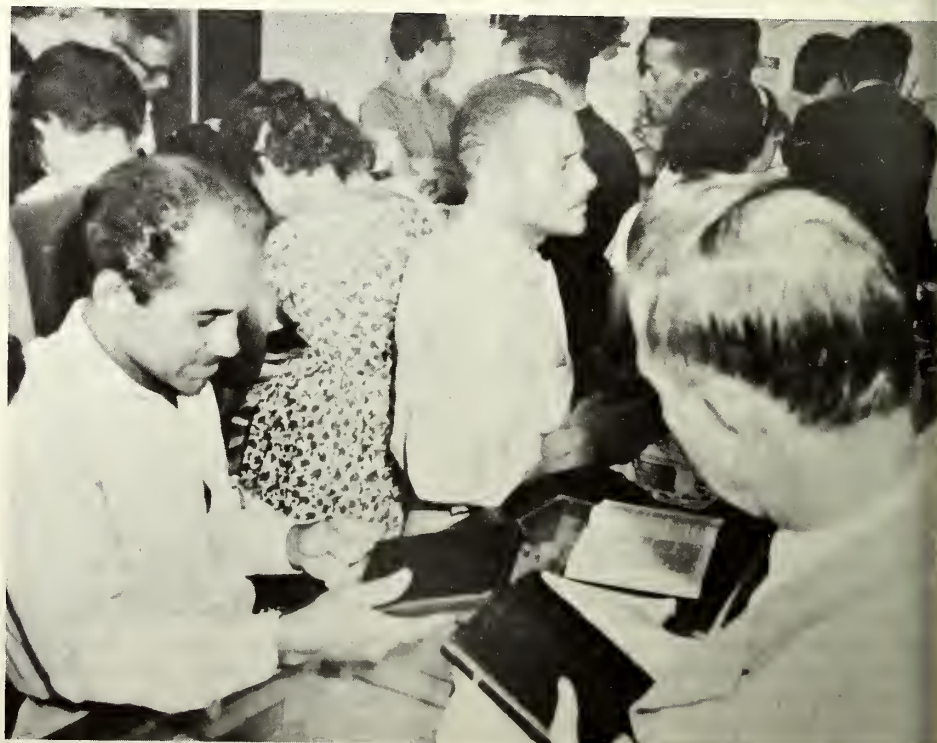
said, "We live in the midst of wolves. Okon to go now is to destroy us." As he spoke, the young man sat in meditation and prayer. Finally he said, "My people not wish me to go. I have prayed much and my heart will not let me go. I will stay with my people." And so in a faraway land one is being obedient to a heavenly vision—not to go, but to stay.

\* \* \*

Dan Gerber is an Ohio boy. After 10 years in college—one at Goshen, one at Hesston—obedience to the service and peace teachings of Christ led him to volunteer for Pax service. He was sent to Vietnam, where he was assigned to a Christian Missionary Alliance leprosarium. There he did maintenance work in the building the Pax men built in 1959-60. On May 19, 1962, Dan, along with a missionary and a lady doctor, was kidnaped by communist guerrillas. Several times since he has been seen, but at the time of this writing he is still in the hands of the communists. Certainly he has a mission in demonstrating what Christian faith and love can do in the true believer in Christ. Pray that his faith may not fail.

\* \* \*

Edwin and Irene Weaver had spent twenty-two years as missionaries in India. During the higher education of their children they were in America, but deep in their hearts was the hope that they could return to India. Meanwhile the pastor at Hesston, Kansas, happily occupied the time. Then came the unexpected call to go to Nigeria. About fifty churches in Eastern



Bibles and Christian literature are available in Brasilia today because God commanded at least someone (ones) obeyed.



geria had heard of the Mennonite church. Denominationally unattached, they quickly called themselves Mennonites and acted for missionaries. It was a difficult situation that required experienced judgment. And so the Board asked the Weavers to go to a strange land.

There were many hours of prayer and searching. Was God asking them to give India and to pioneer in a new culture? Their answer was yes. On the way to Nigeria Irene wrote: "Nigeria bound. God has gently taken India into His archives to be kept for some future time. I know that He will show us how India and Nigeria fit together."

They found many problems. Many of the church leaders were desirous chiefly of status and of financial help. They wanted church respectability to be cast over their pagan practices. It would have been easier to withdraw and leave the people to themselves. But here was a need and a mission. The Weavers continued to be obedient to their call. Gradually many groups of Christians are emerging into an understanding of faith and discipleship. Medical workers and agriculturists and teachers have gone from America to help in our Christian witness in Nigeria.

\* \* \*

Nelda Rhodes is a graduate of our Nurses' Training School at La Junta, as was her mother before her. Missionary service called her to a land where medical help is badly needed. She went to London to take a one-year course in midwifery. Near the end of the course a fellow-student asked her where she was going to work. When Nelda said she was going to be a missionary nurse in Nigeria, the inquirer claimed, "Nurse, I'm disappointed in you!" Why should Nelda go to the new Mahaba Abiriba Joint Hospital in eastern Nigeria, where the climate is trying, the work hard and the income small? Because needy people have asked the Mennonite church to run this hospital with Christian nurses, and Nelda has the training which is needed. As a consecrated Christian she has heard and obeyed a command.

\* \* \*

Lena Graber, as a missionary nurse at Dhamtari, India, had been instrumental in starting the Nursing School in the Mennonite Hospital there. It seemed clear that she was needed to carry on that good work. But she came home on furlough and the Indian government, for some reason, would not give her a visa to return. After a period of waiting a new door opened. The Mission Board was invited to co-operate in the United Mission to Nepal, the first mission in that hitherto closed country. There she was used to open another needed nursing school. But she could go to India as a visitor.

And she has been instrumental, four years in a row, in getting Indian VS workers to come to Nepal for a short period. One couple is there now full time, running a village dispensary. An Indian missionary may follow sometime. By bringing a foreign mission vision to the church in Madhya Pradesh, Lena has probably done them more good than by returning to Dhamtari as a nursing instructor.

\* \* \*

Merlin Grove was one of the pioneers in the Mennonite mission in the Moslem country of Somalia. Last year the government asked the missionaries to discontinue their work. But they stayed on, awaiting the time when they could continue their Christian service and witness.

In June of this year Merlin wrote, "We have confidence that we are on the verge of getting our green-light signal for the opening of our teaching program." Permission came on July 5, and on July 16 Merlin was registering students. A Moslem fanatic got into the line of students, and when he came up to Merlin, he stabbed

him, killing him instantly. Mrs. Grove was also stabbed, but is recovering.

The government was embarrassed by this crime, and has denounced the religious intolerance behind it. Individuals have expressed their shame to the U.S. Embassy. School opened on August 15 with 250 enrolled. About 100 were refused because classes were full. Many are requesting Bible classes.

Mrs. Grove, on the way to the hospital, and knowing her husband was dead, said, "I'm willing to die also if that's what it takes to win these Somalis."

\* \* \*

These are a few of the people out on the service fronts of our world who are obedient in the situations in which they find themselves. They are an inspiration and challenge to the rest of us. For the crisis call of a lost and troubled world comes to all of us alike. Let there be no hierarchy of obedience among us. All alike we must be conscious of the need, and all alike we must obey the call of God to meet that need. God commands. Who follows?

## The Crisis of Our Age

BY CARL KREIDER

Few would deny that we are living in an age of crisis. We have, in fact, moved from one crisis to another so rapidly that the word itself has lost some of its poignancy. In the popular mind the crisis of our time is closely related to the growing power of the Soviet Union and of world communism. Manifestations of this crisis are spread in bold type over the front pages of our newspapers: Berlin, Cuba, Laos, South Vietnam, and many others.

These crises, serious though they are, are surface manifestations rather than root causes. It will be the purpose of this article to sketch five more fundamental forces which have led to the obvious problems faced by persons in the western world at the present time. Finally, the implications of these problems for Christian obedience will be indicated.

1. *A persistent and growing inequality in the distribution of the world's wealth and income.* Karl Marx, the father of modern communism, predicted that this would be the dynamic factor which would bring communism first to England, then to Western Europe and the United States.

Karl Marx was wrong about this. The evidence is clear that within the industrialized countries of the western world inequality is becoming less, not greater. Communism has not been a serious problem in these countries. But the disparity in wealth and income between the "underdeveloped" areas of the world and the highly indus-

trialized countries of the West has become greater.

The underdeveloped countries claim that this is "economic colonialism." Their leaders say that it results from the fact that the underdeveloped countries produce primary materials and that the prices of the goods which they export has remained the same or has fallen in the face of general advances in the price of finished goods which they import from the wealthy nations of the world.

The poor nations feel that the only solution to their problem is to industrialize, but the modest attempts on the part of the American government to do something to help them in this desire have frequently been termed "operation rat-hole" by short-sighted people in our own country. The crisis results from the fact that in the absence of effective help from us these countries may turn to communism. If they do, Karl Marx's prediction, wrong within a given country such as England, may prove to be right for the world as a whole.

2. *The population explosion.* From the beginning of life on this planet until A.D. 1800 the total population of the world grew to only approximately 900 million persons. However, in the relatively short period of 160 years since then the population of the world has grown to 3 billion persons. In other words, the population of the world has increased more than twice

(Continued on page 964)





## Overscas Missions

**Oaxaca, Mexico**—Claude Good and Lester Blank saw Indian hostility in the raw on a recent trip into the interior. Together with Dr. Robert Longacre and two single girls of Wycliffe Bible translators they visited the Trique tribe—a tribe of perhaps 20,000 with a very un-co-operative history.

Arriving at their destination, the tribal town of Copala, they discovered a religious festival in progress. The alcohol-affected chief was incensed when Dr. Longacre declined to drink from his ceremonial bottle, and proceeded to pour the contents over the astonished doctor's head.

When the missionaries requested permission to stay overnight, a large burly fellow began inciting the volatile crowd against them. Things were getting pretty tense when soldiers stationed in the area came to their rescue. They stayed the night in the Indian village, and the next day secured the information for which they had come.

**Uyo, Nigeria**—Magazines and periodicals in large quantity came from our U.S. churches in response to a request from the workers here. In a recent letter Edwin Weaver expresses appreciation for this response, but notes that they cannot use more now. "We have enough magazines of all kinds now for the present," says Bro. Weaver, adding that if they can again use more of certain types of literature, they will make it known.

**Nakashibetsu, Japan**—Hiroshi Kaneko of Obihiro spent some time in this area holding evangelistic services in Nishibetsu, Nakashibetsu, Nemuro-shibetsu, and the pilot farm area. Crowds were small, but Bro. Kaneko preached with the power of the Spirit. Fellowship and discussion in the after-meetings were warm and satisfying for seekers and believers alike.

**Katmandu, Nepal**—Jonathan Lindell, executive secretary of the United Mission to Nepal, reports that they have permission to engage in agricultural work in Dandel-dhura District. A couple was assigned to this work at once. Four districts have now opened for this kind of work.

The executive committee of the mission will meet Nov. 14-16. They request prayer for the meeting because, as Bro. Lindell put it: "Here we define, in figures and statements, what we understand to be our calling. What comes forth in the minutes of these meetings is what we each one individually, and all of us together, take up in our hands before our God-Director to labor at in prayer, faith, and daily hard work."

Our general mission board participates in the UMN. Missionaries Lena Graber and Dr. and Mrs. Jonathan Yoder, as well as MCC Pax men Earl Enns, Stanley Kamp,

Dwayne Schrag, and Harold Weaver are now serving in the United Mission to Nepal.

**Dhamtari, India**—Mrs. J. W. Samida passed away on Oct. 17, according to a cablegram received from Jacob Flisher. As noted in an Oct. 16 news item, both Sister Samida and her husband were very active in congregational, conference, and educational interests.

**Salunga, Pa.**—Two farewell services for outgoing missionaries were to be held the evening of Oct. 28: Maynard and Hilda Kurtz at Conestoga Mennonite Church, Morgantown, Pa., and Otho and Dorothy Horst at Clear Spring (Md.) Mennonite Church. The Kurtzes are scheduled to leave on Oct. 30 for Tanganyika. The Horsts will be serving in British Honduras.

**Change of address:** Wilbert Linds, missionaries on furlough from Somalia, are now residing at 135 Greenfield Road, Lancaster, Pa.

Authorization was received for the Daniel Ness visa to Ethiopia. He left Sunday, Oct. 21, arriving in Addis Ababa Wednesday, Oct. 24. Daniel is assigned to the Menno Bookstore in Addis Ababa.

**Ephrata, Pa.**—James Payne, returned missionary from Ethiopia, was discharged from the Ephrata, Pa., hospital Oct. 7. All tests showed negative.

**Addis Ababa, Ethiopia**—Janice Sensenig, hospitalized in Addis Ababa, Ethiopia, with a slight skull fracture, was discharged Oct.

14. She will remain in bed for a week or ten days. A month's recuperation will be necessary before she returns to teaching at the Good Shepherd Academy.

Good Shepherd Academy, a school for the children of missionaries, opened a month with 60 students. The school is operated conjointly by Baptist General Conference, American Lutheran, American Presbyterian, and Mennonite missions.

**Sao Paulo, Brazil**—Several Brazilian Christians purchased a large radio station in Ribeirao Preto, seven miles from Sorocaba, where the Glenn Musselmans are located. They asked the Mennonite church to provide some form of literature distribution to complement the radio witness. This would integrate well with the Musselmans' hope to draw together a nucleus of preachers in this city of more than 180,000, the third city in Sao Paulo state.

Our missionaries in South Brazil operate with the Mennonites of German background living in Curitiba in the production of a four-page monthly entitled *O Discipulo*. Henrique Loewen, graduate of the seminary in Montevideo, edits the new periodical. This effort is symbolic of increasing communication between a conjoint service by our own mission group and these European Mennonites who settled in Brazil more than 30 years ago.

The bookstores in Campinas and Braganca, Brazil, are developing a nationwide reputation among evangelicals for a wide selection of materials and excellent service. In 1962 there are about 800 titles of evangelical books or booklets on the market in Portuguese.

**Buenos Aires, Argentina**—The Argentine Mennonite Conference is giving serious

## Spanish Broadcast Marks Fifteenth Birthday

Fifteen years have passed since our first broadcast of *Luz y Verdad* was aired in August of 1947, over station WPAB in Ponce,



Agustin Darino, leader in the Argentine Mennonite Church, spoke at the 15th anniversary service of the Spanish broadcast, *Luz y Verdad*, held at the Metropolitan Mennonite Church, Summit Hills, Puerto Rico. On the right is Lester Hershey, speaker and director of Spanish broadcasts. The mixed chorus is seated on the left.

Puerto Rico. During this time the work has grown from one to 34 stations.

The anniversary service was held at the Metropolitan Mennonite Church of Summit Hills, Puerto Rico, Aug. 26.

The afternoon session was opened by Angel Luis Miranda, copastor of the church, who led in the devotion, followed by the *Luz y Verdad* Mixed Chorus directed by Carol Glick. Agustin Darino, leader of the Argentine Mennonite church, was guest speaker. "Desires of the Soul" was the theme of Bro. Darino's message. After the message the Men's Chorus sang.

A fellowship supper was provided by the "Men's Aid" of the church.

The Ladies' Chorus sang in the evening session after which slides of the broadcast (with sound tape prepared in Spanish) were shown.

The *Heraldos Melodicos*, a group of Puerto Ricans who also sing on our broadcast, sang before the message on "In What Hour of History Are We?" by Bro. Darino. The *Heraldos* sang again at the close of the service.



consideration to mobile literature distribution in areas they now serve or hope to enter. For a number of years a Bible coach had been operated, but this was discontinued. Currently, Jacob Funk is covering number of towns as colporteur.

**Montevideo, Uruguay**—The Uruguay angelization committee is exploring ways to expand the service of the literature deposit now located at the seminary in Montevideo.

## Home Missions

**Elkhart, Ind.**—The Department of Church Building and Architecture of the National Council of Churches of Christ in the U.S.A. is undertaking a research project on church architecture. In the preamble to a statement adopted as a basis for the project, there are some things that all prospective church-plant builders of our brotherhood may well ponder. They read:

"When we build religious buildings, we do not begin with architecture or the architect. We begin with what we believe about God and our reasonable response to building in our time and place. . . . If we do not know what we believe, or if we do not believe earnestly or deeply, . . . or if we are unable to give a reason for the faith that is in us, we cannot inform the architect or open him to inspiration."

**Canton, Ohio**—First Mennonite Church stepped forward into a strong fall missions drive by using the theme and text, "God builds the Church Through Congregational Witness," in their midweek meetings. "Bringing Jesus to Our Neighbors" was the text used simultaneously by the children's department. Communion service on Oct. 21 and annual business meeting on Oct. 23 strengthened the congregation in this witness.

**Chicago, Ill.**—Paul Wenger and a team from Mennonite Community Chapel presented a challenging service at Englewood Mennonite Church on Sunday evening, Oct. 14. Joseph Holloway of Ft. Wayne, Ind., continues to serve the Bethel Church each weekend.

**Downey, Calif.**—A more than 20 per cent increase over last year in Sunday morning attendance encourages members of Faith Mennonite Church here. Average per capita giving for the year just ended was \$4.64. Significantly, their Sept. 30 church bulletin carries this comment: "The church that builds is the church that gives to missions."

**Corpus Christi, Texas**—Dedication services marked months of dedicated and expectant service at the Prince of Peace Mennonite Church. The service was bilingual. Pastor Weldon Martin presided. Earl Buckalter, area overseer, preached the dedication message; Paul Conrad, pastor of Ivory congregation, Mathis, Texas, led in dedication service; and Samuel Swartz, pastor of La Gloria congregation, Premont, Texas, led in a dedicatory prayer.

## I-W Services

**Germany**—Five thousand conscientious objectors have been recognized in West Germany in the first two years in which the new law has been in effect. For the first time in German history an alternative service law became effective on Jan. 14, 1960. The first men were called up in the spring of 1961. They were given a status similar to our I-W program. To date over 5,000 young men have received this classification. All of them are working in hospitals and nursing homes accredited for such service by the government. The young men work on a meager subsistence level, much like our older CPS arrangement.

## Voluntary Services

**Mathis, Texas**—Kindergarten opened on Sept. 4, with Ruth Keeler, Lansdale, Pa., as teacher. Forty-four children attend half-day sessions. Community children as well as kindergarten pupils are enjoying some new playground equipment which was installed recently.

**Stanfield, Ariz.**—Local families suffered loss of clothes and damage to homes when a flash flood hit the area on Sept. 27. On the following Monday, VS-er Paul Landes, Bally, Pa., helped with the sorting of clothes that were distributed at the public school.

Migrant ministry volunteers from Casa Grande sponsored a potluck supper for VS-ers and eight of the Stanfield club children on Sept. 9. This was in honor of the children who attended camp sponsored by the Migrant Ministry last summer. Their parents were also invited. The dinner was held at the Casa Grande Presbyterian Church.

On Oct. 1, kindergarten opened with Emily Wenger, Linville, Va., as teacher and Michael Ruckert, Tangent, Oreg., as assistant. Seventeen children are now enrolled. Members of the Stanfield unit attended an orientation sponsored by the Arizona Migrant Ministry for volunteers working with Indian and Spanish migrants Sept. 24-27. This was held at the Cook Christian Training School, Phoenix. It gave VS-ers additional understanding of problems that farm laborers face.

**Albuquerque, N. Mex.**—Three new VS-ers were among the group that attended orientation for new employees at the Presbyterian Hospital Center from Sept. 24 to Oct. 5. This orientation is intended to inform new employees of hospital methods, policies, and equipment. Participants are also introduced to the layout of the buildings and the duties of different departments.

**Plain City, Ohio**—Orientation classes for VS and I-W personnel were held here Oct. 10-14. Daniel Yutzy of Plain City and Amos Bontrager of Cincinnati, Ohio, were instructors. Heritage of Faith, Nurturing the Spiritual Life, Group Living, Personal Adjustment, Values and Liabilities of City Life, the Christian's Responsibility in Human Relationships, and Plus-Service Activi-

ties were among the subjects discussed. A service tour to Cincinnati was part of the program. This orientation was sponsored by the Peace Witness Committee of the Conservative Mennonite Church.

## Overseas Relief and Service

**Marengo, Algeria**—Immediately upon his arrival, Aug. 3, Dr. John Krahn found himself in charge of a crowded and filthy 275-bed hospital with only one medical student and one trained nurse. The hospital, a finely built structure, had come to this pass because of seven years of civil war and the departure of the French medical and nursing personnel.

Pax man Clayton Steiner helped in the cleaning, nursing, dressing, etc. He made plaster casts, treated accident patients, and assisted Dr. Krahn in the operating room. Dr. Krahn sees the need for many more such doctor-Pax men teams to help in the many other hospital facilities which must be equally understaffed. He calls it a "one-time opportunity."

On Oct. 4, 14 European volunteers left for Algeria.

## Students

**Waterloo, Ont.**—Mennonite Graduate Fellowship holds its annual meeting here on Dec. 26-28. All Mennonite graduate students as well as particularly interested undergraduates are invited to attend.

"The Vocation of the Mennonite Scholar" is the theme of this year's meeting. Papers will be presented in three areas: (1) the concept of Christian vocation, (2) the relation of the Christian commitment to scholarship demands, (3) practical applications.

Last year's papers on the general theme of "Christianity and Creativity" are now available. They may be ordered from Mary O. Martin, Box 316, Elkhart, Ind. Thirty-five cents per paper or \$1.50 for the set will take care of printing costs.

## Deputation

**Alvin Hostetler**

Sun., Nov. 4, a.m./p.m., Kalamazoo, Mich.

**Charles Shenk family**

Wed., Nov. 7, p.m., East Goshen, Goshen, Ind.

Sun., Nov. 11, a.m./p.m., Olive, Elkhart, Ind.

**John H. Yoder**

Fri., Nov. 9, p.m., Yellow Creek, Elkhart, Ind.

(Miss. Conf.)

Sun., Nov. 11, a.m., Orrville, Orrville, Ohio

Wooster, Wooster, Ohio

p.m., Bethel, Wadsworth, Ohio

**Marie Moyer and Blanche Sell**

Sat., Nov. 10, p.m., Roanoke WMSA, Eureka,

Ill.

Sun., Nov. 11, a.m., Roanoke Church, Eureka,

Ill.

**Dersa Mishler**

Sun., Nov. 11, a.m., Bethel, Ashley, Mich.

**Albert Buckwalter family**

Sun., Nov. 11, a.m., Zion, Birdsboro, Pa.

**Nelson Kanffman**

Sun., Nov. 11, a.m./p.m., East Goshen, Goshen,

Ind.



Paul Erb

Sun., Nov. 11, a.m., Tenth Street Mennonite Church, Wichita, Kans.

p.m., Pershing Street Mennonite Church, Hutchinson, Kans. (Series of meetings to continue through Nov. 18)

Urie Bender

Sat., Nov. 10, p.m. to Sun., Nov. 11, p.m., Martins Creek, Benton, Ohio

John Lehman

Sun., Nov. 11, a.m., Burr Oak, Rensselaer, Ind. p.m., Hopewell, Kouts, Ind.

J. D. Graber

Sun., Nov. 11, a.m./p.m., Lower Deer Creek, Kalona, Iowa

Addona Nissley family

Sun., Nov. 11, a.m./p.m., Tri-Lakes Chapel, White Pigeon, Mich.

Ralph Buckwalter family

Sun., Nov. 11, a.m./p.m., North Goshen, Goshen, Ind.

Ernest Bennett

Sun., Nov. 11, a.m./p.m., Pinto, Md.

Paul Swarr

Sun., Nov. 11, a.m., Kidron Mennonite Church, Kidron, Ohio

p.m., Martins, Orrville, Ohio

Carl Beck family

Sun., Oct. 28, a.m., Chicago Avenue Mennonite Church, Harrisonburg, Va.

p.m., Lindale, Linville, Va.

Sun., Nov. 11, a.m./p.m., Yellow Creek, Elkhart, Ind. (Miss. Conf.)

Ray Horst, Simon Gingerich

Sat., Nov. 3, afternoon, Rockway, Kitchener, Ont., Mission Workshop

## Your Treasurer Reports

Missions Week is a time of sharing. Special efforts are being made by the mission boards to report on the work being done by our missionaries. Pastors and mission board members prepare messages and programs to help us understand the responsibility we have in extending the witness of the church. God has put the task of evangelism in our hands.

Making a special effort toward the financial needs of the district and general board mission and service tasks is another way that we share during the time of mission emphasis. All of these ways of sharing are made easier when we all help. Possibly, this time of sharing should be thought of as a "plus" or "extra" effort on the part of every member to help keep our witness strong in these days of great world need. Let us strive together, pray together, and give together, so that God may continue to guide our church into a growing, effective, and compassionate witness for Him.

—H. Ernest Bennett.



We should remember that when we are wrong, we should be willing to change, and when we are right, we should be easy to live with.

## THE CRISIS OF OUR AGE

(Continued from page 961)

as much in the past 160 years as in all of the thousands of years of previous history.

The United Nations estimates that the population of the world will increase by another 500 million in the decade of the 1960's. This crop of newcomers will exceed the total number of people now living in Russia, the United States, Great Britain, and France combined.

Ambassador Chagla of India, speaking in New York, reported that the recent census in India revealed that the population of that country was now 438 million and that the rate of growth in this decade is 61 per cent higher than in the previous decade.

The population explosion in the United States has had the effect of expanding the demand for housing and for many types of consumer goods and thus has contributed to the generally high level of economic activity. The population explosion in the parts of the world where the people are already underfed and poor has, on the other hand, aggravated their suffering.

3. *Growing profligacy in the use of natural resources.* Two world wars have eaten deeply into the world's reserves of many important basic raw materials. To this waste must now be added the continuing cold war (now 15 years old) and the recent mad rush on the part of the world's two main antagonists (Russia and the United States) to explore space and to be the first to reach the moon. In addition to this public profligacy businessmen in the United States spent \$12 billion last year for advertising to convince persons to buy their products.

Inasmuch as people rarely have to be coaxed to buy things they really need, it seems probable that much of the advertising budget was spent to persuade people to buy things that were at best of peripheral importance and often were downright harmful. When the people in the poor regions of the world learn of this profligacy, what will they think, and how will they act?

4. *Overt or tacit assumption of the superiority of one race over another.* During the heyday of his power Adolf Hitler extolled the virtues of the *Herrenvolk*, the Aryan race. Although Hitler is now no longer a force and the wholesale extermination of Jews is a vivid memory rather than a current reality, racism still exists. South Africa practices rigid *apartheid* (racial segregation), Southern Rhodesia and Kenya have serious problems between whites and blacks, and the United States has its own grim racial difficulties of which Oxford, Mississippi, is the most recent symbol.

5. *Reliance upon military power.* Seventeen years after the conclusion of one of the greatest wars in history one of the

"victors" (the United States) still maintains a larger military force than has ever before existed in peacetime and is sending men into the armed forces through Selective Service. Large land armies exist in other countries of the world. Growers of navies (especially submarines), air forces and unmanned missiles are evident. Huge military power has bipartisan approval in the United States. The only vocal opposition to Administration policy in this regard comes from those who feel that the power should be used more, not less.

Although the above outline states the crisis of our time in a series of separate points, it is clear that the five are interrelated. Thus military power is both an outstanding example of the growing profligacy in the use of natural resources and an implied threat used to maintain positions of superiority of some peoples over others. Inequality in the distribution of wealth and income places the profligacy of the rich nations in sharp contrast to the penury of the poor and aggravates the problems posed by population expansion in the poor nations.

The relationship of these crises to the work of the Christian church is clear. Without exception the "Christian" nations face these problems from a different perspective than the non-Christian.

Thus the "Christian" nations are growing relatively richer and the non-Christian poorer; the population explosion poses more serious immediate problems for non-Christian than the "Christian" because the former nations are the poorer and the latter are less able to provide for large increases in population; it is the "Christian" nations which are profligate in the use of natural resources—the non-Christian does not have enough resources for such luxury; "Christian" nations have perverted Psalm 67:7 so that it reads not: "God shall bless us; and all the ends of the earth shall fear him" but rather "God shall bless us; and all the ends of the earth shall fear us."

The imperatives of Christian mission must be fulfilled in a time too short for radical change in the attitudes of "Christian" nations as a whole. This stark reality, however, should not obscure the clear call to the individual Christian to a personal examination of his own attitudes in order that he may be a better instrument of God's hand in obeying the Christian commission.



Maybe what we really need is more Biblical sermonizing and discussion, and more Biblical practice. And this practice needs to extend beyond the usual "mission" application of the Christian Commission, as good as that may be.

—Robert A. Trainor





# FIELD NOTES

Items to appear in this column should reach the editor one week before the date of publication.

Ralph Palmer has placed an order for additional printing of 500,000 tract booklets entitled "Peace and Pardon." Bro. Palmer, in a letter accompanying his order, comments that "The booklets as printed before are very good and have been well received in colleges, universities, penitentiaries, prison camps, etc." The booklet is 2 5/8 inches by 3 1/8 inches in size, and contains selected Bible verses. One hundred thousand were printed previously for his use. "We receive many requests for more help from many people to receive the booklets," Bro. Palmer writes. The following is one example: "I ordered your booklet, 'Peace and Pardon,' and wondered if you would help me. At times I feel I was too vile a sinner for God to forgive. . . . Do you have any literature which shows how other vile sinners, such as . . . , found salvation? . . ."

Eastern Ohio Disaster meeting will be held Nov. 3, 1:30 p.m., at the Sippo Valleythren in Christ Church, Massillon, Ohio. News of national MDS will be distributed by Lewis Britsch, Archbold, Ohio, and Irvin Sommers, Louisville, Ohio, with slides of MDS outreach in British Honduras.

Philhaven Hospital urgently needs two registered nurses. Interested persons may contact J. Horace Martin, R.N., Administrator, Philhaven Hospital, Route 5, Lebanon, Pa., or call Lebanon, CRestview 665; Area Code 717.

Filo Kauffman, area overseer of the Kansas churches, was presented with the keys of a new 1963 Ford car, Oct. 14, upon return from having attended a meeting at Elkhart, Ind. Money for the car had been given voluntarily by members of five Kansas churches for which Bro. Kauffman is responsible. He will be leaving Hesston on Oct. 30 for a five-month assignment in India under the Mennonite Board of Missions and Charities.

The fifteenth annual Bible Conference will be held at the Marion Church, Marion, Ohio, Oct. 20, 21, with Paul and Alta Mae Swartz, Scottsdale, Pa., and Otis Yoder, Harrisonburg, Va., serving as special speakers.

## Coming Next Week

"Serving Christ in Crisis," by John H. Rosemann

"Peace on the Shoulders of Literature," by Wallace Shellenberger

"Serving Christ in La Jara," by Wayne L. Miller

Sixty-two members from the First Mennonite Church, Denver, Colo., are charter members of a new suburban church. Lots have been purchased in the Glennon Heights area in southwest Denver. The new Glennon Heights Mennonite Church meets in a public building until the church building can be constructed. Bro. E. M. Yost, regional overseer, preached at the first service Oct. 7 with 75 present. On Oct. 14 the attendance was 90. There is no pastor at present.

Martin Brandenberger was installed as pastor of the Milan Center, Ind., Mennonite Church on Oct. 14. The work at this place was started less than a year ago by the Leo congregation, Leo, Ind., which is located nine miles away. The regular Sunday morning attendance includes about 60 persons. Responsibility for the congregation was previously carried by S. J. Miller and Virgil Vogt, ministers from Leo. Bro. Brandenberger previously served the Fairhaven congregation in the city of Fort Wayne, Ind.

A Missions Conference with alternating speakers, Paul Erb, Scottdale, Pa., and Paul Swarr, Israel, is planned for Nov. 1-4, by the Stoner Heights congregation and the Beech congregation, Louisville, Ohio.

Change of address: Newton S. Weber from West Liberty, Ohio, to Route 3, Louisville, Ohio. Vernon Zehr from Rockland Road to 305 West 25th St., Wilmington 2, Del. Melville Nafziger from Harrisonburg, Va., to 1301 Rockland Road, Wilmington 3, Del. Leander N. Mast from Mountain View, Ark., to 721 East Rolland Road, Phoenix, Ariz. A. T. Rollins from Broadway, Va., to Route 2, Box 56, Broadway, Va. Telephone 896-3747. Daniel Diller from Maugansville, Md., to 138 Shouns St., Box 405, Mountain City, Tenn. Phone: 727-4064.

New members: four by baptism at Spencer, Swanton, Ohio; one by baptism at Akron, Pa.; five by baptism at Hillside, Jackson, Ohio; fourteen by baptism at Beemer, Nebr.; ten by baptism at Kidron, Ohio.

B. Charles Hostetter and the Mennonite Hour Quartet at Olive, Elkhart, Ind., Nov. 3, and at Salem, Elida, Ohio, Nov. 4, both morning and evening.

B. Charles Hostetter, Harrisonburg, Va., at Salem, Elida, Ohio, Nov. 5-7; at Hopedale, Ill., Nov. 9-11; at Springs, Pa., Nov. 18-22; and at Hinkletown, Ephrata, Pa., Nov. 25.

Lewis E. Strite and the Mennonite Hour Ladies' Sextet—on Nov. 3 at Sharon, Plain City, Ohio; on Nov. 4-9:30 a.m. at Bethel, West Liberty, Ohio; 10:30 a.m. at South Union, West Liberty; and in the afternoon at Salem, Elida, Ohio.

The Hesston College Church, because of crowded conditions, is now tentatively using two worship services. The first

church service at 8:45 is followed with Sunday school at 9:45, and another church service at 10:45.

The "Centennial" pictures will be shown at the Walnut Creek Church, Walnut Creek, Ohio, on Sunday evening, Nov. 4.

A Bible meeting will be held at Gehman's Mennonite Church, Adamstown, Pa., Nov. 4. Special speakers include Sanford Hershey, Gordonville, Pa., Clarence Stauffer, Manheim, Pa., and John Eby, Sheridan, Pa.

Dorothy McCammon and Mrs. Edna Byler will be guest speakers at the WMSA fall inspirational meeting, Nov. 6, at the Steinman Mennonite Church, Baden, Ont.

A Bible Conference is planned for Lindale, Linville, Va., Nov. 13-18, with Ivan Miller, Grantsville, Md., as speaker.

Joseph Hartzler, member of the Oak Grove congregation, Smithville, Ohio, celebrated his 99th birthday on Oct. 11. He resides at the Rittman Mennonite Home and continues active in his many interesting hobbies and faithful church attendance.

Visiting speakers: Charles Shenk, Japan, at Zion, Archbold, Ohio, and Benton, Ind., Nov. 18, and at Meadville, Pa., Nov. 25. Raymond Charles, president of the Eastern Mission Board, and Wilbert Lind, Somalia, at Stumptown, Pa., Nov. 11. Lloyd Eby, Ronks, Pa., and Everett Metzler, Vietnam, at Bowmansville, Pa., Nov. 4. John Howard Yoder, administrative assistant in the Overseas Mission office, at Bethel, Wadsworth, Ohio, Nov. 11. John S. Hess, Lititz, Pa., at Lebanon, Pa., Nov. 4; Port Trevorton, Pa., Nov. 25. Richard and Novella Kissell, Brazil, at Barrville, Pa., Nov. 11. John Drescher, Scottsdale, at Central, Elida, Ohio, Nov. 18.

The monthly prayer meeting in the interests of Israel will be held 2:00 p.m., Nov. 5, at Vine Street, Lancaster, Pa. In the evening J. Paul Graybill will discuss the Biblical history of the Jewish people, using the textbook, *Jewish Evangelism*, published by the Christian Education Board. The evening program at Vine Street begins at 7:30 p.m.

Lancaster, Pa., Area Chapter of the Mennonite Teachers' Association meeting to be held at Lancaster Mennonite School, Nov. 30, at 6:00 p.m. Features include a covered dish supper, information quizzes, business, and an address and discussion period by Richard Detweiler, Perkasio, Pa., on "Current Problems Basic to Philosophy of Education." All Mennonite teachers in the Lancaster area are welcome.

Change of phone number: for H. Raymond Charles: Mountville, Pa., 285-4612.

## Calendar

Mennonite Board of Education annual meeting, Harrisonburg, Va., Nov. 9, 10.  
Christian School Institute, E.M.C., Harrisonburg, Va., Nov. 9, 10.  
Annual Christian Day School meeting, Allensville Mennonite Church, Belleville, Pa., Nov. 17.  
Indiana-Michigan Winter Ministers' meeting, Midland, Mich., Dec. 4, 5.  
Illinois Mission Board annual meeting at Hopedale, Ill., April 19, 20, 1963.



## Evangelistic Meetings

Norman Bechtel, Sprung City, Pa., at Beaver Run, Watstown, Pa., Nov. 10-18. Orvin Hooley, Sturgis, Mich., at Olive, Jamestown, Ind., Dec. 9-16. Eldon King, Walnut Creek, Ohio, at Flat Ridge, Newcomerstown, Ohio, Oct. 28 to Nov. 4. John S. Martin, New Holland, Pa., at West Chester, Pa., Nov. 11-18.

William R. Miller, North Liberty, Ind., at Berea, Montgomery, Ind., Nov. 7-18. Donald King, Hesston, Kans., at Protection, Kans., Nov. 11-18. Paul M. Miller, Goshen, Ind., at Hesston, Kans., Nov. 11-18. John D. Zehr, Goshen, Ind., at Waterford, Goshen, Ind., Nov. 4-11. Newton Gingrich, Markham, Ont., at North Main Street, Nappanee, Ind., Nov. 25 to Dec. 2.

John Shenk, Denbigh, Va., at Sonnenberg, Apple Creek, Ohio, Nov. 21-28. C. F. Derstine, Kitchener, Ont., at Tavistock, Ont., Nov. 25 to Dec. 2. Joe Esh, Mount Union, Pa., at Conestoga, Morgantown, Pa., Nov. 17-25. John H. Kraybill, New York, N.Y., at Chestnut Hill, Columbia, Pa., Oct. 30 to Nov. 11.

## Voluntary Service Orientation



Twenty-one persons participated in the Oct. 9-19 voluntary service orientation at Elkhart. They are from left to right: seated: Emma Jean Conrad, Wayland, Iowa; Carlos, David, and Mabel Lugo, Lancaster, Pa.; Pearl Strite, Smithsburg, Md. kneeling: John Mast, Thomas, Okla.; Alma Brubacher, Petoskey, Mich.; Mary Ann Martin, Perkaskie, Pa.; Jeanette Horst, Brownsville, Oreg.; Carol Rohrer, Wadsworth, Ohio; Ruth Driver, Dayton, Va.; Esther Kanagy, Lancaster, Pa. standing: John and Judy Kolb, Harleysville, Pa.; John Lehman, Apple Creek, Ohio; Richard Lindemer, Altoona, Pa.; Erwin Gagnon, Germfask, Mich.; Larry Kennell, Roanoke, Ill.; Lillian Frederick, Souderton, Pa.; Lynn Miller, Nampa, Idaho; Ila Jane and Donald Yoder, Kalona, Iowa. Emma Jean goes to Froh Brothers Homestead, Sturgis, Mich.; the Lugo family to Mexico to open a unit there; Pearl Strite, a nurse aide to Hannibal, Mo.; John Mast to Anzac, Alta., to help care for Cree youngsters in the hostel there; Alma Brubacher as an R.N. to Maple Lawn Homes, Eureka, Ill.; Mary Ann Martin to work among migrant laborers in Stanfield, Ariz.

Jeanette Horst to Hannibal, Mo., to be housekeeper at the center; Carol Rohrer, Ruth Driver, and Erwin Gagnon to Good Samaritan Hospital at Portland, Oreg., as nurse aides and orderly; Esther Kanagy to Presbyterian Hospital in Albuquerque, N. Mex., as a nurse; John and Judy Kolb to Albuquerque as unit leader and hostess; John Lehman to Beth Haven Nursing Home, Hannibal, Mo.

Richard Lindemer to Adriel School, West Liberty, Ohio, as maintenance man; Larry Kennell to Mennonite Hospital, La Junta, Colo., as maintenance man; Lillian Frederick, R.N., to Maternity Hospital, Mathis, Texas; Lynn Miller to Sunshine Children's Home, Maumee, Ohio, as maintenance man; Ila Jane and Donald Yoder to Maple Lawn Homes, Eureka, Ill., as nurse aide and maintenance man.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**Effective Christian Communication**, Maxwell Perrow; Knox; 1962; 44 pp.; paper; 85¢.

Here is an excellent little booklet to help the Sunday-school teacher understand what it means to teach. The author says that communication "is the extension of ourselves into the lives of others." It is a two-way process, in which the message the teacher gives comes back and requires the teacher to listen to what was received. The author shows how the extent of communication depends upon the common "fields of experience between the teacher and pupil."

It is necessary for teachers to understand the use of symbols in teaching religion, and how the meaning of symbols, words, objects, and ceremonies may change so that it is imperative to test the use of symbols, particularly words, if we are to communicate to our world.

This booklet would furnish excellent discussion material for a teachers' meeting the beginning of the new Sunday-school year. It could be used with great profit by any teacher individually. Every superintendent should consider its use in school.—Nelson E. Kauffman.

## Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

**Beachy**, Joseph A. and Mary (Miller) Kalona, Iowa, eighth child, seventh son, Marvin Dean, Oct. 12, 1962.

**Blosser**, John David and Sylvia (Hostetler) Tampico, Ill., third son, David Benjamin, Sept. 14, 1962.

**Bomberger**, Luke R. and Mary E. (Boon) New Holland, Pa., fifth child, fourth daughter, Joann Fay, Sept. 30, 1962.

**Geiser**, Amos and Erma (Hershberger), Beavercreek, Ohio, third child, first son, Steve Allen, Oct. 2, 1962.

**Heatwole**, Jacob E. and Susan (Roth) Dayton, Va., second child, first son, Myron Jacob, Oct. 6, 1962.

**Helmuth**, James and Ann (Kauffman), Roanoke, Ind., first child, Brenda Kay, Sept. 1962.

**Hess**, Harold H. and Verna (Brubaker), N. Providence, Pa., fifth child, third son, Quentin B., Sept. 12, 1962.

**Histand**, Timothy and Kathryn (Hunsberger), Goshen, Ind., first child, Anna Lisa, Oct. 1, 1962.

**Hoover**, Willis S. and Mary (Miller), La Grange, Pa., fourth child, first daughter, Lore Joy, Oct. 3, 1962.

**Hostetler**, Bennie and Ruth (Miller), Annapolis, Ill., tenth child, seventh son, Stanley Dale, June 24, 1962.

**Hostetler**, John and Mary Lou (Kauffman) Harrisburg, Oreg., sixth child, fourth daughter, Roxanne Jean, Sept. 16, 1962.

**Hostetler**, Paul and Orpha (Hostetler), Tampico, Ill., fourth child, second daughter, Rhonda Sue, Aug. 28, 1962.

**Hostetler**, Raymond and Joanne (Reed) Denver, Colo., first child, Gaylene Jo, Oct. 1962.

**Hurst**, Luke R. and Pearl (Mast), Philadelphia, Pa., second son, Michael David, July 12, 1962.

**Kauffman**, Raymond and Barbara (Nuewander), Geneseo, Ill., third child, first son, Daryl Ray, Sept. 24, 1962.

**Kauffman**, Raymond and Mary (Yoder) Phoenix, Ariz., fourth child, first daughter, Darlene, Sept. 10, 1962.

**Kempf**, Alvin and Lucille (Shrock), Tampico, Ill., eighth child, third son, Emory Alvin, July 17, 1962.

**King**, A. Herbert and Dorothy (Peachey) Mill Creek, Pa., seventh child, second son, Charles Herbert, Sept. 27, 1962.

**Kropf**, Stanley and Judy (Hostetler) Prophetstown, Ill., first child, Lori Beth, July 8, 1962.

**Kropf**, Wayne and Barbara Ann (Eigst) Harmon, Ill., third child, second son, Christopher Allen, July 15, 1962.

**Kropf**, Willis and Judy (Baker), Prophetstown, Ill., fourth child, third daughter, Maxine Joy, Aug. 2, 1962.

**McMichael**, David H. and Anna Lois (Sherer), Lancaster, Pa., fourth daughter, Donna Jean, Oct. 8, 1962.

**McMichael**, Elvin H. and Mary Katherine



rkholder), Lancaster, Pa., first child, Darrel  
Sept. 20, 1962.  
agnuson, Donald and Carol (Anderson),  
amora, Ill., second child, first daughter,  
ette Ann, Sept. 26, 1962.  
tiller, Floyd and Anna Barbara (King),  
ocka, Ind., second child, a son, Lyle Eugene,  
t. 20, 1962.  
fishler, W. Duane and Esther (Alwine),  
rtville, Ohio, fourth child, second son,  
gory Lee, Aug. 21, 1962.  
lyers, Mike and Marilyn Jo (Miller),  
occo, Ind., first child, Brian Lynn, Sept.  
1962.  
olt, Aaron F. and Helen M. (Sauder),  
la, Pa., first child, Lois Ann, Oct. 1, 1962.  
ierce, Sylvester B. and Mary (Randler),  
ryn, Pa., fifth child, second daughter,  
rtha Jean, Sept. 21, 1962.  
oth, Edward L. and Mildred (Bontrager),  
useon, Ohio, third child, second daughter,  
ette Lorette, Oct. 5, 1962.  
udolph, Paul J. and Rhoda G. (Shank),  
over, Pa., third child, second daughter,  
is Jean, Oct. 13, 1962.  
hrock, Dale and Gloria (Oswald), Cleve-  
l, Ohio, first child, Brenda Lee, Sept. 28,  
2.  
hrock, Eldon and Naomi (Hostetler),  
phetstown, Ill., first child, Ronald Eldon,  
e 22, 1962.  
auffer, LaMar and Kathryn, La Ceiba,  
nduras, first child, Dean LaMar, Sept. 23,  
2.  
vismer, Paul F. and Elizabeth Ann (Garges),  
nfield, Pa., second child, first son, Conrad  
t, Oct. 1, 1962.  
oder, Nolan and Marie (Rupp), Aurora,  
o, third child, second daughter, Marla  
Sept. 13, 1962.  
oder, Ralph and Elsie (Birkey), Alpha,  
n., sixth child, fourth son, Kevin Eugene,  
12, 1962.

## Marriages

May the blessings of God be upon the homes  
blessed by the marriages here listed. A six  
months' free subscription to the Gospel Herald is  
given to those whose address is supplied by the  
wedding minister.

Bender — Wideman. — John Bender, Ailsa  
Big (Ont.) A.M. cong., and Janet Wideman,  
Piston (Ont.) cong., by Howard L. Good at  
Piston, Sept. 29, 1962.  
Chupp — Reist. — LeRoy Chupp, Nappanee,  
Ind., Salem cong., and Shirley Maxine Reist,  
m, Oreg., Portland cong., by John M.  
erach at the Zion Church, Oct. 12, 1962.  
Dietzel — Stalter. — Donald Dietzel, Elkton,  
h., Evangelical United Brethren cong., and  
ron Stalter, Pigeon, Mich., Pigeon River  
l. cong., by Herbert L. Yoder at Pigeon  
Monite, Oct. 13, 1962.  
Eigsti — Stutzman. — Gerald Eigsti, Milford,  
r., Assembly of God, and Pauline Stutz-  
n, Milford, Bellwood cong., by Ivan R.  
d at Bellwood, Sept. 8, 1962.  
Ernst — Stauffer. — Ronald Erb and Pamela  
stauffer, both of Milford, Nebr., Bellwood  
cong., by Ivan R. Lind at Bellwood, Aug. 25,  
1962.  
Frey — Mast. — Clifford Frey, Middlebury,  
t., Forks cong., and Wanda Mast, Kokomo,  
t., Howard-Miami cong., by Clayton Som-  
s at Howard-Miami, Oct. 14, 1962.  
Gage — Inshert. — Donald Carl Gage, Enga-  
d, Mich., Wildwood cong., and Edna Elaine  
hert, Didsbury, Alta., West Zion cong.,  
b John M. Lederach at Zion, Oct. 6, 1962.  
Hammer — Shriver. — Robert Hammer and  
ricia Shriver, both of Toledo, Ohio, W.

Bancroft cong., by Freeman Aschliman at the  
church, Oct. 14, 1962.

Keeler — Foth. — James Walter Keeler, Perk-  
asie, Pa., Haycock cong., and Mary Margaret  
Foth, Lambertville (N.J.) cong., by Warren  
M. Wenger at Lambertville, Sept. 15, 1962.

King — Campbell. — Melvin M. King, Atglen,  
Pa., First Mennonite Church for the Deaf  
cong., and Arlene M. Campbell, Sunbury, Pa.,  
by Paul G. Landis at First United Church of  
Christ, Oct. 6, 1962.

Klopfenstein — Eash. — Gene Klopfenstein,  
Chestnut Ridge cong., Orrville, Ohio, and  
Ruth Eash, Central cong., Archbold, Ohio, by  
Dale Wyse at Central, Sept. 15, 1962.

Miller — Berkey. — Harold M. Miller, Albany,  
Oreg., Fairview cong., and Ellen O. Berkey,  
Sheridan (Oreg.) cong., by Verl Nofziger at  
Sheridan, Oct. 5, 1962.

Moberly — Zook. — Robert Moberly, Iowa City,  
Iowa, and Dorothea Zook, Riverside, Iowa,  
both of the East Union cong., by A. Lloyd  
Swartzendruber at the church, Aug. 25, 1962.

Moyer — Brunk. — Donald L. Moyer, Souder-  
ton, Pa., Perkiomenville cong., and Ellen A.  
Brunk, Royersford, Pa., Frazer cong., by C.  
Ralph Malin at Frazer, Aug. 25, 1962.

Nofziger — Heyerly. — Ronald L. Nofziger, Can-  
by, Oreg., Bethel cong., and Kathryn Heyerly,  
Albany, Oreg., Fairview cong., by Verl E.  
Nofziger at Fairview, Aug. 31, 1962.

Sauder — Martin. — R. Earl Sauder, Goodville,  
Pa., and Mary Jane Martin, East Earl, Pa.,  
both of the Lichty cong., by J. Paul Graybill  
at the home of the bride, Oct. 13, 1962.

Springer — Staker. — Melvin Springer, Armington,  
Ill., Hopedale cong., and Patricia Ann  
Staker, Morton, Ill., First Mennonite, by Clyde  
D. Fulmer at First Mennonite, Oct. 7, 1962.

## Anniversaries

Bucher. Elmer B. Bucher and Maria Carper  
Bucher were married on Oct. 8, 1912, at  
Landisville, Pa., by the late Bishop Jacob N.  
Brubaker. They observed their golden wedding  
anniversary on Sept. 30, 1962, when their  
four children were hosts for them to a dinner  
in their honor at Mt. Joy, Pa. Open house  
was held in the afternoon at their home, 123  
East New Street, Lititz, Pa. Their four  
children are Mrs. Raymond Zink, Ephrata, Pa.;  
Lloyd, Lititz, Pa.; Roy, Metamora, Ill.; and  
Paul, Ephrata. There are thirteen grandchil-  
dren and four great-grandchildren. They are  
members of the Hammer Greek Church.

Sauder. Noah N. and Barbara G. Sauder,  
New Holland, Pa., celebrated their 58th wed-  
ding anniversary at their home where they  
lived most of their married life. Eight of their  
eleven children are living: Elva — Mrs. Clar-  
ence H. Rutt, Mabel — Mrs. Earle H. Lefever,  
Paul N., Raymond, and Isaac, all of New  
Holland; Anna and Ruth at home, and  
Elizabeth — Mrs. C. Marvin Eshleman, Leaman  
Place, Pa. There are 22 grandchildren and  
13 great-grandchildren. Bro. Sauder was or-  
dained to the ministry 38 years ago. Mother  
Sauder occupies her time by making quilt  
patches for her family and the sewing circle.  
They both enjoy reading the GOSPEL HERALD.



Someone has said that churches which  
must be supported by tea parties, ice-  
cream socials, chicken suppers, and rum-  
mage sales are as weak as the tea, as cold  
as the ice cream, as dead as the chickens,  
and as worn out as the rummage.

—Sawdust Trail.

## Obituaries

May the sustaining grace and comfort of our  
Lord bless these who are bereaved.

Beaverson, Edgar F., was born at Fayette,  
Ohio, May 10, 1892; died at South Bend, Ind.,  
Oct. 5, 1962; aged 70 y. 4 m. 25 d. On Jan.  
12, 1913, he was married to Bessie Kemble, who  
survives. Also surviving are 2 sons (Jack L.,  
and Francis D.), 2 daughters (Carol — Mrs.  
Alvin Williams, and Helen — Mrs. Elmer Mill-  
er), one sister (Mrs. Sarah Arnold), and 7  
grandchildren. He confessed Christ as his  
Saviour the night before he died. Funeral  
services were held at the Forrest G. Hay  
Funeral Home, on Oct. 8, in charge of G.  
Maurice Long.

Brackbill, Maurice T., son of Aldus and  
Lizzie Brackbill, was born near Lancaster,  
Pa., May 11, 1891; died at the Virginia Men-  
nonite Home, Harrisonburg, Va., Sept. 18,  
1962; aged 71 y. 4 m. 11 d. On Aug. 21,  
1932, he was married to Ruth Mininger, who  
died April 30, 1962. He was a member of the  
faculty of Eastern Mennonite College from  
1919 until his retirement in 1957. He was  
responsible for establishing the first observa-  
tory in Virginia outside of the University of  
Virginia. He was a member of the Park View  
Church. Funeral services were held at the  
Eastern Mennonite College auditorium on  
Sept. 21, in charge of Ira E. Miller and John  
R. Mumaw, assisted by C. K. Lehman; inter-  
ment in Weavers Cemetery.

Combs, N. Granville, son of Mr. and Mrs.  
George Combs, was born at Lost River, W. Va.,  
Oct. 8, 1876; died at the Keyser (W. Va.) Hos-  
pital, Sept. 30, 1962; aged 85 y. 11 m. 22 d. His  
wife, Rachel Kathrine Teets Combs, and one  
son, preceded him in death. Surviving are 4  
daughters and 6 sons (Iva — Mrs. Landis  
Wilkins, Kamsie — Mrs. James Lee, Sadia — Mrs.  
Robert Brill, Ina — Mrs. Jennings Fletcher,  
Harry, Guy, Glen, Elam, Lewis, and Ray),  
38 grandchildren, and 40 great-grandchildren.  
Two grandchildren were also raised in his  
home. He was a member of the Salem Church,  
where funeral services were held on Oct. 3,  
by Silas Brydger and S. A. Shank; burial in  
New Dale Cemetery.

Conrad, Leah, daughter of Christian and  
Catharine (Lugbill) Richer, was born near  
Leo, Ind., Feb. 13, 1885; died at her home  
in Wauseon, Ohio, Sept. 14, 1962; aged 77 y.  
7 m. 1 d. On Feb. 25, 1912, she was married  
to Joseph Conrad, who survives. Also surviving  
are 3 children (Mabel — Mrs. Ernest Frey,  
Dorothy — Mrs. Clell Short, and Martin), 11  
granddaughters, 3 great-grandsons, and 2  
brothers (Henry and Sam). Funeral services  
were held at the West Clinton Church, where  
she was a member, on Sept. 17, in charge of  
E. B. Frey and Elden Meillat.

Good, Milo Douglas, son of Mr. and Mrs.  
Moses C. Good, was born near New Hamburg,  
Ont., Dec. 27, 1934; died as the result of an  
auto accident in Baden, Ont., on Sept. 1,  
1962, at Kitchener, Ont., Oct. 3, 1962; aged  
27 y. 9 m. 6 d. On May 18, 1957, he was  
married to Erma Erb, who survives. Also  
surviving are his parents, 5 brothers (Gerold,  
Maurice, Donald, Dwight, and Marvin), and  
one sister (Carol). His last days and hours,  
even though he was suffering much, were  
spent rejoicing in the Lord and in His good-  
ness, and in prayer that God's will would  
be done. He was a member of the Geiger  
Church. Funeral services were held at the  
Steinman A.M. Church, on Oct. 6, in charge  
of Glenn R. Horst, Osiah Horst, and Moses  
Ruth; burial in the Geiger Cemetery.



In an unprecedented historical event, France's president, Charles de Gaulle, who 18 years ago led the Free French Army in liberating his country from German militarism, toured West Germany, Sept. 4-9, to the cheers of literally thousands of Germans. They shouted "Vive la France" as he cried, in flawless German, "The friendship between the French and the German peoples is the greatest event of modern times." It was the first visit of a French head of state in over 90 years. Most Germans believe Konrad Adenauer has accomplished a miracle in bringing about this reconciliation.

\* \* \*

The following excerpt comes from one of Professor Thieleke's books. Professor Thieleke preaches to large audiences in Hamburg, Germany. "I believe that the simple fact of the radio, the movies, and other factors in our modern life have had far more influence upon decision against God than anti-Christian ideologies and misguided philosophies. Not because they . . . set people against God, but because they take up so much of our lives that we no longer have opportunity to ask the question of eternity or listen to its question to us."

\* \* \*

While some 150 Protestants met for their Sunday evening service, Father Matias Cuesta, local Catholic priest, placed the statue of the Virgin Mary in the door of the rented house which serves as the church. Standing beside it, he reportedly led his followers in Catholic prayers and chants so loud that the pastor had to stop preaching and lead the congregation in singing. Following this action in Colombia, Father Cuesta then sent the police inspector, Sr. Fermin Tous, and two policemen into the chapel. They ordered the service stopped and the chapel doors closed. Dr. Murcia, the pastor, refused to obey and had the congregation continue singing. The police withdrew and the crowd outside threw stones at the church, hitting several children and striking the pastor on the head. Police next day reportedly arrested one of the church members and fined him five pesos for insulting officers.

\* \* \*

Sweden's Royal Board of Education is attempting to de-emphasize traditional morning prayers in the country's public schools in conformity with legislation passed last spring, it was reported in Stockholm. A Board of Education official said the prayers would probably be restricted to one or two mornings a week, with cultural programs making up the remaining mornings.

\* \* \*

Many men preparing for the Protestant ministry are disillusioned with local parish life, a New York seminary professor said in Minneapolis, Minn. Dr. Edmund A. Steimle of Union Theological Seminary said the seminarians in an "alarming proportion" are seeking other places to serve—as college chaplains, teachers, and "experimenters" in inter-city parishes. "A whole host of people think the church is



## ITEMS AND COMMENTS

BY THE EDITOR

inadequate in terms of message and the needs of our apocalyptic times," he said in his sermon. He said the church misuses laymen when it thinks of them primarily in terms of the church's plumbing, budgets, and prospect cards. "What it means for a Christian to be a doctor, engineer, or union leader, may be more important than what he does in church," he said. Dr. Steimle said one of the main troubles of the church is that what it believes about God "has gone flat. We need to recapture the dimension of God's judgment," he declared.

\* \* \*

The Assemblies of God policy-making General Presbytery adopted a resolution in Springfield, Mo., asking the denomination's ministers in churches to refrain from participating in activity promoting the ecumenical movement. They contended the movement is a "sign of the times contrary to real Biblical doctrine of spiritual unity in the church of Jesus Christ." The resolution, however, did not discourage Assembly of God clergymen from belonging to the local ministerial association or from engaging in individual "witnessing."

\* \* \*

Telstar, the communications satellite, must be kept free of beverage alcohol advertising, the National Woman's Christian Temperance Union declared at its 88th annual meeting in Miami Beach, Fla. In the resolution, the women noted that Telstar is a "marvelous" means of communication with its potential not yet realized and called on "those responsible for programing and advertising to use the best programs possible and keep this medium of communication free of beverage alcohol advertising."

\* \* \*

The most neglected people in the church are clergymen's wives, according to the *Canadian Churchman*, national publica-

tion of the Anglican Church of Canada. In an editorial the *Churchman* listed some of the ways in which clergymen's wives are neglected. "(1) Socially. The wife is expected to go to all groups, answer phone calls, and be nice to all people. . . . (2) Mentally. She may have been gifted in some field of academic endeavor but slowly finds that with acting as an unpaid curate, bearing and raising a family and being a listening post for her husband she no longer has time for her own talent and interest. (3) Fraternally. To form friendships in any parish is a delicate matter and doing so can lead to behind-the-scenes suggestion, that you are clickish, snobbish. (4) Spiritually. Any woman in the parish can get aeons of her spouse's time with the magic words, 'Rector, I have a spiritual problem.' She, poor soul, instead finds herself listening to his failures and bolstering his ego."

\* \* \*

Evangelist Billy Graham will conduct a preaching crusade in three German cities during June, 1963, at the invitation of the German Evangelical Alliance, it was announced in Berlin. He will spend six days in Nuremberg, six in Stuttgart, and two in West Berlin.

\* \* \*

Four Pentecostal leaders were sentenced to prison terms in Moscow for alleged "criminal activities" in the town of Rusta in the Republic of Georgia. The four were charged with telling their followers to read nothing but the Bible and not to listen to the radio or join the Soviet army. Three of the men received four-year sentences and the other got five years.

\* \* \*

A "bookmobile" to distribute Christian literature in cities and villages of the Congo's interior has been launched by missionaries of the Presbyterian Church in the U.S. (southern).



# Gospel Herald



*There is always a point  
beyond which it is perilous to hear more  
until we do!*

WEDNESDAY, NOVEMBER 6, 1962  
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## Obeying Christ in Crises

By John H. Mosemann

We have become children of crisis. It is the mood of our time and there is no indication that we will early escape it.

There are far deeper issues than those which often soak up our time and energy. The real crises of history are those divine interventions of revelation and judgment, when God's demands are laid upon men in a new way.

Our word "crisis" comes from a word which in the New Testament is usually translated "judgment." But we are reluctant to equate crisis with judgment. In the Gospel of John it is, however, quite clear that Christ poses Himself as man's chief crisis. Hard upon those words, which because of their preciousness have come to be called the golden text of the Bible, comes the startling word: "this is the judgment [crisis], that the light has come into the world, and men loved darkness rather than light." Jesus in John 9:39 declares: "for judgment I came into this world, that those who do not see may see, and that those who see may become blind" (RSV). Approaching the cross, Jesus claims in John 12 that the heightening moments of His rejection constitute the crucial turning point in history. "Now," He declares, "is the judgment of this world, now shall the ruler of this world be cast out." Above every other crisis, real or imagined, is this one which Christ Himself poses. In Him the whole eternal order pushes its frontier back into the human dilemma. It is here where eternity touches time and where the spirit touches flesh. It is here that every crisis is measured. "Light has come into the world," affirms Christ. Man is in the crisis of judgment according to whether or not he walks in the light.

The narrative in John 6 dramatizes this whole truth—a truth which the entire Gospel establishes. In the heart-lands of Galilee Jesus' fame had spread widely. The word passed without restraint from one person to another. At last! At last! A prophet has come with supernatural power who might deliver. They were ready. They conspired and they came to take Him by force to make Him king. They would spring a *coup d'état*! But their hastily conceived plan aborted. Just when they were ready to do it, Jesus was not found. He had gone.

By the time they had found Him again, Jesus Himself took the initiative and tested their real motives. He did this by laying bare His stark realism. "The real crises in men and nations," He said, "lie not in having the right king." For man no more lives by having the right politics than by having bread. Men live, really live, only as they accept and feed upon Him who came down from heaven.

Man is of such a nature and of such character that his life and true destiny are tied up solely and forever with Jesus Christ. Man's deepest hunger is for the life of the ages and he is in crisis and under judgment until he finds this life. Real crisis is when light and truth stand astride our pathway, as they did for the multitudes in Galilee, and demand a decision from us.



## Peace

BY ANNA MARIE MOYER

Men strive for you, long for you,  
search for you.  
Their search is futile—because  
They know you not; know not your nature.  
You are intangible, evasive, a mere illusion  
(some would say).  
Abstract?  
—Ah, yes.  
But also real, you are.  
You come not by men's strivings—but  
Are a gift; a gift from Him who said,  
"Peace I leave with you, my peace  
I give unto you. . . ."  
All else is but a fake, a false security,  
an artificial fragile something.  
Synthetic, superficial peace—  
you satisfy not.  
You change with chance and circumstance.  
True peace, we need you:  
—No, not you—but Him!  
Oley, Pa.

As Jesus spoke in this way to the thousands, the great defection began. The saying was hard, not because they did not understand Him—they *did* understand Him. It was hard because there was a lack of disposition to follow and to obey. They were offended and tripped up by their own unwillingness to do the things they ought to have done.

The supreme scandal, the supreme offense, not only for the multitudes in Galilee, but for us today, is the unwillingness of man to discount the flesh in favor of the spirit—the refusal to move from the facts to the *truth*, from existence to life. Standing at every crossroad of history is Jesus Christ warning of the transience of the flesh—its hopes, its fears, and its will to live. He offers Himself as "the way, the truth, and the life."

The inbreak of Christ into time was not to pamper nor to confirm the flesh, but to *redeem* it. So Jesus said to the dissipating crowd: "The flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not." Soon it will be *many* turning away. And then, for one black moment, all of them will forsake Him and flee.

It is here that Jesus penetrates so deeply into the "hidden signs of destiny," for

He knew what was in man. He never needed to be told what the inner motive of the heart was. It always lay bare to Him. He knew man's twists of escapism. He knew man's flights from reality. He knew man's determination to get lost in the superficialities and trivialities of life. He knew the down-drag of nature, of time, of flesh, of the world. He knew too the only answer to the appalling enigma of evil was *faith*—a faith which transcends the natural and reaches unto the ultimate.

But faith is too hard for most people. They prefer not to commit themselves to another. Under the summons to the real, the spiritual, and the eternal, man reverts to his first immediacy (or as one puts it), "to the warm and comforting life of the flesh." So the crowds go back to their comfortable religion, back to their easy ways which are not too costly, back to the ease of their slavery, because freedom is always difficult.

Jesus saw them go in scores and in hundreds and perhaps thousands—saw them make the fatal choice and turn their backs on Him and walk away in their own shadow of fear and loneliness. It was almost too much for Him and He turns to His Twelve and says, "Will you go too?" This is crisis. This is the burning moment, the "awful moment to which heaven has joined great issues." The instant of decision and therefore of judgment, the crucial either/or, the crucial yes or no. Whenever men confront Christ, they are exposed to the light Himself, the brilliant doomsday light in which decision cannot be evaded or postponed.

From the viewpoint of the world these disciples had nothing to gain. They had everything to lose by going on with Jesus. But He asks and He insists, "Are you going to go away too?" The marks on the road were clear: there was rejection, the signs of the cross, the marks of death. Only a faith that had already outsoared these, only a spirit that had already become dead to the flesh, could see the far-off glory and dawn. Many left. Only a few dared to follow any further, and on this bridge of history, *we all live*. We are summoned to go forward following Christ with our whole future slanted and built into the "eschaton," into the consummation of the ages, into the kingdom of the real, far beyond the fascination of human fears and human hopes. But the way back is also open. It is always open, back to the familiar, the meaningless, the trivia.

Simon Peter could just as well go back

## Our Readers Say—

I want to commend you for including "Ghetto Without Walls" in the Sept. 18 issue. . . . I also appreciated your editorial on "Result Repentance." I have seen it to be true that is an indication of God at work when individuals are willing to repent of their wrongs and make restitution. . . .

May the Lord lead and bless you as you continue to present challenging and uplifting articles through our church paper.—Ralph G. Shank, Harrisonburg, Va.

I . . . express my deep appreciation for the article, "Ghetto Without Walls" (Sept. 18, GOSPEL HERALD). I am sure this article would not apply to the majority of our Mennonite communities, but it does to a few. Where such Mennonite ghettos exist, they do so at the expense of basic spiritual values and an effective witness.

Can a ghetto be a positive spiritual witness in a community? Recently I had the opportunity to discuss the Mennonite Church and its beliefs with a large number of students who live and study just a few miles from one of our Mennonite communities. They asked me if Mennonites were a nationality. They asked if there were Mennonite Catholics and Mennonite Baptists and Mennonite Methodists. They had never heard that we believe in teaching that man must be born again to enter the kingdom of heaven. They were surprised that we sent out missionaries with this Gospel. It was obvious that we had completely failed to communicate anything of spiritual value to the surrounding community.

In addition to the failure of the ghetto witness, I often wonder whether or not a person from the "outside" can ever be completely accepted by the "in-group" of the ghetto? Is it possible for an "outsider" to accept Christ, Lord and Saviour, be accepted into full fellowship in the Mennonite Church, and still not really belong? Can a Mennonite ghetto be so strong that it can successfully keep "outsiders" out, even though they are technically "in"? Does a ghetto refuse to accept an individual because that individual is spiritually inadequate or because that individual thinks differently from the "in-group," expresses his beliefs and convictions differently from the "in-group," and responds to situations differently from the "in-group"?

It seems that Mennonite ghettos have many basic inadequacies. They fail to witness effectively to the non-Christian community as they fail to accept and assimilate those who come to Christ from a different background. Where Mennonite ghettos exist, may God grant us wisdom.—Laurie Mitton, Belleville, Pa.

and sail his boat once more and be a fisherman again if he will. And many of the other twelve could match him in this. They could go back to the life that was earth-anchored, the life that was flesh-

(Continued on page 989)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1903) AND HERALD OF TRUTH (1864)

JOHN M. DRESCHER, EDITOR

BOYD NELSON, MISSIONS EDITOR

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## Protection Provided

The world is spending \$14,000,000 an hour on arms and armies. However, since the figure was released, it may have doubled. At least the race to the moon, which gained much more momentum since the above figure was mentioned, makes it much bigger. Our gross national public and private debt, according to the U.S. Chamber of Commerce, is more than \$16,000 per family, or approximately one trillion dollars. That's about enough dollars that if they were put on a pile, we could reach the moon by simply climbing the stacks of bills. Perhaps I've exaggerated a little, but someone figured it out that a trillion dollars speeded end to end would go around the earth 3,900 times, or reach from the earth to the sun.

Much of this debt has come from war and war preparations. If there is one thing that outshines our peacemaking talk, it is our warmaking tactics. The world is playing it at peacemaking, while it works feverishly at warmaking. It makes the statement on our coins, "In God We Trust," seem strikingly strange and foreign.

We have, imagine this, set to discussing how to fight our fellow Americans in case of attack or fallout. There have been television interviews on whether it is right to shoot one's neighbor in case he tries to share one's shelter because he didn't provide one of his own.

John Crosby, the columnist, writes ironically about the absurdity of our seeking shelters for safety and trying to live in shelters. He raises the question of what to do if a bomb falls while you are entertaining

friends at dinner. How do you get your guests out into radioactive air without hurting their feelings? He suggests it might be much kinder to shoot them at the table!

Although expressed in irony, it comes close to many suggestions heard in high places in the last year or two. Said one nationally known preacher, "If the mood continues, we shall be transformed into cave men with cave men tactics."

To the Christian such war preparation is not amusing. It is demanding. The Christian is called to give the same devotion and ingenuity and sacrifice in the struggle for peace that the soldier gives to war. It calls the Christian to a commitment which proclaims Christ until He becomes the "Prince of Peace" in the lives of others also. It demands a readiness to declare where he puts his dependence as a Christian.

Thank God we have a greater shelter. We can say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof" (Psalm 46:1-3).

It does something to one's orientation of all of life to be able to say, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? . . . Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident" (Psalm 27:1, 3).—D.

## Any Way . . . It's Wrong

"This looks very complicated for a child," the mother said to the salesman in the toy store. "It's an educational toy, designed to adjust a child to live in the world today," the clerk explained. "Any way he puts it together, it's wrong."

Many today do not know what to think of life. Any way it's put together, it seems wrong. Thrills do not answer the inner longing. Things do not satisfy. The theories of man do not meet our need.

Let me share a few descriptions of life given by a few outstanding persons over the centuries. E. V. Cooke calls life "a holy bubble." Robert Browning describes it as "an empty dream." Shakespeare says

life is a "walking shadow." John Gay thought of life as "a jest." Roy Campbell decided life was "a dusty corridor, shut at both ends." John Maschfield suggested it is "a long headache in a noisy street." Bernard Shaw believed life is like "a flame that is always burning itself out." Solomon said all is "vanity of vanities."

On and on we could go, giving various descriptions of life which manifest man's miserable search for the meaning of life. But any way he puts it together himself, it is wrong. Why? Because the only way of finding the real purpose and meaning in life is to find it in God's purpose for life. Carlyle speaks more wisely: "The old-

er I grow—and I now stand on the brink of eternity—the more comes back to me the first sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes, 'What is the chief end of man? To glorify God, and to enjoy Him forever.'" Put life together in any way except God's way—it's wrong.

To know the real meaning of life means first a death experience—death to self and all held dear. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

To know the meaning of life means a resurrection experience—raised to a newness of life in Christ where old things are passed away and a new life is begun.

To know the meaning of life means an abiding experience—abiding in fellowship with and obedience to Christ. He says, "Without me ye can do nothing."

Jesus said, "I am come that they might have life, and that they might have it more abundantly." We put life together by placing ourselves into His hands. He lifts us out of the vicious circle of things into a new life, an abundant life. Only in Christ does life have meaning.—D.

## Divine Right

If Jesus Christ is one among many ways to heaven, then it does not necessarily matter if He is not preached. If we miss His train, there will be another coming along—it is no use to get excited. If Jesus is merely an ethical reformer then, even if He outshines all other ethical reformers, we might let men take their choice. If Jesus is less than the only Saviour of mankind, then a casual, convenient, cool propagating of the news about Him is enough. But it is no longer good news.

But since "no man cometh unto the Father" but by Christ, it matters tremendously if He is preached or not. Since to miss Christ means there is no other way of salvation, we ought to get excited. Since He is the only Saviour of all men, we ought to proclaim Him with dogmatic, unapologetic certainty. Since it is true He is the only Redeemer, we ought to hold our heads high and blow the trumpet with notes that are clear and convincing. By proclaiming the truth we can put to flight those who proclaim false doctrine. We ought to advance, relying upon His power and person with us even unto the end.

This is the divine right of our mission. We must take our tongue out of our cheek and fearlessly proclaim, "Thus saith the Lord." We must proclaim Christ without apology. Christ is the only way of salvation. Pity the Christian who hedges in proclaiming Him or harps on some side line interest.—D.



## The Dead Sea Scrolls

BY GERALD STUDER

It was probably in February or March of 1947 that the story of the most significant manuscript discovery of many decades really began. But it was some time later that same year before this story broke into print around the world. And it was just ten years later that I was privileged to visit and personally examine the caves, the excavations at Khirbet Qumran, and the "Shrine of the Book" in Jerusalem, Israel.

The picture shows true replicas in reduced scale of the originals on display at the university in Jerusalem, Israel. The small irregular piece of potsherd, anchoring one corner of the replica of the manuscript "Manual of Discipline," is a fragment of an earthenware jar like that in which the scrolls were found in nearby caves. This potsherd was picked up off a heap of such fragments which I found on the edge of the excavations of this Jewish community of long ago.

It was a scorching hot day in September of 1957 when a group of eight persons spent a long Sunday afternoon tramping around this rugged Dead Sea territory, more than 1,000 feet below sea level, close by Jericho. Our guide was a Roman Catholic scholar, native of the isle of Malta, who was doing advanced work in Biblical studies in Jerusalem, Jordan. He had often visited this area in connection with his studies.

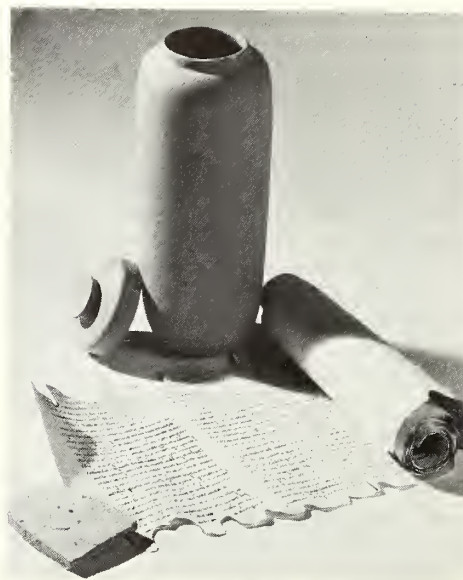
He seemed confident at first that he could show us to the cave where the first scrolls were discovered a little less than a mile from the excavated ruins of the early Jewish community. But after a long and fruitless search our guide was finally forced by both bewilderment and illness to tell us that he could not locate the cave and that he would have to sit down and rest a while.

Another member of our group, Ernest Lehman, who was then in charge of MCC work in Jordan, had visited the area before also, and finally succeeded in locating the cave for us just shortly before sundown. By that time our group of eight had thinned down to three who still had the strength and the desire to climb that steep and rocky mountainside and actually enter the now famous cave.

There are various accounts of the discovery, but the most likely one runs something like this. A 15-year-old boy of the Taamirah tribe of Bedouins, named Muhammad adh-Dhib, made the original discovery. According to one story, he was herding goats or looking for a lost sheep when he found the cave. According to an-

other version, he and one or two companions were taking goods, perhaps smuggled, across the Jordan to Bethlehem. Whether they took refuge from a thunderstorm in the cave or whether a runaway goat or sheep went into the cave, Muhammad is reported to have thrown a stone into the cave's mouth when the sound of pottery breaking aroused his curiosity. To relieve his curiosity, he and another lad crawled deeper into the cave and found the manuscripts and jars.

Whenever and however the discovery came about, the cave when first entered did not have the tall narrow "doorway" that it had when we entered it. Originally it was only a small opening a few yards up the rock face of that rugged and barren old mountain. The present larger and more convenient opening was made by later searchers. Several jars were found in this



cave, mostly broken, with pieces of many others. Protruding from the broken jars were scrolls of leather wrapped in linen cloth. They were very brittle and rather badly decomposed, but it was possible to see that they were inscribed with a strange writing. It is believed that the boys took these scrolls to a Moslem sheikh in their market town of Bethlehem. Thus the dramatic story begins, too long to tell in its entirety here, of the Dead Sea Scrolls and their discovery.

Many more scrolls and fragments have been found since. They have been found in the soft and badly eroded stone that so largely constitutes that entire rock sea coast. Some caves were found between the community and the sea; others were found some distance back from the sea and up the mountainsides. Until an announcement on Feb. 7, 1960, all of the discoveries were made in the country of Jordan, but on that date the first scroll pieces were reported

found on the Israeli side of that border territory. Since that time, Jordan has banned exhibition of those Dead Sea Scrolls still in their possession in any other country and has greatly tightened restrictions against the exportation of such archaeological treasures. No doubt this policy was enforced in an attempt to prevent Jordan's archenemy, Israel, from getting any more of the precious scrolls and pieces.

What is the significance of these scrolls for Christians and the church? Let me summarize a few points that have been given by Dr. Joseph P. Free of Wheaton College, Department of Archaeology: "I now have texts and fragments of Biblical books a thousand years older than those which our Bible translations of the last several hundred years have been based on. These more recent discoveries show that the Biblical text has come down to us virtually as it was given. Besides large and complete texts of a few Biblical books, I want to mention a number of non-Biblical books, we have dozens of fragments practically every Old Testament book. The variations that do exist between these ancient manuscripts and the much later ones we have had for some decades include no 'major addition or omission.'" Professor Burrows of Yale categorically states that these Dead Sea Scrolls "confirm the authenticity of the Masoretic [or common accepted] text." Such variations as have been found help us get back to what was virtually the original text in its minute details. Actually only 13 readings in the whole Book of Isaiah were adopted by the RSV committee on the basis of the Dead Sea Scrolls and Professor Burrows has said that he feels now that even some of these were a mistake.

The scrolls are helpful to New Testament studies in that they give us the religious vocabulary of the first century B.C. and the first century A.D. They increase our knowledge considerably of the Qumran sect of Covenanters, of which previously little was known. Last, but not least, the evangelical view of the Bible, the reliable Word of God is not at all challenged by the scrolls, but is rather substantially strengthened.



Please read a little of this:

Some members of the church sleep a little late. They come straggling into service a little tardy. Some of them chug a little, figure a little, talk a little and then give a little.

After dismissal they gossip a little, then go home and forget what little they heard. They act a little like they cared little for the privilege of meeting for worship and praise of our Lord Jesus Christ.

I may have exaggerated a little, brethren, will you think on this a little.

—St. Jacobs, Ont., Bulletin



# Peace on the Shoulders of Literature

By Wallace Shellenberger

Benjamin Franklin once said that if he had twenty-six lead soldiers, he could conquer the world. Franklin was not referring to many lead bullets but to the alphabet—molded and hardened into type. This alphabet has been designated by Dr. John R. Mott as the most dangerous weapon ever placed in human hands. That is dangerous if its control is governed by the wrong type of person. Even as its dangerousness is known in the hands of an unscrupulous designer, so its great constructive ability may be realized in the hands of benevolent hands. It is the purpose of this article to show: first, the great importance of literature in the world; second, the threat to world peace which has been brought by literature distribution; and last, why Christians must use the same avenue to help restore a lost world to peace.

Logic tells one that literature in itself means nothing. It must be read. On the other hand, if a large percentage of people are able to read, its importance is greatly increased. In this world of today the latter is the case; in our generation more than 100 million adults have learned to read. More people have learned to read in India in the last three years than in the previous 22. In ten years the literacy rate in Indonesia rose from 5 to 55 per cent. During a period of 44 years the Filipinos jumped from 5 to 75 per cent literacy.

The tremendous influential power of literature, which is strengthened by the rise of literacy, plays a very important role in today's world. Since there exists a tremendous force such as literature and an equally momentous problem, that of peace, there is bound to be a correlation between the two. The type of literature given to the millions of people who are able to read will influence world peace. Frank Laubach sized up the relevance of this situation as he said that the great development of literacy in the world may be either wonderful or terrifying. It may either bless the world or blast it.

Recently the world has been aware of the terror caused by the communists. For instance, the revolts in Berlin and Hungary, where human beings wanted to have their rightful freedom and the communists crushed the uprisings with great brutality. A close examination of the facts shows that this enemy of peace is making tremendous use of the soldiers in print to spread his false ideas.

Four days after the Russian Revolution Lenin signed a decree to liquidate illiteracy. Within thirteen years Russia's literacy rate rose about 75 per cent. As a

result Russia is quite able to understand the situation of the newly literate people and how to best influence them through literature. The communists have 20 million fanatical, driving propagandists who are wholly dedicated to getting their message to the world. In Moscow, Peiping, and other important communist cities the printing presses have been turning 24 hours a day.

The distribution of communist material has reached into 159 countries, UNESCO has indicated that the writings of Lenin, Stalin, and other Russian leaders have now exceeded the circulation of the Bible. Fred C. Swartz, a Christian expert on communism, says that communism is conquering the world. "They have 900 million souls under their control and the greatest single contributing factor to this incredible advance has been literature distribution."

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## Thought for the Week

Until we see our sin in the light  
of the cross of Christ, the grace of  
God is an irrelevant and empty  
something.—D.

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Kerala is a province in Southern India. This state of 16 million people is said to be the most Christian province of India. In 1957 these people, in a free and democratic election, chose a communist-controlled legislature. How could this happen? How could such a large body of people vote in a government which is of a type that causes much unrest in the world? How could they vote in this enemy of peace?

Observe the facts: Each year communism floods the world with  $3\frac{1}{2}$  billion dollars' worth of literature. For each \$100 communism spends for literature distribution in India the United States spends only \$2 for the same purpose. Is it any wonder that communism is spreading?

To go further, the communists' publications are good, photography is excellent, and the message is adapted to every age and every mind. Dave Breese, the director of *Youth for Christ*, says, "Russia produces some of the most beautiful literature printed in the world today. It is easily comparable to anything printed in America and far superior to most."

Communism is not as interested in a battle of armies and missiles as it is with the battle of men's minds; for this purpose they have made extensive use of literature.

Mao Tse Tung said that the Chinese communists have two types of armies. One uses guns and the other uses pens. He went on to say that the army of writers was at least as important as the army of soldiers.

Thus is exposed one of the main enemies of peace and how its growth is, to a great extent, accredited to literature. However, the United States, while talking of peace, is promoting unrest among people by the distribution of corrupt literature. Kenneth R. Adams, International Secretary of Christian Literature Crusade, states that now policemen in Liberia, West Africa, must carry guns since the recent inrush of crime and comic literature from the United States. While putting on a front of supporting peace, the United States is at the same time causing unrest through the powerful arm of literature.

These facts show the world upheaval caused by the communist distribution of literature and the corruptness of certain United States literature. If any degree of peace is to be attained, peace-loving Christians must promote a literature program of their own strong enough to overrule these two forces. Christians must heed Daniel Webster's words, "If truth is not diffused, error will be. If God and His word are not known and accepted, the devil and his works will gain ascendancy."

Pachungn Pudaite, an Indian Christian leader, writes, "The American and English people very graciously educate us in well-built schools and institutions, but they let the communists supply literature to mold and shape our thinking." The world is ready and waiting; all the Christians must do is respond.

The followers of Christ must start a backfire with Christian literature to meet the blazing onrush of communist propaganda and corrupt United States literature which seek to destroy the peacefulness of God's world.

Goshen, Ind.

## 1963 Bible Reading Schedule

For persons who like to follow a planned program in their reading of the Scriptures, the American Bible Society publishes every year a schedule of suggested daily Bible readings.

The schedule for 1963 is now ready. It is in convenient bookmark form, and lists a reading for every day throughout the calendar year. It can be ordered from the American Bible Society, 450 Park Ave., New York 22, N.Y. Just ask for the "1963 Daily Bible Reading Schedule" and a single copy will be sent to you free. Quantities are available for only 2¢ each or 60¢ per hundred.



Many churches and church groups order supplies of the schedule every year and distribute them to their members and in places where people congregate or live, such as homes, schools, public buildings, hospitals, jails, nursing homes, hotels, and motels. Church schools and other groups include copies in their presentation Bibles. Individuals, too, order supplies of the schedule and enclose them in letters to their friends or share them with their neighbors.

Over the years, countless thousands—perhaps millions—of people have begun to read and study their Bibles regularly, because they received one of these schedules from a church or friend or neighbor.

## Do You Know?

1. That *gossip* is merely telling reports about others which do not help or express love?
2. That gossip is usually prefaced by "I heard," "Everybody says," "Did you hear," "Don't say I told you," by a pious front of "Isn't it awful," or by pretending to whisper the awful stuff?
3. That you are lying when you gossip because gossip is 99 per cent false? It doesn't matter if you know it is a lie or not, you are lying if you tell it.
4. That gossip is serious because it poisons the one who gossips, the one who hears it, and the one about whom it is spoken?
5. That the gossip is perhaps the churches' and homes' worst enemy?
6. That churches have been split and even destroyed entirely by gossip started by one person?
7. That the usefulness of many a servant of God has been hindered by gossip?
8. That gossip in the home is perhaps the number one reason children leave the church?
9. That people gossip to cover up envy, jealousy, hate, and their own sin by seeking to expose the sin of another? It comes from an evil heart. Luke 6:45.
10. That to gossip is to try to raise one's own self by lowering another?
11. That gossip leads to envy, strife, railings and surmisings, or suspecting evil of another person? I Tim. 6:4.
12. That people gossip out of dislike for another—they hide their hatred by lying lips? Prov. 10:18.
13. That gossip is murder with the mouth? Psalm 31:13.
14. That gossip is one of the six things God hates?
15. That more harm is done through gossip than by 20 other sins? The gossip is Satan's best tool.

No wonder—

- ... the Bible says a gossip is the unsaved person. James 1:26.
- ... the Bible calls a gossip a dog and lists it with the worst sins which keep people out of heaven. Rev. 22:15; cf. Gal. 5:15.
- ... the gossip will suddenly be cut off by God. Psalm 101:5.
- ... the gossip will give account at the day of judgment. Matt. 12:36.

Remember you will never catch up with what you have said. It will stop at the end of the world, at the judgment seat of Christ.

Beloved, let us cleanse ourselves of anything resembling gossip. Every parent ought to stop immediately any reports which are not expressive of love or help.

—Selected.

## Controls

BY WILMER LANDIS

Buttons, switches, dials, time clocks, magic eyes . . . are a very important part in making the many scientific gadgets our servants. In many cases the "on-off" mechanism is so necessary that a serviceman is soon called to repair or replace a faulty control mechanism. We learn that automatic machines which operate through several cycles may be quite costly to repair, but without effective controls they are practically worthless. Certainly few people would keep an automatic washing machine for its beauty. We pay the high price because of guaranteed performance.

So many complex individual units, marvels of automation, surround us constantly. Complex individual units, not made of steel, but created by Almighty

God in the form of flesh, bone, blood. . . For the most part the repair and operation is so automatic we hardly say, "I praise thee . . . I am fearfully and wonderfully made."

It makes us wonder, however, if built-in control system is used properly. Are the "on-off" or "stop-go" mechanisms used at all? Do some parents know some of the marvelous built-in controls are there to use? Are the cycles understood well enough to understand what excellent performance consists of?

Dog trainers demonstrate perfect response from an animal equipped with much less than our normal children have. Obedience to "Come," "Down," "Speak" is accomplished by repeated lessons with simple sounds and carefully planned responses are combined. Yet many parents must say, "I say 'stop' and my child will not stop."

If we pulled a switch to stop an electric motor and there would be no change surprised operator would soon do something about it. There would hardly be repeated motion, back and forth, hoping that #48 try would get results if #47 failed. What is the normal practice? I pair or replace the control mechanism if it is faulty. Yet parents may forget carelessly fail to check results when they speak "Stop" or "No."

"Sit still" should excite a control mechanism in every child. The built-in controls operate to produce a marvelous pause relax without suffering. The control operative when the child is very young and if it is used early, there is no corrosion, or stiffness which spoils a quick response when the child gets older.

Parents and teachers who are kind to their children need to be instruments of God's hands to help these bundles of energy to realize that there are so many

## Our Mennonite Churches: Beth-El



The new building of the Beth-El Mennonite Church, Milford, Nebr., was dedicated Sunday, Aug. 26, 1962. The speaker for the occasion was Nelson Kauffman, Elkhart, Ind. The pastor is Warren Eicher. This building, 40 x 80, has a balcony for the mothers' room and full basement with classrooms and sewing room. The auditorium has a seating capacity of 200.



ed controls—built-in controls which  
be a blessing for true freedom so each  
can act individually as the Creator  
anned.

The more effectively these inner con-  
trols are used, the less juvenile delinquency  
will be known. The more "inner," the less  
"outer" control will be needed. The

better we understand "wait," the more  
readily we can properly "go." The master  
engineer will get excellent performance  
if the marvelous built-in control system is  
operating within each of us.

Check the controls!

Harrisonburg, Va.

## A New Nursing and Rest Home—Menno-Haven

BY CHAS. R. SHANK *Publicity Committee Chairman*



For over a year various individuals in the  
Mennonite churches of Franklin County  
have felt the need for a home where our  
senior citizens could spend their later years  
in a Christian atmosphere and also have  
available the necessary care to meet their  
requirements whatever they might be. After  
holding several public meetings a vote was  
taken and 90 per cent voted in favor of  
building a suitable facility. A board of  
directors consisting of sixteen men was  
selected from the total membership of the  
Franklin County district of the Washing-  
ton County, Maryland-Franklin County,  
Pennsylvania, Conference to proceed with  
the project.

The name of the home will be "Menno-  
Haven" and application has been made  
for permission to incorporate in the state  
of Pennsylvania as a nonprofit organiza-  
tion. The board of directors now hold an  
option of a 13-acre tract of ground border-  
ing the northern edge of Chambersburg.  
Application has been made to the borough  
of Chambersburg to have the tract an-  
nexed into the borough, which will make  
utilities available.

From the point where the building will  
be situated one has a beautiful view of  
much of the Cumberland Valley. It will  
be rural surrounding, but will also be  
within easy walking distance to a store  
and the Chambersburg Mennonite Church,  
which is the largest Mennonite church in  
Franklin County. Bus service will be only  
a block away. It will be situated next to a  
new junior high school where many public  
meetings, such as community concerts, are  
conducted. From comments received, every-  
one feels an ideal location has been  
selected.

The architectural firm of Buchart As-  
sociates, York, Pa., has been commissioned  
to prepare the plans. The photograph of a  
sketch shows the proposed building. This,  
however, may be altered somewhat to  
utilize the lot topography to an advantage.

At this writing, the architects are making  
an over-all layout of the entire 13-acre  
lot.

Provisions will be made for interested  
persons to have separate cottages for re-  
tirement. Menno-Haven will offer them all  
the care required for the retirement years  
plus the privacy of their own cottage. The  
main building will have complete facilities  
for both nursing home and rest home care.

The size of this building is not definite  
at the time of this writing; however, the  
plans will make provisions for a maximum  
of 80 to 100 guests. The initial stage will  
have the heating plant, etc., for the ulti-  
mate building, but room provisions for ap-  
proximately 40 to 50 guests.

To assist in planning the home Bro.  
Allen Erb, Hesston, Kans., was called in  
for a public meeting for the entire mem-  
bership and several other meetings with  
the board members and the architects.  
Bro. Erb has given most of his life to this  
kind of work. He is presently living in a  
retirement cottage at Schowalter Villa,  
Hesston. After serving as chairman of the  
board of directors and overseeing the con-  
struction of Schowalter Villa, Bro. Erb was  
able to offer many suggestions and give  
much advice which will be appreciated  
more and more as we proceed with this  
work.

All those involved with this work feel  
the need for the support of the entire  
church. This is a work of faith and it is  
hoped that the local churches will give  
sacrificially to make Menno-Haven a  
reality. In addition, it is hoped that many  
in the local community will also wish to  
contribute to this worthy cause. Perhaps,  
there are those outside of this conference  
district that will want to give of their  
means. A brochure describing this project  
is being developed, and should anyone wish  
a copy or additional information, write to:  
Menno-Haven, P.O. Drawer A, Chambers-  
burg, Pa.

## A Prayer

FOR THIS WEEK

Our heavenly Father: In these days  
filled with unrest and insecurity, I am  
grateful that in Thee I can find rest and  
security.

No task is impossible and no problem is  
insurmountable for me when I seek to  
follow Thy way.

When I tap only my own source of  
strength, I falter beneath the load of daily  
tasks. If I blindly seek my own solutions  
to problems, I blunder in my shortsighted-  
ness.

Oh, that I would always come to Thee  
for strength and wisdom to live my life  
as you would have me live it. May I serve  
Thee better each day.

Thy resources await me daily if I but  
take the time to draw near to Thee.

With humble thanksgiving I praise Thee.

Amen.

—Lois Anne Williams.

## Prayer Requests

(Requests for this column must be signed)

Pray that David Hostetler, Allen Martin,  
and Kenneth Schwartzentruber may be  
led by the Holy Spirit as they plan to  
write or translate into Portuguese litera-  
ture which will augment the meager sup-  
ply of Christian literature.

Pray for Bro. Milo Kauffman as he travels  
to India and in ministry of the Indian  
church. Pray that each member might be  
challenged and led to new commitments  
and a deeper spiritual life.

Pray for guidance in choosing another out-  
post in Sao Paulo.

Pray that a pastor may be secured for the  
newly organized Glennon Heights Men-  
nonite Church, Denver, Colo.

Pray for the new experimental outreach  
of the Menonaito Awa, Tokyo, Japan,  
October through December.

Pray for the radio ministry by Ivan and  
Leah Magal to the Russian-speaking peo-  
ple.

We are looking for better methods; God  
is looking for better men.

—James Whitcomb Brougner.





# TEACHING THE WORD

*God Builds the Church Through Congregational Evangelism*

## Winter Bible Schools and the Congregation

BY NEWTON GINGRICH

The life of the Christian church centers in the local congregation. Here is the primary fellowship for believers. Here is the basic unit of spiritual advance. Wider involvements of program and people are significant only as extensions of this local community. God builds His church through local congregations.

Although spiritual experience originates in a heavenly relationship, the discovery of truth and the growth of life is realized in an earthly setting. Certain structures and programs provide opportunity and give direction for the individual as he opens his life to God.

Twentieth-century Christianity has been the recipient of many church activities. It has been equally responsible for the creation of many more. The scope of this article does not include an evaluation of the same. Our discussion centers on one of these programs. How can winter Bible schools open the door for God to build His church through the local congregation?

### 1. As a Teaching Ministry

God speaks to the minds of men by His written Word as recorded and interpreted by the Holy Spirit. Change results only by the application of divine truth.

Winter Bible schools have proved to be excellent opportunities for firsthand acquaintance with the Scriptures. It is here where many believers have encountered the first principles of the faith. They have discovered God's revealed will in Christ. Spiritual convictions have been formed that gave guidance for life. Such concentrated teaching during the slack winter months when church programs are less crowded have borne much spiritual fruit.

Numerous lay workers and ordained leaders in the Mennonite Church today can bear testimony to the blessings of winter Bible schools. Here they commenced their Bible appreciation and received encouragement Godward.

In a day of more leisure time and less working hours the potential for WBS as a teaching agency is still before us. Here is a Christian nurture function which can help fulfill the church's teaching mission.

### 2. As a Training Experience

Christian workers with the ability to

serve are ever needed in the life and witness of the congregation. There are multiplied opportunities for the church to fulfill its God-given mission. Training, formal or informal, elementary and advanced, is essential to effective service of the Lord and His church.

Some will receive this training at college and seminary. Many will not go beyond high school. Even at this point winter Bible schools can provide Bible training. The fact also remains that presently there are numerous adults and youth who have not and will not receive an education much beyond grade school. These people can benefit greatly in their spiritual development from the range of subjects taught in winter Bible schools. History has proved that this is often the steppingstone to further training.

Traditionally winter Bible schools have been sponsored by district conferences, area churches, or some other church institution. A local congregation can also very profitably arrange for an adapted form of winter Bible school for the further training of its members in building the church of Jesus Christ.

### 3. As an Evangelistic Process

Evangelism and Christian education are well nigh inseparable. It is both Scriptural and logical that a Christian teaching program should also become an evangelistic arm of the church.

Instruction in methods, techniques, and concepts of evangelism can readily be taught in winter Bible school. Every vital believer in a local congregation desires to assist in the advance of the kingdom. Each opportunity to become more effective witnesses for Christ should be greatly appreciated.

Most winter Bible schools provide practical experience in evangelism. Gospel teams, cottage meetings, institutional services, provide a personal involvement as Christian witnesses in this human situation. Experience gained thus proves invaluable in later life.

Not to be forgotten is the spiritual change wrought in the lives of those attending winter Bible school. Some have here realized their first encounter with Christ. Perhaps this potential can be still further pursued especially in local com-

munity schools. Evangelism builds the church as well as Christian education. Winter Bible school is a program geared to this end.

God will continue to build His church. Alert congregations will seek to progress effectively for this purpose. Jesus said, "Teaching them . . . all things." Winter Bible school can help fulfill this mission.

Markham, Ont.

## Don't Smite the Rock Twice

BY HARRY MAUST, JR.

The attitude of self-righteousness or group-righteousness held by people of various denominations cannot come from the grace of God. When one adds anything to the life, death, and resurrection of Jesus Christ in reference to salvation, he is subtracting from the grace of God. I have never found in God's Word where the Mennonites or any other people ever did anything that can be counted to them as righteousness.

Some would say this may be true with reference to salvation, but what about daily living? If we live in faith, then our righteousness is simply Jesus Christ. Jesus lived out His righteous life through us. When, then, is there any room to boast?

Let us not smite the Rock twice as Moses did and lose the blessing by exalting ourselves or our church.

Is the death of Christ sufficient for you? Why exalt yourself? Christ died once, and that is sufficient for us all. If we smite Him again by saying His death is not sufficient, we bring Him to open shame.

So let us not glory in man, but in God's grace, regardless of whom we see it working through. We can best glorify Christ by confessing our sins and failures, as individuals and as a group, and then accepting His righteousness.

It is when people accept the finished work of Christ as sufficient that their love rises above human love. Jesus' love encircles the globe, and His prayer is that all may be one. Christ has called us out of the world, but He has not called us to ignore each other. Jesus ate with sinners like you and me. How do we feel toward all those who have faith in Him?

Do you strike the Rock twice?

Scottdale, Pa.

The finest services are within the power of the poorest people. The deepest ministries find their symbols in cups of cold water, which are within the power of any one to give.—*Bethel, Elora, Ont., Bulletin*



# CHURCH MUSIC

## Now Thank We All Our God

Now thank we all our God  
With heart and hands and voices,  
Who wondrous things hath done,  
In whom His world rejoices;  
Who, from our mothers' arms,  
Hath blessed us on our way  
With countless gifts of love,  
And still is ours today.

—Martin Rinkart.

Many majestic messages of praise and thanksgiving have come out of deep sorrow and suffering. The hymn, "Now Thank We All Our God," is a good illustration. It was born in horror and turmoil, struggle and suffering, conflict and pain. Martin Rinkart (1586-1649) returned to his home town of Eilenburg, Saxony, following his graduation from the University of Leipzig to become pastor of the Lutheran Church in that city. Here he served during all the strenuous days of the Thirty Years' War.

## The Story Behind THE HYMN

Few men have seen more suffering than Rinkart. Refugees from the surrounding territories ran into the walled city of Eilenburg. Famine, caused by war, and the plague, caused by overcrowding, struck again and again. He was the only minister who survived the scourge of war and sickness. Rinkart conducted as many as fifty funerals a day. All but two hundred homes in the city were destroyed, and as many as eight thousand people died of fever. The list also included Rinkart's wife. Brave and fearless, he continued to read the burial service over the blacked bodies of the famine and war victims.

This song of thanksgiving was written during or following these days of suffering. Against this strange background, he wrote, "Who, from our mothers' arms, hath blessed us on our way."

The hymn was published in 1647 and was first used as grace at the table. Next to "Ein Feste Burg" it is thought to be the favorite hymn of the German people.

"Now Thank We All Our God" was sung on many important occasions when peace was declared. In 1884 it was sung at the laying of the foundation stone of the new Reichstag Building in Berlin by Emperor

William I. At the completion of the great cathedral of Cologne in 1887 and the Diamond Jubilee of Queen Victoria in 1897 it was used.

Today many voices sing this great hymn of thanksgiving born out of great suffering, as Christians in all parts of the world lift their voices of praise to God.

For us, during this Thanksgiving month, it calls us to radiant thanksgiving and perpetual praise.—D.

## First Church Music Week in the West

By ROY D. ROTH, Director

The Rocky Mountain Church Music Week, held at Rocky Mountain Mennonite Camp, Aug. 4-11, was attended by more than one hundred persons, from a dozen states and Canada. Many family groups were among the registrants, and the program served their interests well. For the children, a chorus was organized, a special hour of crafts and games was provided, and an instrumental ensemble held daily rehearsals. The adults' schedule, though rigorous, was stimulating and profitable, with the presentation of an interest paper, two chorus rehearsals (morning and afternoon), a song leaders' clinic, fun singing, hymn singing, and morning and evening worship periods. In addition, quite a number took advantage of the opportunity for private vocal coaching.

The teaching staff fulfilled their assignments exceptionally well: Walter E. Yoder, Goshen, Ind.—interest papers, hymn sings, rudiments class; Merlin Aeschliman, Philomath, Oreg.—chorus directing, song leaders' clinics, interest papers; Clifford E. King, Cheraw, Colo.—vocal coaching, interest papers, song leaders' clinics, and chorus directing.

One afternoon the entire group enjoyed free time for excursions to scenic spots in the vicinity. The opportunity for fellowship among the campers made a definite contribution to the week. A public program, well attended by friends from the community and congregations as far distant as La Junta, was given on Friday evening, Aug. 10.

Campers were enthusiastic about returning for another Church Music Week in 1963, and gave a number of suggestions for improving the program next year. Plans are now in progress for another Church Music Week at Rocky Mountain Mennonite

Camp, possibly the first full week in August, 1963. With invitations to friends and acquaintances by those who attended this year, it is hoped that the 1963 registration may be doubled.

Logsdon, Oreg.

## November Days

By I. MERLE GOOD

*Since winter's near, the robin goes  
To warmer lands where winter snows  
Cannot molest  
His warmth and rest;  
Yes, when I see his empty nest,  
I yearn for him to come.*

*Plant life has gone to sleep once more  
Before the icy currents roar;  
Her bright beauty  
And delicacy  
Have always been a thrill to me—  
I long for her to wake.*

*But why complain? This autumn gray  
Bespeaks a resurrection day!  
In many ways  
November days  
Exalt the Lord with different praise—  
Cheer up, my soul, and sing!  
Lititz, Pa.*

## Prayer of the Egotist

By SUSAN MARTIN

My task is too humble and ever so small;  
If it can't be bigger, I want none at all.  
I'm climbing no heights and scaling no walls  
And don't want to answer the Master who calls.

But, Lord, can't you send me to lands  
far away?  
At least to some city or untrodden way?  
Don't make me this corner so silently fill;  
But place me on top of a towering hill.

For I have a bright light to shine in the  
world—  
The Good News to tell; the banner's unfurled.  
Choose me for service where all men may see  
That one person's willing and active—  
that's me!  
Lititz, Pa.

A British physician, Dr C. S. Nicol of London, told a world forum in Washington, D.C., that increasing social pressure on young people is leading to a breakdown of morality and a consequent rapid increase of venereal disease among the very young. He blamed the predominance of sex in literature and the "libertinism" of modern dancing—"the twist is frankly erotic"—for leading to a rapid increase of venereal disease among British teen-agers.





# OUR SCHOOLS

## School of Practical Nursing

### La Junta, Colo.

Twelve students have entered the September class of Practical Nursing. They are: Esther Baird, Salem, Ohio; Shirley Erb, Berlin, Ohio, Bennie Gomez, Taos, N. Mex.; Darlene Hunsberger, Chalfont, Pa.; Kathy Marshall, La Junta; Mrs. Bessie McJunkins, Rocky Ford, Colo.; Dorothy Moore, Goshen, Ind.; Judith Schrock, Burr Oak, Mich.; Loretta Shell, Ligonier, Ind.; Valera Weaver, Columbiana, Ohio; Shirley Wyse, Wayland, Iowa; and Lizzie Yoder, Millersburg, Ohio. Seven states are represented, with four, the highest from any one state, from Ohio.

## Hesston College

During his recent trip east, J. Frederick Erb, Admissions Counselor at Hesston College, spent Monday afternoon, Oct. 8, at Goshen College planning with the Admissions Department there. On Oct. 9 and 10 Mr. Erb and Leland Weldy, Admissions Counselor at Goshen College, traveled in Illinois together in the interests of the two schools before attending the Convention of the Association of College Admissions Counselors in Chicago.

Goshen College alumni met for a dinner meeting at the Ramada Inn in Newton on Oct. 11. Master of ceremonies was Lyle Yost of the class of 1937. President Tilman Smith of Hesston College spoke on co-operation between Hesston and Goshen colleges. S. M. King represented Goshen College and showed the film, "The Other Disciples."

Carol Nafziger, Dwight Grieser, Don Yoder, Bernard Muganda, Myrna Yoder, and Verlin Miller attended the fall conference of the Inter-Varsity Christian Fellowship at the Kansas Bible Camp near Hutchinson, Oct. 12-14. The theme of the conference was "Living in Fellowship." Guest speaker was Bruce Youngquist, IVCF staff member in Minnesota.

A voluntary service team of the College YPCA conducted services at Mountain View, Ark., over the past weekend. Participants were Dick Friesen, Roger Glick, Bonnie Kaufman, Norma Kinsinger, Phil Osborne, Jerry Troyer, and Sondra Yoder.

President Tilman Smith attended a meeting of the North Central Council of Junior Colleges in Chicago on Oct. 8, 9. Junior colleges from seventeen states were represented at the conference. On Oct. 13, President Smith attended a meeting of the Council of Mennonite Colleges in Chicago. The Council is made up of the ten presidents of Mennonite colleges in the United States and Canada. President Smith reported on plans for the 1963 Cultural Con-

ference and Exploring the Possibilities of a Joint Faculty Retreat in 1963.

Gideon G. Yoder was the guest speaker at a series of meetings at the Wellman, Iowa, Mennonite Church, Oct. 7-14.

Hugh Miller, distinguished British actor, presented a drama recital as the opening number of the Hess Hall Series at 8:00 p.m. Oct. 16. Mr. Miller is the Senior Director of the Royal Academy of Dramatic Art in London. He is a writer, director, and producer, as well as an actor.

The Reverend Frederico Pagura, Methodist missionary from Rosario, Argentina, spoke in chapel on Oct. 18. He has been a pastor for fifteen years, and will begin his new work as student pastor at the Union Seminary in Buenos Aires next year. The Reverend Pagura was introduced by John Koppenhaver, who made his acquaintance during his missionary days in Argentina. The speaker is a member of the Missions to America team, made up of pastors from eleven countries, who are sharing their faith with friends in the United States.

Reverend Pagura spoke of the new hymnal which is being published through co-operative efforts of several denominations. Through this work he is associated with Delbert Erb, a Hesston College graduate, now treasurer of the Argentine Mennonite Church.

The South American minister is the speaker at a series of meetings at the Methodist Church in Lindsborg, Kans., where Don Zook is pastor. Following his chapel talk, Pastor Pagura met with Mr. Koppenhaver's Spanish classes for a question and answer session regarding his country.

## Eastern Mennonite College

Dr. Fritz Braun, Kaiserslautern, Germany, lectured on "Swiss-Palatinate-American Migration," Saturday, Oct. 27, as part of a special two-day Public Occasions program. As a noted genealogist, Dr. Braun enjoyed the wide collection of family records and related materials in E.M.C.'s Menno Simons Historical Library. He also met with students who are direct descendants of families whose background is in his home community.

Samuel E. Miller, assistant professor of Spanish, on leave of absence, is scheduled to give the Public Occasions lecture on Nov. 16, on his recent trip to Colombia, South America.

Currently 13 E.M.C. seniors are doing student teaching at eight high schools in Virginia and Pennsylvania. J. Lester Brubaker, Director of Student Teaching, stated that the students are being sent out at different periods of time, depending on their educational fields. Additional student teachers will go in November and January. In addition to the campus high school, E.M.H.S., students are at Lancaster Men-

nonite and Christopher Dock schools as well as public schools.

E.M.C. sent 10 delegates to the Student Virginia Education Association convention at Madison College, Harrisonburg, Va., Oct. 20. Kenneth Eshleman, an E.M.C. junior, was elected state vice-president of SVEA. E.M.C.'s men's chorus provided opening musical numbers for the convention.

Sunday afternoon, Oct. 28, five Virginia choruses participated in the annual festival of sacred song in the E.M.C. auditorium. The choruses were from the Denbigh, Waynesboro, South Boston, and Midway and Northern Districts of Virginia.

## Goshen College

The Goshen College student body welcomed in a week of intensified spiritual activity, Oct. 15-19, by Don Augsburger, pastor to students at Eastern Mennonite College.

This special week of chapel and evening messages, called Spiritual Renewal Week, is held on the Goshen campus each fall. Speakers who have preceded Augsburger are Paul Erb, Paul M. Miller, George Brunk, and Myron Augsburger.

The emphasis of Bro. Augsburger's messages this year was that the Christian life is a relation with a person and that it begins by faith. He repeatedly emphasized that one's Christian experience cannot be the result of intellectual reasoning.

The purpose of the series as stated by Goshen's pastor to students, Harold Baman, "is to clarify and deepen individual relationships with Christ." He feels that this did happen in many cases and points to the active participation in the evening services where many students publicly expressed renewal and new beginnings in their Christian lives.

Many students also met with Bro. Augsburger in private counseling sessions during the day. His counseling schedule was quite full throughout the week, another indication of the level of student interest. Many students also said that Bro. Augsburger's life and depth of spirit while on the campus made an important impact on them.

Augsburger is Professor of Education as well as pastor to students at Eastern Mennonite College and is an Ed.D. candidate at Temple University. He is also pastor of the Zion Mennonite Church, Broadway, Va. His week on the Goshen campus thus provided an opportunity for a sharing of experiences and ideas between the two schools.

This event was the second on the calendar of six major campus religious events for the school year. The Spiritual Emphasis Week, held in September, consisted of five major chapel addresses by Prof. Howard Charles. Events to come are Missions Conference, Peace Conference, Christian Life Conference, and the annual Bible Lectures.



# Canst Thou Pray?

By J. PAUL SAUDER

Be careful how thou prayest. Thou ghtest get thy expressed desire and some nness of soul therewith.

\* \* \*

Canst thou ask for something good and n thankfully receive something else ich is better suited for thy service to ers? Canst thou seek for something and tefully find instead that which is unex-cted, yea even unpleasant, and yet better others? Canst thou knock, and be will-; that another door be opened so as to hance thy service to others?

If thou canst do this, surely thy cup will enlarged and there will be enough for ee and for the sharing also.

\* \* \*

If thou art disturbed in thy praying by e adverse comments of self-serving men d that more than thou prizest the ap-oval of God and His Word, then dost ou not have other gods than Him who d, "Thou shalt have no other gods be-re me"?

\* \* \*

If thou findest fault with him who gives up of cold water in the name of the aster, beware lest the Lord come sud-ly upon thee and find thee empty-nded, with thy mouth open and thy ugue wagging in an unsanctified manner.

\* \* \*

Cast thy bread upon the waters, thankful od that thou hast bread to cast. Cast carefully, in an ark as Moses was cast, d lo, after many days bread for thee will e drifting back, not soggy at all, but sh. And the ark of ministry to thy soul ll be fashioned out of the prayers of the ints.

\* \* \*

Only Christ was good enough to snub is fellow man, and He did it not. Who e we, O Lord, that we presume to snub r fellow man, yea, even fellow pilgrins r the way Home? Grant us deliverance, Lord.

Canst thou preface thy prayers as did eter on the mount, and on the raging sea, d while fishing? For Peter said, "If thou ilt," "Lord, . . . bid me," "At thy . . . ommand]." If thou canst do this, thy art shall be Christ's useful tool, and thou alt often feel His hand upon thee!

\* \* \*

"Yet learned he obedience by the things hich he suffered" was said about One who as also the only-begotten Son of God. isten well, pilgrim saint, dost thou hope o learn the things of God without suffer-ug somewhat?

\* \* \*

O saint, if thou wouldst display the orkmanship and craft of the Master, ob-

ject not to sandpapering, of the grade the Master Workman may choose. And, Lord, if Thou dost allow rough men to also work on Thy property according to their selfish desires, restrain their hands from the un-bearable. And in that case, O Lord, have mercy also on that rough sandpaper.

\* \* \*

"Bless the Lord, O my soul, and forget not all his benefits." Food, chastening, His tokens of personal love toward me, and toward my brethren, and toward those who love us not. Help us to share the cup of water, Lord, and to take the time to see to it that the water is cool and refreshing. With Thee we win, O Lord; so help us to walk fearlessly, shunning inferior conduct. We desire to behave as the children of a King should, for surely our inheritance is so large that our conduct should not be small because of any doubts, willingly entertained.

## Living Tent-atively

By WILFRED BOCKELMAN

Much as we may like camping out, it's not likely that we would want to live in a tent all of our life, especially if we could afford to have a rather comfortable house.

Maybe that's why I never cease to marvel when I read the Old Testament story about Abraham. He lived in a tent all his life, even after he became quite wealthy. Now, granted, it was customary in those days to live in tents. That was a sign neither of poverty nor of simply loving the out-of-doors. But the fact is, not everybody lived in tents even in those days. There is evidence that some people had some pretty imposing residences, perhaps even according to our standards.

Yet Abraham lived in a tent, despite his wealth. There were some advantages to that. If he moved, he didn't have the problem of looking for or building a new house in his new community. And Abraham did make it a point to move rather often. He wouldn't have had to, except that he followed the command of God. Who knows, had Abraham built himself a nice mansion, he might have found it much more difficult to follow the leading of the Lord.

One might say that Abraham lived "tent-atively," not only in the literal sense that he lived in a tent, but in a figurative sense as well. He knew that God was leading him and he always kept himself in a position to obey the call of God. If God called him to move, Abraham could fold up his tent quite easily and do so.

No one in his right mind would conclude from this that everyone today should live in a tent, or suggest that it is sinful to have a modern, comfortable home. But

perhaps at least figuratively and psycho-logically we could learn to live "tent-atively."

The ancient Greeks believed that matter was evil and that the ultimate happiness would be achieved when we freed ourselves from this material world and dwelt entirely in the spiritual. That is not a Christian teaching. The material world is a gift of God to be enjoyed. The greatest truth in the world is that God Himself became a man, and as both man and God, Jesus enjoyed the physical world. We, too, are to be grateful for the many material blessings that civilization and the advancements of science have brought us. They are not evil in themselves. If we have a new modern home, let's not feel guilty about it. Let's thank God for it.

At the same time there can be a danger that we become so attached to our earthly treasures that if God should ever call us to a duty that would demand a sacrifice, we would find it difficult to give up our material blessings.

Suppose we have a nice comfortable home, enjoy the blessings of an upper middle-class community, and have all the advantages of a culturally satisfying life. But then suppose that God calls us to a task that would take us into a place where these luxuries would be lacking. Will we find it hard to give up our comforts? Not if we have been living "tent-atively," if we have been living with the attitude that we are at the call of God at all times, that whenever He calls we are ready to obey.

If God has given us material blessings, let's be thankful for them. If included in our material blessings is a comfortable home with even some of the luxuries of life, let's thank God for them too. Doubtless we can enjoy them and use them in a way pleasing to God. But all the while we are enjoying those blessings let's remember that we are living "tent-atively"—living as though we were living in a tent, so that if God called us to a task elsewhere our attachments to our earthly blessings would not keep us from obeying the call of God.

And, of course, what applies to a nice comfortable home applies to other things in life, too. Young people may have many educational and cultural advantages that usually come when the family is in average or above average financial circumstances. This need not mean that you cannot be a Christian just as well under these circumstances as if you have very little of this world's goods. There is no superior virtue to poverty. However, probably one reason not more of us are wealthy is that God knows our ability all too well. He undoubtedly knows that if we have too much wealth we will find it much harder if not impossible to live "tent-atively" and hence find it harder to obey His call.

Minneapolis, Minn.





## Obedying Christ in La Jara

By Wayne M. Miller

On World Communion Sunday, as the choir sang "Let Us Break Bread Together, . . ." we participated in a communion service with Christians of another denomination. The pastor was especially anxious that we join them in this service and had done considerable research on the Mennonites so that he could make us "feel at home" in his congregation. Since he realized that by tradition we are accustomed to a brotherhood service, he used John 13:16 for the text of his sermon, "Christian Humility." There were approximately 50 people present for the morning service.

This is the only Protestant congregation in a community of about 5,000 population. Are the remaining persons all Mormon, Catholic, or Buddhist? Perhaps 85 per cent of them are—but this leaves approximately 750 either Protestant or unchurched. This is in an area of approximately 280 square miles. This is a *crisis*.

Of even more concern is the fact that only a few parents of less than 40 years of age attend regular church services. There are at the most, two high-school students, about a half-dozen junior high students, and a dozen primary and kindergarten children in the Sunday school. There seems to be an unconcern about spiritual matters. Unfortunately, many do not even realize that they are in need of a saving knowledge of Christ. There is a need for spiritual awakening. Some of the Christians are aware of this fact but do not know what to do about it.

The pastor and his wife are working hard to build up the congregation, spiritually and in numbers. They are on a voluntary service type arrangement. After retiring as a DuPont Company design engineer several years ago, he enrolled in the seminary. Graduating in three years he was ordained into the Presbyterian ministry. He now supports himself and his wife on his social security and retirement payments. The salary normally paid by the congregation is to be used in repairing the church building and parish home to attract a younger pastor in the near future. This position may even be open to a man of the Mennonite faith if the Lord would so lead.

Since it is the only Protestant church in the area, there are people of Baptist, Methodist, Christian, Episcopal, Lutheran, and Mennonite backgrounds worshiping with

Presbyterians. We realize that a condemnation type of witness to people is ineffective, religious traditions of others must be recognized, but the corporate worship of God must be uppermost. We desire that our total lives be a positive witness of Christ in us. We constantly pray that we may demonstrate by words and actions what obeying Christ means to us every day.

Another opportunity we have is speaking to civic groups and other similar clubs and gatherings. They want to know—"Who are the Mennonites?" "Why did you come here to operate a hospital?" "Are you going to start a church in La Jara?" "Will you hire anyone other than Mennonites to work in the hospital?" "Don't you people use horses and buggies?" We try to explain that our desire is to care for the "whole man to make man whole." Our methods are not *the* way to operate a hospital, but rather *a* way to carry out what we feel is Christ's New Testament teaching on loving a man with a soul.

The hospital is not ready for occupancy and may not be until January, 1963. There are many complications, some of which are legal, but the primary delay is the lack of money. On Nov. 6 the county residents voted on another bond issue to supply the commissioners with an additional \$23,000. The state health department required many more additional features than were planned by the board. A complete duplicate boiler system for stand-by purposes is a good example of this.

The people are determined to open the hospital. They are to be admired for their tenacity and the determination of their board members to see the project completed. No federal funds have been used on the building. There will be 45 per cent participation of Hill-Burton funds on the purchase of Group II and III equipment, amounting to about \$25,800. The remaining money has been raised by the community. The building and equipment will cost approximately \$25,000, which is about 63 per cent of the national average for building a hospital of 20-bed capacity.

The hospital board and the hospital staff have been selected. The staff was chosen approximately 18 months ago. Throughout the many delays all were able to keep their present employment. Sometimes adjustments were needed, but none were grossly

Obedience may mean a lot of hard work. It often means much serious planning. H. Wayne Miller, his wife Leabell, and secretary for health and welfare, E. C. Bender, consult with their committees, as they determine how the way of obedience relates to La Jara.

inconvenienced. All are still eager to contribute except for three registered nurses who asked to be excused from their earlier commitments. There will be a need for their replacements to fill these vacancies by the time we open the doors for patients.

The administrator, his wife Leabell, and three children moved to La Jara, Aug. 1962. He is assisting the Conejos County Hospital Board in handling the details of completing the hospital. Their reception was most cordial and warm. Eugene and June Richer and two children, Archbold, Ohio, arrived in La Jara, Oct. 22. Eugene will be the maintenance engineer and will be able to assist the contractors in the installation of some of the equipment. The other staff members will be called as the opening date nears.

Divine guidance has been demonstrated in many ways, especially in the staff selections. Grace Augsburg, La Junta, Colo., will be the director of nursing service; Kenneth P. Yoder is a registered medical technologist—he, his wife Mildred, and two children are living in Tribune, Kans.; Is Zink, Scottsdale, Pa., will be in charge of the business office. Local employment will be used to give her assistance in the office. Velma Yoder, Kalona, Iowa; Ruby Nisler, Nappanee, Ind.; and Susie Hostetler, Greensburg, Kans., are licensed practical nurses. Mrs. Eugene Mott, a registered dietitian, lives in La Jara. She has had a number of years of experience as a hospital dietitian and will serve on a part-time basis. At present there are approximately 200 applications on file to complete the staff of twenty. There are many people wanting more steady work as most of the unskilled local jobs are seasonal.

It is the desire of the entire staff to obey Christ in each of the tasks performed. There are many opportunities, and we invite you to consider migration to a place where your services are needed. There is need for schoolteachers, especially those prepared to teach secondary education. Businessmen are being wooed by the chamber of commerce; there is plenty of labor available for industry; irrigated farming and ranching are available. These are vocations to make a living for Christians whose full-time and everyday occupation is obeying Christ. This is the *crisis* in La Jara.



# Obeying Christ in Crisis, a Symposium

## How We See the Crisis of Today

By CARSON AND ELLEN MOYER, Ghana

The church will be surrounded by crisis. This we may expect. The church was born in the midst of unrest; not in an affluent Roman society, but in a downtrodden tribe of Jews. The church has grown in adversity. It spread rapidly during the first three centuries in spite of ruthless opposition. In the sixteenth century the church awakened and grew as men of God permitted the Gospel to speak to the needs of men.

Today the world is dissatisfied. Men are not happy. Subjected peoples are becoming free nations. The underprivileged races are coming into their rightful place of equality. Nationalism and the rebirth of native religions are challenging the church. People want something—what, they do not know. But do these constitute the crisis? We have become accustomed to our easy Christian life in our "Christian" countries where lip service is given to Christian ethical standards. It may be that the real emergency is within the church. The church may succumb to an affluent society rather than obey Christ.

## Disobedience Breeds Crisis

By B. FRANK BYLER, Uruguay

Crisis comes at the point where obedience to Christ is withheld or questioned. When a person is weighing obedience, that is a crisis. When a person decides to disobey, that is a crisis. While a person is obeying without reserve there can be no crisis in the individual life. The same is true of a group, a congregation, or a domination at home and on the mission field.

When things are going hard, we are inclined to place the blame outside ourselves. We seek a scapegoat, instead of seeking personal obedience. While we are doing this, crisis comes.

Self-examination is good, but if we stop obeying the command to evangelize, witness, and work, and spend our time blaming other people or causes, crisis is certain. When we recognize the center of opposition, and obey with renewed vigor, there can be no crisis. I don't think there were any crises in Christ's life even though He was surrounded by crises in others. Crisis is

here where we hesitate and point our fingers away from ourselves.

It is hard to win souls to Christ. Nationalism, hatred of Yankees, materialism are causes. However, when we foreigners along with the national church witness and work and obey Christ, the church does grow. The going may be hard, but there is no crisis.

Crisis is all around us in a world in rebellion against God and in churches and individuals that withhold obedience. Christ still has all power in heaven and earth, and faithfulness to Him brings progress today, as well as peace and redemption in the midst of surrounding crises.

## Revolution, Crisis, and the Love of God

By DAVID E. HOSTETLER, Brazil

Joao Coelho, a Brazilian friend of ours, has recently returned from a four-year period of study and service in Europe and the United States.

"I was surprised with the average man's involvement in the affairs of the nation," he told us. The words "crisis," "change," and even "revolution" were being heard with increasing frequency, he discovered.

"But the church goes on as though nothing is happening around her," he stated with quiet bitterness.

A few weeks ago a Catholic priest was invited to speak to a large group of evangelical youth and adults. His subject, in summary, was the church's involvement in Brazil's socio-economic situation.

"The church needs to peel off layers of tradition, return to effective evangelism (in the truest sense of the word), and practice authentically the love she preaches," he said.

Padre Narciso was speaking out of a context of an extended series of crises. In October, the churches of Campinas were conducting a number of conferences on the theme, "The Church in a Crisis Society."

So the Brazilian people are quite aware of crises.

Comforting no one is the fact that the whole world is involved in convolutions of extremely difficult relationships.

Crisis develops when tensions increase and there is no snitable outlet for the resulting frustrations.

Turning hatred, frustration, and discouragement into an active love that siphons off evil human feelings is exclusively a Christian art. Our theology and our his-

tory should have prepared us to step into crises with calm assurance.

Whether this is true or not, hours, days, and perhaps years of testing lie ahead. Is the God of love adequate for such times as these?

## Obedience and Crises in the Caribbean

By KENNETH AND TWILA BRUNK, Jamaica

Christ's clear, decisive words come to us today, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Obeying Christ, whether in a crisis or not, is essentially the same. His commandments and His kingdom should be the foremost consideration in our personal lives. Indeed, obeying Christ may precipitate a personal or family crisis.

The Spencer family are a case in point. It was no easy matter for this young couple to provide for several young children in this country where the cost of living is high and a good job is hard to come by. At the time of their conversion, both Bro. and Sister Spencer were employed by a tobacco factory. Obeying Christ, for them, meant giving up their jobs and facing months of unemployment, anxiety, and real poverty before Bro. Spencer was able to find regular work.

From this tiny island in the Caribbean, which has taken its place among the world's trouble spots, we sense a sample of the great struggle for the loyalty of men which has gripped the world. The specter of communism plays about the windows of this house which has had its door thrown wide to the preaching of the Gospel for hundreds of years.

Jesus Christ is the Lord of the church. With His vista of the world from the portals of heaven and the timelessness of eternity, He is well equipped to plan the strategy. He knows where the soil is fertile. He knows where the door will slam shut.

Obeying Christ for the Spencers meant living nearly on faith alone. For us it means putting our utmost into our work because of the specter of approaching crisis. Whether we face a crisis on a personal, a national, or world-wide level, may we each wait before Him in simple obedience, eager to follow the leading of our great Lord.

## Crisis Can Be Met in Africa

By NEVIN AND BLANCHE HORST  
Ethiopia

A crisis is the turning point in the course of a disease when it becomes clear whether the patient will recover or die. The word



"crisis" is charged heavily with emotion. It is the situation where life or death is the issue.

What is the answer to crisis today in Ethiopia? It is to build the church of Jesus Christ by Ethiopians who are willing to sacrifice for Christ. Many of them are caught in the trend of urbanization. They will try any means to get an education. Education is wealth, prestige, and security. It is difficult to find one willing to go to the country to live. The difficulties of traveling over a mule path, of living in a disagreeable climate, of doing without conveniences, of being away from friends are too severe. Wives will not go along with their husbands. One wife said, "Let my husband go first to find the house. I'll go later." "I can never live there. It is too hot," was the reaction of another.

On one of our isolated stations no missionary was available for furlough replacement. No national wanted to go there. One young man, realizing the situation, volunteered to go. He left school before his final year. We know he is putting his best into the work. We can depend on him. Crises can be met.

We have permission from the government to open clinics in some unevangelized areas. We cannot open them because no one is willing to go. The government has warned us that if these clinics are not opened, they will rescind the permission.

## Strength for Crisis

By JOHN AND MIRIAM BEACHY, India

The crucial need today in the church in India is for Christians to be strong in the Lord. Last evening we queried an Indian leader, a man strong in the Lord. He said, "Brother, Sister, I have been lifted out of slush and miry clay! Won't I be strong because of Him who lifted me out?" This man is strong through knowing from what he has been saved, by whom, for what purpose.

A Christian teacher's pay is withheld for three months and he is told he will not be paid if he remains a Christian. A home is looted while the mother of a new Christian is tied to a pillar and threatened to be burned if the girl does not renounce Christ. To stand requires being strong in the Lord.

We read about China's claim on India's northern frontier, Pakistan's claims on Kashmir, and Nepal's official charge of complicity. Internally, India struggles to maintain her national economy and planned development. She battles unemployment, social repercussions of rapid cultural change, and the impact of explosive population growth. These all may

mean a crisis for India and the church in India.

We have just come from a soul-searching prayer meeting where Christians cried and prayed for forgiveness for failure to obey Christ. The crisis of today is still the crisis of decision for or against Christ. The church will be strong in any greater crises if Christians become strong to choose for Christ in each personal crisis.

\* \* \*

(The cover letters that came with these symposium articles were almost as instructive as the articles themselves. They told of crises—of crises so small or so personal that one hesitates to put them in print. They told of crises so big and so delicate that one dare not put them in print.

Nearly all told of the crises of time. Days and weeks are too short. One must decide what is of most value to crowd into a given minute.

They told of national crises—of political upheavals present or threatened. They spoke of matters about which one does not write openly.

They told of crises that come to churches, to seminaries, to congregations, to church leaders, to a whole generation of youth. These come because someone has not been obedient.

They spoke of crises in individual decisions. They emphasized the need to be strong as persons.

They spoke of the crisis of the scarcity of persons—of much work and few hands. They rejoiced in the prospect of more dedicated collaborators.

All recognized that history is full of crises—that Christ is the Lord of history and therefore of crises. They knew that the final decisive moment is in Christ's hands—that therefore all decisive moments are in the same hands.—C. C. B.)



Dr. Joao Soren of Rio de Janeiro, Brazil, president of the Baptist World Alliance, warned in Barcelona, Spain, against "the perils and the practical heresy of inactivity, accommodation, and the self-complacency of Christianity in many places." He spoke at a service in the First Baptist Church at Barcelona, which highlighted the four-day conference of Baptists from Latin countries in Europe. Approximately 500 persons—said to be one of the largest Baptist assemblies ever held in Spain—gathered at the church to hear him speak. Disclaiming any intention of "preaching the Gospel of activism," Dr. Soren stressed, however, that "the matter of doctrine is fundamental in the Christian religion" and gives it its dynamic impulse. "Men, even Christian men," he said, "will not long kindle enthusiasm and absorbing zeal for causes and ideas in which they do not truly and wholeheartedly believe."

# Missions Today

## Bargain Rates

By J. D. GRABER



Coffee and cakes, followed by the reading of a passage of Scripture about which the leader spoke nicely, is the way a so-called Bible class in one of our university centers was conducted. After that, my informant tells me, a ball-point pen was given to each one present with the invitation "We'll be happy to have you come back again next week."

Cheap grace has always been the allure of Christians. Preachers and Bible teachers have too often been tempted to put the Gospel on the bargain counter. But this always turns out to be a false gospel, because grace is costly and Gospel demands cannot be marked down.

There is little appeal in a cheap gospel and yet Christians far too often search out ways of side-stepping the demands of Christ. We shrink from making sacrifice. That is, if we lose our first love, we do. For one to whom we are devoted we gladly give all, even life itself. True love never counts the cost but gives itself lavishly without calculation.

Christian young people are idealistic. They want hard things to do. The over-concern for financial security and a liberal pension system by young applicants for jobs is a sickness of the soul. Such persons remind one of an eagle with his wings clipped, or of a lion in captivity. There is something pathetic about this dragging in the dust of that which is meant to be strong and free.

Colonize for the sake of the Gospel. Instead of sending missionaries, why not go ourselves? Why not colonize as families making our own living as we go to marginal communities in our own country or to foreign cultures? But this will likely involve accepting a lower standard of living. Security will have to be sacrificed and hard work will be required.

"No one will do it," the teacher of missions class said, somewhat cynically. "No one will migrate from a higher to lower economic stratum. We just won't make the sacrifice," he went on to elaborate. But the young people in the class reacted sharply. Why, they asked, would no one do it? Certainly the demands of the Gospel require this kind of sacrifice.

(Continued on page 987)



## Overseas Missions

**Cordoba, Argentina**—The Billy Graham angelistic campaign held in this city, Oct. 7, was a great power for good, according to William Hallman. Several thousand came forward. Churches and choral groups were especially challenged to richer communion with their Lord. Catholic priests attended in civilian clothes. The Catholic churches of the area were spurred into engaging in some real Gospel preaching.

**Montevideo, Uruguay**—Chapel services began with glad testimony and praise on Monday morning, Oct. 15, as seminary students witnessed to personal blessings received throughout the weeks of preparation and then participation in the city-wide angelistic campaign. The week-long campaign was opened by Dr. Joseph Blinco, formerly from England; Billy Graham brought the two final messages. Students helped in the 160-voice choir and in counseling. (See overseas news feature.)

**Mexico City, Mexico**—From this center the American and British Bible societies are engaging in a strenuous effort to help national Bible societies in all Latin-American countries. In Costa Rica, in Colombia, in Venezuela, Puerto Rico, Brazil, Argentina, Uruguay, Paraguay, and Central America a campaign of "Evangelism in depth" is being instituted. House to house visitation, Bible schools for children, layporteur institutes, pastors' schools, ecumenical meetings, stepped-up translation activity, and an intense campaign to get the Bible or Bible portions into every home marked this campaign. In Colombia 866 voluntary helpers distributed over 400,000 books. In El Salvador 200 congregations distributed 100,000 portions "in a prayerful and dedicated manner." In Argentina the goal is for 5,000 Bibles, 2,120 New Testaments, and 150,000 portions. Our emerging churches participate in and benefit greatly from these efforts.

**Mexico, D.F., Mexico**—The Santa Anita church building was enlarged and improved recently to make more room in the main assembly room, as well as room for kindergarten, Sunday school, and vacation Bible school classes. Recently a number of new folks have shown interest in Christ and have overcome much of their fear of the Bible. One young man accepted Christ and has now opened a dry cleaning business near the church building. The Aaron family requests prayer for his spiritual and economic prosperity.

**El Biar, Algeria**—Marian Hostetler finds life in Algeria versatile and flexible during these transition days. Arabic studies, apartment painting, minor medical aid to neighborhood children, and cooking for various mix and CCSA (Christian Committee for Service in Algeria) personnel who were within eating distance were a prelude to

an onslaught of activity as MCC workers and more CCSA persons arrived Oct. 6. Bob Stettens flew in the same night filling the house that Saturday and Sunday. French classes started the following Monday for incoming personnel and will continue until they are all assigned to their permanent posts. Bro. Stetter also participated in orientation classes for those who are new to the country. Anne Haldemann continues her medical work in the dispensary with the help of temporary personnel.

**Sao Paulo, Brazil**—At a meeting of the South Brazil Mennonite Mission Council in Indianapolis at the Peter Sawatsky home, in which all missionary personnel, Urie Bender, and Nelson Litwiller were present, a number of important issues were discussed. Preparations were made for Bro. Graber's Dec. 15 visit. Plans are under way for a joint missionary retreat with the Araguacema missionaries at some point halfway between the two fields. Long-range plans for the occupancy of more neighboring towns indicate that two more couples may be needed within a period of years. Possibilities of using overseas missions associates are being investigated.

**Sapporo, Japan**—Hokkaido Mennonite Fellowship met at the Christian Center in this city on Oct. 11, 12. A discussion of Hunter's *Introducing New Testament Theology* and sharing occupied the major block of time. Dates for the next meetings

were set for December and February. The property committee was authorized to purchase land for the Sapporo hostel. Requests for VS personnel for the Kushiro and Obihiro churches were entertained.

## Home Missions

**St. Louis, Mo.**—Bethesda Mennonite Church observed layman's Sunday, Oct. 21, with a special sermon on Sunday morning and special lay participation in the evening meeting. The church council set a goal of \$300 as their share in the fall mission emphasis.

**St. Anne, Ill.**—Rehoboth Mennonite Church reports progress on their new church building. Block work is finished and arches and roof are the next big step. The real church is also a-building. The congregation is engaged in serious studies: "Building the Church Through Congregational Witness" for adults and "Bringing Jesus to Our Neighbors" for juniors.

**South Bend, Ind.**—Tobe Schmucker, superintendent of the Hope Rescue Mission, has a song in his heart these days. On Oct. 24 a well-to-do Jewish friend in the city, who has been battling severe doubt and testing for some time, came to the mission declaring that he would rather be dead than to continue as he was. God gave victory; three hours later the man went back to his work with the joy of the Lord radiating from his countenance. Let's rejoice with Bro. Schmucker and with this brother.

The annual Hope Rescue Mission anniversary banquet held Oct. 19 also gave friends of the mission cause for rejoicing. Marty Karl, former entertainer and member of the Mariners' Quartet, now a

## Graham Campaign Boosts Overseas Churches

BY NELSON LITWILLER

"One hundred and fifty years ago General Jose Artigas (the George Washington of Uruguay) declared freedom of worship for all religions in Uruguay and in the name of that freedom I welcome you to our city," Dr. Hugo Martens asserted as he greeted Billy Graham at a mass open-air meeting in the heart of Montevideo over the noon hour on Sunday, Oct. 14.

This was one of the special meetings in a city-wide one-week evangelistic campaign begun by Dr. Joseph Blinco, associate evangelist. Billy Graham gave the last two messages of the week. All the services were held in the "Palacio Penarol" auditorium. The opening attendance of some 2,000 people present grew to over 11,000 for the closing night. With the exception of a few hyper-fundamentalist independent groups, all the evangelical churches of the city co-operated.

Dr. Blinco, the associate evangelist, formerly from England and relatively unknown, did a marvelous job in giving momentum to the campaign. His messages were theologically conservative, intellectually challenging, and spiritually stimulat-

ing. Billy Graham's unique style and serious presentation of the message were well accepted.

The television and broadcasting station which ordinarily charges 800 pesos a minute gave us over an hour of free time and televised the entire open-air meeting.

Local newspapers with the exception of one (which is professionally atheistic and still spells the word "God" without the capital "G" when referring to the deity) gave us good coverage.

One cannot evaluate fully the entire impact of the campaign, but it undoubtedly goes beyond the thousand or more public decisions that were made for Christ.

Most of our seminary students participated in the 160-voice choir and those who did not sing were privileged to be personal workers and deal with individuals who made a public decision for Christ.

The last evening of the campaign the offering amounted to more than 11,000 pesos (\$1,000 U.S.), most of which was divided equally between the Bible Society and the Evangelical Hospital.



preacher of the Gospel, and associated with a rescue mission in Hamilton, Ont., spoke very forcefully, using the story of the prodigal son as a basis for the testimony of his own spiritual pilgrimage. Nearly 700 guests attended and participated in the \$7,000 offering plus monthly pledges.

A man who has been contacted repeatedly by the mission over a period of years underwent major surgery on Oct. 24. Friends of the mission are asked to pray especially for this man, since there are indications that the Spirit is preparing his heart for a full capitulation to his Lord.

## District Mission Boards

**London, Ont.**—It was the happy privilege of Alvin Roth, superintendent of London Rescue Mission, to attend the wedding of "one of our boys" recently. Arris Rodgers came to the rescue mission for the first time in the early fifties and finally experienced the truth that "I can do all things through Christ which strengtheneth me." He is now married to a fine young Christian girl. The staff at London Rescue Mission rightly feel that this Christian couple is a telling symbol of God's good grace. Nearly 2,400 free lodgings and 4,866 free meals were given during the month of September. The mission is sponsored by the Ontario Amish Mennonite Mission Board.

**Des Moines, Iowa**—Eugene Garber, literature secretary of the Iowa-Nebraska district board, was responsible for setting up a Christian display at the Iowa state fair. A large number of volunteers from the various Iowa congregations helped in the project. Gospel records were played; paperbacks and hard-cover books were sold; and a large number of tracts were distributed in the display area and in the parking lots.

## Broadcasting

**Japan, Tokyo**—Pacific Broadcasting Association, an association of evangelical Christians, which produces the Menonaito Awa program used in our radio outreach in Hokkaido, goes on television on a trial basis for three months, October through December. These will be aired to an estimated 30,000,000 people in the Tokyo area, where 75 per cent of the homes and most public buildings have television. Prayer is requested for this pioneer experimental effort.

**Obihiro**—A sanatorium patient, who has not sent in her correspondence lessons for a long time, writes: "Thank you for sending me the magazine. My body is recently worse and I cannot study. I have been behind in my studies and am lonely for them. Please forgive me for this neglect. Now I have energy only to pray. But that, too, is fellowship. Pray with me for strength to serve Him again."

Catholic broadcasts are on the air three times a week over the same stations we use. Many questions come in concerning differences of teaching observed. Let us pray for much wisdom for Bro. Kaneko, as he answers these persons who really are searching for truth and God's love.

## Health and Welfare

**West Liberty, Ohio**—Adriel School suffered the loss of the farm barn, together with all its contents, on Friday evening, Oct. 12.

On Sept. 6 Adriel started its sixth year as a specialized school for the slow learning child. Each year has seen a steady increase in enrollment. The majority of the 26 students at Adriel this year come from broken homes.

## Radio Reaches Slavs

REPORT BY IVAN AND LEAH MAGAL

During the month of August my wife and I had the privilege to travel extensively throughout some European countries. We visited Belgium, West Germany, Austria, Czechoslovakia, Poland, Hungary, and Switzerland. Altogether we covered approximately 5,000 miles in a small car loaned to us by Bro. and Sister David Shank.

We left New York at 10:00 p.m., July 31, and landed in Brussels, Belgium, at 9:30 the next morning. Mrs. Grikman and my brother Vasil met us at the airport. The same evening we went to La Louviere, about 50 miles south of Brussels, where my brother lives. We met with over 40 Slavic Christians—Russian, Ukrainian, and Polish—for a time of Christian fellowship. It was quite late in the night when we returned to Brussels, where we made our temporary headquarters in the home of Mrs. Grikman.

We made arrangements with Vasil for him to provide some of the messages on our Russian Gospel broadcast, GOLOS DROOGA.

On Aug. 2, I spoke to the group of Slavic Christian believers in Brussels, and the next day we began our journey eastward.

On our way we stopped at the MCC headquarters in Frankfurt, Germany, and met the workers there. Unfortunately, Peter Dyck was in the World Conference in Canada, and so we could not benefit from his firsthand observations in the socialistic countries.

We spent Aug. 5 and 6 traveling across Germany into Austria. We spent Tuesday at the home of Miss Dunbar, an American

missionary, working among the refugees in Austria and helping with the Mennonite churches in Wels and Linz. There we met some other Russian Christian workers from Germany and together we had a wonderful fellowship. On Wednesday, Aug. 8, we left Linz, visited Matthäuser Concentration Camp, and from there continued our journey toward the Czechoslovakian border. We spent three days in Prague, the capital of Czechoslovakia, and then drove to Warsaw, Poland, arriving there Aug. 12. We met there with leaders of the evangelical group. The Baptists are apparently allowed to exist as an independent group. The other small evangelical denominations are formally united under one executive committee. We were warmly received by both groups. We were told that recently the Mennonite church building in Danzig has been completely rebuilt and is now used by all the evangelicals for regular worship. The Baptists have a seminary with 16-20 students at present. In Hungary the Baptists have recently been permitted to reopen their seminary. There are twelve students preparing for the ministry now.

We spent four days in Poland and three days in Hungary. We had hoped to be able to visit Yugoslavia but ran out of time.

We were able to move about freely in our travels. There is a slight loosening of restrictions, and tourists, especially United States tourists, are welcome to spend their money in these countries. There are still restrictions on communication, and little religious literature can be sent in from outside. Our best method of communicating with the people there is the radio. Our radio broadcast is widely heard throughout Eastern Europe. Newspaper reports of jamming of radio programs apply chiefly to political programs. Religious programs which are concerned with spiritual matters and leave politics alone (and this according to our views on the separation of church and state in any country) as a rule suffer little interference.

We returned home with a deeper conviction of the importance of our ministry to Russian-speaking people. Christians have been and still are going through a period of testing. Our literature ministry is used by people outside the U.S.S.R., because it is difficult to send it to the people there, but radio reaches across national boundaries. God has given us this means of offering spiritual help and encouragement to our Russian-speaking brothers in Christ. We want to be faithful in making use of our opportunities. We deeply appreciate your help and prayers in this great work.



Ivan Magal, M.D., speaker on the Russian broadcast, Golos Drooga, finds that Mennonite Hour broadcasts are heard by Slavic peoples.



Twelve persons are employed at Adriel now. Donovan Miller, caseworker; Ellis Mast, group living director; Dick Lindner, maintenance; and Cora Hartzler, relief worker, are new on the staff this year.

## Deputation

### John Driver family

Mon., Nov. 5, a.m., Hesston College Chapel

### Marie Moyer

Sun., Nov. 4, a.m., Salem, Quakertown, Pa.

### Dick Martin

Sun., Nov. 11, a.m./p.m., Elmira, Ont.

### Don McCammon

Sun., Nov. 11, p.m., Waterford, Ind.

Sun., Nov. 18, a.m./p.m., Elmwood, Kendallville, Ind.

### Harold Weaver

Sun., Nov. 11, p.m., Pleasant View, Goshen, Ind.

### Ralph Buckwalter family

Sun., Nov. 18, a.m./p.m., Forks, Middlebury, Ind.

### Charles Shenk family

Sun., Nov. 18, a.m., Benton, Ind.  
p.m., Zion, Archbold, Ohio

### Nelson Kauffman

Sun., Nov. 18, 10:00 a.m., Pleasant View, Freeport, Ill.

11:00 a.m. and p.m., Freeport, Ill.

Mon., Nov. 19, p.m.-Nov. 25, Pleasant View, Mt. Pleasant, Iowa

### Ezra Bender

Sun., Nov. 18, a.m., Martinsburg, Pa.

### Paul Erb

Sun., Nov. 18, p.m., Eureka Gardens, Wichita, Kans.

### Addona Nissley

Sun., Nov. 18, a.m. Germantown., Metamora, Ill.

a.m./p.m., Cazenovia, Ill.

### Alvin Hostetler family

Sun., Nov. 18, a.m./p.m., Marion, Howe, Ind.

### Carl Beck family

Sun., Nov. 18, a.m./p.m., Maple Grove, Topeka, Ind.

### Mildred Eichelberger

Sun., Nov. 4, p.m., East Fairview, Milford, Nebr.

### Boyd Nelson

Sun., Nov. 11, a.m., Wellman, Iowa  
afternoon, Sugar Creek, Wayland, Iowa  
p.m., Joint service with Bethel at Sugar Creek, Wayland, Iowa

## Voluntary Services

**Robstown, Texas**—The men's fellowship of First Presbyterian Church here invited Kenneth Seitz of the Robstown VS unit to speak to them Oct. 18. Following a ham supper, Kenneth spoke, using slides, concerning the work and purpose of VS in their town. The men evinced genuine interest, asking many penetrating questions about VS and how they might help. Unit leaders welcome this sort of opportunity to explain their work to local groups.

**Glenwood Springs, Colo.**—VS-ers here are very much a part of the local congregation. On Sept. 2 the unit had charge of the entire prayer meeting service. Jeanette and Richard Baum of Doylestown, Pa., were

elected church host and hostess for the year which began Oct. 1. Richard was also re-elected to another year as head usher. Lloyd Yutzy of Haven, Kans., is vice-president of the local MYF for the ensuing six months, after which he becomes president for the remainder of the year. Elda Schweitzer of Cairo, Nebr., continues her responsibility for addressing and mailing church bulletins to absent members. The entire unit takes part in the usual services that any witnessing church requires.

**Salunga, Pa.**—Lois Chubb completed Voluntary Service on Oct. 12 at Potter County Migrant Unit, Ulysses, Pa. Previously she had served in Immokalee, Fla. She returned to her home at Hobson and Elmwood Roads, Lancaster, Pa.

**Washington, D.C.**—Robert Noel Taylor, 60 Menchville Road, Newport News, Va., and Philip Eugene Hartzler, 313 36th Street, Newport News, Va., began a term of VS in Washington, D.C., on Oct. 16. They are employed in the inhalation therapy department of Children's Hospital.

**Philadelphia, Pa.**—I-W men contributed in a gratifying way to area churches during the past few months. LaVerne Good and Dennis Hartman of Goshen, Ind., have been a real help to the young folks of the Trevoise Mennonite Church. Besides taking the initiative in starting a local MYF group, they taught in the Sunday school and served in various capacities in the total witness of the church. Both young men married fine Christian girls this past June and are living in the Franconia-Philadelphia area.

Marcus Lehman of Pleasant View congregation, Maryland, and his wife Ferne are living in an apartment in the Norris Square Mennonite Church. They serve as Sunday-school superintendent, youth leaders, and in other areas of the local witness.

At Bethany Mennonite Home, the Samuel Haltemans are making a unique contribution. Bro. Halteman is serving as superintendent of this home for the aged.

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## Pathway to Normalcy

They are a bright, merry set of youngsters—the twelve children who live at Pathway House, Narberth, Pa. Lips curve into impish grins; eyes sparkle with mischief; hands make excited gestures.

Yet all of these children need special help in communicating their needs, thoughts, and ideas to others. This problem is not due to intellectual deficiency, hearing loss, nor emotional disturbance. It is created by brain lesions that make the victim unable to use and comprehend language.

However, after diagnosis, it can be overcome successfully. If the child spends several years in a special school, he can learn to communicate so that a normal public school experience becomes possible. One such special school is the Pathway School at Narberth.

The children who attend this school live at Pathway House which is completely staffed by voluntary service personnel. This unit (began on Aug. 27, 1962) consists of four VS-ers: Marvin and Helen Kenagy,



The Pathway Home for aphasic children at Narberth, Pa., is dedicated to the task of helping children find words to express ideas.

Garden City, Mo., are houseparents; Rachel Zehr, Normal, Ill., is recreational director (for afterschool activities); and Patricia Overholt, Topeka, Ind., assists with the housekeeping and with recreation.

Communication is the biggest problem, but this is done largely by sign language. To say, "Go upstairs and wash your hands," a staff member will point upstairs and then make motions as if she were washing her hands.

It takes much love and patience to guess the children's needs when they cannot say what they want. VS-ers hope that their contacts during afterschool hours will reinforce what teachers at the school are doing; that their love and patience can make a real contribution to these children in their struggle for communication with others; that Pathway House may truly be a pathway to normalcy.



These children need help in communicating with others. Volunteers at the Pathway Home assist them by love and concern in their long struggle toward normal living.





## FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Perry J. Miller, professor at Goshen College, is joining a group of fifty-four American educators who are participating in a seminar and field study on educational reforms in Europe. The seminar is sponsored in November co-operatively by the National School Boards' Association, the International Commission of Phi Delta Kappa, and the Comparative Education Society. The itinerary for the seminar includes Scotland, Holland, Germany, Austria, and Ukraine, U.S.S.R.

New churches added to the Every-Home Plan for the GOSPEL HERALD include Pottstown, Pa.; Wildwood, Curtis, Mich.; Cloverdale, Nashauk, Minn.; and Trinity, Phoenix, Ariz.

Stanlee D. Kauffman was licensed for the Christian ministry by J. C. Wenger at the Hudson Lake Mennonite Church, New Carlisle, Ind., on Oct. 14. He will be serving this church as pastor.

Ground-breaking services were held Oct. 14 for a new church building at Mill Run, Altoona, Pa. Harry Y. Shetler, president of the Allegheny Mission Board, served as speaker.

Ground-breaking services were held at the new church site for the Valleyview congregation, London, Ont., on Oct. 21. Services were in charge of Ralph Lebold, pastor.

John Garber, Burton, Ohio, has been chosen to serve as bishop of the Beaverdam congregation, Corry, Pa.; Sunnyside, Conneaut Lake, Pa.; First Mennonite, Meadville, Pa.; and Britton Run, Spartansburg, Pa.

Amos Zehr, of the First Mennonite congregation, Fort Wayne, Ind., left Oct. 20 for Grand Rapids, Man., the location of 3,000 men in construction at a government dam. He will spend a week in evangelistic work with the Shantyman's Christian Organization.

A farewell service was held for the Kenton Brubaker family at Park View, Harrisonburg, Va., Oct. 30. Kenton, a professor at Eastern Mennonite College, and his family will be leaving from New York, Nov. 20, for Brussels, Belgium, where he

will study French for several months. Their destination is the Congo Polytechnic Institute, where he will serve as horticulturist and teach in the agriculture program.

A festival of sacred song was held at Eastern Mennonite College, Oct. 28. In addition to congregational singing, there were hymns sung by choruses from the Northern, Middle, Southern, South Boston, and Warwick-Norfolk districts. A high light of the service was a combined chorus of all the above groups, singing a number of hymns. Some of the songs used were songs selected for possible use in the new hymnal being prepared. The festival was sponsored by the Christian Workers' Council of the Virginia Conference.

It is time to mail packages or gifts that go overseas if you wish to send something by surface mail to be delivered by Christmas. It usually costs a very high duty, sometimes 100 per cent, for gifts sent from America. However, books are nearly always duty free.

A worship workshop is being planned jointly by the Hesston and Pennsylvania congregations, Hesston, Kans., on Nov. 17. Paul M. Miller, Goshen, Ind., will be resource leader.

A Sunday School Convention is planned at Hopedale, Ill., Nov. 10, for all interested Sunday-school workers. Out-of-state speakers include Willis Breckbill, Canton, Ohio, and B. Charles Hostetter, Harrisonburg, Va.

Mennonite Home Association annual meeting will be held at the Mennonite Home, 1520 Harrisburg Pike, Lancaster, Pa., Nov. 10. In addition to business David N. Weaver, New Holland, Pa., will bring the morning message and Jacob T. Harnish, Lancaster, Pa., will preach the dedication message.

A VS and alternate service program will be held conjointly by the Pleasant Valley congregation, Harper, Kans., and Crystal Springs, Kans., congregation on Thanksgiving weekend. Ray Horst, from the Relief and Service Office, Mennonite Board of Missions and Charities, Elkhart, Ind., will serve as guest speaker.

Gerald Hughes, Cleveland, Ohio, Ohio and Eastern Conference Secretary of Music, conducted a congregational hymn sing and workshop at the Crown Hill congregation, Rittman, Ohio, the weekend of Oct. 28.

Bible Doctrine meeting, Columbia, Pa., Nov. 18. Instructors include M. S. Stoltzfus and Mervin A. Good, Kirkwood, Pa.

The Music Committee of the Blooming Glen, Pa., congregation is promoting a "Song of the Month" as a means to become better acquainted with new hymns.

The World-Wide Gospel Fellowship will be held at Neffsville, Pa., Nov. 10, 7:30 p.m. Speaker is Charles Rexroad, Quito, Ecuador. The film, "Savage Auca Indians," will be shown.

Meditations for the New Mother, by

Helen Good Brenneman, is now in its eleventh printing. The present printing is 7,000 copies, bringing the total to 47,000 copies.

Bible meeting, Nov. 25, at Hanover, Pa. Speakers include Luke S. Weaver, Ephrata, Pa., and Lester Hoover, Pottsville, Pa.

Ground-breaking services for a new church addition were held at the Orrville, Ohio, Mennonite Church on Oct. 7. The two-story addition, 34 x 98 feet, will be erected on the east side of the church building, which was completed in 1951. The new brick wing will provide overflow seating capacity for 100 persons, a fellowship room, kitchen, library, six classrooms, and nursery facilities. The estimated cost is \$56,000.

Paul Kratz, who has been serving as a licensed associate pastor at Staunton, Va. will be ordained Nov. 11.

The following ordinations are planned in Washington Co., Md.: a deacon at Pineburg on Nov. 21, and a minister at Stouffer's on Dec. 12. Services begin at 9:00 a.m.

New members. The first baptismal service of the Mennonite Church in Atlanta, Ga., was held on Oct. 28, when four were received by baptism. Twelve by baptism at Maple Grove, Belleville, Pa.; three by baptism at Beaverdam, Corry, Pa.; three by baptism at Lynside, Lyndhurst, Va.; three by baptism at Waynesboro, Va.; two by baptism at Bethel, Broadway, Va.; one by baptism at Mt. Jackson, Va.; two by baptism at Big Spring, Rileyville, Va.; one by baptism at Mt. Hermon, Bergton, Va.; two by baptism at Lucas Hollow, Stanley, Va.; one by baptism at Stephens City, Va.; four by baptism at Salem, Needmore, W. Va.; five by baptism at Cedar Grove, Markham, Ont.; five by baptism at Albany, Oreg.

A Mental Health emphasis weekend was held at Scottdale, Pa., Nov. 3, 4, with Chester Raber, chaplain at Brook Lane Farm Hospital, Hagerstown, Md., as speaker.

### Evangelistic Meetings

Millard Shoup, Narvon, Pa., at New Holland, Pa., Nov. 3-11. Edwin Gehman, Denver, Pa., at Mennonite Home, Harrisburg Pike, Lancaster, Pa., Nov. 25 to Dec. 2. Richard B. Buckwalter, Cochranville, Pa. at Stony Brook, York, Pa., Nov. 3-11.

E. M. Yost, Denver, Colo., at Walnut Creek, Ohio, Nov. 12-18. John M. Weaver, Lebanon, Pa., at Bernville, Pa., Nov. 11-18. Howard Witmer, Manheim, Pa., at Free manville, Atmore, Ala., Nov. 11-18.

## Calendar

Mennonite Board of Education annual meeting, Harrisburg, Va., Nov. 9, 10.  
Christian School Institute, E.M.C., Harrisburg, Va., Nov. 9, 10.  
Annual Christian Day School meeting, Allensville, Mennonite Church, Belleville, Pa., Nov. 17.  
Indiana-Michigan Winter Ministers' meeting, Midland, Mich., Dec. 4, 5.  
School for Ministers, Goshen College Biblical Seminary, Jan. 22 to Feb. 8.  
Illinois Mission Board annual meeting at Hopedale, Ill., April 19, 20, 1963.

### Coming Next Week

- "The Spiritual Maturity of a Disciple of Jesus," J. W. Shank
- "The Church and the Fallout Shelter Program," Edgar Metzler
- "Peace Through Service and Evangelism," Hugo Jantz
- "Let's Be Straight About Discipline," James Hymes
- "Supporting Missions Say 'Thank You' to God," Milo Kauffman
- "The Diary of an Administrative Trip," Nelson Litwiller



## Mrs. Miller Autographs Her Book

An autographing party for Mrs. Miller's first book, entitled *The Crying Heart*, published Sept. 1 by Herald Press, was held at the Greene Center Book Store, Wellman, Iowa, Sept. 29. Miss Katie Yoder is the owner and manager of this store serving the Iowa community. Approximately 235 persons attended the autographing party.



(l. to r.) Joas Miller, father of the author; Clara Bernice Miller, author of *The Crying Heart*; Mrs. Eddie Yoder, sister to Bernice, and two of her sons.

John C. Wenger, in his review of *The Crying Heart*, says, "This book ought to be in every church library, and in every home where there is a genuine concern for Christian life which is spiritual and Christlike. Our young people will be helped to see the way of holiness and victory as they read this delightful book. We hope also that God will move the author to follow this literary effort with a volume on Martha as a wife and mother. Mrs. Miller, with her abundant experience as a mother and homemaker, could certainly help many parents to see the will of Christ in the home, and the nature of the Christian nurture of children. Our brotherhood needs such a book."

### MISSION NEWS

(Continued from page 985)

## Your Treasurer Reports

Missions Week is the time for promotion and plus giving for the witness of the church. Many congregations are reaching out in new ways to make Christ known in local communities. District Mission boards are finding new challenges in serving and building churches in new urban areas. The general board is particularly conscious of the growing world need in many lands overseas. Many avenues are being used to help all of us make these areas of witness more effective.

Broadcasting the Gospel reaches into places where people hear the Gospel mes-

sage in no other way. Distribution of Christian literature is urgently needed to supply the word and message to the multitude of people learning to read and who are seeking solutions for their critical problems. Our young people of the church are serving in many areas as relief workers and voluntary service helpers to aid Christian pastors and struggling young churches to become strong. More of our professionally trained members are dedicating time and talent to help the church serve better.

Many of these ways of assisting in building the kingdom are possible only as we together in the church share our resources, encourage our workers in their task, and intercede for guidance through prayer. This year's Mission Week emphasis should again help us to see the need and do a bit

more in carrying out the commission of our Lord. Let's add the "plus" to our efforts this year, that more may be done in this time of world crisis "while it is [yet] day."—H. Ernest Bennett.

### MISSIONS TODAY

(Continued from page 982)

Young people *will* do it if they are challenged. You can't appeal to youth by suggesting easy and cheap responses to the Gospel.

*Jesus has never required less than all of life.* "I gave my life for thee. What hast thou given for me?" He constantly asks us. Elkhart, Ind.

## The Missionary Still Can

BY CARL BECK

In recent years it has become popular in mission circles to say a great deal about the limitations of our present missionary programs. In a day of strong nationalistic feelings we are becoming aware that there are many things which a national can do much better than a missionary. There is both the foreign and the professional aroma to the missionary which may hamper his best efforts. There are limitations of culture and language. In short, some are saying that the day of missions is over; that it is incurably bound up with a colonial concept and that both must be felled with one decisive swoop.

This has been healthy. The missionary enterprise of the church needed to take a critical look at itself. It needed to discover where it had welded itself to passing and non-Christian phenomena. It needed to face up to inherent limitations in its approach. But now that we know what we can not and should not do, what do we do? Do we curl our toes under us and say: "Missions are history; non-Christian religions are advancing more rapidly than the Gospel; the world is going to a radioactive gehenna; what's the use?"

Centuries ago a Man looked out on a world being ground into dust under a foreign heel. Old moral codes were losing their hold. The wheels of old religious philosophies were grinding to a sterile halt. From the perspective of an open tomb and of an eternal past and future, He addressed the ever present and said: "Go . . . make disciples" (Matt. 28:19). And this is the battle cry—then and now—of all who follow this one. This is mission. This is, as Hendrick Kraemer wrote recently, the "very crux of the church's reason for existing."<sup>1</sup>

But the question still remains: What about the missionary? Is he God's and

the church's only way? The answer is unequivocally "no." The missionary is simply the church's corporate way—and she has many other ways—of making disciples. He goes to a place where there is theoretically no one now making disciples. In the name of the sending church and her Lord he begins making disciples in that place and gathering them into disciple-making fellowships.

Now it might be better for half the sending church to go to this same spot, colonize it, and begin making disciples in this way. But maybe this spot doesn't want to be colonized. Maybe it has all the mouths it can feed. Maybe for cultural or nationalistic reasons it is in no mood to absorb a foreign body. Maybe it has no work for an extra pair of hands. Shall these folks be deprived of the Gospel?

### He Can Preach the Gospel

And so the church sends her missionary. What can he do? Forty nationals from the younger churches gave one answer—and a clear one—at the Willingen Con-



Howard Charles, who recently spent a year in Japan, is a living confirmation of Bro. Darino's thesis. A person with something to say can still find a hearing. Here Bro. Charles is addressing lay leaders of the Hokkaido churches.



ference a decade ago, when they said: "The younger churches need foreign missionaries who go forth to preach the Gospel of Jesus Christ and not to sit at administrative desks."<sup>2</sup> The startling and new thing about this statement is that it is so old. This is his job. "Go . . . preach the Gospel" (Mark 16:15). This is what the younger churches say he should be doing—preaching the Gospel.

Herbert C. Jackson, in his recent inaugural address as adjunct professor on the senior faculty of Union Theological Seminary in New York City, says there are two characteristics which have marked the attempts at formulating the "patterns" of mission in the last decade. One of these is that the approach "has been sociological rather than Biblical." By this he means that "in seeking to formulate the patterns of missionary activity, careful attention has been given to studying sociological processes and then trying to devise mission strategy that would fall in the stream of those processes." This approach he criticizes. We need to start, he says, "with an analysis of the requirements of Biblical faith and commission" and then to find "ways to implement those requirements despite any crosscurrents that might consequently be set up with the sociological trends of the day or area."

A second characteristic of our present approach is, he finds, "that we have been dominated almost utterly by acquiescence in the criticisms directed against Christianity, the Christian mission, and Christian persons by non-Christian persons and groups." We seem to have a "pathological compulsion to bow before these criticisms." We ought rather to make "candid confession of our shortcomings and then go on to express a profound conviction" that Jesus Christ is "the way, the truth, and the life," and that "discipleship to Him alone brings individuals and cultures into a right understanding of and relationship to ultimate reality."<sup>3</sup>

I agree with Jackson in his charge that both of these characteristics undercut the preaching ministry of the church and of the missionary. The missionary must be grounded in a Biblical faith. He must preach the One who is the way, truth, and life as the only hope of an atom-frustrated, lost world.

Agustin Darino emphasized the same primacy of the preaching ministry of the missionary before the Overseas Committee recently. He pleaded for more foreign missionaries for Argentina—missionaries who will preach the full Gospel. The missionary can always preach and teach. He may not find a desk, but he can always find a pulpit—or a soapbox. Argentina needs dedicated preaching missionaries.

And so does the rest of the world. As C. Darby Fulton reminds us so forcibly, as long as most of the countries in which



A heart in which burns the desire to serve finds many things which hands can do. He Brazilian missionary Peter Sawatsky finds a carpenter's saw a useful vehicle of expression.

missionaries are at work have fewer than 5 per cent of their people won to the evangelical faith, the missionary's "primary concern must be for those 'other sheep' "<sup>4</sup> who need to hear of a Saviour and of an act of almighty God in their behalf.

#### He Can Serve the Church

It is so easy for the missionary to forget that he is a servant. But this is his business. This is what his Lord called him to be. Mark 10:35-45.

We Americans like to "run" things. Our missionaries are, unfortunately, not always exceptions. So we "run" schools, we "run" orphanages, kindergartens, welfare programs, agricultural programs, relief stations, and sometimes we even "run" churches and conferences. Now these projects are not wrong and may be tremendous avenues for service. But the missionary is not sent to "run" these things. True, he may need to give guidance until he can adequately train his successor. But the only "running" a missionary may legitimately do is to "run" himself out of a job.

And service of any kind carries its message. A church moderator accidentally discovers a missionary wife scrubbing out a church toilet that had become horribly foul during a church conference, and is so impressed that he relates to an entire church conference what he discovered. This person did more to influence that conference than if she had been "running" the business sessions of the assembly either directly or "behind the scenes."

#### He Can Teach Students

Teaching might well be considered the ultimate service, since it puts in the hands of the student tools with which he can serve still others. Especially do teachers of those who are to be servants of the church and of the evangelizing Gospel seem to be indicated by the needs of younger churches. Witness Howard Charles's acceptance and great ministry among the churches in Japan.

And now the Indian Church is begging that Milo Kauffman come and do a similar service for them. To the extent that the teacher is truly a "servant" and not a "runner," he will be able to inculcate the same spirit of servanthood into his students. And for this, our younger churches, who are often growing out of feudalistic social structures, will be forever grateful.

In conclusion I would like to give some things that Pyrelal J. Malagar of Bangalore, India, shared with me recently. He emphasizes again the positive things a missionary can and must do—especially the three just mentioned. First, the missionary must go as a sharer in partnership. As Bro. Malagar emphasized that this is partnership in sharing the Gospel.

Second, he should go as a servant of the church. If he does this well, he will be incentive in getting the younger church to move out in extension. Third, he will have plenty of use as a preacher and proclaimer of the Gospel. If he is a good preacher, he will have more demands on his time than he can fulfill.

Fourth, perhaps he should prepare himself for some specific service—such as radio audio-visuals, etc. Especially do the younger churches need help in Bible school and seminary teaching. Some missionaries need to prepare for this service. Fifth, he should be a man who is mobile and flexible—probably he meant by this that he should be a fellow who will be constantly "running" himself out of a job.

This is the kind of missionary India needs. This kind the world needs.

1 Hendrick Kraemer, *History's Lessons for Tomorrow's Mission* (Geneva: World's Student Christian Federation, 1960), p. 204.

2 Ronald K. Orchard (ed.), *The Ghana Assembly of the International Missionary Council* (London: Edinburgh House Press, 1958), p. 234.

3 Herbert C. Jackson, "Some Old Patterns for New Missions," *Union Seminary Quarterly Review*, Vol. XVIII, No. 1 (Nov., 1961).

4 C. Darby Fulton, "Are We Going Out of Business?" *Christianity Today*, Vol. VI, No. 13 (March 1962), p. 9.



## OBEYING CHRIST

(Continued from page 970)

und, and time-chased. They could go back to the day of the flesh rather than the eternity of the Spirit, back to the eternal associations of time rather than the unbroken fellowships of eternity.

Man, as confronted by Christ, is always on this bridge. He is always making his ghening decisions. Are you going away or are you going to obey? These are the alternatives with which Jesus confronted his disciples, and with which He confronts us.

Out of the panic and bewilderment of the Twelve—unable to believe what they were seeing—came the response of faith (however desperate and frightened it might have been), "Lord!" They saw beyond Galilee, beyond the defection, beyond the cross, beyond the miracle of yesterday—they saw Him as Lord of life, Lord of death, Lord of time, Lord of story, Lord of eternity! In the awful moment of decision, when destiny teeters on the turn of the human will, a *person* is needed, and they knew it!

"To *whom* shall we go? thou hast the words of . . . [ageless] life." There were plenty of things they could turn their back to again, but "Lord, to *whom* shall we go?" Believe me, at every crucial turn of life, our destiny and our future hinges not so much on things, not even upon story itself, but on whom. We believe at "thou hast the words of eternal life, and we believe and are sure that thou art at Christ, the Son of the living God." In the face of this grand confession and great affirmation, which Peter no doubt makes in behalf of the Twelve, Jesus pulls the ultimate issue right back where it belongs: to the "I-thou" level. "Have not I chosen you?" He allows this great affirmation of panie-stricken faith to pass unnoticed, and yet reassuringly: "I have chosen you."

There is scarcely a more thrilling word that Christ spoke. His choice is made! Love has chosen His lovers! The Man has chosen His men! I have chosen—not power, not security, not status, not privilege—"I have chosen you!" even though one of you is a traitor. Thanks to His grace, Christ chooses men in spite of this capacity for disloyalty. His choice is made. Ours must be made daily. His choice is *us*. Our choice must be *Him*. In this crisis all other crises are surmounted. In this crisis we live or we perish, depending upon whether we can discover within ourselves an obedience which is born of love, an obedience which is whole and not partial, an obedience which is costly and not easy.

Heinrich Niemoeller, whose son, Martin, was in a concentration camp in Germany, was saying good-bye to friends who were about to leave for America. Said he, "Don't

let anyone in America pity the parents of Martin Niemoeller. Only pity any follower of Christ who does not know the joy that is set before those who endure the cross, despising the shame. It is a terrible thing to have a son in a concentration camp. Mother and I know that. But there would be something more terrible for us: if God needed a faithful witness and a faithful martyr and Martin had been unwilling." We've heard enough, perhaps more than enough. For there is always a point beyond which it is perilous to hear more until we do! Let us live with this certainty: that the *heart of commitment* is obedience; the *strength of witness* is obedience; the *key to strategy* is obedience; and the mother of obedience is love.

Goshen, Ind.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

Alberts, Dallas and Carol (Wengerd), Berlin, Ohio, fourth child, second daughter, Brenda Jean, Oct. 2, 1962.

Beachey, Dr. Edwin H. and Carol (Feuscher), Chicago, Ill., second daughter, Jennifer Lynn, July 6, 1962.

Bloom, Donald and Maurine (Jamison), Morrison, Colo., fifth child, fourth son, Gary Alvin, Oct. 13, 1962.

Boyer, Stan and Marylin (Ebersole), St. Paul, Minn., second child, first son, Gregory Dean, July 7, 1962.

Brenneman, Arthur and Dorothy (High), Willow Street, Pa., first child, Kathy Ann, Sept. 30, 1962.

Brunk, Gerald and Janet (High), Charlottes-ville, Va., first child, Daryl Lee, Oct. 8, 1962.

Buerge, James and Jean (Orton), Albany, Oreg., second child, first son, Anthony Lee, Oct. 8, 1962.

Burkholder, Joseph N. and Helen (Witmer), Deder, Ethiopia, fourth child, second son, Geoffrey Gordon, Oct. 14, 1962.

Chupp, Menno and Dorothy (Miller), Greenwood, Del., first child, Charity Dawn, Sept. 25, 1962.

Clemens, David R. and Erna (Smoker-Kurtz), Worcester, Pa., first son, David Randall, Sept. 28, 1962.

Eby, Kenneth R. and Jeanette (Smoker), Paradise, Pa., first child, Vincent Lamar, Aug. 21, 1962.

Ferguson, Paul and Judy (Hostetler), Orrville, Ohio, fourth child, second son, Timothy Edward, Oct. 17, 1962.

Gable, Ivan and Lottie (Smith), Orrville, Ohio, third child, second son (adopted), Timothy Ray, June 6, 1962.

Hartman, Deau and Donna (Barkey), Goshen, Ind., second daughter, Rachel Ann, Aug. 26, 1962.

Hostetler, Delmar and Kay (Cartee), Harper, Kans., first child, Tod Allen, Sept. 29, 1962.

Hostetler, Dwight and Gloria (Bontrager), Harper, Kans., third son, Roderick Von, Oct. 1, 1962.

Landes, Curtis and Ruth (Allebach), Franconia, Pa., fifth child, third daughter, Lisa, Oct. 9, 1962.

Mack, Abram and Lois (Sheeler), Oaks, Pa., fifth living child, third daughter, Sylvia Jean, Sept. 19, 1962.

Martin, Charles E. and Edith (Zimmerman), Goshen, Ind., third living child, second son, Delbert Lynn, Aug. 13, 1962.

Nussbaum, Aaron and Mary (Ebersole), Orrville, Ohio, tenth child, fourth daughter, Rose Mary, Oct. 18, 1962.

Peachey, Ronald Z. and Velma (Stoltzfus), Belleville, Pa., third child, first daughter, Bonita LaBeth, Oct. 3, 1962.

Poper, Richard and Arlene (Mumaw), Albuquerque, N. Mex., second son, Dennis Lee, Oct. 17, 1962.

Sauder, Martin and E. Jean (Slaymaker), Nazareth, Pa., second child, first daughter, Benda Jean, Oct. 9, 1962.

Schreck, John and Diane (Mays), Smithville, Ohio, first child, Elizabeth Ann, Oct. 17, 1962.

Sensenig, John and Anna (Weaver), Lititz, Pa., ninth child, fourth daughter, Cheryl Faye, July 11, 1962.

Shenk, Joseph and Edith (Newswanger), Hatfield, Pa., first child, Joyce Yvonne, Oct. 18, 1962.

Sollenberger, Harold B. and Lois (Delp), Rome, Pa., third child, second daughter, Starla, Sept. 2, 1962.

Stahl, Milo D. and Viola (Diener), Harrisonburg, Va., fourth child, third daughter, Sonya Faye, Sept. 28, 1962.

Steiner, Truman and Eva (Eberly), Orrville, Ohio, sixth child, third daughter, Grace Irene, Aug. 29, 1962.

Stutzman, William and Carol, N. Canton, Ohio, third daughter, Shirley Ann, Oct. 2, 1962.

Swartz, Raymond and Anna Mac (Byler), Mt. Morris, Mich., ninth child, sixth son, Timothy James, Sept. 24, 1962.

Welty, Larry and Marilyn (Kortemeier), Lebanon, Oreg., first child, Arden Paul, Oct. 6, 1962.

Zimmerman, Levi, Jr., and Doris (Brubaker), Rehrersburg, Pa., fifth child, fourth son, Kenneth, Sept. 23, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bontrager—Lambright.—Merle D. Bontrager, Middlebury, Ind., and Barbara Lambright, Millersburg, Ind., both of the Townline C.M. cong., by Eli D. Miller at the Griner C.M. Church, Oct. 21, 1962.

Bradley—Garber.—Elmo Randall Bradley, Riverside, Calif., and Judith Lynn Garber, Jackson, Minn., by J. O. Jovaag at the First Methodist Church, Sept. 1, 1962.

Detweiler—Sommers.—David D. Detweiler and Magdalena Sommers, both of Uniontown, Ohio, Hartville C.M. cong., by Roman H. Miller at Hartville C.M., Sept. 7, 1962.

Hershberger—King.—Dwight L. Hershberger, Laton, Mo., Sycamore Grove cong., and Edna E. King, Malvern, Pa., Frazer cong., by Milton Brackbill at Frazer, Oct. 13, 1962.

Hochstetler—Miller.—Lyle Hochstetler and Marilyn Miller, both of Kalona, Iowa, Fairview cong., by Morris Swartzendruber at the church, May 5, 1962.

Horst—Karns.—Joseph Lee Horst, Black Oak cong., Hancock, Md., and Alma Karns, Green Ridge Assembly of God cong., by Michael M. Horst, father of the groom, at the Hancock Assembly Church, June 24, 1962.

Kehl—Schrock.—Lester Kehl, Kitchener, Ont., and Wanda Schrock, Harrington, Del., by Alvin Mast at the Greenwood Mennonite Church, Oct. 6, 1962.

Lehman—Frey.—Ora Lehman, Lagrange, Ind.,



and Elizabeth Ann Frey, Topeka, Ind., both of the Townline C.M. cong., by Eli D. Miller at the church, Aug. 19, 1962.

**Lehman—Martin.**—Howard F. Lehman, Willow Hill, Pa., Shady Pine cong., and Martha Naomi Martin, Maugansville, Md., Reiff cong., by Moses K. Horst at his home, Oct. 20, 1962.

**Loux—Clemmer.**—Robert LaMar Loux, Souderton, Pa., and Geraldine H. Clemmer, Harleysville, Pa., both of the Souderton cong., by Russell B. Musselman at the church, Oct. 20, 1962.

**Martin—Detrow.**—Gary E. Martin, Columbiana, Ohio, Midway cong., and Darlene Detrow, Leetonia (Ohio) cong., by Stephen A. Yoder, grandfather of the bride, assisted by Allen B. Ebersole, at the First Methodist Church, Oct. 13, 1962.

**Miller—Gerig.**—Orlin Miller, Portland, Oreg., Fairview, Milford, Nebr., cong., and Donna L. Gerig, Lebanon, Oreg., Fairview, Albany, Oreg., cong., by Verl Nofziger at the Albany Church, June 9, 1962.

**Miller—Miller.**—David Miller, Jr., Nappanee, Ind., and Norma Jean Miller, Milford, Ind., both of the Bethel C.M. cong., by H. D. Miller at Bethel, May 20, 1962.

**Miller—Wagler.**—James A. Miller, Kalamazoo, Mich., Hartville C.M. cong., and Alma Wagler, Jerome (Mich.) C.M. cong., by Roman H. Miller at the home of the bride, Oct. 18, 1962.

**Oberhelman—Bohn.**—Richard Oberhelman and Marilyn Bohn, both of Manson, Iowa, by Nick Stoltzfus at the Manson Mennonite Church, Oct. 6, 1962.

**Raber—Yoder.**—John Raber, Jr., Berlin (Ohio) C.M. cong., and Mary Jane Yoder, Sarasota, Fla., Tuttle Avenue cong., by Lester A. Wyse at the Hartville Church, Oct. 13, 1962.

**Reimer—Brew.**—David Reimer, Giroux, Man., and Adele Faye Brew, Middlebury, Ind., by Donald E. Yoder and Malvin P. Miller at the Forks Church, Oct. 14, 1962.

**Steckley—Roth.**—Roy Steckley, Milverton, Ont., and Bernice Roth, Britton, Ont., both of the Riverdale cong., by Menno Zehr at the church, Sept. 8, 1962.

**Yoder—Schrock.**—Lester Yoder, Nappanee, Ind., Bethel C.M. cong., and Mary Kathryn Schrock, Hayward, Wis., Hayward Mission cong., by H. D. Miller at the Bethel Church, Aug. 11, 1962.

**Zehr—Martin.**—Kenneth Edward Zehr, Pierrepont Manor, N.Y., and Audrey Eileen Martin, Elmira (Ont.) cong., by Howard S. Bauman at Elmira, Oct. 13, 1962.

## Anniversaries

**Bender.** Mr. and Mrs. Moses J. Bender celebrated their fiftieth wedding anniversary on Oct. 8, the Canadian Thanksgiving Day, with a family dinner at the New Hamburg Library Hall. On Sunday, Oct. 7, they were "at home" to their many friends. They were married Oct. 8, 1912, at Wellesley by Bishop Jacob M. Bender. They farmed in the New Hamburg, Ont., district until their retirement in 1947. They have 5 sons and 2 daughters (Wilmer, Elon, Arthur, Alvin, and Nelson, New Hamburg; and Lydia—Mrs. Mahlon Zehr and Katie—Mrs. Vernon Zehr, Woodstock), and 33 grandchildren.

**Kenagy.** Urie E. Kenagy, Albany, Oreg., and Bertha Neuschwander, Harrisburg, Oreg., were married Oct. 10, 1912, by A. B. Troyer. They celebrated their fiftieth wedding anniversary on Oct. 7, 1962, with open house at their home in Albany, Oreg. They have 9 children (Ivan, Fairbanks, Alaska; Ray, Emma, Clifford,

Percy, and Mildred, Albany; Agnes—Mrs. Marvin Schrock, Tangent, Oreg.; Ben, Lebanon; and Pauline—Mrs. Melvin Miller, Indianapolis, Ind.) and 14 grandchildren.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Barnhart, Wm. H.**, was killed in an auto accident on Aug. 7, 1962; aged 70 years. Funeral services were held at the Black Oak Bethel Mennonite Church, Hancock, Md., Aug. 10, in charge of Michael M. Horst.

**Blanchfield, Walter W.**, was born March 22, 1912; died Sept. 22, 1962; aged 50 y. 6 m. Surviving are his wife, Opal, 2 sons, and 3 daughters. He was baptized as a member of the Stephens City (Va.) Mennonite Church one week prior to his death. Funeral services were held at the Jones Funeral Home, Sept. 25, in charge of M. C. Showalter.

**Carroll, Charles P.**, was born May 3, 1879; died Oct. 10, 1962; aged 83 y. 5 m. 7 d. Surviving are 2 sisters. He was a member of the Stephens City (Va.) Mennonite Church since April, 1962. Funeral services were held at the Enders Funeral Home, Oct. 13, in charge of M. C. Showalter and Earl I. Lewis.

**Cook, Ralph**, died of cancer at Berkeley Springs (W. Va.) Hospital, Sept. 28, 1962; aged 76 years. He was a member of the Black Oak Bethel Mennonite Church, Hancock, Md., where funeral services were held Oct. 1, in charge of Michael M. Horst and A. Vernon Keesecker.

**Eichelberger, Infants**, twin sons of John and Florence (Walker) Eichelberger, were born at Gibson City, Ill., Oct. 16, 1962; died at Springfield, Ill., Oct. 18, 1962; aged 2 d. Graveside services were held at the East Bend Mennonite Cemetery, Oct. 19, in charge of J. Alton Horst.

**High, Christian S.**, son of David and Fannie (Sensenig) High, was born in Lancaster Co., Pa., Aug. 21, 1882; died in Lancaster Co., Oct. 6, 1962; aged 80 y. 1 m. 15 d. On Jan. 3, 1907, he was married to Mary Good, who survives. Also surviving are 2 children (Levi G. and Mabel—Mrs. Edwin Eberly), 12 grandchildren, 16 great-grandchildren, one sister and 2 brothers (Lydia—Mrs. John Weaver, John S., and Samuel S.). One son preceded him in death. He was a member of the Stumptown Church, where funeral services were held Oct. 9, in charge of Elmer Martin, Lloyd Eby, and John Oberholtzer.

**Horst, Margaret Shields**, was born March 21, 1882; died Aug. 22, 1962; aged 80 y. 5 m. 1 d. She was married to Daniel K. Horst, who survives. Also surviving are 5 sons and one daughter (Harold F., Raymond E., Mrs. Charles Eshleman, Norman L., Robert E., and Leroy D.). Funeral services were held at the Chambersburg Church, in charge of Amos E. Martin, Harvey E. Shank, Omar Martin, and Harold Humsecker.

**Kanagy, Ola Mae**, daughter of Ezra B. and Lydia (Zook) Yoder, was born in Champaign Co., Ohio, May 28, 1884; died in Champaign Co., Oct. 17, 1962; aged 78 y. 4 m. 19 d. On Jan. 17, 1911, she was married to Darius Kanagy, who died June 17, 1929. Surviving are 2 sons (Wilfred and Lloyd), one brother and one sister (Dan C. and Mrs. Anna Yoder), one uncle, and 17 grandchildren. She was a member of the Oak Grove Church, where funeral services were held Oct. 20, in charge of Nelson Kanagy, assisted by Everett Yoder.

**Kuhns, Abraham J.**, was born May 19, 1890; died at Plain City, Ohio, Aug. 8, 1962; aged 72 y. 2 m. 20 d. On Dec. 17, 1914, he was

married to Susanna Beachy, who died Aug. 5, 1933. One daughter also preceded him in death. Surviving are 7 daughters (Mrs. Troyer, Mrs. Chris Yoder, Mrs. Menno Hoyer, Mrs. Dan Beachy, Alma Kuhns, Mrs. Roy Troyer, and Mrs. Alvin Kaufman), sons (Eli and Elmer), and 49 grandchildren. He was a member of the Amish Menno Church. Funeral services were held at the Canaan Amish Mennonite Church, Aug. 11, in charge of Elton Troyer, Raymond Kaufman, and Dan Yutzky.

**Lenhart, Viola**, daughter of Samuel Elizabeth Ann (Landes) Wenger, was born Canton, Kans., Nov. 16, 1890; died of leukemia, Oct. 2, 1962; aged 71 y. 10 m. 16 d. On Mar. 2, 1961, she was married to Samuel Lenhart, who survives. Also surviving are 6 sisters, one brother (Nora—Mrs. Elmer Hershey, Mitha—Mrs. Paul Hershey, Mrs. Cora Vogt, Mitha—Mrs. John Detwiler, Barbara—Mrs. Ernie Garber, Anna—Mrs. Abe Good, and Dan). One sister and one brother preceded her in death. During her lifetime she taught years at Beulah College, Upland, Calif., served 13 years at the Portland, Oreg., Mission, and served four years under MCC. She also operated a children's home at her residence in Nanpa for a number of years and had recently operated the Corner Book Store in her home. She was a member of the Nanpa Church, where funeral services were held Oct. 5, in charge of Harold Hochstetler and D. A. Good.

**Schrock, Bella**, daughter of John and Magdalene (King) Yordy, was born Aug. 24, 1883; died at the Mennonite Home for the Aged, Albany, Oreg., Oct. 7, 1962; aged 89 y. 1 m. 13 d., the sole survivor of her immediate family of 13 children. On Dec. 3, 1893, she was married to Joseph Schrock, who died May 6, 1943. Surviving are 3 daughters (Emm—Mrs. William Reecer, Anna—Mrs. Ed Reecer and Fannie), 5 sons (David, Elmer, Melvin, Raymond, and LeRoy), 42 grandchildren, and more than 100 great-grandchildren. Two sons preceded her in death. She was a member of the Tangent Mennonite Church. Funeral services were held on Oct. 10 at the Fairview Church, in charge of Merle Stutzman, assisted by H. A. Wolfer and Wilbert Kropf.

**Schwartzentruber, Lyle W.**, son of Albert and Elizabeth (Wagler) Schwartzentruber, was born near Petersburg, Ont., Feb. 16, 1935; died suddenly as a result of a car and truck accident, Sept. 17, 1962; aged 27 y. 7 m. 1 d. On Aug. 18, 1958, he was married to Eleanor Wismer, who survives. Also surviving are one son (Duane), 3 brothers (Kenneth, Camillus, Brazil; Vernon, and Leonard), and a grandmother (Mrs. Barbara Wagler). He was a member of the Steinman Church, where funeral services were held Sept. 20, in charge of Orland Gingerich and Elmer Schwartzentruber.

**Shank, J. Mark**, son of John M. and Mary (Miller) Shank, was born at Denbigh, N.Y., Feb. 27, 1907; died at his winter home in Sarasota, Fla., Oct. 5, 1962; aged 55 y. 7 m. 12 d. He had not enjoyed good health from youth, but his more recent illness and death were due to cancer. On June 17, 1936, he was married to Reba K. Heatwole, who survives. Also surviving are 2 sons (Stanley H., and Jay M.), his mother, 4 brothers (Paul, Aaron M., Ralph M., and Walter A.), and sisters (Naomi—Mrs. James Stalling, Gladys—Mrs. Russell Baer, and Mary Louise—Mrs. F. Martin, Jr.). Funeral services were held at the Tuttle Avenue Church, Oct. 7, in charge of Andrew Jantzi; burial in the Palms Memorial Garden.

**Swartzendruber, Roslyn Faye**, daughter of Tom and Dorothy (Swartzendruber) Swartzendruber, was born near Bay Port, Mich., Apr.



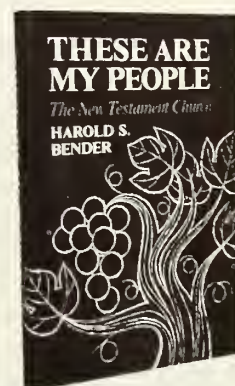
1945; died at her home, Oct. 18, 1962, after extended illness; aged 17 y. 6 m. 15 d. Living are one sister (Joyce—Mrs. Olinندن), 2 brothers (Lowell and Gary), and ndparents (Mr. and Mrs. Jacob Swartzendruber, and Mrs. Elizabeth Swartzendruber). She was confined to a wheel chair all her life, but her happy attitude and radiant smile cheered many lives. She had friends of all groups from coast to coast, and in foreign countries. Her life was a real challenge to those in good health who often overlook the little things in life. She attended the Pigeon Forge Church, where funeral services were held Oct. 20, in charge of Herbert L. Yoder.

**Troyer, Amelia (Millie)**, daughter of John and Catherine (Zimmerman) Zimmerman, was born at Inman, Kans., April 24, 1880; died at Attica (Kans.) Hospital, after a long illness, on Oct. 8, 1962; aged 82 y. 5 m. 14 d. On Oct. 30, 1901, she was married to Manasseh Troyer who survives. Also surviving are children (Nettie—Mrs. Henry Yoder, Irene—Mrs. Lloyd Nichols, Amy—Mrs. Willie Mast, Leah, Gladys—Mrs. Glenn Baker, Amelia—Mrs. Walter Marner, and Ross), 18 grandchildren, 29 great-grandchildren, and one sister (Sarah Hershberger). One son preceded her in death. She was a charter member of the Crystal Springs congregation at its organization in 1905. Funeral services were held at the

church on Oct. 11, in charge of Alvin Kauffman and Robert Ely.

**Unzicker, David Kent**, son of Archie and Virginia (King) Unzicker, was born at Peoria, Ill., Aug. 28, 1960; died by drowning at Eureka, Ill., Oct. 18, 1962; aged 2 y. 1 m. 20 d. Surviving are his parents, 6 brothers and sisters (Royal, Mrs. Sara Jane Schumacher, Carol, Leanna, Robert, and Dallas), grandparents (Sam Unzicker, and Mr. and Mrs. Elmer King), and one niece. Funeral services were held at the Metamora Church, Oct. 20, in charge of Roy Bucher and Wayne King.

**Wagler, Harvey**, son of Joseph and Mary (Lichti) Wagler, was born in Wilmot Twp., Ont., March 20, 1910; died at St. Mary's Hospital, July 24, 1962, from a heart condition; aged 52 y. 4 m. 4 d. He was married to Edna Wagler, who survives. Also surviving are 2 daughters and 8 sons (Mrs. Norman Harrison, Ruth, Milton, Delford, Delton, Ray, Harvey, Jr., Ervin, Laverne, and Edward), 2 brothers and 7 sisters (John, Alvin, Mrs. John Klassen, Mrs. Emmanuel Kuepfer, Mrs. Harold Cressman, Mrs. David Brunk, Mrs. Clinton Bechtel, Mrs. Aaron Horst, and Idella), and one grandchild. He was a member of the St. Agatha Church, where funeral services were held July 27, in charge of Gerald Schwartzentruber and Orland Gingerich.



**THESE ARE MY PEOPLE**  
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## ITEMS AND COMMENTS

### THE EDITOR

Membership in the Methodist Church in the U.S. totals 10,153,003 members, a gain of 106,710, or slightly more than one per cent over last year's figures, according to denominational statistics released by Evanston, Ill.

About 37 per cent of all women in the U.S. now hold jobs. This compares with 30 per cent in 1957 and 31 per cent in 1947.

India's Supreme Court upheld in New Delhi, India, the "absolute right" of religious and linguistic minorities to establish and administer educational institutions.

Seventh Day Adventist Welfare Services, Washington, D.C., is sending an initial shipment of \$5,000 worth of clothing, blankets, and other supplies for the relief of earthquake victims in Iran. The announcement said the relief supplies will be shipped when permission is received from the Iranian government.

The United Lutheran Church in America, completing its last year under its present designation, approved a record \$759,000 in loans for the construction of 15 new churches and 18 parsonages, and the purchase of 11 church sites in this country, Puerto Rico, and Canada. These funds were voted by the denomination's board of American Missions at a meeting in Chicago and represent its contribution to a construction program estimated to

cost more than \$6,000,000. The remainder will come from local congregations.

A Roman Catholic bishop said in Worcester, Mass., that the United States "is officially an atheistic nation." Addressing members of Serra International, organization of laymen working with clergy to promote priesthood vocations, Auxiliary Bishop Thomas J. Riley, of Boston, said that "from an attitude of indifference toward a multitude of religious sects, the government has evolved toward an attitude of indifference to religion itself."

President Kennedy and former President Dwight Eisenhower showed keen interest at Washington in the South American crusade planned by Evangelist Billy Graham. They discussed Latin-American problems and projects with the evangelist in an unprecedented meeting at the White House and wished him well in his tour of Brazil, Paraguay, Uruguay, and Argentina.

Christians throughout the world were urged by the Lutheran World Federation's Commission on World Mission at the close of its eight-day annual meeting in Neuendettelsau, West Germany, to pray for cobelievers "who for political or other reasons are still separated from the world-wide community of churches." It urged the LWF's constituent churches to pray constantly, especially for the church in China, "looking forward to the day when spiritual



friendship can be fully restored with the Christian behind the Bamboo Curtain."

\* \* \*

In Sweden more churches are being built than in any period since the Middle Ages, according to the Association of Swedish Architects. A total of 300 church buildings are under construction or have been planned.

\* \* \*

William Franklin Graham, Sr., father of Evangelist Billy Graham, died at Charlotte, N.C., on Aug. 28. He was 74.

\* \* \*

Five billion copies of books are produced annually throughout the world. Ten countries are responsible for about three quarters of this huge number of volumes. The U.S.S.R. heads the list with 30,811 titles. Japan is next with 21,653. The United Kingdom ranks third with 19,962. West Germany fourth with 15,837, and the U.S.A. is fifth with 12,589. These figures are the result of a survey prepared for UNESCO by Dr. R. E. Barker of the Publishers Association of Great Britain.

\* \* \*

Pastor Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau, told a Protestant audience in Germany that a high Soviet state official had disclosed to him that an estimated 65 per cent of the Russian people must be counted as having church affiliations. Pastor Niemoeller said this was proof that 40 years of atheistic propaganda had been unable to penetrate the Russian people. He said the principal credit should go to the Christian mothers of Russia.

\* \* \*

The end of the church-related college is in sight unless the churches return to the basic principles which led them to start their own schools. This warning to religious educators was given by *Christianity Today* in an editorial in the August 31 issue. It stated that the church colleges will have to define their role and purpose to withstand the growing sector of American public higher education. Many church schools lack support, it charged, because they are not different enough from the non-Christian schools.

\* \* \*

The retiring head H. McLeod of the United Church of Canada warned members to guard faith and freedom in the face of "overwhelming" Roman Catholic immigration to Canada.

\* \* \*

"What does drinking mean to you" will be the question confronting Methodists as they observe Commitment Day on Sunday, Dec. 2. This year the annual church-wide observance will focus on the various meanings that drinking can have for different people. The theme encourages an understanding of the total abstainer, the moderate drinker, and the alcoholic. During the observance, Methodists will commit themselves to decision and action concerning alcoholic beverages and the problems produced by alcohol. Roger Burgess, head of the Division of Temperance and General

Welfare, said Commitment Day provides an opportunity for Methodists to make a serious study of drinking patterns in order to answer the question "What does drinking mean to you?" This year's theme stresses not only the individual's giving a personal answer, but his perceiving the reasons behind the answers of other people.

\* \* \*

The pastor of a Methodist church in South Miami recently received a telephone call from a man who said he had stolen a tape recorder from the church. The thief admitted he played a tape on the machine, an early sermon the pastor had delivered, calling on sinners to mend their ways. The sermon had convicted this thief and he told the pastor of a service station where he would leave the tape recorder.

\* \* \*

The Bible Society of South Africa, an associate of the British and Foreign Bible Society, claims that South Africans buy more Bibles per head than any other nation on earth. Last year the Society sold 250,000 Bibles in 60 languages in South Africa, and the demand is increasing at such a rate that it can hardly cope with all the orders, it announced.

\* \* \*

Membership in the Pentecostal Assemblies of Canada has soared from 95,131, to 143,877—a growth of 51 per cent between 1951 and 1961, the twenty-third biennial General Conference of the PAC was told in Edmonton, Alta.

\* \* \*

The Federal Communications Commission sharply admonished a broadcasting station in Raleigh, N.C., for "smutty remarks" which one member of the Commission called an "affront to the community." The Commission voted four to one, however, to permit station WLLE, formerly WSHE, to continue on the air without a public hearing which could lead to license revocation.

\* \* \*

Plans for a 1964 evangelism campaign aimed at Texas' two million Latin Americans were adopted in Dallas, Texas, by the Executive Board of the Baptist General Convention of Texas. Dr. C. Wade Freeman, director of evangelism, said the cam-

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paign would be of the same magnitude as a crusade which Texas Baptists will sponsor in Japan in 1963. The goal of a fund drive to finance the Japan crusade is \$1,500,000.

\* \* \*

A "teen team" of Youth for Christ made up of American students arrived in Berlin for a six-week stay in the divided city. The students are scheduled to hold discussions singing Gospel songs and spirituals, and conduct evangelistic meetings to "present Christ to teen-agers." Visits to 40 West Berlin high schools and several youth meetings are planned. The group's visit marks the second time that a Youth for Christ team has visited the city. The first visit was made in 1960.

\* \* \*

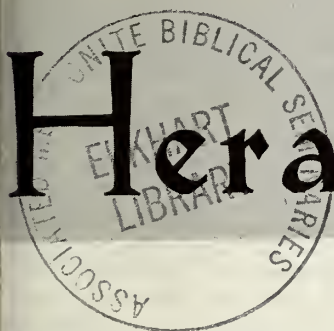
A Christian does not owe "unconditional or unqualified" loyalty to the state, the new moderator of Presbyterian Church of South Africa declared in Capetown, S. Africa. Speaking at his installation, the Rev. James Rodger asserted that while the church and nation "are really one community," a Christian citizen must realize that "in the last resort there is one supreme authority to obey—God's authority." "No government," he continued, "is likely to tolerate a deliberate ignoring of its law, but it is our duty always to bring the law of the land in line with the law of God." Mr. Rodger observed that Christians "must avoid excessive violence in expressing their conviction." He also stressed that "it is a Christian's obligation to maintain the right of every man to play his role in society, with race or color being no bar to his opportunity or fulfillment."

\* \* \*

Over 1,100,000 persons—36 per cent of the total white population of S. Africa—belong to the three Dutch Reformed Churches in that country, a church census in Capetown revealed. Members of the Dutch Reformed Churches also make up 62 per cent of the African-speaking citizens of the country. The second largest religious community in S. Africa is the Anglican with 16 per cent of the population. Next are the Methodists with 8 per cent, the Catholics with 5 per cent, Presbyterians with 4 per cent, and Jews with 4 per cent.



# Gospel Herald



*A long-time missionary to South America gives guidance in attaining spiritual maturity.*

## Spiritual Maturity of a Disciple of Jesus

By J. W. Shank

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One of the great problems of most churches is how to deal with members who are spiritually immature. The apostles very definitely faced this problem. There were persons who had to be fed, figuratively speaking, with milk and not with meat. The persons involved were those whose understanding or perception of spiritual things was so limited that only the first principles of Gospel truth could be presented to them.

The author of Hebrews expresses it in this way: "For though by this time you ought to be teachers, you need some one to teach you again the first principles of God's word. You need milk, not solid food; for every one who lives on milk is unskilled in the word of righteousness, for he is a child. But solid food is for the mature, for those who have their faculties trained by practice to distinguish good from evil" (Heb. 5:12-14, RSV).

When many such persons were found in the church, it was hard to build up an active, working church. Trivial things took too much of the thought and energy of its members. In a moment of anxiety the author of Hebrews cried out to them in these words: "Let us leave the elementary doctrines of Christ and go on to maturity."

Every strong Christian leader tries to stimulate a maturing discipleship among his followers. Jesus was deeply concerned that people should understand, so that they might grow up spiritually. The Pharisees reasoned like untrained children about nonsensical traditions: the twelve disciples again and again showed themselves unable to comprehend fundamental spiritual truth.

Jesus repeated to them the same things many times and yet they did not grasp the full meaning of His words. Even Nicodemus, who could boast of advance training in Jewish law, had to hear the humiliating imputation from the lips of Jesus: "Art thou a master of Israel, and knowest not these things?"

How much we miss of deep spiritual truth by our lack of discernment, which is probably caused more by the worldly spirit of our age than by a faulty intelligence.

One of our writers said: "People eat dirt mentally somewhat like children eat real dirt and have to be told not to do so." Folks read dirty magazines, look at dirty pictures, read about dirty and even vicious human actions until their perception of things pure and lovely becomes clouded. They cannot tell the difference between the evil and the good.

Our overconcern for the vanities of this world makes us spiritually immature. Children because of mere dullness have to be told what is becoming and what is not.



# Compensation

BY ENOLA CHAMBERLIN

*Into the halls of struggle we go,  
Into the rooms of pain;  
Fighting with heart and soul and mind  
As a lion fights a chain.*

*Out from the halls of strife we come  
Through a wide, prayer-opened door  
Into the sunlight, knowing a peace  
We could not have known before.*  
Los Alamitos, Calif.

There are many adult Christians who seem to need spiritual advisers to arrive at decisions on the simplest moral issues. They let others do their thinking. Or, shall we say, they let themselves indulge in gang-thinking. Individual, meditative thinking is not among their cherished arts.

Babyhood is a beautiful thing. It is the most fitting thing for the early years of any child. But it is a tragedy when baby character clings to the individual after the time for maturity has fully arrived. Frantic efforts, in such instances, are often put forth by parents and friends to bring maturity to that baby mind.

Where shall we seek the cure for our own spiritual immaturity? We should at least make heroic efforts to get beyond foundation principles. Our perception of spiritual truth should become more keen as years are added to our Christian pilgrimage.

Let us get beyond making the same failures that troubled us in the earlier years of our Christian experience. It should not be a matter of sinning and repeating the same sin again.

Progress in mental and spiritual maturity is attained by thinking things through, even though we may do so with the help of wiser minds than our own, as well as by independent thinking. We must exercise common sense in our decisions and activities.

A foolish prankster, a professing Christian, set fire to large shocks of corn in a farmer's field. He wanted to see a big blaze. Only police action brought him to his senses and to the realization that his prank was a criminal act.

A middle-aged woman, also a professing Christian, kept a five-year-old boy tied all

day without a thought that her act was of the sort that belonged to the age of barbarism.

A certain minister of the Gospel in our United States had a loaded pistol on his person while in the pulpit, and actually used it to kill an antagonist.

These are examples of immature Christianity. God does not mean to do our thinking for us, nor to make our decisions; yet He has provided Bible truth by which we have help for independent thinking along moral and spiritual lines. Our study of the Word and our determination to live by its standards will save us from spiritual immaturity.

It is only the sincere Christian who can seek and attain spiritual maturity. His progress will depend upon his living faith and his conscientious devotion to God.

Paul says in I Cor. 2:14, 15 (RSV): "The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned." Paul believed that a disciple of Jesus may be spiritually illuminated. Spiritual discernment is God's gift to those who are disciples indeed. No halfhearted disciple will attain to such discernment.

An adequate answer to our question: "What is the cure for spiritual immaturity?" is found in the advice of the Apostle Paul in Phil. 4:8, 9 (RSV): "Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do."

Lord, help us to become grown-up Christians so that we may do the tasks that belong to spiritual maturity.

Hesston, Kans.

## Our Readers Say—

Thank you for the editorial, "Unscriptural Statements About Missions" (Oct. 16). We have for too long minimized the "Great Commission." We like to rest in the comfortable belief that evangelization is a job for the ordained and appointed, the minister and the missionary. We like the belief that if we attend church more or less regularly, give our offerings, and maybe serve once a year or so on a program committee we are discharging our responsibilities.

How wrong we are! This spreading of the message of Christ is a person-to-person call. Evangelism is a personal thing. The value of

preaching from the pulpit is not in evangelism but in revival. Revival is for the Christian. The revived Christian will be an evangelist.

Of course there are conversions resulting from sermons from the pulpit. There are conversions which result from radio and T. V. ministry also. Let us praise God for them. The Spirit of Truth can take the Word of Truth and use it in any situation. But it does not negate the fact that most conversions are the result of a personal approach, and it does relieve us of our personal responsibility.

The N.T. emphasis is person-to-person. Jesus spoke to large crowds, but He dealt with individuals. He called His disciples one by one or at most two by two. In presenting His message He made each individual aware of his personal responsibility to God, his personal need for a Saviour, and gave him a personal assurance of salvation. Because of this emphasis on personal reception of the message we later find that men in high office were forced to admit of these men that "they had been with Jesus." Zacchaeus knew that Jesus was concerned that he, Zacchaeus, should be saved. Jesus was not moved by some vague vision of a future righteous kingdom into which all men would stream. But His compassionate heart was stirred for this lonely little Jew, caught in the politico-social trap of his times, who had started down the wrong road had neither the courage nor the ability to turn back.

This is the same attitude manifested by the persecuted and scattered Christians of Acts 17 who "went every where preaching the word." These weren't the apostles—they stayed in Jerusalem—or ministers or otherwise specially designated persons. They were only ordinary Christians. They didn't enter towns and put up posters and announce mass meetings to gather huge audiences. They just made a quiet person-to-person contact with people for whose spiritual welfare they had a great concern. We need today a new awareness of that "ye" which Jesus spoke. We need to know with an unshakable conviction that it applies to every Christian. None of us are exempt even if the "going" may be only as far as our own street or our next door neighbor, or the fellow who works beside us in the shop. Christ never meant the church to be a "career" or "profession" for a few and a pleasant pastime for the many. The statement that "you will go or you will give" needs amendment. More correctly it should read, "You will go and you will give." Anything less is selling short the grace of God in Christ Jesus.—Lorie C. Gooding, Killbuck, Ohio.

\* \* \*

Thank you for John C. Wenger's tribute to Harold S. Bender in the Oct. 9 issue. There must be hundreds like myself who were inspired by Dean Bender's passing to reflect upon the tremendous debt, spiritual and academic, owed him, yet who had never thanked him while he was alive. Maybe it was because we sensed that he didn't want verbal gratitude but instead a repayment of that debt through the same kind of service to others. In any case, at least one generation has been inspired by the vision that he not only rediscovered but also expanded through his own life and scholarship. To have known him and studied under him was a Christian education in itself.—Robert Detweiler, Gainesville, Fla.

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

JOHN M. DRESCHER, EDITOR

BOYD NELSON, MISSIONS EDITOR

BERTHA NITZSCHE, ASSISTANT TO THE EDITOR

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## Cuba and Christian Concern

How does the Cuban crisis concern us Christians? What should be our response? Do we bear any responsibility?

Times of tension and trouble test all of us and turn us to face in a fresh and forceful way our own faith and life. Crisis calls for remembrance, repentance, and renewal. We should remember that in spite of man's sin against man and the terribleness of our times, God hasn't allowed things to get out of control. We need the faith of David who saw the awful flood advancing, but was able to look above it all and see God sitting upon the flood, King forever. We need the view of the Apostle John who, in the midst of world chaos, lifted his eyes above it all to see that "the Lord God omnipotent reigneth."

In times of crisis we are called by faith in God to remain firm. Fear fades away when we remember we look not at events, but to God who controls events. We do not put our hope in man but in God who iseth up and putteth down whom He will. Such a faith gives calmness to our souls and clarity to our hope and witness.

It is a time to remember that bitterness and hate even toward enemies are contrary to the command and spirit of Christ. Hate is wrong not only in times of peace but also in time of war. It is wrong not only between races but also between nations. In spite of propaganda which pampers a war spirit, let us not allow ourselves to be caught up with a war hysteria. Love for all mankind dare not diminish when suddenly someone shouts "enemy." Even the secret desire for another's destruction is never inspired by the spirit of the seeking and suffering Saviour.

Although we cannot demand or expect that kingdoms of this world will take the way of the Prince of Peace, it is a time to declare distinctly our position of peace and dedicate ourselves to love for all. Peace can never be won by war. And in war there is no innocent side. This is true in this time of crisis as well.

As righteous as the United States position was presented and as wrong as Russia is in setting up missile bases in Cuba, the act will forever face us that by exploitative acts, by years of unconcern for Cuba's poor and suffering, and by many purely selfish acts of the past, we have helped make Cuba a fit climate for communism.

This is a special time to remember the biblical command to pray for all those in every nation who are in positions of power and authority. We put our hope and trust,

not in military might or ballistic missile build-up, but in God who is all-powerful. We fear not so much Moscow or men's devices as we fear Him who has the world in His hands and who will in His own time bring righteous judgment to bear upon all men and nations.

Does the Cuban crisis concern us further? Yes. It concerns us because of the failure of the church. Menno Schrag, in his excellent editorial in *Mennonite Weekly Review*, says, "How an almost totally Catholic population should have become so vulnerable to communism is a question the Ecumenical Council in Rome would do well to ponder. It again serves notice, not only to Catholics, but Protestants as well, that unless our religion speaks to the total need of man, it has no right to call itself Christian. It is instead a seedbed of discontent, godlessness, and revolution. . . ."

"Unless there is a revival in vital Christianity in Latin America, one that saves

the soul and also speaks to bread-and-butter issues, other countries besides Cuba will capitulate to communism."

Cuba—and all the facts which have faced us in the last number of days—calls us to confession. We confess we have lived in unconcern when others have been downtrodden, oppressed, and needy. We confess we have dodged our duty in failing to declare the Gospel for the whole person, friend or foe. We confess that in the presence of poverty we have continued to live in luxury and prosperity with calloused consciences. We confess that we have failed in demonstrating to the world at war that Christ is the Prince of Peace because we have many times not lived at peace among ourselves. We confess that in a selfish world we have not shown suffering and serving love as taught by the Christ of the cross.

Crises call us to renew our confidence in God alone. We need to renew our commitment to the path of peace in every relationship. We renew our pledge to put prayer in its proper place, realizing that God is moved by the prayer of His people. We renew our desire to disseminate the saving Gospel of Christ to a world torn by tension, strife, and hatred.

Yes, Cuba—and the rest of the world—is the Christian's concern.—D.

## Civil Defense

### Guest Editorial

Elsewhere in this issue appears an article by Edgar Metzler, executive secretary of the Peace Section of the MCC, on "The Church and the Civil Defense Dilemma." The dilemma is this that as Christians we wish to do what we can to save life in time of disaster, but at the same time we cannot be part of a program designed for the promotion of the war spirit, which the civil defense program admittedly also is.

The article reports that some congregations are being asked to sign licenses agreeing to the designation and use of churches and church property as public shelters. It cites cases of congregations and a district conference who after careful study and deliberation have declined to sign such agreements, while at the same time making it clear that in the event of disaster they stand ready to do their part for the saving of life. They have also expressed their desire to perform this service, wherever practicable through the agency of Mennonite Disaster Service.

We would commend to the entire brotherhood the procedure of these congregations and conference.

1. What they have done is consistent with our historic faith and practice.

2. Their action is in harmony with our General Conference statement of 1951: "That if war does come . . . we will willing-

ly render such civilian help as conscience permits. . . . That in wartime as well as in peace time, we shall endeavor to . . . avoid joining in wartime hysteria."

3. These congregations and conference are to be commended for their serious discussion of the question; for their careful weighing of the issues at stake; for taking wide counsel before acting; for not allowing themselves to be swept away by public emotion; and for declining to sign a license which to their later regret might commit them to the eventual use of church property in a manner inconsistent with our non-resistant faith.

The expressed desire of the above congregations, in the event of wartime disaster, to work through Mennonite Disaster Service is likewise to be commended.

1. MDS has demonstrated its ability to perform disaster service.

2. MDS has recently been recognized as the official agency of the church for such work. It is now a special section of MCC, with its own director, as in the case of the Peace, Voluntary Service, and Relief sections.

3. If and as public pressure for civil defense continues to grow, the church should more and more look to MCC-MDS for leadership, direction, and action in this work, just as the comparable agencies operate in



the area of Pax, VS, and Relief. (For information write to Mennonite Disaster Service, Mennonite Central Committee, Akron, Pa.)

May we approach the issues before us prayerfully, deliberately, taking wide counsel within the brotherhood. May we not allow any current hysteria to stampede us into relationships with civil defense (which is under the department of defense and the Pentagon) which we may later regret. Let us give assurance that we will by the help of God do our part for the relief of suffering and the saving of life. Let us work together unitedly, and as much as possible through agencies of the church designed for the work at hand.

And above all, let us pray that God may overrule the affairs of men and nations that peace may prevail.

Guy F. Hersherberger, secretary  
The Peace Problems Committee

## From My Bible Collection

## Another Russian First?

BY GERALD STUDER

Keith L. Brooks is a well-known Bible scholar and teacher much beloved among many Christians. He is the author of a pamphlet issued by the American Prophetic League of Los Angeles, Calif., entitled "Absolute Mathematical Proofs of the Divine Inspiration of the Bible." In this pamphlet, he opens with a glowing tribute to the man pictured, namely, Ivan Panin. He writes: "One of the most remarkable occurrences in our generation is God's preparation of one individual to produce positive evidence that would completely undermine all Biblical criticism and bring atheism toppling to the ground wherever honest, thinking men will face the facts.

"More striking still is the fact that this individual is a converted Russian Nihilist—a scholar and a mathematician. . . . Enough of such words for now. Let us get acquainted with this Mr. Panin. He was born in Russia in 1855, and as a young man participated actively in plots against the Czar and his government until he was exiled for his activities.

After some years studying in Germany, he came to the United States and entered Harvard University, from which he graduated in 1882 with the B.A. degree. He is said to have been a personal friend of William James, President Eliot of Harvard, Ralph Waldo Emerson, and of Louisa May Alcott's father, among other well-known figures of that period. He was a frequent lecturer on Carlyle, Emerson, and Tolstoy, as well as on Russian literature generally.

He was later converted and in 1890 "discovered the phenomenal mathematical design underlying the Greek text of the New Testament." Later, he claims to have discovered a similar mathematical design underlying the Old Testament as well.

He published a Greek text in 1934 which he claimed, without qualification or fear of contradiction, to be precisely the same as the original manuscripts of all the New Testament books. Later he published an English translation of this Greek text and it is this translation that I have in my collection. Mr. Panin died in Alershot, Ont., in 1942 at the age of 87 years.

### THE LIFE AND WORK OF IVAN PANIN

Discoverer of the  
Numeric Phenomenon  
of the Bible,  
and Editor of the  
Greek and English  
Texts of the  
Numeric New Testament.



IVAN PANIN

Ivan Panin was born in Russia December 12, 1855. As a young man, an active nihilist, he participated in plots against the Czar and his Government and at an early age was exiled from Russia. After some years in Germany spent in study, he came to the United States and entered Harvard University from which he graduated in 1882 with the A.B. degree. He was a personal friend of William James and President Eliot of Harvard, of Ralph Waldo Emerson and of Louisa May Alcott's father and other well-known figures of that period. Mr. Panin was a frequent

Briefly, his "discovery" was as follows: It has long been known that every Greek and Hebrew letter, and therefore every word as well, stands for a number; for example, the letter "a" in each language stands for 1, "b" for 2, "i" for 10, "k" for 20, and so on to the end where the last letter in Hebrew stands for 400 while the last in Greek stands for 800, there being a different total number of letters in the two alphabets. Every word has therefore both a use as a part of that language's vocabulary and also a numerical value.

Panin translated the words of Scripture into their numerical values and then said that they formed practically endless and intricate combinations of sevens, elevens, thirteens, seventeens, and the like, each of which he termed a "feature."

He reasoned that since it would have been impossible for any human author to have contrived this (a doubtful assumption, as we shall see), and since chance cannot explain it (an erroneous declaration), the only explanation is that God dictated every letter and word to fit a predetermined scheme of numerical values which he, Panin, has simply discovered. Where there are various readings in the

ancient Greek or Hebrew manuscripts, the true and original reading can be infallibly discovered by computing which reading presents the greater number of features.

Mr. Panin was not the first to suggest that there is a strange mathematical structure running through the Bible. F. V. Grant had done something similar in his *Numerical Bible* (also in my collection) as well as E. W. Bullinger in his book, *Numbers in Scripture*, to name only two other examples. But these were systems of interpretation, while Panin's work claimed to be a system of Biblical criticism where one could determine infallibly the original text.

Numerics were also claimed to determine the divine order of the Bible books, indicating that the Jews had arranged the Old Testament correctly with Chronicles at the end, instead of Malachi, while the New should have the Catholic Epistles beginning with James following the Acts of the Apostles. This is the order Panin used in his English translation. The authors of many books which has long been reputed is claimed to be infallibly determined as well as Biblical chronology tested and rendered final.

Panin gave himself to his "discovery" with such gigantic sacrifice and arduous labor that it seems the height of cruelty to dare to suggest that it is all nonsense, this is what we must do. The evangelist, scholar, Oswald T. Allis, has written a little pamphlet entitled *Bible Numerics*, copyrighted by the Moody Bible Institute in 1944, that kindly but firmly demolishes the whole Panin "discovery" by simply showing that precisely the same procedures applied to any literature, such as the Declaration of Independence or the Constitution of the United States, will reveal the same features, if the same numerical values are assigned to the English alphabet.

Allis closes with these words: "The attempt to find mysterious numerical patterns and values in sentences, words, and phrases which have a plain and obvious meaning . . . is to say the least a tremendous waste of time and effort; and, what is far more important, resting as it does on principles that are demonstrably false, it may lead to serious and disastrous consequences. A man who rests his faith in the inerrancy of the Bible on Bible Numerics is trusting in a broken reed, which if he leans on it will go into his hand and pierce it."

A Christian's Plea—Put any burden on me, only sustain me in it; send me anywhere, only go Thou with me; sever my tie, save that which binds me to Thee, O God.—Anonymous.



# The Church and the Fallout Shelter Program

By Edgar Metzler

The Cuban crisis demonstrated once again the ups and downs of civil defense paralleling the fever chart of international tensions. A year ago the Berlin crisis precipitated a flurry of publicity, propaganda, public debate about fallout shelters. The awesome power of opinion molding exercised by Pentagon public relations. *Life* magazine had little lasting effect on the American people. Winter wore on, the crisis cooled, and the shelter fad was over. Even Congress, usually generous and solicitous toward budget requests from the Defense Department, turned a deaf ear to President Kennedy's plea for funds to launch a massive shelter program. But the Office of Civil Defense plugged away, despite the lethargy of the populace in general, at a shelter survey and stocking program. It must have been a discouraging operation for the people in the Pentagon. Even as late as the day after President Kennedy's dramatic announcement of the blockade of shipping to Cuba, Secretary of Defense McNamara, in a news conference, referred to the civil defense program in a discussion about protection against missile attack and, according to the *New York Times*, "The newsmen roared with laughter and derision." Despite the reaction of the knowledgeable Washington news corps, citizens throughout the country suddenly became interested, again, in fallout shelters. In some localities panic buying depleted stocks of water containers. The Federal government called the state governors' committee together and announced availability of \$10,000,000 worth of emergency supplies. The sudden flurry of interest and activity is not hard to explain. The military crisis over Cuba threw enough of a scare into many citizens that they finally acted on the advice of civil defense officials had been urging all along. Local and state authorities moved swiftly to action because the fateful consequences of cold war power politics had moved so close home they could not avoid the urgency of providing for the safety and welfare of their constituents. But another reason for the sudden move to give civil defense to front-page importance could not be overlooked. When the government moves with force, backed by the ultimate power of nuclear weapons, that threat must appear credible to the enemy. Part of the image of credibility is a nation ready for attack and preparing for counterattack. That was the picture of the United States: troop and weapon move-

ments toward the southeast, missile concentrations on the Florida keys, Strategic Air Command bomber crews on the alert all over the country. And civil defense on the go again.

Civil defense as an important element in this country's posture of deterrent military power is not this writer's original analysis. I learned it from the government's own statements of the function and purpose of civil defense. For example, on Dec. 14, 1961, the Department of Defense issued a "Fact Sheet on the Civil Defense program." The first page sets forth the necessity for a strong program of civil defense. The first paragraph asserts: "Our major protection against a thermonuclear attack is the deterrent effect of our nuclear striking force. . . . Therefore, we must take what steps we can to protect ourselves through an organized long-range, sensible program of civil defense." After calling for "the participation of every citizen" in an effective civil defense program, the first page closes with this paragraph:

"The primary defense obligation of the Federal government is to build and maintain enough deterrent power to make an enemy attack unlikely. This deterrent demands a major effort in men, money, and organization, now and for the foreseeable future."

We can expect, then, to live with civil defense for a long time. It is likely to remain as a small tentacle of that octopus-like bureaucracy that is the Defense Department, surging to life with each new crisis, and struggling against the complacency of the public and Congressional appropriations committees during the interludes between the country's periodic marches to the brink. What is the program we will need to live with and how does it affect the churches?

## The Present Program

If the storm over Cuba subsides to the calmer waters of negotiation, as appears at this time (Oct. 29), the Office of Civil Defense will no doubt seize upon the recent experience as reason to accelerate its present program. Already new measures are being drafted to urge upon Congress in 1963.

The civil defense effort got a shot in the arm a year ago when it was transferred from that grabbag of miscellaneous agencies called the Executive Office of the President to the Department of Defense. The main activity since then has been the "National Fallout Shelter Survey, Marking and

Stocking Program." The survey aspect has largely been completed, but the program of stocking shelters with emergency supplies is just getting under way. Local areas differ widely in the amount of work finished. But sooner or later most local churches and owners of large buildings will be faced with the problem of signing shelter license agreements.

How does this program work out at the community level? Architectural and engineering firms are hired by the government to determine probable suitable shelter sites. Their initial information may be secured solely from building data on record with tax assessors, building inspectors, and fire inspectors. Generally, however, it is necessary for the survey team to inspect the prospective shelters.

The co-operation of building owners is entirely voluntary. If survey teams are refused entry to a building, their instructions from the Department of Defense are "to drop the matter and continue the survey elsewhere." At no stage in the present program can legal compulsion be applied. Several congregations have reported being under pressure from local officials to co-operate. A Pentagon official, confronted with these incidents, apologetically told me that that was due solely to an overzealous local administrator.

When the survey in an area has been completed, all owners of buildings having an estimated protection factor of 20 or more are asked to sign a license. (A protection factor of 20 means that radiation outside the shelter would be 20 times as great as inside; a factor of 100 would indicate radiation danger 100 times as great outside as in.) The purpose of the license is to give officials definite knowledge of the location and availability of suitable shelter space. Signing the license indicates the owner's agreement to the designation and use of the building as a public shelter during and after an actual or impending attack.

Signing a license does not mean that the government will necessarily stock the building with supplies and erect shelter signs. Current criteria are that only those buildings will be marked and stocked which have a protection factor of 100 or more and a capacity of at least 50 persons. If minor modifications can bring a building up to this standard, drawings and specifications will be supplied by civil defense officials. No funds are available for such work, but one of the bills to be introduced in the next session of Congress is aimed at providing incentive payments to nonprofit organizations who will make needed improvements in their buildings to qualify as shelter space.

The shelter supplies which will be furnished to licensed buildings include water containers, survival food packages, radiation measuring instruments, medical sup-



plies, and sanitation facilities. The building owner has no responsibility for these supplies, but they will be checked periodically by civil defense personnel. The shelter area will be used only in case of attack and not for test purposes. Standard fallout shelter signs will be erected inside and outside the building.

### Should Church Buildings Be Used for Fallout Shelters?

The current shelter survey and stocking program presents the church with a dilemma. On the one hand Christians do not want to appear callous to the need for every life-saving measure in case of attack. But, on the other hand, they do not want to contribute to the illusion that nuclear war can be a valid instrument of national policy. How make a meaningful protest against preparations for war without being merely negative? How express the church's concern for saving life without contributing to that state of mind which accepts the inevitability of war and glosses over the consequences of thermonuclear conflict and the possibility of survival?

These are not theoretical questions for those congregations which have already been confronted with fallout shelter licenses. In each case that has been reported to this office, the church has returned the license unsigned. (There are probably some that have come to the opposite conclusion and I would be grateful for a report from them.) In most cases the decision was an occasion for prayerful discussion by the congregation and its representative committees.

In each instance the churches assured civil defense officials of their eagerness to serve their neighbors in time of disaster. The Beatrice (Nebr.) Mennonite Church returned the unsigned license but said, "In event of need, either natural disaster or war emergencies, the doors of our church and of our homes shall certainly be open to the people of the community." Some churches also raised questions about the purpose of the whole shelter program. The letter adopted by the Franconia (Pa.) Mennonite Conference for use by local congregations states the conviction that "we should refrain from doing anything which develops a false sense of security or fosters the idea of the inevitability of nuclear war."

All the churches refusing to sign the license have called attention to the worldwide efforts of the brotherhood in relief, voluntary service, and peace witness. Most have assured officials of the readiness to work through Mennonite Disaster Service. A letter to civil defense officials from the peace committee of a western conference said: "As a means of aiding in disasters, we have established the Mennonite Disaster Service, an agency prepared to serve human need in natural and/or man-made disas-

ter. We desire that our churches be available to this agency in cases of need. We believe this means we can more consistently serve our Lord in His ministry of peace and reconciliation."

These letters reflect the same attempt to combine witness and positive concern that was expressed in the statement adopted by the Peace Section of the Mennonite Central Committee at its annual meeting, Jan. 18, 1962. Local congregations will want to refer to this statement in their considerations and perhaps include it with any letter to local civil defense offices. (The statement was widely published in church papers following the annual meeting and copies are available from the Peace Section, MCC, Akron, Pa.)

### The Challenge Ahead

As the shelter survey and stocking program moves ahead, more and more local churches will be confronted with the question of using their building for a fallout shelter. This can become the occasion for creative study and discussion of the meaning of the nonresistant position in the increasing complexity of a militaristic world. Congregational leaders should also be alert to the opportunity to engage civil defense officials in conversational witness about the wider issues of war and peace. The image we present should not be one of self-righteous withdrawal from the agonizing dilemmas of the use and misuse of power, but of compassionate concern for every man

caught up in this mad race and for every innocent victim who will suffer if the race goes on.

Here is the urgent challenge for Christians. The refusal to engage in war preparations for war cannot mean that we wash our hands of the agonies and anxieties of life in the nuclear age. A congregation may decide not to sign a fallout shelter license, but what is the worth that witness if it does not also give itself in renewed effort to support and participate in those actions which make war less likely? What worth is its protest against war if it does not demonstrate concern for the shelterless, the hungry, and the oppressed who already crowd the world, even before the intolerable burden of nuclear destruction?

There must be no doubt about our readiness to alleviate suffering and save life in the case of nuclear war. That willingness can be demonstrated, among other ways, strengthening present participation in Mennonite Disaster Service. Last year MDS adopted "A Plan of Action in This Time of Cold War." The full implementation of that plan will add to the "credibility" of any conscientious objection to civil defense programs.

When the nation girds for war, the church who walk by faith should see ever more clearly the urgent priorities of evangelistic service, and reconciliation. When the church commits herself more unreservedly

## Our Mennonite Churches: Kingview



Kingview, Scottdale, Pa., started in 1906 as an outreach of the Market Street Church. Sunday school was first held in a schoolhouse. The present building was built in 1952. There are 53 members. Edwin Alderfer is pastor.



These ministries of peace, she will demonstrate that her concern is not only rejection of war but full acceptance of the constraints and compulsions of the love of Christ, her Lord and Head.

Akron, Pa.

## You—an International Servant

BY LOIS YODER

Pauline Frederick reports that anyone working in the United Nations must be an international servant. What a demanding and disciplinary post in these crisis days!

But anyone who discovers the real meaning of life must also become an international servant. This is even more demanding and disciplinary. The almost incredible world communication allows us to watch a mass funeral in Paris, or see the Indian rologers as they prophesy world catastrophe, or peek in on flooded streets of Los Angeles.

No longer can we sit at home with folded arms, not caring about our neighbors in Cuba, in the Congo, in Algiers, or Vietnam. We have become an international community which needs international servants. Nor dare we think that our selfishness does not affect the people in China or Latin America or any other country. "None of us liveth to himself, and no man dieth himself" is just as true today as in the days these words were spoken.

Harrisonburg, Va.

## Power of Influence

BY MARY ANN HORST

The power of influence. We all possess it. Consciously or unconsciously we are constantly wielding it to make some lives a little happier or a little sadder, a little more or a little less noble.

Most of us do not think of ourselves as being very influential persons. We may feel that our daily work, our capabilities and personalities are not conducive to making us influential individuals.

While it is true that some people, due to their personalities, capabilities, and vocations, are more influential than others, it is nevertheless important that each one of us realize that we as individuals possess this power of influence.

It is not only in situations and vocations which require strong leadership ability that we have the opportunity to influence lives presents itself; it also presents itself in the commonplace situations such as most of us find ourselves in in everyday living.

Some time ago I heard a nurses' aide,

who was employed in a hospital, remark of a fellow worker:

"I never want to say anything unkind or mean to or about anyone in Betty's presence. She is always so nice she makes me want to be nice. Come to think of it, most of the people around here are a little nicer when Betty is around."

In contrast there are people who have the opposite effect on people around them.

"She was a good worker," an employee in a manufacturing plant stated concerning a former employee, "but she was always getting into squabbles with somebody. I finally had to let her go. Things are much more peaceful in that department now."

It is always with us—this power of influence. Sometimes circumstances, such as discord in our home or place of employment, a fellow worker or friend facing a trying difficulty, a conversation in which another person's name is being unfairly smudged, provide opportunity to exercise this power. But each day, regardless of what the situation, we have this power in our hands.

The possession of power always brings with it grave responsibility. So it is with our power of influence. In a measure we all are our brothers' keepers. As Christians we are the salt of the earth and the light of the world. May we not blindly bypass the challenge and the opportunity which are ours.

Kitchener, Ont.

## The Holy Spirit Uses Men

BY MARCUS LIND

A casual reading of Acts gives the impression that events were thrown together without much thought as to systematic arrangement. But more careful study reveals a most intricate design arranged so that the actors are dependent on a superhuman element, the chief force of this book.

At the time the Holy Spirit was given in Acts 2, there followed a number of mass conversions; then the Lord added to the church daily such as should be saved. God gave in careful detail certain outstanding conversions, evidently not chosen at random, to reveal in deeper significance the altruistic nature of the Holy Spirit's work.

It is thought by anthropologists that the sons of Noah are the fathers of the three predominant races of mankind. From Shem came the Jews, Arabs, and Syrians—the Semites. From Ham came the Africans—the colored race. From Japheth came the Europeans and possibly the Asiatics.

In Acts 8 a eunuch from Ethiopia, who had been at Jerusalem to worship, was guided by Philip in the study of Isa. 53 with the result that he was led to Jesus, was

## A Prayer

FOR THIS WEEK

Lord God in heaven,  
My Father,

I come, as I am, into your presence. No thought or word or action of mine can make me worthy, nor hide the nakedness of my sinful heart. I thank you for Jesus, through whom I may come.

Much in this world I do not understand, so much of hurt and sadness. But you, too, have experienced hurt and sadness. Knowing this I dare to ask, Lord, that you make me strong to endure and to do the right when I don't understand; keep me sane, and let my heart respond with your love to hatred, greediness, and despair.

Father, I thank you for daily bread; for the Living Bread and also for the baker's loaf. But, Lord, many lacking these are empty—lonely—lost. I thank you that your kingdom has come for them as well as me. I enlist in your service, that these forlorn ones might be restored and await your great return with joy. Amen.

—Arlene Hege.

## Prayer Requests

(Requests for this column must be signed)

Pray on behalf of world rulers, that the testimony of Calvary love may be given in all contacts in times of tension and fear.

Pray for the work in northern Alberta, Canada, and especially that the need for a pastor at Eaglesham may be filled, and that a church building may be provided.

Pray for the guidance of the Lord as Sunday School Meditations consider extending their weekly broadcasts to other stations offered to them.

Pray for Amos Swartzentruber who is in the British Hospital in Buenos Aires with a severe coronary thrombosis.

Pray for the India-China situation, for the leaders of these two countries, for our churches and brethren in nearby Nepal and Bihar.

Pray for Barnabas Minj of Bihar who desires to become a disciple of Jesus again.

Pray for youth in the Chaco, Argentina, who are taking a vital interest in church life, and for the many who show disinterest by loitering around outside during worship services.

baptized, and added to the church. This colored man was likely descended from Noah through Ham. The Gospel is for the Hamitic race.

(Continued on page 1013)





# OUR SCHOOLS

## Ontario Mennonite Bible Institute

On Monday, Oct. 29, 48 students enrolled in the Bible Institute, 800 King St. East, Kitchener, Ont., at the First Mennonite Church. It is sponsored by the Mennonite Conference of Ontario.

The student body comes from Ontario, Alberta, New York, Pennsylvania, Delaware, Maryland, Virginia, Ohio, Indiana, Michigan, and Iowa.

Second semester will begin Jan. 21. New students are invited to enroll in this twenty-week course of study, geared to develop lay leaders in the life and witness of the church.

There will also be a twelve-week Winter Bible School open to anyone who desires to increase his Bible knowledge. The same board and faculty provides this school, which opens Jan. 7 and runs to March 29, when the Institute also closes. J. B. Martin serves as principal of both schools.

## Mennonite Graduate Students' Fellowship Meeting

Graduate students and other interested persons will convene at the site of the new Conrad Grebel College, Waterloo University, Waterloo, Ont., for the fifth annual meeting of the Mennonite Graduate Students' Fellowship, Dec. 26-28, 1962.

The theme of the conference will be "The Vocation of the Mennonite Scholar." Norman High, Dean of Arts at Waterloo University, will discuss the unique approach to Mennonite higher education represented by Conrad Grebel College.

Virgil Vogt, author of a Focal Pamphlet on Christian vocation, will present a general concept of the vocation of the Christian.

John Oyer, associate professor of history at Goshen College, will present a paper on scholarship as a means of expressing one's devotion and commitment to God.

Communication between scholars and non-scholars in the Christian brotherhood will be the subject of a paper by Paul Wenger, recently a graduate student at the University of Iowa, now teaching at the University of Dubuque.

Leo Driedger, who is studying sociology at Michigan State University, will discuss problems of bureaucracy and administration in church institutions.

The family life of the scholar will be the topic of a paper by J. Richard Burkholder, student of social ethics at Harvard Divinity School.

Reinhard Vogt, who has been active in Inter-Varsity Christian Fellowship, will discuss the marks of the Christian scholar on the campus.

Robert Kreider, who has been working

as the special assistant for international education under the Mennonite Central Committee, will discuss opportunities for Mennonite scholars in emerging nations.

A special feature will be a session in which representatives of each of the denominations with schools at the University of Waterloo—Roman Catholic, Anglican, United Church of Canada, and Mennonite—will present a panel discussion on the place of scholarship in the life of the church. John Howard Yoder will represent the Mennonites.

Meals and lodging will be provided at minimal cost. Those interested in reservations should address their requests to: MGSF Lodging, c/o Dean Norman High, University of Waterloo, Waterloo, Ont.

## Hesston College

John Koppenhaver was the speaker at the Union Men's Fellowship at the Burrton Mennonite Church on Oct. 24. His topic was "Are We Good Neighbors?" On Oct. 23 and 25 Mr. Koppenhaver spoke on South America to the sixth grade at the Hesston Elementary School, illustrating his talks with souvenirs and slides of Argentina.

John Bergey, a member of the faculty of Fresno State College as instructor in Nursing, spoke on the "Challenge of Psychiatry for the Christian" during the chapel hour on Thursday, Oct. 25. The two hundred

student nurses at the California school receive field experience in psychiatric nursing at Kings View Hospital. At present Mr. Bergey is touring Mennonite institutions in the interest of Mennonite Mental Health Services. He graduated from Hesston College in 1948, and received his training in nursing at the Pennsylvania Hospital School of Nursing for Men in Philadelphia.

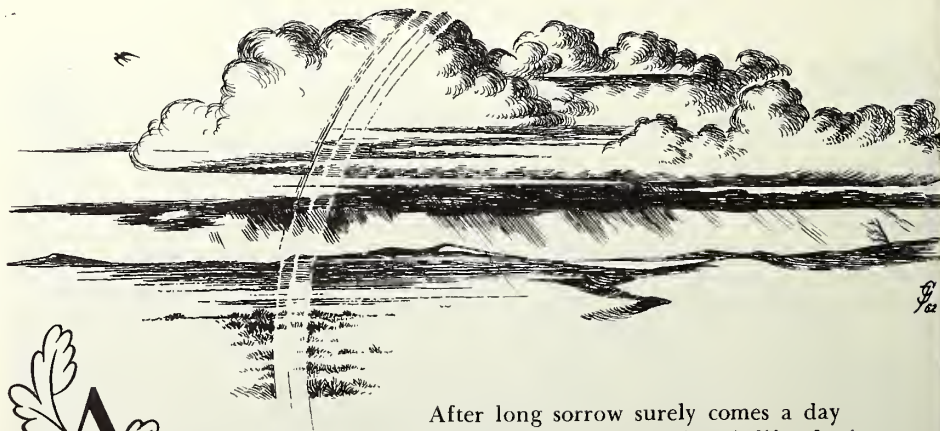
The Sixth Inter-Collegiate YPCA Conference was held on the Eastern Mennonite College campus on Nov. 1-3. Students from Hesston College who attended the conference were: Roger Glick, Judy Kaufman, Carol Nafziger, Paul Nisly, Kath Swartzendruber, Myrna Yoder, Farrel Zehr, and their sponsor, Dr. Clayton Beyler.

A voluntary service team of the College YPCA traveled to Three Brothers, Ark. over the past weekend. Included in the group were: Jim Alderfer, Ruth Anne Graber, Hazel Kreider, Keith Swartz, Gen Troyer, Denton Wyse, Wesley Yoder, and Myrtle Hamilton, sponsor.

C. Nevin Miller, English and Social Studies teacher, was called to Pennsylvania by the death of his father, Levi Z. Miller of Bainbridge. The funeral service was held at the Good Mennonite Church, Elizabeth town, on Wednesday, Oct. 31.

Mr. and Mrs. White Bear of New Oraibi, Ariz., visited the campus on Tuesday. Mr. White Bear, a Hopi Indian artist, gave an illustrated lecture to the art class.

The Audubon Club is being revived under the leadership of M. A. Yoder. At the first meeting the following officers were elected: Glen Oesch, president; John Ott, vice-president; Ellen Miller, secretary-treasurer.



## AFTER SORROW

by Lorie C. Gooding

After long sorrow surely comes a day  
The heart will stir again. A lift of wing,  
A shaft of sunlight, or a rainbow spray  
Of mist—some small, quite ordinary thing  
Will wake the heart to see there may be still  
Joy in the earth and light upon the hill.

After long darkness, morning always breaks.  
After bleak winter, always the earth wakes.  
After deep grief has weighed the spirit long,  
Some sword of laughter, some clear blade of song  
May cut the bonds that bind the heart to pain  
And set it free to hope, to dream again.

Killbuck, Ohio.





# PEACE AND WAR

## Peace Through Service and Evangelism

BY HUGO JANTZ

### The Nature of Peace

Peace denotes harmony in personal relations. The essence of harmonious personal relations lies in the possibility and wonder of fellowship between God and man. His fellowship was changed to stark, cruel enmity through man's conscious disobedience to the explicit will of God. Enmity brought disharmony. The Apostle James describes the nature of this enmity and its effect in Jas. 4:1-3.

Man was created to find and maintain peace through a love-relationship with God in the God-appointed way. The general condition of strife, enmity, and impending war in the world today is merely a reflection of the individual's lack of peace: is animosity toward God, multiplied and complicated by a thousand crosscurrents of human passion, directly affecting men in their personal, social, and international relations.

Knowing that his position is one of being "in the world, but not of it," the true Christian is compelled by the constraining love of Christ to follow the apostolic injunction: "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18). This means that he proclaims his fellow men to love, good works, and peace by actions and words that are inherently positive. He sees the only hope for the world in the re-establishment of harmony in personal relations, including the vertical dimension of transforming faith in a personal Saviour Lord, and the horizontal dimension of active love for the person whom Jesus called our "neighbor."

It is in this light that the Anabaptist Christian conceives of peace through service and evangelism. It is in this context that peace takes on the added meaning of harmony in living, life-giving personal relations that engulf more and more persons through the power of its divine source and the beauty of its human exemplification. Peace through service in this context is a most rewarding enterprise, chiefly because it is inspired and blessed by God.

### Peace Through Service a Rewarding Enterprise

Peace through service is a rewarding enterprise because of the myriad opportunities for practical expression which are afforded it. This is so because peace-service is not an occasional or sporadic effort but an all-consuming way of life that buys up

every service opportunity. Peace-service ever comes to serve and never to be served. He who serves thus is basically at peace because he is never disappointed nor frustrated by the failure of others to serve him, and is truly grateful for every service, be it ever so insignificant, that is done to him. True love is always un-self-conscious. Therein lies its strength and its sweet savor. Therein lies its inexhaustible potential for provoking peace.

Peace through service of this nature is a rewarding enterprise because of the faith that it builds up in the servant, first of all toward God, but no less toward man. Selfless service lives entirely by faith. Its vision is intrinsically spiritual. Such faith provides the servant with the proper perspective, namely, service in the name of Christ. Primarily this signifies belief in and obedience to the command of Christ that we actively love all men.

### Thought for the Week

Faith to be attractive must be a faith of strength and song. It must be enjoyed.—D.

Service in the name of Christ simply means that it is accomplished out of all proportion to positive reciprocation, laboring in the spirit of Christ and not in the anxious hope for reward or acknowledgment. Service in faith for peace is never motivated by what the one served is, no matter how repulsive he may be, but by what, by the grace of God and a ministry of love, he can become, for his sake, not the servant's, and for the glory of God.

Service for peace is a rewarding enterprise because it is motivated by love that is simultaneously deeply interested in and yet disinterested in the object of that love. He who serves thus never says, "I will do this man a good turn just so he will listen to me when I try to talk to him about salvation in Christ." That is wrong, for thus a possible effect is presumptuously changed into an unrealistic goal. That is not a good nor is it a pure motive, and it is certainly far from Christlike. Purely motivated service, carried out in the name of Christ, merely meets a real need effectively in the true spirit of Christ.

Service must never be stripped of its

heavenly dignity by relegating it to the status of "Gospel-bait." Service must never be thought of as bait to bring people to Christ; service must bring Christ to people. We must remain keenly aware of the subtle motivation which frequently tends to come to the fore, which, if expressed, says: "I will serve you, if in return you come to Christ. If you don't, I will drop you like a hot potato." We must serve people because they are in need and as long as they are in need. Thus we bring Christ to them, to their needs.

Love-service for peace is a rewarding enterprise because it is unbelievably and unquenchably creative. Love finds a way, even to giving itself in death. And when love has done all that is humanly possible, even with divine empowering, it continues by its presence to comfort and cheer the needy. This was perhaps as important a ministry as his tireless preaching in the life of Menno Simons when he traveled among the Anabaptist Christians of his day. He was with people in the midst of sorrow, persecution, and martyrdom, sharing their deepest woe in an attitude of sympathizing love and buoyant hope. In the face of the most exasperating circumstances the Anabaptists found practical ways of expressing their love to their "neighbors," even if that "neighbor" was demanding their death. They loved both friend and foe until death called a halt."

Peace through service is a rewarding enterprise because it actually removes the obstacles in the path to harmony in personal relations. I have heard it from the lips of Germans in recent months that the destruction that rained down upon them from British and American planes brought fierce bitterness and deep hatred to their hearts. But the voluntary love-service of young men who could say that they refused to join in the diabolical slaughter because their Bible-oriented conscience said, "No!" destroyed that bitterness and laid the spiritual basis for genuine peace between persons and even nations. We would clearly emphasize that only love-service in the name of Christ can create the atmosphere which makes attentive hearing of the Gospel possible.

### Peace Through Evangelism

It should be superfluous to repeat that the great principles of love and peace as taught by Christ must never for a moment lose first place in evangelism. The peace that comes through responding to the love of God must be underscored, but also the peace among men that becomes a reality when the love of God is shed abroad in the hearts of men who believe in Christ as Saviour and Lord. Much evangelism today has misunderstood the first assumption and has carelessly overlooked the second.

The greatest sin of many evangelistic (Continued on page 1014)





## Let's Be Straight About Discipline

BY JAMES L. HYMES, JR.

Today the word "discipline" is a bad word. All the books, all the articles seem to be saying to us, "Steer away from discipline. . . . That's old-fashioned."

We hear this so much that sometimes we get the jitters. Our hand is stayed so much that sometimes we feel uncomfortable inside and very unsure. Once the slogan was: "Spare the rod and spoil the child." Today it almost seems to be: "Use the rod and spoil the personality."

All this talk about discipline makes it important to begin this discussion with a clear-cut statement: *"Discipline is, has been, and probably always will be necessary."*

Youngsters need discipline for their own sake. They need it for the sake of their safety. The simple precautions of "Don't run in the street," "Don't run with scissors in your hand," "Don't push at the top of the stairs"—these and countless others like them are sound and necessary. The youngster who has too few of these "do's" and "don'ts" runs the risk of not living very long.

Children need discipline for the sake of property, too. "Don't jump on the sofa," "Don't write on the wall," "Don't bring the house down on our heads"—these are reasonable requirements.

Certainly, also, there is a clear-cut need for a discipline which will protect other people. "Don't pull hair—that hurts," "Don't hug the baby so hard," or even, "Don't poke your finger in the doggy's eye"—here is a third area where discipline is necessary and valid.

With no misgivings we can all say that discipline that preserves life, that preserves at least some of our property, and that enables youngsters to live with other people is fundamentally important.

And we can go at least two steps further.

The first: Youngsters are going to need discipline for the life that lies ahead of them. No one can point the exact outlines of tomorrow's world. It is reasonable to imagine, however, that it will be a closer knit world. Almost certainly we will be living in each other's back yards. A restraint in using words, or autos—or let us say bombs—will be essential. To prepare our children for this life we cannot approach the question of discipline with hesitations in our hearts.

And step two: Tomorrow requires it and children's lives today do, too. The

youngster who grows up without limits, the child who does not know a sufficient number of "do's" and "don'ts," the boy or girl who faces the world as a totally free agent is almost always an unhappy youngster. We human beings seem to be made so that we need some restraints as proof and assurance of the fact that we are important. If no one bothers to tell us what we may do

and what we may not do, we seem to take that as a sign that we are not loved. The absence of any requirements is almost statement to us that no one cares what we do—and no child likes that.

When you have this feeling inside that no one cares, you are frightened. And your fear gets worse because of the vast expanse of possibilities that opens up. When everything is possible, the world is too broad. When there are no limits, the world is vast. When there are no fences anywhere, life opens out ahead with too empty and yawning a space.

From the start, then, let us be sure to know: discipline is necessary. Living demands it—for the preservation of life, of property, of harmony. Life tomorrow requires it.

(Continued on page 1013)



## PARENTS ARE PILOTS

PARENTS are pilots. The craft they guide is their home and the passengers are their children.

Will the journey be pleasant and safe? Will the co-pilots be congenial partners, or will they develop trouble between themselves, wreck the "ship" and everyone on it?

Good pilots keep in touch with headquarters. So do good parents. They keep alert to the voice of God and His instructions in the Bible. They know that only the One who charted their course can guide them to a safe destination.

Parents are pilots. They hold the lives of their children in their hands.

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# Up Too High?

BY LORIE C. GOODING

One day when I was very busy, one of my littlest tykes came to me crying for bread-'n'-butter." I promised to give it to her; so when I returned to the kitchen, I spread a slice of bread with butter and laid it upon the kitchen table. "Here, baby," I called, "Mommy put your bread and butter on the table." I went on with my work, but soon she was pulling at my skirt. Looking down I saw a sad little face, blue eyes almost spilling tears. "Mommy," she said, "c'n I please have my bread-and-butter?" "I left it on the table, Baby. Didn't you see it?" Little Almost-Three gave a solemn nod. "Yes, Mommy. But can't reach it. You put it up too high." Sometimes that is the reason we don't get any nourishment from the Bread of Life. Somebody has put it up too high. Teacher, when you prepare a sermon, do you think of the boys and girls who may be listening? Do you plan to hold their interest and attention? Do you say things that they can understand? Of course we know that it is your chief delight to give them their spiritual food. But do you put it within their reach?

And do you remember that there are some within your flock whose educational opportunities were more limited than others, perhaps? They may not have gone beyond the eighth, the sixth, the fifth grade in school. Do you gear your choice of words to their understanding? Are your concepts presented so clearly that they can follow your thoughts with ease? They come to nourish their souls on the Bread of Heaven. Do you put it within their reach?

And how about those who do not know the Lord? Perhaps the plan of salvation may be difficult for them to comprehend. Do you make unmistakably clear what is meant by "justification"? "sanctification"? "receiving the Lord Jesus"? These folk may not have had a religious background; they may be nonchurchgoing folk as a rule, and these words would be meaningless to them without some explanation. Do you live it? Or do you just unthinkingly assume that "everybody" knows what you are talking about? Your task is to put the Bread of Life within the reach of even "the least of these." Do you do it?

And you, too, teacher. Especially teachers from kindergarten class right up through fourth class. Are you careful to assure your pupils an understanding of the Sunday-school lesson? Do you read with them the portion of Scripture? Study it with a view to finding its deepest meanings? And do you insist upon a practical, present-day application of its principles in your life and

in theirs? Do you actually give it as *Living Bread*?

The way of salvation is plain. The Gospel of Christ is simple. When we present it in its true simplicity, it is easily within reach of all. But we clothe it with mystery; we confuse it with complexity; we hide it in profundity; and then we surround it with our entire vocabulary.

That's not being kind; that's not being considerate; that's not being humble. That's putting the Bread of Life out of reach of very many; and that's not even being fair. That's robbing your fellow man of his birthright. That's pride, and ambition, and desire for recognition of our talents. That's wrong. The way of salvation is "the truth as it is in Christ Jesus." The way of holiness is so plain that the wayfaring man, though a fool, "shall not err therein." Jesus put the Bread of Life so low that everyone could reach it. Let's keep it there.

Killbuck, Ohio.

## Bifocals of Faith

BY WILFRED BOCKELMAN

I remember the day my mother got her first pair of bifocals. They were interesting gadgets to my young and curious mind. I tried them on, of course, although never for long. Through the top I could see off in the distance, and through the bottom I saw things close at hand.

Lately I've been thinking that the Christian faith is like that. The bifocals of faith have two lenses, one with which to look out into the distance and see beautiful vistas, mountains, the stars—almost a fairyland. We should never underestimate the importance of this aspect of the Christian faith. Christ Himself frequently resorted to the truth of this "escape feature" when He withdrew Himself from the crowd and went up into a mountain all alone—there to commune with God.

We need not be ashamed of the feeling we have occasionally that we would like to get away from it all. To be still more frank, occasionally we like to escape the responsibilities we have. And frail human beings that we are, we need not be ashamed to admit that every now and then that is virtually a necessity.

But if that is all that the Christian faith means for us, then the communists are right when they say, "That's the trouble with you Christians. All you ever think of is pie in the sky by and by. All you are concerned about is the life to come. You don't care what happens to people in this life. You're not concerned about social justice."

The communists are wrong, of course, because the Christian faith and the Gospel have two aspects—two lenses as it were—one with which to see the distant glory that will be ours and be comforted by it, and the lower lens to see the tasks close at hand and do them.

Trouble and confusion set in when either one is emphasized at the expense of the other. Those who think of the Gospel only as something that gives us comfort for the time of death have indeed learned well one of its lessons. For that is exactly what our Christian faith is for, to give us that supreme comfort that when we must stand face to face with our Maker we need not be afraid.

We can stand there clothed with a robe of righteousness given us by Christ. It does happen occasionally that people who believe with all their heart that Christ died for their sins can get the mistaken notion that faith is something only to die by. True, faith is a glorious thing to die by, but the Apostle Paul tells us, "The just shall live by faith."

On the other hand there are those who think of faith only as something for the present, as something that imposes on them the duty to better social conditions. They have the feeling that by thus bettering social and economic conditions they eventually bring about the kingdom of God by themselves. These people overlook the importance of the top lens of the bifocals of Christian faith, the lens that focuses on eternity.

I noticed another thing when my mother first got her bifocals. When she wanted to see at a distance, she would put her head down a little so she could look out of the top lens; and when she wanted to see things close at hand, she put her head up so she could look through the bottom lens.

I've been thinking about that too, and it has reminded me that it works much the same way with the bifocals of faith. Often when we lift our heads up so that we can see our glorious eternity beyond, the bifocals suddenly bring into the view the problems close at hand, reminding us that as long as we are still on this earth God still has work for us to do.

But when we have our heads down doing the work at hand and often quite discouraged by it all, the top lens of the bifocals bring into focus the majesty of the eternal God who has redeemed us and who has prepared a place for us in His eternal mansions.

And then, when we arrive in those mansions, God will take away the bifocals and for our failing eyes will give us perfect sight, for He says that then, "We shall see him as he is."

Minneapolis, Minn.



## Supporting Missions Says "Thank You" to God

By Milo Kauffman

Lack of interest in supporting missions indicates ingratitude to God. The highest motivation for generous giving and missions support is a glad and grateful response to the grace of God in Christ.

When Jesus called the Twelve and sent them out in mission—to preach the Gospel of the kingdom, to heal the sick, and to cast out demons—the thrust of His motivation was, "Freely ye have received, freely give." Their ministry of love to a needy world was a ready response of gratitude for what their Lord meant to them, and for what He had done for them. What He had done for them, He could do for others.

To one who has been redeemed by the blood of Christ and whose religious experience is real and deep, the support of missions is not optional; it is imperative. It becomes a driving force in his life. Paul in his great missionary zeal said, "The love of Christ constraineth us." Phillips translation reads, "The very spring of our actions is the love of Christ." This sense of response to God's love made Paul say, "Woe is unto me, if I preach not the gospel!" Well might any redeemed child of God say, "Woe is unto me, if I support not missions!" Support of missions is a must with Christians.

The greatest gift we have received from God is His grace, His forgiveness, and His salvation through His Son. Since we have freely received, we freely give. Since it is not the will of God that any should perish, and since He has redeemed us, gratitude for what He has done demands support of missions and of every evangelistic effort.

To us has been committed a stewardship of the Gospel—a stewardship of the manifold grace of God. Belief in the Gospel will result in self-giving.

Missions and stewardship are inseparably bound to Christian faith. One writer states it thus: "A missionary outlook is a direct and inevitable deduction from a saving knowledge of Christ. I think we must look the hard, cold facts in the face and not dodge around any more. Individuals, groups, and leaders within the church who do not have a missionary outlook must . . . [wonder whether] they have a saving knowledge of Christ! Is this too strong a statement? I for one do not think so."

This is strong language, but it deserves careful thought. If one is not interested in

the promotion of the Gospel and in the salvation of men, has he really experienced salvation himself? Surely if I am not interested in the salvation of others, my own salvation does not mean much to me.

If one is truly grateful for what the Lord has done for him, he will be obedient to the Great Commission. When we can afford many luxuries and modern conveniences for ourselves and yet feel that we cannot give largely for the support of missions, we are guilty of ingratitude to God, and of being basically selfish.

When God met Jacob at Bethel and pronounced a blessing on him, promising to bring him back again to his father's house, Jacob responded with gratitude. He set up a pillar and poured oil upon it—oil that no doubt was precious and that he could ill afford to give up under the circumstances. Moreover, he vowed that he would surely give the tenth to God.

It is grossly unfair, I think, to accuse

Jacob of trying to drive a sharp bargain with God. God had already told him what He was going to do. Jacob responded spontaneously to God's goodness. He did not have much to give, but he poured out the oil that he had as a thank offering to God. He signed a pledge that he would give proportionately of his income. The response of Jacob should be that of every Christian who appreciates what Christ has done for him.

When Zacchaeus experienced saving grace, he responded with a big "Thank you." "The half of my goods I give to the poor."

The Philippians responded in thanksgiving to God by the support of missions in giving "once and again" to the needs of Paul. Paul tells them that this is a sacrifice—a thank offering—acceptable, well pleasing to God.

The grace of gratitude, like any other grace, is nurtured and enhanced by being expressed. It is hampered by being squelched. Our gratitude and thankfulness to God grows as we express it by evangelism and stewardship—by the support of missions. By failing to support missions our gratitude to God, if we have any, is in danger of dying out completely. If we do not, at least occasionally, say "Thank you," we cease to be grateful. Our regular church offerings, our special offerings like Mission Week, have been ways of saying "Thank you" to our Lord.

Persons and churches who respond liberally in offerings as God prospers them



Thanksgiving occurs at both ends of a chain of giving. The Junas Toppo family has much reason to radiate joyous thanks as they recall what the receiving of the great good news has meant for them. The Toppo family members are active witnesses in Chandwa, India.



ve an expression of gratitude that those who respond meagerly do not have. If they are cheerful, this gratitude is from the heart. The Missions Week has been a source of joy to many churches as they cheerfully say "Thank you" to God with a generous offering. As our gratitude to Christ grows, our support of missions will grow. Conversely, as we increase our support to missions, our love and gratitude to our Lord will grow. The two are inseparably related.

"God loves the man who is happy when he gives." This is Laubach's translation of Cor. 9:7, "For God loveth a cheerful giver."

## The Diary of an Administrative Trip

BY NELSON LITWILLER

Sept. 17—Left Montevideo at 4:00 p.m. on a Caravelle jet. Before arriving at Porto Alegre, Brazil, we circled the airport for half an hour due to an unusually heavy electrical storm. We left Porto Alegre at 3:30 p.m. There was still considerable rain and storm and we arrived at Sao Paulo at 10 o'clock, some two and one-half hours late. I went to the Peter Sawatsky home for the night.

Sept. 18—To MCC. Called on Bro. and Sister Dyck for a brief visit, then to Dr. Falcon for medical care on sinus condition which still plagues me. Exchanged dollars into Brazilian currency for trip inland. Bought passage north on Vasp airlines and made reservations. Visited with Charles Ward, advance planner for Billy Graham campaign.

Sept. 19—At the airport of Sao Paulo by 1:15 a.m. with following stops in Ribeirao Preto, Franca, Araxa, Uberlandia (where I always snack on a bowl of sour milk with cinnamon and sugar), and then Goiania to a hotel for the night. Allen Martin came for an hour's interview and planning for the following week on my return. Mrs. Martin had been in the Evangelical Hospital in Anapolis where she gave birth to a healthy boy.

Sept. 20—Up at 4:00 a.m. and to the airport by 5:00. Because of several delays, the plane did not leave till 6:45. Going north we stopped at Aruana, where an enterprising middle-aged German couple had set up a temporary lunch counter. We breakfasted in the hot sun on hard-boiled eggs, fritters, coffee, and milk. Then Porengatu, followed by Gurupy. Here the Vasp dispatcher started to unload 150 kilos—over 300 pounds of suitcases, cartons, and bags full of rocks, seeds, and sundry objects which an American naturalist had been accumulating as he roamed these parts the last few years.

Andrew Fuller once solicited a nobleman for funds. The nobleman very hesitatingly gave a coin. Noticing the indifference, Mr. Fuller asked, "Does this donation, sir, come from your heart? If not, I wish not to receive it." The nobleman was melted and overcome with this honest frankness. He took from his purse ten coins and said, "These, sir, come from the heart."

May God grant that not only at Missions Week or at Thanksgiving, but at all times, our support of missions may be an outpouring of thanks to God for His grace and love to us.



Goiania, where Bro. Litwiller spent the first night and met briefly with Allen Martin, is where Richard Burkholders served formerly.

Unloading his baggage as well as that of other passengers was to make room for new passengers who wished to board at Gurupy. Twice before on other trips they had done this to the American and some of his precious fluids were lost. On this trip he came armed with the necessary documents from the manager of the airline saying that his baggage goes with him. The bags of the missionary were also unloaded. The Vasp agent refused to recognize the credentials of the American; so the latter took off all his bags, saying he was staying also with his bags at company expense.

In the meantime 28 passengers were getting impatient, the tropical sun was beating hard, and progress was slow. Crew and passengers took issue on whether baggage should stay to make room for new passengers. Since no one seemed to have final authority about who or what goes and what stays, a jeep was sent to town about three miles away to bring the company agent to arbitrate. His smiling face was soon transformed into a frown when he made no progress. Finally the radio operator from the plane was asked to wire to headquarters for a final decision. After more delay the answer came. What's on

the plane stays and goes on. So the naturalist's bags and others' were all loaded and tied down again. The new passengers who wanted to board were deeply disappointed and returned home offering threats.

Santa Isabel was the next stop, the only airport between Goiania and Belem with an asphalt runway. This was part of former President Kubitschek's plans to convert the Bananal Island into a tourist resort. The only tourists I saw were the Caraja Indians; the original settlers who came out to sell their bows and arrows to passers-by.

Santa Terezinha came next. In these areas it gets very hot and there is considerable air turbulence—so much so that one is buckled in his seat most of the trip. The quantity of "vomit" that comes running from the front part of the plane to the rear door is in direct proportion to the turbulence one encounters, especially when many women and children on board are too airsick to use the bags provided for such emergencies.

Araguacema comes next, thank God! It is now 3:30 p.m. The thermometer stands around 98 degrees Fahrenheit, not a breeze, but what a relief to see the mission jeep waiting to take me to the Blough home. Even though it is now 4:00 p.m., it is not too late to eat dinner in the nurses' home and then a "siesta" is in order. After a good rest, a few short conversations with the workers, and the evening meal we all went to church for Bible study in charge of the local pastor, Jose Brito.

Sept. 21 was spent in visits to the clinic, the day school, contacts with a few men in the city, and personal interviews with workers.

Sept. 22 was dedicated to Mission Council where the work was reviewed and plans revised and confirmed for the future. One should observe in passing that John Bloughs have made a very good contribu-



Nurses Mildred Eichelberger and Esther Reesor of Araguacema still find mules the quickest, most dependable, and cheapest transportation for village visitation.



tion. They came for a two-year VS term but have stayed for almost three. Because of a lack of workers they may have to stay for four. In view of the fact that John has had a serious attack of malaria which left him quite weak, it may well be that we will need to ask for emergency help to relieve them. Nurse Esther Reesor has assumed responsibility in the Morro do Mato circuit in the absence of Mildred Eichelberger who is on a three-month furlough. Esther's ministry is twofold, evangelistic or spiritual and medical. Nurses Dorothy Yoder and Ruth Gamber attend clinic in Araguacema to an ever-growing number of ailing persons plus service visiting and offering a spiritual ministry. John Blough and a national teacher are in charge of the day school. Jose Brito, the local preacher, informed me that they hope that the local church edifice will be complete for dedication by the close of the year.

Dick Kissell has spent three weeks in the area to become acquainted anew with the work and to help lay plans for a positive program in the next few years. The workers agreed among other things to offer employment to Heidichi Saito, a Japanese immigrant with a diploma in agriculture. Bro. Blough met him in Anapolis and brought him along to experiment in the soil fertilizers and seeds, and to see if it is possible to offer this vegetable-starved community a more balanced diet.

After a strenuous day, the Mission Council disbanded, the workers to prepare their lessons for Sunday, the writer to prepare his sermon for Sunday evening, and Dick Kissell to fish with local boys for relaxation. Dick was successful; so we had a wonderful fish dinner and fine fellowship around our Sunday table. There were some 60 present at Sunday school in the morning and about the same number in the evening.

Sept. 24—Because of a change in air timetables and due to commitments for the following days, Dick and I had to find another way out of Araguacema. A private Cessna 170 took us cross country, over mountains, jungle, and streams from Araguacema on the Araguaia River to Carolina on the



The Peter Sawatsky home was the scene of much activity as missionaries gathered to meet with Urie Bender and Bro. Litwiller. Here Sunday school youngsters are on their way out of the Sawatsky home.

Tocantins River, a distance of some 300 kilometers (180 miles), which we covered in about one and three-quarter hours. As soon as we got to Carolina, Dick boarded a plane for Belem and New York.

I had nothing out for the South until the next day; so I put up at the Imperial Hotel, an ancient one-story structure. The proprietor, Anthony Leal, was very accommodating, and of course the two dozen or more guests, mostly commercial travelers, needed to be told that a foreigner had come to this isolated provincial town of 8,000 souls. Some tried out the few words of English they knew; others were curious about my business, and it did not take long to become acquainted.

I was not the only newcomer at the hotel, for the new federal judge who had been appointed to the area had arrived in town from the capital to assume his responsibilities. This fine gentleman, Dr. Luiz Almeida Teles, Doctor of Law, who sensed the strangeness in which I found myself, very kindly came to me, introduced himself, and we entered into a very interesting and profitable conversation on the social, moral, and spiritual problems of the day. As federal judge he passes on all civil and criminal cases that come up in the area. He is the highest authority in the area, is theoretically at least above politics, and supervises all national and local elections. I was in turn introduced to the mayor of the city, who also welcomed me.

Since I was very tired and because I had to rise early the next day for my trip south to Brasilia, the capital, where Urie Bender and Allen Martin were waiting for me, I asked leave to retire early for a good night's rest.

My hotel room, however, was an inside room. It was air-conditioned in the sense that there were openings in the tiles of the roof and I could see some stars. It was also air-conditioned in the sense that all the inside walls in the building were only about two meters high and so from the

(Continued on page 1011)

# Missions Today

## Special Supports and Planned Giving

By J. D. GRABER

Planned giving and special projects are not in conflict. It is still more interesting to give to a particular project or to a person we know than simply to "give to the budget." But perhaps this is not a fair alternative. We do not give to the budget we give to the church, or to the Lord.

Planned giving is Scriptural. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," admonishes Paul in I Cor. 16:2, "that there be no gatherings [collections] when I come." Certainly there is no plain Scripture setting forth a premeditated, calculated, and planned giving. But this does not mean that our giving is impersonal.

Impersonal giving is not Christian giving. Organizations have made it too easy to give in this impersonal way. By having the office write a check for a given percentage of income to the Red Feather, or any of numerous objects of charity, we can get our giving done without becoming personally involved at all. Christian concern and Christlike compassion require personal involvement. But does not planned or budgeted giving make personal involvement difficult by putting the object to which we are giving far away?

Planned giving and personal giving have to be reconciled. A mission budget is made up of myriads of personal concerns. Missionaries are involved in large number of programs that serve people, build brotherhoods, train young people, confront persons with the good news, involve people in many ways—of such stuff mission budgets are made up. There is nothing impersonal about them and if anyone merely "gives to the budget" when he gives to missions, through his congregational budget or personally, he is operating ignorantly and blindly.

Mission information makes mission budgets live. Supporting individual missionaries or taking up specific projects (all a part of the budget) preserves this personal element in our giving. The board office is glad to suggest personal missionary supports for definite projects. Beyond these there is still a residue of giving which is included under "general." In a large, world-wide program it is perhaps not possible to translate every detail of the budget into personal or project support. But even giving to the part of the budget, as well as to the more personal aspects of it, to be truly Christian giving, will be money laid at the feet of the Lord Jesus. Elkhart, Ind.



Whenever missionary families gather, there are children. Here "Uncle Lit" finds himself surrounded as usual with several armfuls of "nieces" and "nephews." This photo was taken on a similar trip in 1959.



# MISSION NEWS

## Overseas Missions

**India—Balodgahan.** P. J. Malagar serves as interpreter for Milo Kauffman during November to March stay in India. He requests prayers for this ministry. Bro. Malagar gave the conference sermon at the annual meeting of the India Mennonite church conference at Dhamtari in late October. From Oct. 23 to 28 he served as special speaker at the Chhattisgarh andissa Christian Council conference of the Raipur Mission.

**Latehar.** Milton Vogt led a daily devotional period at a pastors' retreat camp at Latehar, Bihar, Oct. 14-17. He also served as chairman of a discussion period in which questions of evangelistic outreach, of relationships between pastor and congregation, of the amount of instruction before baptism, and of the place of the pastor's life in the success of the local witness were discussed.

**Patbarwa.** Demand increases for the opening of the new hospital here. Mark Weiss, M.D., is hurrying the completion of the building and the preparation of medical supplies and equipment. He is negotiating with a lady doctor and nurses for help in the hospital.

**Itki.** Barnabas Minj repudiated his faith in Christ more than a year ago. Now he says that this was a big mistake. He wants to become a disciple of Jesus Christ again. Pray for him, for his witness in the community, and for his wife and children. Rejoice with him in his new commitment.

**Latehar.** Missionaries in the Bihar area are very near one of the active trouble spots on the international scene. They testify to the joy of placing "trust in a living God in times like these." Let us join them in sincere prayer for India's leaders during this crisis.

**Montevideo, Uruguay—The Evangelical Mennonite seminary chorus visited the three German-speaking Mennonite congregations in Delta, Gartental, and El Ombu over the weekend of Oct. 19-21. The 27-voice chorus is directed by Merle Sommers, who recently joined the seminary staff as music director. Mrs. Sommers, B. Frank Miller, and Mr. and Mrs. Nelson Litwiller accompanied the group. Bro. Litwiller also preached a short message in German.**

**Buenos Aires, Argentina—Amos Swartzentruber, veteran missionary in Argentina, hospitalized in critical condition in the British Hospital here with a severe coronary thrombosis. Prayer is requested. Latest reports indicate that Bro. Swartzentruber has passed the crisis but will need a long period of convalescence.**

**Correction:** Mary Harnish, R.N., is appointed for a five-year missionary nurse assignment to Tanganyika, not to Ethiopia as reported in the Oct. 2 issue of the GOSPEL HERALD.

**Shoa, Ethiopia—The church building at Shoa, a sugar plantation near Wongi, was dedicated Sunday, Oct. 7. A week or two earlier there was a considerable amount of local resistance to this church's going ahead, and the work was stopped. However, since the work on the church was entirely nationally organized and promoted so far as labor and management were concerned, they worked on, ignoring this resistance. Prospects are good for rapid church growth in this area.**

**Mogadiscio, Somalia—Harold Stauffer, reporting on the trial of the murderer of Merlin Grove, writes, "The trial is over. It was held in Mogadiscio Oct. 6. I felt again the hand of the Lord in it all, and am sure that many prayers offered in my behalf at that time did not go unheard. As I understand, the sentence has been set as life imprisonment with the first four or five years in solitary confinement."**

**Salunga, Pa.—The Everett Metzler family**

left Saigon, Vietnam, on Oct. 2 for their six-month furlough, arriving in Seattle, Wash., Oct. 9. After spending some time keeping speaking appointments in the North Central Conference and visiting with Mrs. Metzler's parents in Minot, N. Dak., they arrived in the East Oct. 26. Their present address is 2541 Marietta Ave., Lancaster, Pa.

**Bukiroba, Tanganyika—The Bible school and the new Bible college, which have been in session about three months, report an enrollment of 15 students in each school. School will close a month early due to shortage of funds. Graduation is thus Oct. 26. Seven will graduate, with many places of witness open to them. There are many applicants for the new class next year. Plans call for not more than ten admissions a year.**

**George Smoker, Bukiroba, Tanganyika, writes: "In our print shop we have just finished the printing of the fourth edition of 'Spiritual Songs,' in Swahili, which brings the number of copies printed to 75,000. Since our own church constituency is only about 3,000, it is obvious that this book is finding wide acceptance throughout East Africa.**

"We are nearing a completion of a re-

## India Calls Kauffman

In response to a request from the church in India for a Bible teacher, Milo Kauffman, former president of Hesston College and Bible School, will engage our India brethren in serious Bible study and discussion during the November to March winter months.

Already P. J. Malagar, who is responsible for Bro. Kauffman's scheduling, has compiled a rather formidable program for him. He left U.S.A. on Nov. 4, will spend a week at Yeotmal Biblical Seminary, and then go on to the Dhamtari area for a stewardship seminar, Bible study, and a two-day mission to each area congregation. He will be doing the same type of service for the Bihar area after the turn of the year.

This schedule will be interspersed with lectures at the Madhya Pradesh Christian Council in Raipur on Dec. 4-7, taking part in a Christian college students' retreat, also in Raipur, on Dec. 8, 9, lectures at the Dhamtari school of nursing and at the Christian academy, and an assignment at a ministers' retreat on Jan. 2-4.

Visits to and service in the General Conference churches in the Champa and Jagdeeshpur areas and the Mennonite Brethren churches in the Hyderabad area as well as further service to the Yeotmal Seminary in early spring are in the planning stage. Possible stops in Nepal, Indonesia, Hong Kong, and Japan en route home in April are also planned.

P. J. Malagar, chairman of the planning committee, working under the executive committee of the Mennonite Church in



Retired educator Milo Kauffman heard the call from his Indian brethren to help them in their nurture needs.

India, reports the "fullest co-operation of the church and all concerned." The Indian churches welcome this type of fraternal visit from their sister churches in U.S.A. Bro. Malagar has been released to travel with Bro. Kauffman as interpreter.

Let us remember to pray for Bro. Kauffman, Bro. Malagar, and our brethren in India that these months may be a time of a real fraternal drawing together of the churches of two continents, of rich refreshment for the India brethren, and of growth in Christian stewardship in both churches.



vised edition of 5,000 of our church catechism, which is a Bible doctrine book in simple language for those who have accepted Christ. It is a large book and requires a full two years to go through with a class."

**Liestal, Switzerland**—David Shank presented the first major paper at the fourth European conference of French-speaking believers' churches which met at Bienenberg Bible School Oct. 15-17. Eleven denominations and missions were represented by approximately 50 participants. The Mennonite churches of France and Switzerland hosted the meeting; Pierre Widmer served as chairman and principal organizer.

**Chaco, Argentina**—James and Dorothy Kratz express serious concern about the health needs of Chaco Indians. Because of the many superstitions entertained even by the Christians, basic health education seems to be indicated. Because of the Pentecostal influence over the years, many suffer from a sense of guilt when illness overtakes them, feeling that they are ill because of personal sin or lack of faith. They feel it would be sinful lack of faith to go to the public health clinic or to a doctor for help.

Many believe in witchcraft of some form or other—that someone can cause them to be sick or even cause their death by working witchcraft against them. Kratzes ask for our prayers that the necessary wisdom and concern may be theirs as they begin to identify themselves with the needs of their brethren. They also request prayer for a number of youth who are taking vital interest in the life of the church, and for the many who stand around outside the churches during the worship services.

**Montevideo, Uruguay**—The Cuba-U.S.A.-Russia affair has repercussions even in Uruguay. A procession of over 100 trucks loaded with men and women, mostly young people, participated in the procession displaying Cuban and communist flags and shouting anti-American epithets. "Go home, Yankee," "Cuba si, Yankis no," "Yankis stink, Yankis are assassins" were some of the favorite slogans. In one of the plazas in the center of the city an American flag was burned publicly. Just what percentage of the population sympathizes with such manifestations is difficult to calculate. Evidently many of the university students and working people have strong pro-Castro sympathies.

Mr. and Mrs. Nelson Litwiller with some of the German-speaking students participated in the tenth anniversary of the founding of the German-speaking Mennonite Church in Montevideo on Sunday afternoon and evening, Oct. 28. The Danziger brethren have been in Uruguay since 1948. The congregations in the country were founded and organized earlier.

**Musoma, Tanganyika**—Maynard and Hilda Kurtz left for Tanganyika from New York on Oct. 30. Both will be teaching at the boys' secondary school at Musoma.

Naomi Smoker, secretary-bookkeeper, returned to Tanganyika from New York via air on Sunday, Oct. 28.

**Salunga, Pa.**—Paul N. Kraybill, secretary of Eastern Board, arrived home from his deputation trip to Central America Nov. 1.

**Addis Ababa, Ethiopia**—Elizabeth Hostetter from Menno Book Store, Addis Ababa, Ethiopia, writes, "Besides serving the individual customers who come into the store, we supply about twenty-five mission bookstores in the interior. These small shops send their orders to us. Many of these 'down-country bookshops' can be reached only by truck, or mule, although the coming of the MAF plane is a great help. Two young nationals are selling books on the streets of Addis."

**Esch, Luxembourg**—Evangelistic meetings were held Nov. 5-11. Abe Neufeld, who held the meetings last year, was the evangelist again.

**Saigon, Vietnam**—A Mr. Luc was baptized Sunday morning, Sept. 30. He is the second Vietnamese member of the fellowship there.

**Shirati, Tanganyika**—The African Medical Research Foundation (AMRF), a British- and American-sponsored organization, donated to Shirati Hospital a high frequency radio set for communication and consultation. They now contact Nairobi, Kenya, at least once daily and other hospitals throughout Uganda, Kenya, and Tanganyika. AMRF donated similar equipment to several other mission or privately operated hospitals.

## District Mission Boards

**Ephrata, Pa.**—The bimonthly business and inspirational meeting of the Eastern Mennonite Board of Missions and Charities was held at Hinkletown Mennonite Church Nov. 6. H. Raymond Charles, Henry F. Garber, Aaron M. Shank, Chester Denlinger, Chester L. Wenger, Luke Stoltzfus, Lester Hoover, and David Thomas served on the program. Responsibilities of board members, worker recruitment, youth programs, field reports, and new horizons were aspects of the work to which the meeting applied itself.

## Home Missions

**Bronx, N.Y.**—The youth group from Mennonite House of Friendship witnessed for their Lord at an afternoon service at the Bowery Mission in New York City, Oct. 21. Guillermo Torres, pastor of First Mennonite Church of Brooklyn, spoke at a Spanish service Oct. 26. At the annual business meeting Oct. 8, 30 members unanimously elected a seven-man building and planning committee, approved an annual budget of which more than one fifth is for non-operational items, gave their pastor a unanimous vote of confidence for another year, adopted a revised constitution, approved missionary and building fund offering schedules, and elected a three-member board of trustees.

**Springfield, Ohio**—A small but active group of believers has begun meeting in the Ernest Frey home in Springfield. Their bulletin reads, "Welcome to the church in our house." The Sunday-school announcement says, "Classes: children—in basement; youth—at kitchen table; adults—in living room." On recent Sundays the bulletin

lists 28 and 32 present with offerings \$51.12 and \$64.55. A choral group has started practice on Handel's "The Messiah." They will join the West Liberty, Ohio, Choral Society in a December presentation.

**Canton, Ohio**—October was rally month at First Mennonite Church here. Awar were given to those bringing the most new people during the month. Many new persons attended. Boys' club and girls' club started their winter schedules the first week in November.

**South Bend, Ind.**—The Women's Auxiliary of Hope Rescue Mission elected new officers for the 1963 calendar year. M. Ora Troyer will serve as president, M. Ruby Myers as vice-president, Mrs. Homer Cender as secretary-treasurer, Mrs. Frank Shrock and Mrs. Clifford Fish as additional members of the executive committee. M. Tobe Schmucker is an ex-officio member of the committee. Mrs. Carl Beck, on furlough from Japan, will meet with the Auxiliary for their December meeting.

**Sarasota, Fla.**—The Menno Planks are back in their home again, following the recent flood, and the Sarasota Service Center is open again for service. They have hired a secretary. They discover that the flood had the happy function of establishing a real bond of fellowship among the churches and of providing a strong point of witness for the Mennonites in the area.

**Atlanta, Ga.**—Four persons were received into church fellowship on Oct. 21. Two of these persons were Negro ladies from the community, and two were the children, Elvin Martins, mission superintendent. The Martins and Carl Martins former members who continued living in Atlanta, have transferred their membership to Atlanta thus beginning the first Mennonite congregation in this city.

## Health and Welfare

**West Liberty, Ohio**—Students at Adair School are elated over a new Falcon Econoline station wagon and two new bicycles with "skinny" tires. They are equally elated over the loss of their barn by fire Oct. 12. They rejoice, however, that they were able to remove all farm animals unhurt from the barn.

**Mathis, Texas**—All records were broken at Mathis Maternity Hospital this summer for the number of births in any one month. By Oct. 24 almost as many births had taken place as in any previous entire year. This reflects the greater acceptance by the community—especially by English-speaking persons. One room of the nurses' living quarters had to be converted into a semiprivate room especially for English-speaking mothers. Among 289 births during the first two months of this year were six sets of twins.

There is always joy at time of birth. Perhaps the greatest joy occurred last week, however, when a mother and father experienced a rebirth. The beginning contacts in that home were through the mother's hospitalization at Mathis Maternity. Two weeks ago, another mother brought her six-week-old baby, her husband, and



er sons, and the grandmother from a  
all town 12 miles from Mathis to Sunday  
ening worship services. These are the  
periences which bring real satisfaction.  
s it any wonder that Nurse Miriam  
tand looks forward with great anticipa-  
n to even larger opportunities to serve  
community should it be the Lord's will  
have our Health and Welfare Commit-  
assist local groups in furnishing better  
pital facilities for Mathis? She requests  
yer that the Lord's will might be done  
this matter.

## Broadcasting

**Harrisonburg, Va.**—The witnessing em-  
phasis on the October broadcasts, the free  
witnessing kits which were offered, and the  
new Bible course on witnessing have all  
made their impact, according to the mails.  
Here are a few examples:

**An Albany, Oreg., youth** writes, "Please  
pray for me as I try to witness to my  
friends in school. It is very hard for me  
to witness and I hope that through these  
missions I may become an effective worker  
for Christ."

**A woman from Ohio** says, "I praise the  
Lord for this opportunity, making this  
course available to me. It has always been  
one of my greatest desires to witness, but  
 somehow I come up saying the wrong  
thing, and it will soon be ten years that I  
have been saved. I stepped on so many  
nails and offended so many people in my  
anxiety that I seemed to go into a shell,  
not to speak, and now I am petrified to  
speak to people about their souls. You can-  
not help me. I need help."

**A girl in nurses' training** wrote this note,  
"I am presently affiliating for psychiatric  
nursing in nursing. Witnessing is a great  
challenge here. On my floor there is a  
20-year-old fellow of Jewish heritage. He is  
presently quite disturbed—in deep depres-  
sion. While talking with him he said, 'I  
don't know what I believe. But I've got to  
believe something to pull me out of this.  
I've got to have something to hold on to.  
I don't believe in life after death.'"

**A man wants to introduce kits to a  
prayer group.** "I would like about 12 soul-  
winning kits. I would like to introduce  
this study to a prayer band of men from  
the E.U.B. church, men who are interested  
in missions and have asked me to speak at  
their next meeting on the subject of home  
missions and soul winning."

**A young man at Northern Illinois Uni-  
versity** comments, "I would like to send for  
our witnessing kit. I am a college student  
who is finding witnessing a difficult job on  
the campus. I hope that maybe your kit  
will help me in my Christian witness."

**A student at Roberts Wesleyan College**  
rites, "Less than a week ago on your alter-  
nation program I believe I heard that you  
were offering a free witness kit for Chris-  
tians. If this is so, this is just what I need  
to help do some work for the Lord."

**An insurance salesman** requests kit. "It  
is necessary for me to travel on the  
Lord's day. And your program has been a  
real blessing to me. I heard it first from  
Columbus, Nebr., and just now from New-

ton, Kans. So I decided to stop and write  
to you. I am interested in soul winning;  
in my work I meet many people and many  
times I have opportunity to witness and  
give spiritual counseling. Please send me  
the kit on soul winning or witnessing."

**Obihiro, Japan**—A prisoner who first  
heard of Christ through the broadcast  
writes: "With the coming of fall, the pris-  
on, too, is cold. The winter ahead is not  
a pleasant prospect. But if we had no win-  
ter, spring and summer would not come  
either. In nature's beauty, I see God's hand.  
I wrote a song again:

Even prison may be heaven,  
If the love of God we tell:  
Paul's heart is my heart too;  
Within these walls his joy I know.  
It is the love of God."

**Among actions of the Oct. 20 meeting**  
of Mennonite Broadcasts, Inc., Harrison-  
burg, Va., was appointment of Vasil Magal,  
Belgium, as associate speaker, and Gordon  
Shantz, Harrisonburg, Va., as director of  
the Russian broadcast. Vasil Magal, brother  
of Ivan Magal, M.D., will carry this ra-  
dio assignment in addition to his work  
among the Russian refugees in Belgium.

Richard Weaver, chairman of the Rus-  
sian Evangelism Committee, referred briefly  
to Dr. and Mrs. Magal's visit to several  
iron curtain countries in August. Dr. Magal  
says, "Our best method of communicating  
with the Russian people is by radio. To  
most of them this is the only link with the  
outside world."

In view of Dr. Magal's report, the Rus-  
sian Evangelism Committee plans to offer  
the Russian broadcast to two more radio  
stations reaching into Russia, providing the  
stations will carry the program on a free  
basis.

Henry Weaver, Jr., Goshen, Ind., chair-  
man of the Minute Program Committee,  
reported progress on the "minute" program  
which is designed for release during the  
week to reach the kind of person who  
would normally not listen to a longer re-  
ligious program. Audience research will  
also be done in conjunction with the first  
release. Plans call for printed media to be  
used to reinforce the radio impact. Stanley  
Shenk, Souderton, Pa., is developing scripts  
for these minute broadcasts.

Paul Lehman, director of the Italian  
mission program reported that arrange-  
ments in Italy are working out very well,  
with Elio Milazzo in charge of the radio  
work and Luciano Monti directing the lit-  
erature program. Since the shift of the  
broadcast to short wave, the program has  
quite limited listener response. Unless bet-  
ter arrangements can be made for the Ital-  
ian broadcast, it may be necessary to stop  
production until better coverage can be  
gotten. No decision has been made at this  
time.

J. D. Graber reported that plans are be-  
ing made to have several sample Hindi pro-  
grams produced by P. J. Malagar in India  
for possible release to India from Far East  
Broadcasting Company in the Philippines.  
Currently India does not permit Christian  
broadcasts over their state-owned stations.

## Voluntary Services

**Atlanta, Ga.**—Marvin and Mary Lapp,  
Kinzers, Pa., began serving in Atlanta, Ga.,  
Oct. 18.

**Homestead, Fla.**—Lamar and Ruth Ann  
Hollinger, R. 1, Denver, Pa., began service  
at Redland Labor Camp, Homestead, Fla.,  
Oct. 22.

**New York City, N.Y.**—Mervin and Lois  
Zook, Manatawny, Pa., began serving in VS  
in New York City Oct. 22.

**Elkhart, Ind.**—Seven persons registered  
here for VS orientation at general board  
office Nov. 6-16.

**Aibonito, Puerto Rico**—VS-ers sponsored  
an English hymn sing at Aibonito church  
on Sept. 23. Sept. 3 unit members had an  
outing on the southeastern part of the is-  
land. A boat ride in the phosphorescent  
bay was the high point of the trip.

**Harrison, Ark.**—Fifteen young people  
from Ohio and Iowa participated in the  
fourth annual "Fellowship Camp Week,"  
at the Hillcrest Home Oct. 21-28. Theme  
for the week was "Surrendering All to the  
Lord."

During the day, campers participated in  
regular devotional activities of the home—  
in staff devotions and in evening devotions  
in the rooms of guests. Their work assign-  
ment consisted of house cleaning the home  
and several other buildings. Evening ac-  
tivities were provided. These included Bi-  
ble study, several social evenings, and a  
prayer service. Oct. 28 was the climax of  
the week, with three ministers participat-  
ing in presenting challenging messages to  
the group.

Hillcrest Home is staffed by VS-ers under  
the Mission Interests Committee of the  
Amish Church. Aaron Troyer, administra-  
tor, reports that campers appreciated this  
contact with volunteers very much and  
were motivated to a deeper commitment of  
their own lives by it. He also adds, "The  
question remains: Who got the greatest  
blessing, we [the staff] or the campers?"

**Anzac, Alta.**—Volunteers report that the  
number of children staying at Anzac Hostel  
has steadily increased from the initial 12 to  
24. The school and dormitory are operated  
for the Northland School Division of Al-  
berta. Officials have been anxious to pro-  
vide good educational opportunities to  
Cree Indian children who live in isolated  
areas of northern bush country.

All children are from Roman Catholic  
homes. VS-ers have tried to make friendly  
contact with the priest and feel that they  
have established good relationship with  
local people. The children (who range in  
age from five to fifteen) respond favorably  
to Bible stories, grace at meals, and a Sun-  
day morning story hour.

**Potter County, Pa.**—The Potter County  
migrant unit, Ulysses, Pa., closed on Oct.  
19. Betty Ann Miller, R. 2, Honey Brook,  
Pa., completed a 3 1/2-month term of serv-  
ice on that date and returned to her home.

**Atlanta, Ga.**—John David and Mabel  
Witmer completed two years of VS in At-  
lanta on Oct. 26. They returned to Myers-  
town, Pa., their home community.

(Continued on page 1011)





## FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Groups from the Sycamore Grove congregation, Garden City, Mo., and Bethel, Wayland, Iowa, helped build an addition to the home of Daniel Kauffman, pastor at Leonard, Mo.

Keith Esch, Johnstown, Pa., will hold weekend meetings at Tressler's, Greenwood, Del., Nov. 17, 18. The local MYF is the sponsor.

President Paul Mininger, Goshen College, will speak at a Goshen College Businessmen's dinner held at the Smithville, Ohio, high school Nov. 17.

Guest speakers in WMSA workshop at Howard-Miami, Kokomo, Ind., Oct. 27, were Mrs. Ralph Buckwalter, Japan, and Mrs. Erland Waltner, Elkhart, Ind.

The annual Christian Day School meeting of eastern Pennsylvania will be held at Allensville, Pa., all day Nov. 17. Speakers include Clarence Fretz, Hagerstown, Md.; Sanford G. Shetler, Hollsopple, Pa.; Ivan D. Leaman, Columbia, Pa.; and Erie Renno, Belleville, Pa. Raymond R. Peachey will serve as moderator.

Eby Leaman, York, Pa., spoke in a Bible Conference at Zion, Birdsboro, Pa., Nov. 7-11.

The Hagerman Church, Miliken, Ont., is making a rug for the aisle of their church.

Alvin Hostetler, former missionary in India, will be Missionary Day speaker, Nov. 18, at Marion, Howe, Ind.

Twenty-five residents of the Virginia Mennonite Home recently enjoyed an automobile trip furnished by the Ladies' Auxiliary in order to see the tapestry of fall colors.

The Fall Music Festival, with Richard Martin, Elida, Ohio, the Mennonite Hour male quartet, and the Mennonite Hour ladies' sextet participating, will be held at Pinto, Md., Nov. 18.

Robert Hartzler has been called to the ministry by the Sugar Creek congregation, Wayland, Iowa. The ordination will be held later.

Simon Gingerich, veteran leader at Wayland, Iowa, and his wife enjoyed a 58th wedding anniversary on Oct. 25.

John Nevin Sayre, a retired Episcopal minister, will speak on Christian pacifism at Hyattsville, Md., the evening of Nov. 18. Speakers there on Nov. 21 are Charles and Ruth Shenk of Japan.

Paul Erb will describe the program of the Mennonite Church to the North Lima, Ohio, congregation on Dec. 9.

Newton Weber was installed as interim pastor at Beech, Louisville, Ohio, on Oct. 28, with Walter Stuckey officiating.

Edward Stoltzfus, West Liberty, Ohio, gave messages on the Book of Romans at Prairie Street, Elkhart, Ind., Nov. 4-11.

David Garber, who is a student at Prince-

ton Seminary, spoke at Lambertville, N.J., Oct. 28. The visiting speaker there on Nov. 4 was Walter Gomez, of the Mexican Militant Mission.

A dedication service will be held at New Providence, Pa., the evening of Nov. 17 and all day Nov. 18, with Aaron Hollinger, Blue Ball, Pa.; Paul Dagen, Atmore, Ala.; and Jacob Harnish, Lancaster, Pa., as speakers.

A. K. Mann and his wife, Lancaster, Pa., observed their 74th wedding anniversary on Nov. 1. Bro. Mann, who is 98 years young, goes to work daily. They are members of the Millersville Mennonite Church.

Lay members at Evangelical Mennonite Church, Fort Dodge, Iowa, conducted the morning service on Nov. 11. This service on Missionary Day symbolized "that the mission of the church is laid upon all members together."

Willis Breckbill, Canton, Ohio, was guest speaker on Missionary Day, Nov. 11, at Peoria, Ill.

Guest speakers at the Ontario A.M. Ministerial Conference held at Riverdale, Millbank, Ont., Nov. 13-15, are Harold E. Bauman and Paul Mininger, Goshen, Ind.

Homer Yutzy, Petoskey, Mich., spoke in a Stewardship and Mission Conference at Naubinway, Mich., Nov. 9-11.

A youth chorus from Pine Grove in southern Ohio, accompanied by Elmer and Goldie Geiser, Ewington, Ohio, gave a program at Hi-Way Chapel, East Greenville, Ohio, on Nov. 10.

New members: six by baptism at Beech, Louisville, Ohio, Oct. 28; five by baptism at Stoner Heights, Louisville, Ohio, Nov. 11; three on confession of faith at College Mennonite, Goshen, Ind., Oct. 14; ten by baptism at Pinckney, Mich., Oct. 28; five by baptism at Madisonville, La., Oct. 28; eight by baptism and four from other denominations at Morton, Ill., Oct. 28; one by baptism at Easton, Pa., Oct. 28.

Change of address: W. J. Barge from R. 7 to Bever Valley Pike, Box 416, Lancaster, Pa. Robert Zehr from Hammond Highway to R. 1, Box 120, Covington, La.

The churches of the Franconia Conference spent time in special prayer on Oct. 28 in behalf of the national and international crisis. The crisis is a call to each church and each Christian to seek the Lord in prayer.

A music conference, planned by the Christian Nurture Committee of the Ontario Conference, was held at Erb Street, Waterloo, Ont., Nov. 10, 11, with Mary Oyer, Goshen, Ind., as guest speaker.

M. Lynford Hershey was ordained to the ministry at the Tenth Street Church, Wichita, Kans., on Oct. 28, with Milo Kauffman officiating, assisted by Clayton Beyler.

Speakers in the annual Thanksgiving meetings at Sunnyside Mission, Gap, Pa., Nov. 22, will be Clayton Keener, Refton, Pa.; Aaron Shank, Myerstown, Pa.; William Martin, Menges Mills, Pa.; John Weaver,

Lebanon, Pa. Mervin Good, Kirkwood, Pa., will bring the evangelistic message.

The Young Adult Fellowship of Kansas City, Kans., has assumed the project of sponsoring a Cuban refugee family in Kansas City.

Harold E. Bauman, pastor of students at Goshen College, served in a Deeper Life series at Elim Bible School, Altona, Man., Oct. 29, 30. Services were held at the school during the day and at the Bergthale Mennonite Church during the evenings.

Albert Buckwalter, Argentine Chaco, will bring the morning message at Scottda Mennonite Church, Nov. 25.

Conrad Grebel College, Waterloo, Ont., conducted a retreat for university students Oct. 20. It consisted of a day of study and fellowship. Students came from the universities in Waterloo, Ontario Agricultural College in Guelph, University of Western Ontario and London, University of Toronto, MacMaster University of Hamilton, as well as other schools.

The enrollment in Ontario universities includes two hundred plus Mennonites an increase over last year of at least 100. The general theme of the retreat was "The Christian's Witness in the University Community." Some of the immediate community dangers were pointed out. Dr. Wal Klaassen spoke on "Prerequisites for Mennonite Witness." A panel discussed "The Christian's Witness on the Campus." The subject for the evening session was "Participation in God's Purpose."

Rosa King from the Frazer Church, Malvern, Pa., celebrated her 81st birthday recently. She has completed crocheting 200th bandage for the mission field.

Christian Education Meeting at First Mennonite, Lititz, Pa., Nov. 23, 24. Speakers are M. G. Gehman, Harold K. Book, Earl B. Gr. Luke J. Shank, Norman H. Bechtel, C. C. Graybill, J. Paul Graybill, Titus Burkholder, Paul M. Witmer, Amos Hershey, George G. Sauder, and Isaac Sensenig.

A team from the Iowa Mennonite School, Kalona, Iowa, will give a program at Englewood, Chicago, Ill., the evening of Nov. 25.

Missionary Conference at First Mennonite, Fort Wayne, Ind., Nov. 23-25. Speakers are Addona Nissley and John Gingham, Goshen, Ind., and Ralph Buckwalter, apan.

Christian Workers' Conference at Salem, Tofield, Alta., Nov. 23 to Dec. 2. Speakers are Marcus Lind, Salem, Oreg., and C. Nofziger, Wauseon, Ohio.

Amanda Kauffman, South Union congregation, West Liberty, Ohio, celebrated her 100th birthday Nov. 2.

Franconia Mennonite Historical Society meeting and dedication of memorial to the memory of Jacob Gottshall, first Mennonite bishop in America, to be held at the Tenth

## Calendar

Annual Christian Day School meeting, Allen, Ill., Nov. 17.  
Mennonite Church, Belleville, Pa., Nov. 17.  
Indiana-Michigan Winter Ministers' meeting, Tipton, Ind., Dec. 4, 5.  
School for Ministers, Goshen College Biblical Seminary, Jan. 22 to Feb. 8.  
Illinois Mission Board annual meeting at Hope, Ill., April 19, 20, 1963.



acin Church, Kulpville, Pa., Nov. 25, 2) p.m. and 7:30 p.m. Speakers include ob C. Clemens, Lansdale, Robert J. tthall, Norristown, Earl Groff, Lancas- and Ira D. Landis, Bareville.

## Sunday School Centennial at West Liberty, Ohio

The South Union Mennonite Church, mile north of West Liberty, Ohio, has distinction of being the first congrega- in the Mennonite Church to begin a tinuous Sunday school. The event is to commemorated with appropriate cen- nial services in October of next year.

Earlier Sunday schools were held, not- y one in Ontario, Canada, but none of m continued the year round. Commit- s are beginning to work on plans for program.

The local committee named to work with stor Roy S. Koch for the centennial ob- vances is composed of three members m the South Union Church and one h from the Bethel and Oak Grove con- gations. John L. Yoder, West Liberty, the chairman of the committee. Other mbers appointed to work with him are Thut and Joe S. Plank. Leona Yoder ll represent the Oak Grove congregation d Mrs. Irvin Kauffman the Bethel con- gation.

The local committee is working with e Mennonite Commission for Christian ucation, Scottsdale, Pa., and the Men- nite Historical Committee, Goshen, Ind., prepare suitable observances to mark the casion.—Roy S. Koch.

## A Statement on Organizational Change

the Christian Laymen's Evangelistic Associa- tion, Inc., and the Augsburg Crusades.

"Following considerable planning and evaluation of current needs in evange- m, an organizational change has been ected in the programs of the Christian ymen's Evangelistic Association and augsburger Crusades. Bro. Myron Augs- burger will maintain an evangelistic min- istry under the auspices of a board or- nized for that purpose, while he con- ues as a part-time faculty member at stern Mennonite College. The Christian ymen's Evangelistic Association contin- s as an organization to sponsor tent cru- des as God leads, with evangelists ap- ointed in an established manner. Bro. augsburger has accepted an appointment a ministerial adviser to the Laymen's As- sociation. The transition was brought out in part by the call for Augsburg- er crusades in areas where facilities other an the tent are most practical."

## Evangelistic Meetings

Mervin Good, Kirkwood, Pa., at Sun- ny- de Mission, Lancaster, Pa., Nov. 17-25. ufus Jutzi, Elmira, Ont., at Monetville, nt., Nov. 8-11, and at Geiger, New Ham- burg, Ont., Nov. 18-25. Paul Z. Martin, ohnton, Pa., at Meadville, Lancaster Co., a., Nov. 25 to Dec. 2.

Harold Fly, Schwenksville, Pa., at Old

Road, Gap, Pa., Dec. 1-9. P. L. Frey, Arch- bold, Ohio, at West Liberty, Inman, Kans., Nov. 11-18. J. J. Hostetler, Peoria, Ill., at Mt. Pisgah, Leonard, Mo., Oct. 29 to Nov. 4. Stanley Shenk, Souderton, Pa., at Bethel, Wadsworth, Ohio, beginning Nov. 18.

Don Blosser, Freeport, Ill., at Sycamore Grove, Garden City, Mo., Oct. 21-28. Mil- ton Brackbill, Paoli, Pa., at Pleasant Valley, Bath, N.Y., Nov. 5-11, and at Pleasant Hill, East Peoria, Ill., Dec. 13-16. Don Augs- burger, Harrisonburg, Va., at Hildebrand, Waynesboro, Va., Nov. 25 to Dec. 2. Joe Esh, Mount Union, Pa., at Springdale, Waynesboro, Va., Dec. 2-16.

John Drescher, Scottdale, Pa., at Bay Shore, Sarasota, Fla., Nov. 4-11 and Stoner Heights, Louisville, Ohio, Nov. 21-25. Wil- liam R. Miller, North Liberty, Ind., at West Clinton, Pettisville, Ohio, Nov. 22 to Dec. 2.

Lloyd M. Eby, Ronks, Pa., at Willow Street, Pa., Nov. 14-25. Lloyd Hollinger, York, Pa., at Chambersburg, Pa., beginning Nov. 11. Willis E. Kling, Paradise, Pa., at Kralltown, Pa., Nov. 18-25.

Clarence S. Stauffer, Manheim, Pa., at Blainsport, Reinholds, Pa., Nov. 15-25. Paul M. Roth, Masontown, Pa., at Lockport, Stryker, Ohio, Nov. 11-16.

A. J. Metzler, Scottdale, Pa., at Orrville, Ohio, Nov. 18-25. Peter Wiebe, Hesston, Kans., at East Bend, Fisher, Ill., Nov. 25-30. Ellis Leaman, Manheim, Pa., at Metzler, Ephrata, Pa., Nov. 11-22.

## ADMINISTRATIVE TRIP (Continued from page 1006)

top of the walls to the point of the rafters was another two meters of open space. The rooms were therefore not exactly soundproof.

But sleep did not come easily. A politi- cal meeting was going on in the street about a block away and the speaker's voice was amplified a hundredfold over a loud- speaker. Huge firecrackers went off peri- odically and the crowd applauded wildly at times. After the political meeting I sup- posed I would have quiet, but a group of singers and serenaders came to the hotel to do somebody some honor.

I did doze a bit after eleven o'clock, but there were two donkeys in the proximity of the hotel who greeted each other about every hour with a terrific bray. Sounds surprisingly like a lion roar. Slapping at mosquitoes in the dark took some of my time. By four in the morning the public market across the street from the hotel opened its doors and the shouts at beasts of burden and customers carried for a long distance. In all these tropical areas people are early risers and so by five I was up and ready for my breakfast. After a short conversation with the judge, I took leave of him and the hotel man and made my way on the company jeep to the airport. It was to be a long hard day.

We stopped at Tocantinia—Puerto Na- cional where we lunched at a small res- taurant at company expense. At Nativi-

dade a mother with a sick child got on the plane. The child's body from head to foot was full of pus-filled pox which every- one declared was real smallpox since there are epidemics in various parts.

The next stop was Dianapolis where a big C47 was standing lonely and aban- doned. Evidently some crash landing, the under part of the nose and belly of the plane were bumped in. The points of the blades of the propellers were bent back, the under part of the left engine was torn off, the right front wheel was twisted off, and the rear tire train was torn off. It was a good reminder that planes do come down sometimes!

The next stop was Taguatingo and then came Arraias. It was here that a coffin- shaped yellow chest about a meter long was loaded on the plane. It was marked "fragile." My curiosity got the best of me and I discovered it contained the town virgin—Nuestra Senora de Remedios (Our Lady of Remedies.) She was probably sent to the big city for repairs or a new hairdo! Then followed Sao Domingos, Posse, and Brasilia where we arrived at 4:30 p.m.

In due time I was in the Allen Martin home, met Urie Bender, visited the new bookstore, and made reservations to go to Sao Paulo the next day.

Sept. 26—To Sao Paulo, Mission Council in the afternoon, and all next day with all the missionaries of this area and Urie Bender present. On evenings of Sept. 26 and 27 the group participated in the Billy Graham campaign then going on in Brazil.

The Sawatsky home was rather small for the occasion. With five missionary fam- ilies and their children, Allen Martin, Urie Bender, and myself, as well as some six believers from the interior who came for the Graham meetings, meals had to be served buffet style. Pillows were laid in the bathtub and babies took turns taking their naps. For night's lodging some of us found shelter in the homes of the Ashleys, Forsyths, and some Brazilian believers. Another committee meeting with a few na- tionals from 11:00 p.m. to 3:00 a.m. closed the round of visits and interviews. The next day I took a jet from Campinas to Montevideo direct, a two-hour trip. I was very glad to be back where more work was waiting for me.

## MISSION NEWS

(Continued from page 1009)

Tampa, Fla.—The Tampa VS unit was opened on Oct. 30, when Daniel and Han- na Lapp, R. 2, Honey Brook, Pa., trans- ferred from Potter County, Pa., to Tampa. The address for this new unit is 1613 Ninth Avenue, Tampa 5, Fla.

Immokalee, Fla.—Children's Village, the day care nursery at Immokalee, Fla., opened Oct. 16 with 15 children attending.

Santa Fe, Honduras—The first poultry project in Santa Fe is under way. VS-er



Marlin Ebersole reported that since meat is scarce in this part of Honduras, there should be a ready market in the village and nearby towns when the fifty broilers are grown. This project is an attempt to help raise the living standard of these Honduran folks.

## I-W Services

**Cleveland, Ohio—Thirty-one I-W's and their friends gathered at Nelson's Family Style Restaurant in Cleveland on Oct. 25.** This banquet was the kickoff for the winter activities of the I-W's in Cleveland. Phil Zuercher, Dalton, Ohio, who is chairman of the Sports Committee, gave a report of activities his committee has planned for this winter.

Ray Bauman, Salem, Ohio, the I-W president in Cleveland, brought a challenge to the group to live for Christ. He asked for renewed consecration and dedication to Christ. Ray also presented the plans of the Religious Committee for the coming months. They are planning Bible study to meet every second week, using one of the Home Bible Study correspondence courses. They will also use other aids such as religious films.

Dick Martin, associate I-W director, Elkhart, Ind., spoke briefly on the importance of living a consistent Christian life at all times and encouraged all the men to participate in the activities of the unit, especially in religious activities. Dick also encouraged them to attend church regularly at one of the churches in Cleveland. The closing feature of the banquet was a religious film.

**Smithville, Ohio—Ten young men from Ohio, Pennsylvania, and Indiana attended a I-W orientation Oct. 19-24 at the Smithville Mennonite Church.** The group visited University Hospitals, Cleveland, on a service tour where they made contacts with Personnel Director E. R. Guinter and Mr. Ed Panek, supervisor of male attendants.

Class discussions were led by Lester Graybill, Paul Brunner, and Delvin Nussbaum, all pastors of local Mennonite congregations. Clayton Swartzentruber, principal of Central Christian High School, Kidron, Ohio, and Dick Martin, of the I-W office at Elkhart, Ind., assisted. Eugene Vernier, Louisville, Ohio, helped to confront the group with the role of the genuine conscientious objector through a series of skits. Major Russell of the Manpower Division of Selective Service, Columbus, Ohio, spoke to the participants about what Selective Service expects of I-W men.

Participants were Elvin Schloneger and Don Sommers, Louisville, Ohio; Don Gerber, Dalton, Ohio; Larry Hartzler and Ed Plank, Bellefontaine, Ohio; Dale Yoder, Goshen, Ind.; Jerry Ressler, Lancaster, Pa.; Arlin Schmucker, West Unity, Ohio; Cloyce Nofziger, Archbold, Ohio; Richard Ross, Wooster, Ohio; and Gerald Schloneger, Columbus, Ohio. Mrs. Schloneger also attended.

This was the final I-W orientation planned for 1962. The next one will be held at Elkhart, Ind., Jan. 25-30, 1963.

## Overseas Relief and Service

Bienenberg, Switzerland — About 140

MCC and mission personnel attended the annual retreat at European Mennonite Bible School Sept. 29 to Oct. 4. "The Lordship of Christ," theme of the recent Mennonite World Conference in Kitchener, was also the theme for this conference. Mornings were filled with study and discussion; relaxation and fellowship marked the afternoons. A pilgrimage to Zurich to visit the scenes of early Anabaptist activity occupied one afternoon. A communion service climaxed the days of sharing.

**Grande Pre, Haiti—A beneficial agricultural program in which MCC had participated by loaning VS-er Donald Penner of Mt. Lake, Minn., ended in September.** The project was operated jointly by the governments of Haiti and United States. It ended because U.S. funds were no longer available, due to the unstable political situation in Haiti. The project had served the country by introducing new and improved plants and animals, experimenting with them at the station, then disseminating the findings through more than 50 agricultural extension agents, and making seed, grafts, and stock available to farmers.

**Akron, Pa.—Mennonite Central Committee is sponsoring a coast-to-coast drive for 25,000 blankets to meet urgent appeals**



A refugee family living in a cave. Refugees took shelter wherever they could find it. Many lived in caves.

from refugees and disaster victims in a dozen countries. Most urgent need is in Algeria where relief workers report that families of "six or so in a hut" share one blanket. Jordan, Hong Kong, Korea, Indonesia, Austria, and half a dozen other countries report a need for more blankets for distribution. Quilts, comforters, and afghans are also in demand.

**Tshikapa, Congo—Relief workers stationed here report that local tribal disturbances are again being quieted through an uneasy truce.** UN troops are in control of bridges on the Tshikapa River which separates the warring tribes. Though missionaries and relief workers escaped unharmed, patients in the mission hospital on the opposite side of the river were brutally murdered by an enemy tribe.

## Deputation Schedule

**John Driver**

Sun., Nov. 11, a.m./p.m., Pleasant View, Hydro, Okla.

Sun., Nov. 25, a.m., Protection, Kans. p.m., Calvary, Greensburg, Kans.

**Urie Bender**

Sun., Nov. 18, a.m., Prairie Street, Elkhart, Ind.

Nov. 22-25, Kalona, Iowa

**Charles Shenk family**

Wed., Nov. 21, p.m., First Mennonite, Hyattsville, Md.

Sun., Nov. 25, a.m., First Mennonite, Meadville, Pa.

**Addona Nissley and Ralph Buckwalter families**

Nov. 23-25, Missions Conf. in Ft. Wayne, Ind., area

**John H. Yoder**

Nov. 23-25, Missionary Rally, Willow Springs, Tiskilwa, Ill.

**Delbert and Paul Erb**

Nov. 24, 25, Missionary Conf., Neffsville, Pa.

**Albert Buckwalter**

Sun., Nov. 25, a.m., Scottdale and N. Scottdale, Pa.

**Carl Beck family**

Sun., Nov. 25, a.m., Detroit, Mich. p.m., Midland, Mich.

**Dorsa Mishler**

Sun., Nov. 25, a.m., Central, Elida, Ohio p.m., Salem, Elida, Ohio

**Ezra Bender**

Sun., Nov. 25, afternoon and evening, Blough, Hollsopple, Pa.

**Mildred Eichelberger**

Sun., Nov. 18, a.m., Sweet Home, Oregon p.m., Fairview, Albany, Oregon

Mon., Nov. 19, Western Menn. School, Salem, Oregon

Tues., Nov. 20, Western, Salem, Oregon

Wed., Nov. 21, Brownsville, Oregon

Thurs., Nov. 22, East Fairview, Lebanon, Oregon

Fri., Nov. 23, Lebanon, Oregon

Sun., Nov. 25, a.m., Bethel, Canby, Oregon 4:45 p.m., Salem, Oregon

p.m., Zion, Hubbard, Oregon

# Your Treasurer Reports

At the semiannual meeting of Mennonite Broadcasts in Harrisonburg, Va., Oct. 2, Kenneth J. Weaver, business manager, reported to MBI that broadcasting costs had exceeded contributions for the first half of the fiscal year by \$28,355. In its discussion the broadcasts board noted that contributions during the end of the year usually compensate.

This financial picture applies in all board fiscal operations. Summer contributions are usually slack compared to year-round operating costs. During the fall Missions Week and year-end giving periods, the board hopes to receive contributions which correct the financial situation developed during the slack months. This year contributions to mission funds on a per member basis have also been down slightly.

We are grateful to the church for its support and direction of your general mission board. We trust and pray that God will continue to lead and guide the entire church and its board in its mission as we attempt to continue our obedience.

—H. Ernest Bennett



## THE HOLY SPIRIT

(Continued from page 999)

In Acts 9 a proud Pharisee was smitten to the ground by the glorified Christ and lay stone blind for three days. A disciple named Ananias was directed by God in a vision to lay his hands on him that he might receive his sight, be filled with the Holy Spirit, and be baptized. So Saul of Tarsus, who had descended from Noah through Shem, was gloriously converted. The Gospel is for the Semitic race.

In Acts 10 the Holy Spirit worked His program from both ends toward the conversion of Cornelius, a centurion of Caesarea. He prepared Cornelius to receive the Gospel, and at the same time prepared Peter to minister to Cornelius, an Italian, a descendant from Noah through Japheth. Cornelius and his household were filled with the Holy Spirit and baptized. The Gospel is for the Japhetic race.

Stephen Langton, who is given credit for dividing the Bible into chapters, is seriously criticized for his work, but it is most remarkable that here in Acts are three consecutive chapters that deal with the respective conversions of a Hamite, a Semite, and a descendant of Japheth.

Though the Holy Spirit brooks no race discrimination and shows by example that the Gospel is for all, there are certain men who peculiarly invoke His special guidance because they are responsive to it. Each of them was of great authority: a national treasurer, a religious leader of high rank, and a centurion. It is no accident that at some men are chosen to fill places of responsibility. The same efficiency that makes them subjects for secular promotion qualifies them for effective work in the Kingdom.

One is impressed with the zeal of these men in following the light they had. Each was zealously religious, a serious devotee to Judaism. The eunuch was returning from worship at the temple; Saul was ardently defending the Jewish faith; Cornelius was fasting and prayer to the Hebrew God for four days. The Holy Spirit led them all to the Light of the World, but in the process He used men.

Try to imagine us moderns helping these converts apart from the Spirit's direction. The committee, appointed by conference because of the cosmopolitan background of the three, must be diplomatic in assigning the right helper to each convert. Careful study of Ananias's reluctant attitude reveals some traits that seem uncouth. Shouldn't this disciple, likely "just a layman" by our Mennonite terminology, be the logical person to deal with the Ethiopian? And Philip is "just a deacon"; let him deal with Cornelius, because after all he is an "outsider," and so it seems that a deacon should be good enough for him. But here is Saul, of the strictest sect of the

Pharisees and brought up at the feet of Gamaliel. Our key figure, Peter, is surely the right man to deal with Saul.

Would it have worked? Often our fallibility obtrudes most obviously in our choice appointments, and our wisest movements become our greatest inhibitions. *I, we, my, and our* are not sufficient without *Him* and *His*. His man for His program is mine to find through HIM.

The time element enters strongly into this picture. Philip ran to make connections with the Ethiopian's chariot. On the other hand, Saul was left blind for three days to give the vision of Christ Jesus plenty of time to saturate his inner being before Ananias was called to assist him. Cornelius was in fasting four days for his own benefit, while at the same time the Spirit prepared Peter to help him. Human ingenuity is simply inadequate for such precision timing of men in their mission. Only God can do that. After tact and diplomacy have gone their limit, there is still need for divine assistance. Organization, program, and chronology have their place, but the human element is fallible.

We try to incorporate the Holy Spirit into our program when in reality the program is God's. He seeks to implement it through mortal men of His own choosing. So often when the program is man-ordered, we cannot see the results for the program; the traveler becomes lost in the baggage. But when the Spirit works, we can't see the program for the results. The organization is kept in the background while men are used to execute *His* purposes.

Then what is the answer? For the early disciples it was "that they should not depart from Jerusalem, but wait for the promise of the Father. . . ." The answer is the same today, that regardless of training or natural ability, or how perfect our organization seems to function, we need ever a growing intimacy with the One in whose work we are performing agents.

Salem, Oreg.

## DISCIPLESHIP

(Continued from page 1002)

quires it. And children themselves—for their own peace of mind—ask for it.

The question is not: Shall we discipline our youngsters? Much more fundamentally, the question is: *How?* How shall we do it?

Here is a good thing: discipline which enables people to live with one another; discipline which enables people to live with themselves. But just saying discipline, just accepting discipline, just feeling secure about the need for discipline does not in and of itself give the answer. The bigger question remains:

## How?

Perhaps we can find a part of the answer by looking in the same direction that told us that discipline itself is necessary. A look ahead at the world of tomorrow, for instance, makes one kind of point very clear: the discipline for tomorrow cannot be imposed discipline. Understand. This is not simply to say: it *should* not be an imposed discipline. It is to say, much more strongly: it *cannot* be an imposed discipline.

In that world of tomorrow—a world of faster automobiles and still faster airplanes, a world in which the individual will have tremendous power of his own—there will open up to people, even more than is true today, endless possibilities for action. There never could be enough policemen, enough guards, enough guides at every point to dictate: This is the right thing to do. The individual will have to know inside of himself.

The final answer in all the new and unpredictable and varied situations will have to come from individuals. Their good thinking, their careful analysis of situations, their own personal good sense of what is right and what is wrong will of necessity be the guides, and not some men with a stick standing on every corner.

## Do They Obey?

Even today, in our slower world of today, the question is not, Do they do as I tell them when I am there? Even today, in our more stable world of today, the question is, Do they do what is wise when I am not there to watch them—on the street, on the corner, on the playground, on the way to school, and after school? The test of discipline, even today, is whether it carries over to these free situations where youngsters make judgments for themselves.

1. This tells us some of the "how's." This says, for one thing, the good discipline we want must be a *reasoning discipline*. Even with the very young, reasons are important. Even before the words can be understood, the sense that there are reasons gets over. Even in clear-cut situations, the stating and restating of reasons is the thing that counts. Discipline stands a chance of getting inside of the person when it makes sense to the person. Discipline stands a chance of carrying over to new situations where it is grounded on facts that the person can cope with.

2. This says, for another thing, this good discipline we want must be a *slow discipline*. Nothing which has to grow inside can come into being overnight. Much that we called discipline in the past was "on the spot." "Stop it! And stop it once and for all." The test was: Did it end the behavior for all time to come? Today we have to learn to judge ourselves in a different way. The process is more important than any one single product. The disci-



pline that stands a chance of getting inside of the person is achieved through a gradual, continuous talking over together, rather than through the forceful imposition of one person's will on the other. We sometimes say complainingly to children, "I've told you a hundred times. . . ." Maybe we have to learn to change our attitude, to feel good about this instead of mad, because this "hundred times" of talking and explaining may be the necessary basis for a firm understanding.

3. This says, for a third thing, this good discipline we want must be a *happy business*. All discipline, of course, means a cutting across of things that are important to children. It would be reaching for the stars to hope that this could be achieved without some tears, without some upsets, without moments when both child and parent are feeling angry at each other. Only angels could achieve a way of living together that meant continuous smiles on both sides of the fence, all the time. A sensitive regard for the other fellow, however, a keen ear attuned to the things that matter deeply to him mean that life in the family will not be marked overwhelmingly by unhappy moments but will be geared most of all to joy, to good fellowship, to fun together.

Good ways of discipline are not so strict, so stringent, so continuous, so forceful, so persistent that youngsters feel bowed down by them. Good ways of discipline are not so everlasting that youngsters feel resentful toward them. Good ways of discipline are not so harsh and so demanding that youngsters feel anger toward them. Good discipline today probably does mean overlooking a great deal that children do—trusting to the passage of time, to the good example of parents, to growth itself to bring improvement. Good discipline is marked by a concern for how the person feels—searching for ways and times and circumstances when children themselves can gladly accept an idea as a comfortable part of themselves, rather than as an ill-fitting something that they resent or reject or wear only under pressure.

Within these broad frames, creative and kindly parents, drawing on their love and their sense of humor, will find many more specific "how's" that will build into youngsters a firm discipline that will serve them well and comfortably, today and tomorrow.

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Every bold venture in Christian living always proves to be ten times as hard as we thought it would be, but also one hundred times as rewarding.—Bailey R. Frank.

## SERVICE AND EVANGELISM

(Continued from page 1001)

movements and of "fundamentalism" is that they have smugly and uncompromisingly (one might add, subjectively) preached their "fundamentalist" Gospel and utterly failed to serve or preach in real love, while constantly and belligerently condemning those who honestly proclaimed a "social" Gospel. They condemned the communists and their system but did very little for the victims of communism. They have prayed passionately for the destruction of the communist system while supporting with all means at their disposal the capitalist system with its countless corrupt practices, which have often been perpetuated in the name of the Christian religion. No wonder that Carl F. H. Henry felt constrained to write a book on *The Uneasy Conscience of Modern Fundamentalism*.

Mennonites have remained free of this deadening scourge only to the extent that they have refused to become enmeshed in the fruitless theological controversy between the fundamentalist and liberal die-hards and have maintained a flexible, workable position of Biblicism. True Biblicism forces the evangelist to preach the whole Gospel, which, in turn, leads to the salvation of the whole man, bringing peace on all levels of human experience. It is of such that the prophet said in the name of God: "How beautiful . . . are the feet of him that . . . publisheth peace; that bringeth good tidings of good" (Isa. 52:7).

The hesitancy of the great reformers to evangelize, because it disturbs the *status quo*, because it disturbs the superficial peace to bring a deeper lasting peace that no man can undermine, is merely an expression of man's sinfully complacent human nature which is not absent in the Christian world today. Where there is surface peace, great church leaders hinder the proclamation of the Gospel so that real peace is deterred; where there is strife in human relations, they criticize, condemn, and justify belligerent action in the name of the same Gospel, using the very flimsy excuse that democracy and our "Christian" civilization of the West must be saved from the godless aggressor. The great responsibility of the Anabaptist evangelist is to proclaim a faith that finds Christ apart from the context of a worldly system, however "Christian" it may appear to be. The context must be the Christ of the Bible in His atmosphere of peace and love. That will help us to divorce ourselves from worldly systems while remaining physically within them. Above all, it will enable us to preach an evangelistic message that is the unadulterated call of God to men. Then only will we really call men to salvation and to peace with God and men.

A condensation of a speech given for the His-

toric Peace Church-IFOR Conference on "Positive Actions for World Peace," Bienenberg/Liesten Switzerland, April 10-12, 1962. The author is missionary of the Mennonite Brethren Church, Neuwied, Germany.

## Marriages

May the blessings of God be upon the home established by the marriages here listed. A 6 months' free subscription to the *Gospel Herald* given to those whose address is supplied by the officiating minister.

**Anders—Lewis.**—Earl N. Anders and Elaine Y. Lewis, both of Elroy, Pa., Franconia cong. by Marvin M. Anders at the Rockhill Church Oct. 6, 1962.

**Bajusz—Gingerich.**—Alex Bajusz, New Hamburg, Ont., and Erma Gingerich, Steinman cong., Baden, Ont., by Orland Gingerich at Steinman's March 10, 1962.

**Bender—Lichty.**—Sanford Paul Bender, Cassel cong., and Gloria Ann Lichty, Steinman cong., both of Baden, Ont., by Orland Gingerich at Steinman's, June 16, 1962.

**Bender—Roth.**—Ezra Bender, New Hamburg, Ont., and Eileen Roth, Shakespeare, Ont., both of the Steinman cong., by Orland Gingerich at Steinman's, June 8, 1962.

**Brenneman—Weaver.**—James Brenneman, Stuarts Draft, Va., and Magdalene F. Weaver, Waynesboro, Va., both of the Springdale cong. by Franklin E. Weaver, father of the bride, the church, Oct. 20, 1962.

**Burkholder—Ireson.**—Arthur Ronald Burkholder, Markham, Ont., Cedar Grove cong. and Doreen Gertrude Ireson, Markham, Ont. Baptist cong., by Newton L. Gingerich at the United Missionary Church, Sept. 15, 1962.

**Gaymon—Seymour.**—Carl Gaymon, A.M. cong., and Patricia Seymour, Bethel cong. Chicago, Ill., by Paul O. King at the Bethel Church, Sept. 9, 1962.

**Jantzi—Lebold.**—Clare Samuel Jantzi, Baden, Ont., and Dorothy Marie Lebold, Kitchen, Ont., both of the Steinman cong., by Orland Gingerich at Steinman's, July 14, 1962.

**King—Beitzel.**—Mervin King, Ronks, Pa., and Miriam Beitzel, Lancaster, Pa., both of the Sandy Hill cong., by Urbane Peachey at the Maple Grove Church, Oct. 6, 1962.

**Roth—Roth.**—Earlus Glen Roth, Steinman cong., and Delores Fern Roth, Cassel cong., both of New Hamburg, Ont., by Orland Gingerich at the Steinman Church, Sept. 1, 1962.

**Schwartzentruber — Swartzentruber.**—Ramon John Schwartzentruber, Tavistock (Ont.) cong., and Grace Catherine Swartzentruber, Baden, Ont., Steinman cong., by Orland Gingerich at the Steinman Church, Aug. 1, 1962.

**Stoltzfus—Carpenter.**—Ervin Stoltzfus, Newton, Pa., Rockville cong., and Joyce Catherine Carpenter, Lititz, Pa., East Petersburg cong., by Christian W. Frank at East Petersburg, Oct. 13, 1962.

**Zimmerly—Berg.**—Ray Zimmerly, Apple Creek, Ohio, Sonnenberg cong., and Hilma Berg, Dalton, Ohio, Wooster cong., by Martin Berg, assisted by Harlan Steffen, at Wooster, Oct. 27, 1962.

**Correction:** In the Oct. 30 issue, the marriage of Erb—Stauffer should read: **Erb—Troyer.**—Ronald Erb and Pamela Troyer, both of Melford, Nebr.



God's plan for missions is an adequate plan. Man fails.—A. J. Metzler.



# Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

bauman, Eli and Marie (Beaudin), Wallen-  
n, Ont., third child, second daughter, Doni-  
Susan, Oct. 16, 1962.

Leachy, Eli and Katie (Farmwald), Peebles,  
Io, sixth child, third daughter, Mary  
Malisa, Oct. 19, 1962.

Leachy, Nevin A. and Anna Marie (Hersh-  
ger), Grantsville, Md., third child, second  
son, Wayne Lamar, Oct. 7, 1962.

Sender, John and Naomi (Hertzler), Go-  
n, Ind., third child, first son, John Hertzler,  
t. 11, 1962.

Eberly, Clair and Arlene (Beam), Lancaster,  
I., second child, first son, Gerald Clair, Oct.  
1962.

Frey, J. Melvin and Ida Grace (Shank), Wil-  
v Street, Pa., second child, first daughter,  
Anna Mae, Oct. 14, 1962.

Hiebert, Wilbur and Luanna (Vandersloot),  
Cryton, Texas, first child, Jonathan Louis,  
t. 18, 1962.

High, Jacob and Arlene (Gehman), Dru-  
re, Pa., second daughter, Sharon Mac, Oct.  
1962.

Hjorth, Ebbert and Betty (Saltzman), Clark-  
n, Nebr., second child, first daughter, Shari  
nn, Sept. 26, 1962.

Kauffman, Lonnie and Rosie (Headrick),  
ymon, Okla., fourth daughter, Vicki Jean,  
t. 5, 1962.

Keiser, John W. and Margie (Schumacher),  
wa City, Iowa, first child, Douglas Brian,  
t. 12, 1962.

Kreider, Norman H. and Dorothy (Lehman),  
arrisonburg, Va., second daughter, Jeanette  
awn, Oct. 19, 1962.

Lehman, John H. and Elizabeth (Leaman),  
ncaster, Pa., third child, second son, Philip  
agene, Oct. 18, 1962.

Litwiller, Wendell R. and Betty Ann (Weng-  
), Elkhart, Ind., first child, Lori Ann, Oct.  
1962.

Porter, Gary E. and Helen (Buschert),  
uchess, Alta., first child, Dale Edward, Oct.  
1962.

Schlenger, Stanley and Alma (Snyder),  
ouisville, Ohio, first child, Randy Paul, Sept.  
1962.

Smucker, Marcus G. and Dorothy (Wenger),  
ronx, N.Y., first child, Marcus Gregory, Oct.  
1962.

Staufer, Milton and Pauline (Beck), Mt.  
head, Ohio, fifth child, fourth daughter,  
aula Bea, Sept. 14, 1962.

Troyer, Lester L. and Judy (Headings),  
oder, Kans., second child, first daughter,  
nell Faye, Oct. 8, 1962.

Weaver, Cleo and Edith (Metzler), College  
ark, Md., fifth child, fourth son, Kenneth  
harles, Aug. 9, 1962.

grandchildren and great-grandchildren. One  
son and one daughter preceded her in death.  
She was a member of the Hartville Church,  
where funeral services were held, in charge of  
Lester Wyse, O. N. Johns, and Alvin Wittmer.

**Farrar, Ernest Bertrand**, son of Mr. and Mrs.  
George B. Farrar, was born at Madison, Kans.,  
April 30, 1892; died of cancer at Harrison,  
Ark., Oct. 11, 1962; aged 70 y. 5 m. 11 d. He  
was married to Louise Hooten. Surviving are  
2 sons and 2 daughters (William B., Jack R.,  
Mrs. Nell May, and Mrs. Ernestine Wells), 3  
grandchildren, and one sister (Mrs. E. C.  
Libla). He was a member of the Three Broth-  
ers Church. Funeral services were held at the  
Memorial Chapel, Mountain Home, Ark., Oct.  
13, in charge of Henry J. Tregle.

**Hartzler, Harry E.**, son of John and Lizzie  
(Harshbarger) Hartzler, was born in Cham-  
paign Co., Ohio, Sept. 27, 1895; died unex-  
pectedly of a coronary attack soon after arriv-  
ing at his place of employment in Champaign  
Co., on Oct. 22, 1962; aged 67 y. 25 d. On  
March 5, 1920, he was married to Eva Welday,  
who survives. Also surviving are one son  
(Donald), 3 grandchildren, 2 sisters and one  
brother (Mrs. Mae Leroy, Ada—Mrs. C. G.  
Ringler, and Jonas). His parents, one sister,  
and 2 infant daughters preceded him in death.  
He lived in Colorado from 1920 to 1951, when  
they moved to Champaign Co., where he fol-  
lowed his occupation as plumber. He was a  
member of the Oak Grove Church, where  
funeral services were held Oct. 25, in charge  
of Nelson Kanagy and Earl Showalter.

**Klingelsmith, Celestia**, daughter of Reuben  
and Maggie (Bontrager) Yoder, was born in  
McPherson Co., Kans., Dec. 18, 1883; died of  
a heart attack at Batavia, N.Y., Aug. 23, 1962;  
aged 78 y. 8 m. 5 d. On Feb. 21, 1904, she  
was married to Harry Klingelsmith, who died  
Dec. 2, 1945. Surviving are 5 daughters and  
2 sons (Mrs. Geneva Helnuth, Naomi—Mrs.  
Irvon Miller, Verda—Mrs. Floyd Yousey, Ruby  
—Mrs. Delbert Ressler, Linford, Opal—Mrs.  
Burdette Whitecome, and Glendon), 24 grand-  
children, 4 great-grandchildren, 2 brothers and  
2 sisters (Maurice, Stephen A., Rhoda—Mrs.  
Oscar Nelson, and Corinna—Mrs. Herman  
Schaar). One daughter preceded her in death.  
She was a member of the Clarence Center  
Church, where funeral services were held Aug.  
26, in charge of D. Edward Diener and LeRoy  
Yoder.

**Landes, Abram G.**, son of Jacob S. and  
Elizabeth (Grater) Landes, was born in Mont-  
gomery Co., Pa., Dec. 5, 1874; died at the  
Rockhill Mennonite Home, Sellersville, Pa.,  
Oct. 16, 1962; aged 87 y. 10 m. 11 d. On Dec.  
4, 1897, he was married to Ellen M. Nice, who  
survives. Also surviving are 5 sons and one  
daughter (Titus, Henry, Jacob, Abram, Mark,  
and Elizabeth—Mrs. Harry Frantz), 19 grand-  
children, 37 great-grandchildren, and one sister  
(Mrs. Henry Ruth). He was a member of the  
Franconia Church, where he served for many  
years as song leader. Funeral services were  
held at the church, Oct. 20, in charge of Leroy  
Godshall and Curtis Bergey.

**McGill, Elizabeth**, daughter of William and  
Anna (Keller) Burner, was born in Columbia,  
Pa., Sept. 8, 1887; died at the Welsh Mountain  
Samaritan Home, New Holland, Pa., Oct. 18,  
1962; aged 75 y. 1 m. 10 d. She was the widow  
of George W. McGill. Surviving are one sister  
(Mrs. William Hamacker) and 2 brothers  
(Harry and George). She was a member of the  
Columbia Mennonite Mission, where funeral  
services were held Oct. 22, in charge of Ivan  
D. Leaman and Benjamin G. Eshbach.

**Plank, Minnie Lee**, daughter of Horace and  
Mary Feback, was born at Latour, Mo., Aug.  
4, 1881; died at Wichita, Kans., Oct. 13, 1962;  
aged 81 y. 2 m. 9 d. She was married to Perry  
Plank, who died Oct. 3, 1957. One daughter

also preceded her in death. Surviving are 4  
sons (Cecil, Glenn, Ned, and Donald), 4  
daughters (Glada Gingrich, Gladys Ginn, Ruby  
Mapes, and Grace Brenneman), 18 grandchil-  
dren, 17 great-grandchildren, and 3 brothers  
(Ora, Forrest, and Jasper). For many years she  
attended the Pleasant Valley Church, Harper,  
Kans., and after moving to town she joined the  
United Missionary Church, of which she was  
a member at the time of her passing. Funeral  
services were held at the Brownell-Wiley  
Chapel, Oct. 15, in charge of James Detweiler  
and David Johnson.

**Shank, Verna**, daughter of Chris and Jessie  
Snyder, was born at Roseland, Nebr., Feb. 12,  
1893; died at Hubbard, Oreg., Aug. 15, 1962;  
aged 69 y. 6 m. 3 d. On Aug. 27, 1914, she  
was married to Frank M. Shank, who survives.  
Also surviving are 8 children (Beulah, Ralph,  
Mrs. LeRoy Hooley, Wilbur, Glenn, Lyle,  
Velma, and Thelma), 5 brothers (Menno,  
Albert, John, Paul, and Allen), and 3 sisters  
(Mrs. Alta Gingerich, Anna, and Mrs. Omar  
Miller.) She was a member of the Hopewell  
Church, where funeral services were held Aug.  
18, in charge of Marcus Lind and Earnest  
Garber.

**Weirich, Viola E.**, daughter of Eli D. and  
Martha Pauline (Slabach) Weirich, was born  
near Goshen, Ind., Oct. 24, 1949; died Oct.  
20, 1962; aged 12 y. 11 m. 26 d. Surviving are  
her parents, 5 brothers (Burdette, Joseph,  
Daniel, Gary, and Gaylord), and her grand-  
parents (Mrs. Lydia Ann Slabach, and Mr.  
and Mrs. Daniel E. Weirich). She was a mem-  
ber of the Wilson Mennonite Church, where  
funeral services were held Oct. 23, in charge  
of Harold Kauffman and Norman Witmer.

**Young, Elizabeth B.**, daughter of Benjamin  
and Elizabeth (Benner) Young, was born in  
Montgomery Co., Pa., Oct. 13, 1907; died at  
the Grand View Hospital, Sellersville, Pa., Oct.  
5, 1962, from complications resulting from  
crippling arthritis; aged 54 y. 11 m. 22 d. She  
was a guest at Eastern Mennonite Home,  
Souderton, Pa., since 1956. Surviving are 3  
brothers and 2 sisters (Enos, Benjamin, Joseph,  
Mrs. Walter Myers, and Miss Julie B. Young).  
Three brothers and 2 sisters preceded her in  
death. She was a member of the Franconia  
Church, where funeral services were held Oct.  
7, in charge of Leroy Godshall and Curtis  
Bergey.

Although the American laborer is better  
off materially than most of the world's  
workers, he is spiritually bankrupt, a con-  
servative Protestant theologian and editor  
charged in St. Paul, Minn. Dr. Carl F. H.  
Henry, editor of *Christianity Today* said  
that the "big secular labor unions" have  
contributed toward the meaninglessness of  
work and to the spirit of materialism. In  
one of two lectures at Bethel College and  
seminary, Dr. Henry said the American  
laborer is substituting leisure for worship.  
He cited a growing tendency of unions to  
schedule meetings on Sunday morning dur-  
ing church time as evidence the worker has  
lost his relationship to God. "The worker  
wants his Saturday nights for fun, but his  
Sunday mornings are spiritually for sale,"  
he observed. "Some professional and busi-  
ness conferences follow this same pattern."  
Today's laborer, Dr. Henry asserted, "tends  
to evaluate his careers in terms of money-  
making rather than of service. . . ."

# Obituaries

May the sustaining grace and comfort of our  
Lord bless these who are bereaved.

**Boley, Katie**, daughter of John and Elizabeth  
Miller) Troyer, was born in Holmes Co.,  
Ohio, Dec. 5, 1890; died at her home near  
recentown, Ohio, Oct. 16, 1962; aged 71 y. 10  
m. 11 d. On Dec. 7, 1911, she was married to  
Joseph Boley, who survives. Also surviving are  
sons (Samuel and Mahlon), 3 daughters  
Lizzie Ann—Mrs. Harry Miller, Fannie—Mrs.  
Paul Stutzman, and Ella—Mrs. Lester Burrell),  
one sister (Maggie—Mrs. Eli Miller), and



A rising tide of antimissionary sentiment in Pakistan was reported in Wheaton, Ill., by the Conservative Baptist Foreign Missions Society which has missionaries in that country. It was stated that the movement is led by Moslem extremists who would like to ban all foreign missionaries, take over all mission institutions, and grant no further visas to new missionaries. Just recently a member of the National Assembly of Pakistan introduced a resolution which charged that "the foreign missionary's work as political agents hand in hand with their respective governments, all the while using religion and philanthropy as a cloak for their real intentions, subversive activities, and espionage."

\* \* \*

Formation of an American Christian Association for Israel to promote friendship and understanding between Christians in this country and the people of Israel was announced in New York City. Dr. Howard M. LeSourd of New York, the association's president, said the national educational and philanthropic organization also would work for Arab-Israel peace. "The ACAI," he said, "will seek to advance the cause of peace and brotherhood in the Middle-east that both Israelis and Arabs may, in fellowship, overcome the ancient and pressing problems of this storied area of the world."

\* \* \*

A liberalization of Canadian divorce laws to include grounds other than adultery was urged in London, Ont., by the General Council of the United Church of Canada. The Council adopted a 60,000-word report which called on the Federal government to appoint a royal commission to consider three other grounds for divorce—desertion for three years, gross cruelty (both physical and mental) and insanity that can not be cured after five years of treatment. At the present time, adultery is, for all practical purposes, the only legally recognized grounds for divorce in Canada. The report said this situation actually encouraged adultery or falsification of adultery evidence.

\* \* \*

Muhammad Zafrulla Khan of Pakistan prayed to God for "wisdom, understanding, and tolerance" among members of the international organization. The devout 69-year-old Moslem leader prayed, "I humbly beseech God to bestow upon us the wisdom, the understanding, and the tolerance that would enable us to order our work and share our decisions that they might serve to abolish mankind's ancient fears, to assuage its hurts, to forward the fulfillment of its eternal hopes. Amen."

\* \* \*

Lutherans have contributed and pledged \$500,000 to the interdenominational effort to bring relief and rehabilitation to Algeria, a Lutheran World Federation official announced in New York.

\* \* \*

The Bible Society of India and Ceylon, encouraged by favorable responses from Asian countries to its recorded radio evangelism programs, will add more major Indian languages in its broadcast. Since Janu-



## ITEMS AND COMMENTS

BY THE EDITOR

ary 1961, the society has recorded Bible readings in India, for broadcast, to several countries, by a powerful 50-kilowatt transmitter in Manila, the Philippines. The transmitter is owned by the Far East Broadcasting Company, which co-operates with the Bible Society.

\* \* \*

A resolution calling on the government to oppose desecration of the Sabbath by stricter enforcement on Sunday laws was adopted in Capetown, S. Africa, by the Capetown District of the Dutch Reformed Church. During a debate on the resolution, ministers claimed that among those desecrating the Sabbath were "people who stayed home to cook the Sunday dinner, pigeon fanciers who flew birds in races, people who golfed, swam, or took part in the evil of angling on Sundays." Their list of Sabbath offenders also included people who went "for a country jaunt on Sunday and lazed under trees."

\* \* \*

Compared with the European or American child, the African child has a woefully small chance of receiving an education. According to latest UNESCO statistics, 60 per cent of the continent's children never go to school at all. Among those who do, only 40 per cent complete the primary course and only four per cent of the youths between the ages of 12 and 18 receive any further education. In many countries these figures are markedly lower. The situation concerns not only educators, government officials, and church leaders, but millions of African parents who want their children to get the chance they deserve. They deeply resent the fact that their country has lagged behind and feel frustrated because progress seems terribly slow.

\* \* \*

A major conference on the role of Protestant churches in African education will be held in Salisbury, S. Rhodesia, Dec. 29

to Jan. 10, under the auspices of the Africa Church Conference. The conference will bring together some 120 church and mission leaders, educators, and others from more than 25 African countries. They will consider a wide range of questions dealing with the present state of education on the continent and the contribution the churches can make to educational development, especially in the newly independent countries.

\* \* \*

The American Bible Society distributed last year 24 million Bibles and Scripture portions, an all-time record among 100 countries.

\* \* \*

Out of all the family units in America only 2,600,000 do not have refrigerators; only 7,000,000 families do not have TV sets, only 12,225,000 families do not own automobiles, but 17,000,435 families are without some religious affiliation.

\* \* \*

A resolution urging a "positive worldwide witness of peace instead of a self-shelter program," has been adopted by the Board of Directors of the Pan-American Council of Churches. A Council statement spoke of "moral problems involved in the proposed federal program for the construction of fall-out shelters." It declared that "shelters are not an answer to the world's problems."

\* \* \*

President Jose Maria Guido, in a special message in Buenos Aires, hailed the Jewish community in Argentina for its "noble and tenacious contribution to the progress of the nation." The president's tribute was contained in salute to representatives of the Argentine-Israeli Associations on the occasion of the Jewish New Year. He said he wrote as the head of the country "that traditionally respects human dignity, banning racial discrimination, whether social or religious."



# Gospel Herald

TUESDAY, NOVEMBER 20, 1962  
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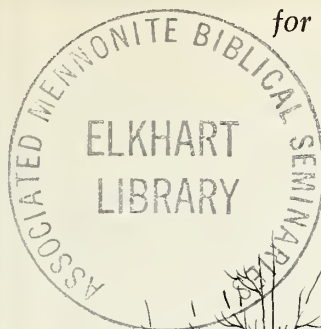
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*Praise ye the Lord:  
for it is good to sing praises unto our God.  
Psalm 147:1.*

## Thanksgiving Hymn

By Lorie C. Gooding

To Thee, O Lord, our hearts we raise  
In hymns of adoration;  
To Thee bring sacrifice of praise  
With shouts of exultation!  
Bright robes of gold the fields adorn.  
The hills with joy are singing.  
And valleys full of golden corn  
With echoes glad are ringing.

And now on this Thanksgiving Day,  
The bounteous love confessing,  
Upon Thine altar, Lord, we lay  
The first fruits of Thy blessing.  
By Thee the souls of men are fed  
With gifts of grace supernal.  
Thou who dost give us daily bread,  
Give us that Bread Eternal.  
Killbuck, Ohio



# A Little Te Deum of the Commonplace

BY JOHN OXENHAM

With hearts responsive  
And enfranchised eyes  
We thank Thee, Lord—  
For all things beautiful, and good, and true;  
For all things that seemed not good, yet turned to good;  
For all the sweet compulsions of Thy will  
That chased, and tried, and wrought us to Thy shape;  
For things unnumbered that we take of right,  
And value first when first they are withheld;  
For light and air; sweet sense of sound and smell;  
For ears to hear the heavenly harmonies;  
For eyes to see the unseen in the seen;  
For vision of the worker in the work;  
For hearts to apprehend Thee everywhere—  
We thank Thee, Lord.

—Selected.

## Genuine Thanksgiving

BY WILLIAM WARD AYER

When George Washington issued the first presidential Thanksgiving proclamation, he said: "It is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection." This is America's imperative duty today.

David in Psalm 116, by the Holy Spirit, translates this duty into personal experience, and so must we: "*What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. . . . I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.*"

This is the true Thanksgiving spirit. How may we get it?

First: *We should avoid the too prevalent false Thanksgiving spirit*—expressing gratitude only for material blessings. We would find little for which to thank God in the early Puritan scene when they celebrated that first Thanksgiving. There were only eleven houses along the village street—hardly luxurious quarters for fifty persons.

Remember, Christianity puts no premium upon material things. Paul said he had

suffered the loss of all things, that he might win Christ. America has all but forgotten this.

How long has it been since you've knelt down before God with the feeling that you just wanted to be near Him and speak to Him and listen for His word because you love Him?

This prevalent boasting of full stomach satisfaction while the world bleeds is hardly in keeping with Christianity.

Second: *What basis can we find for a true Thanksgiving spirit?* We may have inward peace in the midst of the world turmoil. The Bible tells us to be anxious for nothing but in everything by prayer and supplication, with thanksgiving, let our requests be made known unto God, and the peace of God shall garrison our minds. We may cast all our care upon Him, knowing that He cares for us. (See Phil. 4:6, 7 and I Pet. 5:7.)

We should be thankful that as a people we have ability to comfort and bless a needy world—to feed the hungry, to clothe the naked, to give liberty to the captives.

Pray and pay to send the Gospel, which gives spiritual liberty, into all parts of the world, and praise God for the privilege.

Third: *What should be the expression of our Thanksgiving?* David says, "Take the cup of salvation." This salvation was wrought out for us upon Calvary's cross, and every sacrifice that men have made is

cheap by comparison. In our tragic world personal salvation is not only of the utmost importance but *the only power* that will bring us through the hell of men's insanity that may break loose at any time.

God wants folk to bring their sin to Him saying, "Just as I am, without one plea, but that Thy blood was shed for me." He will save and keep you in the hour of tribulation.

Be sure you thank God for the eternal things.

An out-of-town visitor to New York got out of the subway train at Times Square. He asked the subway guard, "When I reach the surface, I want to find such-and-such a street. Can you tell me where it is?"

The subway employee, with typical indifference, said, "Don't ask me anything about 'up there,' Mister. I don't know anything about up there. I know all about down here but nothing about up there."

A good many of our professing Christians are like that. Millions in our land care little about anything "up there." Ignoring God, preoccupied with the material things of life, they are destroying our heritage of freedom.

Let us thank God for His "Unspeakable Gift," Jesus Christ, and all material and spiritual blessings through Him.

American Tract Society

## Our Readers Say—

We liked the article, "Ghetto Without Walls" (Sept. 18), and the editorial, "Look and Live." We felt no self-righteous attitude as we read this and certainly can feel that we would be classed right along with Marilyn Monroe at God's eyes, except for the blood of Christ that now can give release from sin and its guilt at the remission of the due and merited punishment for sins. Heb. 9:22, Amplified.

We liked also "Obedient in Personal Vengeance" (Oct. 9). When one lives in a needy community and is just a good neighbor, he becomes involved in a very real way in the tragedies of life, and if God's Spirit has its home in our bodies—as we become involved—we are witnesses, sometimes by words, sometimes (which is really more difficult) by silence.—Mr. and Mrs. Raymond Detweiler, Sturtevant, Va.

Bro. Studer may rightly compare Mackinac Dells with Peoria (Oct. 16 issue). However, the implications of the entire article may be misleading. The Christian fellowship of Mennonite youth, as the MYF Constitution points out, exists primarily on the local level, and only secondarily on the district and church-wide. Are the local youth groups in the church really so much more dynamic and effective?

(Continued on page 1020)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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## Where Thanksgiving Begins

*Oh that men would praise the Lord  
for his goodness, and for his wonderful  
works to the children of men!"*

Thankfulness does not begin with abundance. If it did, America would be the most thankful nation in the world. If our Pilgrim Fathers had calculated their gratitude on the basis of a profit and loss statement, they never would have instituted Thanksgiving Day. They were poor. They had lost on every front. More than half of them had died the preceding winter and their one prayer was that they might survive the next. They had no security such as Americans sell their souls for today. They were not safe from enemies—even their cemetery was disguised lest it portray their weakness. Yet these were the very ones who founded Thanksgiving Day.

Clarence Macartney, some years ago, preached a sermon on "America's Most Setting Sin." Taking a surprising turn, he said it was not liquor, materialism, or any other type of corruption. "Our most setting sin is unthankfulness," he said. The United States with 7 per cent of the world's people and 45 per cent of the world's wealth finds it difficult to be thankful.

Thanksgiving does not result from fair weather or easy living. The hymn, "Now Thank We All Our God," was written during a terrible epidemic and by a minister who had experienced death in his own family. He had buried so many hundred people that by all outward signs he should have been morbid. George Matheson's words "O Light that followest all my way," are those of a blind man. Literally blinded and branded with martyrdom the apostle Paul exclaims, "In every thing we thank." In the shadow of the cross Jesus prayed, "I thank thee, O Father, Lord of heaven and earth."

Thanksgiving begins with a right heart and attitude. It does not pivot on the outward event. Two boys gather grapes. One is happy because he found the grapes—the other is unhappy because the grapes have seeds. When it rains, one man says, "This will make mud." The other, "This lays the dust!" Two women examine a bush. One sees it has thorns and she gets pricked.

The other sees it has roses and finds it full of fragrance.

Some time ago one looked up the words "gratitude" and "appreciation" in a literary concordance. He asks, What author do you suppose had the most reference to gratitude and appreciation? A millionaire? No! A strapping, healthy man who lived to

be ninety? No! A man who knew no pain, trouble, or sorrow? No! The longest list of references was from a man who spent most of his life on a sickbed, wrecked with hemorrhages, and who died at the age of 44. He was the one who wrote:

"The world is so full of a number of things,

I'm sure we should all be as happy as kings."

Thanksgiving begins with a right heart and attitude—a heart which first loves the Giver and an attitude of gratitude for all which He gives.—D.

## Recall America's First Thanksgiving

For nearly a full year, a small, tired, sick company of religious refugees had toiled against great difficulties of climate and soil in a new world. They had suffered hunger, disease, loneliness, and death of loved ones. They buried their dying until there were more graves than persons living. They saw the *Mayflower* sail back past Gurnet Point. It seemed their last tie with home was cut forever.

After their new crops of the next season were gathered in, Governor William Bradford wrote quaint but eloquent words concerning the critical days of 1621:

"... thus they found the Lord to be with them in all their ways and to bless their outgoings and incommings. . . .

"They began to gather in the small harvest they had, and to fite up their houses and dwellings against winter, being all well recovered in health and strengthe, and had all things in good plenty; for as

some were thus employed in affairs abroad, others were exercised in fishing, aboute codd, and bass, and other fish, of which they tooke good store, of which every family had their portion. All the sommer ther was no wante. And now began to come in store of foule (but afterward decreased by degrees). And besides water foule, ther was great stor of wild Turkeys, of which they tooke many, besides venison, etc. Besides they had aboute a peck of meale a weeke to a person, or now since harvest, Indian corne to that proportion. Which made many afterwards write so largely of their plenty hear to their friends in England, which were not fained, but true reports."

It is in the spirit which "found the Lord to be with them in all their ways" the Pilgrims held America's first Thanksgiving. God grant that this spirit may never die. —D.

## Is Thanksgiving Hypocritical?

But isn't it hypocritical to sit down to plenty and give God thanks? Aren't we too prosperous to be sincere? Can we really be thankful with a big turkey dinner before us when most people in our world go hungry? For what are we thankful? Are we blessed because we deserve it more than others? Hardly. Are we better than others? No. How does one express sincere thanksgiving?

There is a guilt feeling in our hearts because of the wide disparity between our great surplus and the hunger and poverty existing today. The answer is not in ceasing to give thanks but in sharing with others what God has given us so bountifully. Only then are we expressing sincere thanksgiving.

Two years ago fifty-seven newly arrived refugees from Swatow, South China, sat

dazed and bewildered on a pier along the Hong Kong water front. Word soon got around to hundreds of other refugees from Swatow concerning the new contingent that had arrived. Swarming around the most recent arrivals, they took sweaters and coats from their own children, measured the garments to the bodies of the frightened children who had just come, and said to one parent after the other, "Here—look! My boy's sweater will just fit your little son." Or, "Put this coat on your little girl." They shared everything they had—a demonstration of sincere thanksgiving.—D.

The Holy Spirit cannot be scheduled.—J. D. Graber.



# A New Congregation Is Born

BY RICHARD YODER

The North Main Street Church, Nappanee, Ind., faced the problem that many churches are facing today, "Shall we build larger or shall we begin a daughter congregation?" The congregation faced the same question eight years before and answered it by remodeling the old structure. The remodeled and enlarged building could comfortably accommodate 375 to 400. Now after eight years our attendance was averaging around the 400 mark and we were forced to ask the same question again. This time the congregation was almost unanimous in their decision to begin a "daughter congregation." The following steps indicate the procedures leading up to the establishing of the Bremen Mennonite Church.

1. A congregational meeting was held on May 28, 1961, to determine the convictions of the members relative to their interest in taking steps to establish a "daughter congregation." A committee was appointed to work with the ministry in ascertaining such things as a proper location for such a new work, and whether there were empty church buildings that would be suitable.

2. We obtained and posted county maps with colored pins to indicate where each family was living. This told us at a glance where the larger concentration of members were living.

3. Areas of larger concentration of members were explored for any possible empty church buildings. We also interviewed pastors and district superintendents in an attempt to discover if any buildings would become available through mergers or other reasons.

4. Waiting and prayer.

5. Another meeting for all interested members to determine their desires in light of the fact that no building had become available. Possible suggestions growing out of this meeting were: renting a vacant house, or a store, or meeting in someone's house on a temporary basis.

6. An empty church building was found and available to rent. It was located 8 1/2 miles from the North Main Street location. After appropriate announcement, ballots were distributed in a Sunday morning worship service on which members were asked to state their intentions, whether they would be interested in attending at this location. Persons were not asked to identify themselves at this point, but rather to indicate yes or no; if yes, whether they were: husband, wife, single. The results of this showed that 17 families were interested in forming the new group.

# A Prayer

FOR THIS WEEK

Our God and Father,

Dawn upon our hearts so vividly,

That the reality of your presence

May penetrate each conscious thought.

Inspire us to praise you when walking—

Lightly, down incandescent maple lanes vying with the sunset;

Carefully, thro' bleak wind-swept city streets, quiet at night;

Heavily, on crowded roads bustling at midday.

Enable us to trust you when standing—

Speechless, beside a friend just departed;

Motionless, before a closed door;

Useless, in the face of needy millions.

Incite us to thank you when sitting—

At home, recounting the joys exuding from life "in Christ";

In church, remembering your love encircling your family everywhere;

In any public place, renewing our hope that illuminates tomorrow.

Our loving Father, "in whom we live, and move, and have our being,"

Be the goal of all our knowing;

Be the epitome of all our loving;

Be the means and end of all our serving.

We pray in the name of Jesus Christ, our Lord, Amen.

—Marie Moyer.

7. A fellowship dinner was planned for all who were giving serious consideration to attending the new congregation. To date there had been no knowledge as to who these persons were. (Of course many of the names came out via the grapevine.) At this time officers for the new fellowship were elected.

8. The first services were held on Aug. 12, 1962. The ministry of the North Main Street Church will serve this fellowship until they become better established and choose a pastor of their own.

Note: Whereas 17 families originally indicated their intention of forming the new congregation, 24 families are currently attending from the mother congregation. The average attendance after ten Sundays is 83; average offering, \$175.82.

Nappanee, Ind.

## OUR READERS SAY

(Continued from page 1018)

than fourteen years ago? Is a comparison of two General Conferences the most valid picture of the spiritual dynamic in Mennonite churches? Do the nice statements adopted at General Conference really reflect or even change the life of the church?

Conferences, retreats, and mountaintop experiences can be perfect escapes. The Peoria Convention is still being tested in the churches and on campuses. MYF Convention exists to provide opportunity for church-wide fellowship, and to help the local MYF's become more effective. Do our church-wide activities exist for and serve the local church, or do the local churches exist for conference and church-wide activities?

A top-heavy church-wide program without

# Prayer Requests

(Requests for this column must be signed)

Pray on behalf of world rulers, that the testimony of Calvary love may be given in all contacts in times of tension and fear.

Pray for the work in northern Alberta, Canada, and especially that the need for a pastor at Eaglesham may be filled, and that a church building may be provided.

Pray for Amos Swartzentruber who is in the British Hospital in Buenos Aires with a severe coronary thrombosis.

Pray for Barnabas Minj of Bihar who desires to become a disciple of Jesus again.

Pray for youth in the Chaco, Argentina who are taking a vital interest in church life, and for the many who show disinterest by loitering around outside during worship services.

Pray that each day the Life Team members will be entirely dependent upon the Holy Spirit's direction.

the controlling and directing hierarchical organization is not only dangerous, but often ineffective.

I hope that when you think of MYF, as well as experience Mennonite Youth Fellowship, you think primarily of the local church. The Church-wide MYF Cabinet exists to serve the local MYF and her leaders, not to replace them. I will do everything I can to keep it in constant focus.—Marion Bontrager, president Church-wide MYF, Goshen, Ind.



# The Thankful Heart

By Ella Mae Miller

This is a happy season of the year, isn't it? Thanksgiving week! And just the thought of it pulls out many pleasantries from my closet of memories.

To me as a youngster, Thanksgiving meant a cool, crisp, sunshiny morning, a simple but impressive service at the church, then home to a satisfying dinner of turkey or rabbit, sweet potatoes, hot gravy, cranberry sauce, and pumpkin pie. Even Father's prayer of thanks seemed more meaningful than on other days. Following the relaxing noon hour the boys would go hunting and we girls played in the leaves that carpeted our lawn. Occasionally there were guests, but usually just my own family.

At our house we observed a special Thanksgiving Day tradition. Father measured each one of us children after dinner. He'd bring out of his desk the papers on which he kept record of our heights. One by one we took our turn by the door frame. Laughter and laughter always accompanied this anticipated event. Some slyly stood on tip-toe. Others hunched their backs to appear shorter. And then, of course, each one wanted to know just how many inches he had grown. In the end one or two were branded as "runts" because they had grown so little.

All in all, it was a special day. And to a small mind these particular happy family events provided the necessary atmosphere to make me set aside Thanksgiving as very special.

## Family Traditions Are Wholesome

To some of you, no doubt, Thanksgiving means traveling to Grandmother's house. That was not our fortune as children.

I've purposely mentioned family and home celebrations in connection with Thanksgiving Day, because that is how it should be. Youngsters do not appreciate its full significance. Neither did I. But the fact that it is celebrated in some traditional mold creates a lasting impression. The meaning comes with maturity. And that leads me on to my next point.

We adults should definitely see Thanksgiving Day through thankful spectacles and not through mere turkey and pumpkin pie dishes.

## The First Thanksgiving

Thanksgiving Day came into existence when the early Pilgrim Fathers enjoyed abundance after near starvation. In December, 1621, Governor Bradford announced that first day of thanksgiving and feasting in the small Plymouth Colony.

"Not quite a year had passed since the *Mayflower* anchored in the harbor of that rocky coast. What a year it had been—a year of hardship in a new land, a year of hunger and cold, of fear, and constant sickness! The supply of food grew less and less" (*The Harvest Feast*, Wilhelmina Harper, Ed.).

All but seven colonists had been sick at one time. Forty-six graves were dug on the hillside. Legend contributes this grim detail of that difficult winter. Food became so scarce that the governor rationed the corn. Five grains daily for each person! There was not enough food for proper nourishment.

But spring brought fresh courage and hope to this brave group. They would not return to England. Here they were free men. They could worship God in their own way.

## Thought for the Week

The Lord is more interested in our "being" something glorious than in our "doing" something glorious.—D.

The fifty colonists began to sow their seed. They planted twenty acres of corn, six of barley, and six of peas. Anxiously and carefully they tended the crops. Sunshine and rain blessed the land.

Once again this brave band of Pilgrims enjoyed sufficient food. They recognized the source of this blessing and decided to give thanks to whom thanks was due.

"We have fasted together," said Governor Bradford in December; "now let's feast together. Let us have a special day to give thanks for all the goodness of God. He has remembered us. We will remember Him!" (*The Harvest Feast*, Wilhelmina Harper, Ed.).

The colonists and Indians celebrated that first Thanksgiving Day. It has since become a welcome tradition in our beloved country.

## Thankful for Five Grains of Corn

It is said that at later Thanksgiving celebrations, before enjoying the prepared feast, an empty plate containing five grains of corn was placed before each Pilgrim. This was to remind them of that difficult first year.

You know, friend, as I meditated on this interesting historical fragment, I questioned, "Could I have endured such strain

and poverty? And not become bitter?" My meditation continued, "Why aren't we more thankful? Those of us who enjoy, not bare necessities, but an abundance!" Then a thought flashed swiftly across my mind. It struck me very forcibly. "Might God have to strip us down to bare necessities, or less, before we do become grateful? Before we acknowledge, from the heart, the Giver of each blessing?"

God forbid!

You know, it's quite easy to say a verbal "Thank you"; it's another thing to live a grateful life.

And so, I'd like to think with you about the thankful heart.

Let's place before us a plate with five grains of corn, each grain representing a section of the thankful heart around which revolves a grateful life.

## Continued Thanks

Let's examine grain number one. The thankful heart gives thanks. The psalmist says, "It is a good thing to give thanks unto the Lord." Our sacrifice to the Lord should be continual praise and thanks. In this way we acknowledge the rightful Source of all that is good, and pleasant, and satisfying. "Every good gift and every perfect gift is from above." Thanking God saves us from falsely attributing the source of these gifts to man and his accomplishments, or to our own capabilities.

Continual thankfulness purifies our souls. It kills the germs of criticism, complaining, and self-centeredness.

One wife said that she found herself getting bitter, brooding more and more on her husband's faults and blunders. Finally she took inventory of the situation. Then, instead of thinking critically or unkindly about him, she began to thank God for a specific virtue or an accomplishment of his. In a short time her attitudes and acts changed completely.

## Generosity

All right, let's pick up our second grain of corn. The thankful heart is generous. It reaches out its filled hands to others. It shares with those in need, whether it be material or spiritual blessings.

It is responsive and kind, realizing, "But for the grace and goodness of God there's where I'd be."

As it discerns others' needs, it searches its own storehouse of plenty and gives generously. "God loveth a cheerful giver." It is not in grasping and hoarding selfishly that one receives joy. Rather, it is in sharing. Kindness, thoughtful words, a smile, the shared loaf or cup of tea, as well as the coins, bring joy and satisfaction.

As we were leaving our field of service in Argentina, one of my beloved friends, Dona Sophia, came to me carrying a package. "Here, I want you to have this. It's



the best I could give you." I opened the package. To my amazement there lay a lovely crocheted bedspread. She should have kept it to beautify her crude bed in her mud home. It had taken her twelve years to crochet it, she confided later. I shall always treasure that bedspread. Dona Sophia was grateful for the spiritual blessings I had shared with her. The thankful heart is generous!

#### Contentment

Our third grain of corn represents contentment. The thankful homemaker does not need things, and more things, nor to be "just like the Joneses" to keep her contented. I'm not saying that she doesn't dream of improvements or wish for a decent washing machine when her old one is worn out. No. It does mean that she won't whine and fuss about her perfectly good machine just because she wants a later model, like Mary's.

Nor will she nag and gripe at hubby's salary. Instead, she'll economize; she'll watch her needs, and utilize to the best advantage that which she can afford. She realizes that contentment and peace are worth more than many dollars and possessions.

"We brought absolutely nothing with us when we entered this world and we can be sure we shall take absolutely nothing with us when we leave it. . . . As far as physical things are concerned, it is sufficient to us to keep our bodies fed and clothed" (I Tim. 6:7, 8, Phillips).

The thankful heart accepts any and all experiences which God sends. And knowing Him, the Omnipotent, Creator, and God, she is content, giving thanks in *everything*.

#### Love

Let's notice the fourth grain of corn, which represents love—love to God and to *all* mankind. "God is love," and the heart that acknowledges Him, that is grateful for His love and concern, becomes like Him. Love treats others as herself. Love is kind, gentle, long-suffering, patient, and forgiving. Love does not irritate easily. She daily recalls, with gratitude, that God is kind, gentle and long-suffering, patient and forgiving with her. So in similar manner she passes on the same characteristics, to everyone she contacts—to the hot-tempered or good-natured boss, to her disobedient child as well as to the obedient one, to the grouchy or the considerate husband, to both the snoopy and the cordial neighbor.

#### Humility

We come to the fifth and last grain of corn. The thankful heart is humble. It acknowledges the fact of utter dependence on God. He gives a healthy body—mental faculties, arms, hands, eyes, ears, legs, feet, lungs, muscles, and heart. Should He withhold health, we might be unable to breathe

properly, to digest food for proper nourishment, or be unable to use eyes, hands, and feet to perform even the simplest daily tasks. He enables us to think, to hear, to see!

The thankful heart is fully aware that "without me [Christ] ye can do nothing [that is of eternal value]."

True humility recognizes God, not self, as the source and center of truth, and accomplishments, and life.

The thankful heart expresses itself in grateful living each day of the year, not only on Thanksgiving Day.

Check the five grains on your plate—continual thanks, generosity, contentment, love, humility. These compose the grateful heart, like that of the early Pilgrim Fathers.—Radio talk on *Heart to Heart*.

## Why Did I Drop Out of Church?

"Why did I quit coming to church? Well, too many phonies for one thing. And nothing for kids to do. If there's anything I can't stand, it's phonies. Holy on Sunday . . . but the rest of the week? No different than anyone else."

That's a teen-age Sunday-school dropout speaking. Topping a long list of complaints against the church are these: phonies and youth-centered inactivity. You could dismiss this as the gripe of a disgruntled youth except that church leaders across the country supplied the quote. The fact that

churches are losing youth is not news. But the reasons for this distressing fact arrest our attention.

The major project of the Youth and Research commissions of the National Sunday School Association for 1961-62 involve a survey of the reasons why youths quit Sunday school and church. Questionnaire distributed to more than 2,000 ministers representing every state pinpointed the problems. The ministers in turn quizzed young people who no longer attended church. Writing anonymously and candidly, the responses draw complacent church leaders up short.

Additional reasons for discontinuing church attendance included ridicule from non-attenders, rebellion against pressure to attend, Sunday work, school homework and TV.

Church services were too informal, said the young people, sermons uninteresting. Sunday-school teachers were obviously unprepared and often uninformed about topics they spoke about. Sunday school was the least interesting, summer camp the most enjoyed feature of church life.

What did the dropout suggest to strengthen church-youth relationships? Provide broader opportunities for youth participation. Select leaders of youth with sympathy and understanding of the needs of teenagers. Preach more interesting sermons and teach lessons relevant to youth.

—NSSA Convention.



There is no place for laziness in true religion.

## Our Mennonite Churches: East Petersburg



The East Petersburg scattered families first worshiped in a Union House in 1831 where the present Church of the Brethren meetinghouse stands. In 1867, they built on the present elevated ground, rebuilt in 1896, enlarged in 1933, and remodeled in 1961. Christian W. Franke is bishop, Irvin K. Kreider, minister, and Wallace M. Hottenstein and Norman S. Land deacons. The membership is 392.





# STEWARDSHIP

## How We Do It

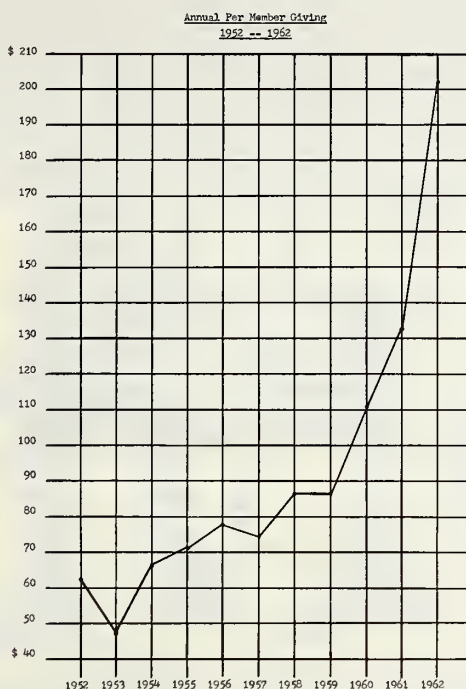
### Iowa City, Iowa, Congregation

Nov. 28, 1962, will mark the first anniversary of a Program of Stewardship that is being pursued by the Iowa City congregation. The immediate objective of this program is the building of a new center for worship. Yet, the blessings of the program have extended far beyond this more obvious objective.

Prior to the meeting at which the program was initiated, the congregation had set a \$40,000.00 goal, to be reached through weekly contributions over a five-year period. This goal underestimated the capacity and the enthusiasm of the congregation, and it was surpassed by \$12,000.00 in pledged at that first dinner meeting a year ago. As a result of subsequent pledging, the total now exceeds \$75,000.00 for the five-year period.

The congregation's experience with this first year of the Program of Stewardship is most encouraging. The first year's quota of the \$75,000.00 goal (\$15,000.00) was contributed in less than ten months. This enthusiastic response has persuaded some of the pessimistic, who had misgivings as to whether the pledges would be met.

The congregation has designated November as "a month of Thanksgiving and sacrificial giving," with a special Thanksgiving stewardship dinner planned toward the end of the month. The first anniversary of the Program of Stewardship will be celebrated at the dinner. On Oct. 14, with six weeks of the first year still remaining, contributions to the Program of Stewardship had surpassed its \$15,000.00 goal by \$1,850.00. With the new emphasis there has come a significant deepening of the sense of stewardship on the part of the congregation. Total contributions of the 120-member congregation through its church treasury last year (September, 1961, to August, 1962) were \$24,259.60. This constitutes a per-member giving of \$202.16. The accompanying graph describes the increase in per-member giving over the past years. A modified "planned giving" program was initiated for 1960. This program still does not provide for "every member enlistment." It does, however, provide for program and budget in line with district and general board quotas and needs. Almost all of the congregational contributions are made through the church treasury, the WMSA and the MYF being two exceptions. In each of the three years the contributions exceeded the budget goals



that had been set. Even though the program does not provide for "every member enlistment," the congregation is practicing "every member enlistment" in its Program of Stewardship toward a new building. And it is expected that the congregation will soon apply "every member enlistment" to all of its giving.

How well has the modified "planned giving" program operated? During the three years (1960, 1961, and 1962) of "planned giving" the per-member giving has averaged \$152.00, as compared to \$72.00 in the pre "planned giving" years. This constitutes a 111 per cent increase. This increase is significantly reflected in the giving toward missions and education. The average annual contributions toward missions-education in the pre "planned giving" years totaled \$1,846.00; whereas, in the last three "planned giving" years, that average to missions-education has been more than doubled—\$4,744.00. For example, last year (1962), while the congregation was contributing \$13,518.41 toward a new building, at the same time it was giving \$1,326.16 toward missions-education, \$2,480.16 more than the average given in the pre "planned giving" years. From a per-member standpoint, the congregation is giving \$41.62 per member annually toward missions-education under "planned giving," whereas it gave \$18.55 per member annually in the eight years prior to the new program, an

increase of 129 per cent. Furthermore, in these last three years while it was increasing its contributions to missions-education by 129 per cent, it was taking on an added responsibility of a building program, toward which it contributed \$18,852.66 in the same three years. It is a fact that the congregation under "planned giving" has given more to the support of missions and education in one year than it formerly gave in three years; and all of this with the added responsibility of a building program!

The membership of the Iowa City congregation on Aug. 31, 1962, was 123. Attendance at worship services shows an increase, having averaged 171 from September, 1961, through August, 1962. The present building can comfortably accommodate only 165 at a worship service; hence, two Sunday morning worship services have been held since June, 1962.

Sunday-school facilities are quite inadequate. High-school youngsters have been meeting in the parsonage for over two years, while university students meet in the Memorial Union of the University of Iowa. Children's classes in the basement are sadly overcrowded. A nursery for little children is conducted in the parsonage during worship services.

The new building will fill a great need for a congregation that demonstrates growth potential. Your prayers are earnestly solicited in behalf of this developing program in a university community that offers many and diverse challenges.

—Wilbur Nachtigall, pastor.

### Red Top, Bloomfield, Montana

The annual business meeting of the Red Top Mennonite Church, Bloomfield, Mont., was in session.

Someone said, "I would like to see our church adopt a plan whereby we would divide our regular Sunday offerings percentage-wise to all the causes of the church."

Another said, "That is a Scriptural plan. We would bring our tithes and offerings to the church for distribution to the Lord's work rather than each individual deciding where it is to go."

The pastor welcomed these suggestions, as it was becoming increasingly difficult to find room for the many offerings in the regular services to fill all the needs that were calling for attention. The outcome of this was that we appointed a committee to work out a plan for systematic procedure for our giving on a trial basis for the coming year.

The committee recommended to the congregation the adoption of a planned-giving program which first took out the local expenses and divided the remaining money

(Continued on page 1030)



## Youth Are Nurtured in Puerto Rico

By Alice Kehl

Blanca Iris Gonzalez is the only Christian in her family. Yet at the age of fifteen she was elected secretary of her local MYF. She served so effectively that two years later she is vice-president of that organization, treasurer of the Christian High School Student Fellowship, and librarian at the local Bible Institute. Blanca is the product of a systematic nurturing program which began in her senior intermediate year and carried through to the present time. She illustrates graphically what can be accomplished in a good program of nurture in younger churches.

Christian nurture is not an additional gadget to fill in time in the weekly program of the church. Christian nurture fills a great need. It must be a vital part of the church's program if the church is to have an adequate, substantial, and effective witness in the lives of believers. In young churches it is of utmost importance that Christian nurture be emphasized and be given its rightful place.

This needs to be considered even in the planning of church construction. Too often small chapels are built without much consideration to the Christian nurture program. The construction of a church building is not complete when it can seat 50-100 people comfortably to hear the Sunday morning sermon. When the church has met for worship, the church has also met for study. Sometimes a Sunday-school class has to meet outdoors or in the dining and living room of a home next door to the chapel. We have built sanctuaries for worship but very few study rooms for Christian nurture.

In spite of this handicap, the Christian nurture program in young churches continues to thrive. Take, for example, a Bible contest in Guavate. It is between two Sunday-school classes and is based on the lessons of the three-month study period. It takes place in the first part of the Sunday evening service. Two youth serve as judges. The contest provides an excellent review of the lessons that have been studied during the quarter. Brothers and sisters and parents are keenly interested to hear the response of the children.

Wednesday evening is Family Night in many of the young churches. Every member of the family knows that there is a pro-



Youth judges, Angel Luis Santiago and Jose Antonio Lopez, stand at careful attention as author Alice Kehl quizzes participants in Bible contest at Guavate Church. Primary class representative stands at Sister Kehl's right, and junior class representative at her left.



Intermediates register enthusiastic response to drill questions by Christian nurture teacher, Irma Cruz de Rosado. This is family night at Guavate Church. Sister Rosado has just presented a flannelgraph lesson and is giving the youngsters a chance to respond to what they have heard.



In another corner of the building, juniors act out what they are learning. This is how schools were conducted in the synagogues in the time of Jesus. This too is a part of family night at Guavate Church.



Lydia and Rosita Rivera sing with keen enthusiasm at "Children's Hour" at Bethsaida Chapel, Honduras de Cidra. "They do not need a loudspeaking system to tell the community that they are in session," says Author Kehl.

gram planned for him to attend—a program where he can actively participate. Included in the Family Night program is the intermediate fellowship. Intermediate fellowship groups are organized in such a way that the intermediates plan their meeting together with their sponsors. The sponsor help to provide program materials with which the intermediates can lead their meetings. A committee is elected by the intermediates. The sponsor meets with the committee and together they plan the activities for the coming months.

This, to be sure, is more work. It takes more time on the part of the sponsor to meet with the committee than to plan the lesson the evening before Family Night. But which of the two is more helpful to the intermediate? This is an excellent opportunity for the intermediate to prepare himself efficiently for MYF, so that when he is fifteen or sixteen he is in a position to participate actively in the MYF program.

Another important factor in the Christian nurture program is promotion. Promotion Day is seen not only in the Sunday school but also in fellowship groups. For example, an evening supper and program is given in honor of the senior intermediates who will be promoted to MYF. The warm welcoming reception is conducted by the MYF to make the new members feel at home.

These efforts are not too much when we think of the tremendous possibilities at stake. This is a time of spiritual crisis in the intermediate and youth. Researchers find that between the ages of 12 and 17 75 per cent of the fellows and 65 per cent of the girls leave the Sunday school never to return. The majority of the decisions for Christ occur during this period.

If we take seriously these statistics, we shall have to conclude that it is of supreme importance that we spend time with this age group and help to make this period a time of worth-while, meaningful experiences within the life of the church and not





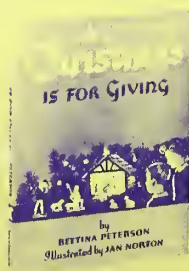
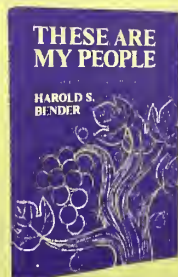
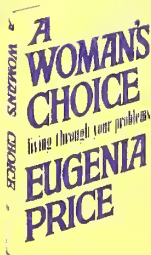
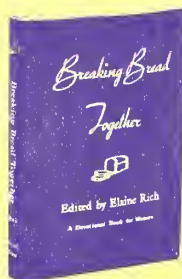
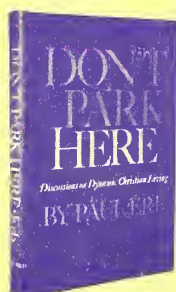
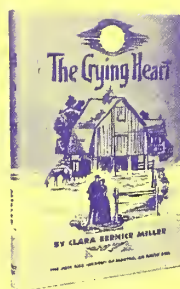
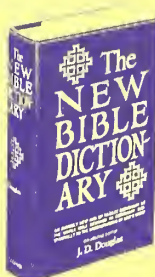
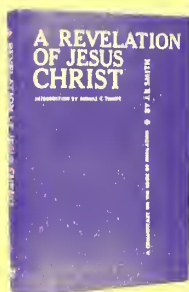
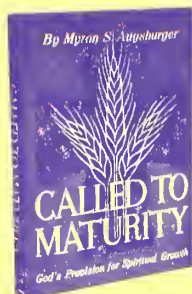
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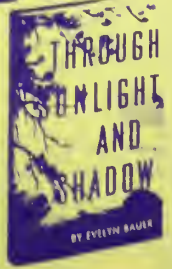
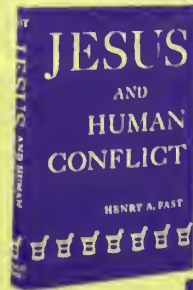
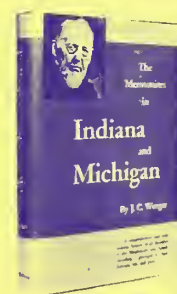
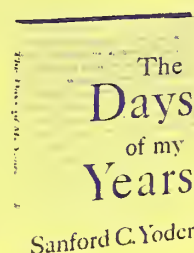
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mit the time to a 45-minute Sunday-school period Sunday morning only.

An adequate Christian nurture program is not only necessary for the intermediate groups but for all ages. This includes the preschoolers and primary age, as the following experience illustrates. Since the lower grades in Toita public school have classes only in the morning, the primary children are free in the afternoon to enjoy an hour of singing, flannelgraph Bible story, devotions, and group games together. Wednesday afternoon 3:00 p.m. means "Children's Hour" in Bethsaida Chapel, Honduras de Sula. The first Wednesday afternoon, we rung the church bell at 2:45 and by three o'clock between 15 and 20 children gathered together in the chapel.

The second Wednesday before 3:00 p.m. the chapel was opened by the children. Children were waiting for the teacher at the foot bridge, others along the road, and still others in the chapel. By their smiling faces one could tell that they were so happy that "Children's Hour" had arrived. They sing the songs and choruses which

they learned in summer Bible school with such keen enthusiasm that the entire neighborhood knows that this is the "Children's Hour." They do not need a loud-speaking system to tell the community that they are in session.

After two periods of "Children's Hour" Wednesday afternoon, all of these children, 50 per cent of them for the first time, attended Sunday school the following Sunday.

The scene at the close of the first "Children's Hour" two weeks ago has become a living reality in these young lives. The children had been dismissed for a recess period, when they spontaneously gathered in a circle at the front of the chapel and began to sing:

"I desire more and more of Christ,  
I desire more of His power,  
I desire more of His presence,  
I desire more and more of Him."

May this chorus also express the sincere desire of each one of us as believers to grow to the "standard height of Christ's own perfection" (Eph. 4:13b, Amplified N.T.). ●

## Experiences in Nurturing a Young Church

BY PAUL CONRAD

"When you plant a tree, do you leave it alone to grow by itself?" Thus queried Cruz DeLeon four days after he had responded to the love of Christ. In answer to the promise of Jesus in John 5:24, he had said, "Yes, I want to pass from death unto life."

Now, in response to his question, I arranged to be at his house for family devotional periods each day for one week.

Each evening Cruz and his wife, Narsisa, who had accepted Christ three weeks before her husband, had their Bibles open when I arrived. Their questions revealed that they had been studying. During that week the Word opened before these new-born souls the fullness, blessing, and promise of the Gospel. Prayer was a time of teaching as well as worship for this family which had never prayed together before. The beautiful singing voices of Lupe, Roberto, and Rosa added to the inspiration of the family worship.

New-found joy of new Christians and their nurture does not fail to touch others for Christ. The last evening I was to have devotion with the DeLeon family, we held it, at Cruz's suggestion, at his parents' home. As a result, Cruz's mother accepted Christ as her Saviour.

We help people most when we help them to help themselves. With this purpose, I arranged a week of family devotions with various families, emphasizing



Three hundred miles from home and family, Jose Mercado spends spare time reading Bible. Nine years ago Jose could not read. Now, self-taught, he reads hungrily all sorts of things which provide for spiritual growth.

that they continue that pattern. Teaching in young churches as well as in families needs to be "precept upon precept; line upon line."

Never easy, this kind of repetitious teaching becomes more difficult when a high percentage of church members spend four to six months of the year away from their church. Eighteen families from *La Iglesia Menonita del Calvario* (Calvary Mennonite Church) go to western Texas for cotton



Three of this group which met at Old Glory, Texas, on Sat., Oct. 13, asked for prayer for themselves. Daniel Perez, at extreme right, is the son in the family visited by Author Paul Conrad.

harvest. To share with them an encouraging word and spiritual nourishment, I traveled from Oct. 11 to 19 through western Texas to visit them at their places of work. Living and working with them afforded many significant opportunities to encourage them.

At Brady, I found Mr. and Mrs. Avelardo Ramirez and their six children, the oldest nine years of age. Mrs. Ramirez is the only Christian in her home. She is often lonely. At Mathis she is a good Sunday-school teacher. I suggested that she begin a Sunday school where she is. She was interested. Immediately we ordered materials for a primary group. Her active participation in this type of work for the Lord will lift her spiritually. In addition it will meet a need in her community.

At Dublin is Jose Mercado, a construction worker on Proctor Dam. He is alone. His family stayed in Mathis so that the



Lupe DeLeon weighs in 78 pounds of cotton while working in western Texas during Conrad's visit. Daughter Perfecta, extreme right, records the amount, and son Israel, in the background, mounts ladder to empty his own bag which has already been weighed.





Six Lerma children are off to school in Wolfforth, Texas, while father and two older brothers pick cotton and Mrs. Lerma keeps house. In a few weeks these children will be attending school back in Mathis.

children could attend school. Jose's conversation reveals that he has been spending much time reading his Bible. Nine years ago, when I first knew Jose, he couldn't read and didn't have any trade. His diligence in spiritual things had prompted him to teach himself to read. Now he reads materials that provide for his spiritual growth. At work he has advanced to concrete finisher. As pastor I do all I can to encourage him. A San Antonio landlady and employer of the Mercados said of them, "I believe you folks belong to the true church." They do belong to the body of believers and let it show in their lives.

In a Saturday night meeting at Old Glory, with Mrs. Sista Perez and two teenage children, Christians were encouraged and strengthened. Again a nurture effort became witnessing and a few who readily say they aren't Christians asked for prayer.

On a ranch near Paducah, I joined four families for a worship service in the Lupe DeLeon home. The families of Leandro and Isabel Martinez, brothers, and Mazimo Martinez came from nearby ranches. We enjoyed a rich Christian fellowship.

The first things I saw upon entering Lupe's house were the Scripture texts he had put on the walls. Prominent was, "God Is Love." Above the table I read, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Other texts were John 14:6 and Matt. 18:3. What a contrast to seven years ago!

For some time at Mathis we had prepared texts of memory verses and given them to whoever could recite the verse from memory at the Saturday evening cot-

tage prayer meetings. Many of these motives are still on the walls of the homes in Mathis. To see texts put up on their own, by a family away from home, was encouraging.

At Tahoka, we met at the Julian DeLeon home. The Federico Paiz family had come over for supper. After supper approximately 30 people gathered for a time of worship. We saw filmstrips on the life of Christ. One could sense a spirit of real Christian fellowship as we observed the teachings and spiritual significance of the pictures. Again an effort to encourage Christians had evangelistic overtones. After the meeting, during a sprinkling rain, beside their truck, both Mr. and Mrs. Paiz accepted Christ.

The following morning before taking leave of the Julian DeLeon and Antonio Garcia families, we gathered for worship. We knew great joy as we thought of what the Lord had done. We stopped at the Paiz home again before returning to Mathis. Both Mr. and Mrs. Paiz gave testimony to the joy and peace they were experiencing. I was behind schedule in returning to Mathis, but it was more important to spend time with these new believers. How I thank the Lord for the living Word that nourishes all believers!

Nurturing a young church is a real challenge. One needs to realize that real potential lies in every believer. Discovering their hidden talents and applying them in a spiritual way brings blessing and strength in the church and affords opportunity for evangelization. With the Apostle Paul we say, "I press toward the mark," with the joy of the Lord set before us. ●

# Missions Today

## Mission Information Makes Mission Budgets Live

BY ESTHER GRABER

To maintain contact between the home congregation and the missionary on the field is one of the main purposes of our missionary support program. Financial support is important, to be sure, but of equal importance are prayer support and letter-writing support.

Through interchange of correspondence and sharing of prayer concerns, the missionary can be stimulated and encouraged in his work. The home church, participating in the support of the missionary, can be challenged in its own life and in its interest and support of the mission program.

"We have enjoyed the letters from — a great deal," wrote one family who is carrying a missionary support as a special project. "One does not realize how much more interesting missions — overseas are at home — can be until he feels he has a specific part in them."

"For years our tithe has been given" continues this same writer. "When missionary names were familiar or known personally, it made it somewhat more interesting. But now the actual mission station personnel, and work seem to come alive. If only more people could realize the wealth of pleasure, satisfaction, and inspiration one gets from having a vital part in the ministry of missions!"

By continuing the support of missionaries, even though your congregation is on a planned giving basis, it can help to stimulate missions giving. Some congregations find it helpful to have a number of special projects such as this in their budget in order to meet their budget and to help make their mission budgets live.

A congregation on a planned giving basis can handle missionary support projects in one of two ways. In both cases the offerings are applied toward the total budgeted program of the congregation. In the one case, when the funds are forwarded to the Mission Board through your district mission board treasurer, the portion of the funds which is to be used for a specific missionary support should be earmarked that way. The remainder will then accrue to the General Fund. The other possibility is to designate all your congregational giving for the General Fund of the Mennonite Board of Missions and Charities and at the end of the fiscal year we will make a transfer in our accounts, applying the designated amount from our General Fund to meet the missionary support project for which your congregation has assumed responsibility.



# MISSION NEWS

## Overseas Missions

In mainland China churches are slowly beginning to grow again after 12 years of humiliation, persecution, isolation, and regimentation, according to a Methodist mission official.

Dr. Tracey K. Jones said that it is miraculous that churches have survived and even now signs of growing under these conditions.

Dr. Jones said, "There are no Christians left in China except those who are absolutely devoted to Christ. The hangers-on and the so-called rice Christians are gone."

**Eugene, Oreg.—India missionaries** Paul and Esther Kniss attended a four-way conversation on "Crucial Issues in Church Growth," Oct. 15-19, here at Northwest Christian College. Eugene Nida of the American Bible Society, Robert Calvin Guy of the Southwestern Baptist Theological Seminary, Melvin Hodges, secretary for Latin America of the Assemblies of God, and Donald A. McGavran, director of the Institute of Church Growth, were the main speakers.

Each presented three crucial issues in Christian missions. Each of the twelve addresses was followed by a one-hour conversation in which these missionary scholars challenged, debated, and illustrated key issues in church growth on mission fields. Current missionary procedures, achievements, theology, and goals were ruthlessly but constructively analyzed and evaluated.

Dr. Nida spoke from a background of extensive experience and study in anthropology. Dr. Hodges shared results of missionary work in Latin America which has brought phenomenal church growth. Dr. Guy's experience as a teacher of Christian missions presented a comprehensive view of mission problems and opportunities. Dr. McGavran, out of a third of a century as missionary and a student of church growth around the world, brought his own enthusiastic dedication to church growth to the conversations. All participants agreed that vigorous church growth is an essential and irreplaceable goal of Christian missionary work.

Returned missionaries, members of college faculties, and many other students of Christian missions shared in the 24 hours of addresses and conversations.

The conversations will be published in 1963 under the title, "Crucial Issues in Church Growth."

**London, England—Older people** continue to make up the bulk of attendance in regular worship services at the Grafton Terrace church. Sunday school is lively with youngsters, however, and several new children have come in recently. Mrs. Coffman reports a very happy weekend at harvest festival time, with 64 people in for tea and fellowship.

**Abiriba, Nigeria—Nurse Martha Bender** arrived at Abiriba Joint Hospital in late October and is already immersed in a full schedule of nursing. On her way she had the faith-strengthening experience of waiting confidently in a Chicago airport for a passport lost en route from Washington, only to have it turn up in an official's top drawer, minutes before her trans-Atlantic plane took off.

**Buenos Aires, Argentina—Over 4,000 decisions for Christ** were registered at the recent Billy Graham meetings in this city. In the final two meetings 50 and 60 thousand people attended. Our churches participated fully in this effort. Many new people have started attending our services as a result of the campaign.

As follow-up our churches planned special local meetings. At Villa Adelina, Lawrence Brunk held special meetings Nov. 2-4. At Floresta, J. Carlos Acosta, pastor from Carlos Casares, preached Nov. 7-11.

The extension committee of the Argentine conference will make fraternal visits to three churches in the Cordoba area. They will assist in evangelistic efforts the week-

end of Nov. 23-25. Rogelio Perugorria, Lawrence Brunk, Nestor Comas, Mario Snyder, Enrique Perez, and Agustin Darino will participate.

**Salunga, Pa.—Lois Landis** was scheduled to leave New York by air on Nov. 13 to return to Ethiopia for her third term as missionary nurse. A farewell service was held for her on Sunday evening, Nov. 11, at the Landis Valley Mennonite Church. Chester Wenger, missionary to Ethiopia, spoke.

**Sapporo, Japan—At a recent meeting** of the all-Hokkaido Mennonite Fellowship, Eugene Blosser was elected vice-president. This is a missionary fellowship of 120 missionaries from 15 denominations. Our Mennonite missionaries have always played a vital role in this organization.

Negotiations are now in process to purchase land near International School in Sapporo for a missionary hostel. This hostel will serve Mennonite missionary children attending the International School.

**Tokyo, Japan—The Tokyo Evangelism Committee**, which consists of the Tokyo missionary and the chairmen of the three co-operating missions, met in Tokyo Nov. 1 and 2. Members of the committee are Don Reber, Robert Ramseyer, Joe Richards, and Peter Willms.

The brethren Reber and Kaneko attended a recent Pacific Broadcasting Association meeting in Tokyo.

## Tadeos Serve Alice Church

By ANN CONRAD

A capacity crowd gathered for a licensing service for Raul Tadeo, at the Alice, Texas, church Sept. 16. Richard Fahndrich of Premont, Texas, led the 2:30 p.m. service. Silvester Zapata, also of Premont, read the Scripture lesson from I Tim. 1. Preaching on the unity of the church, Samuel Hernandez of Mathis, Texas, stressed the oneness of believers in Christ.

Following his licensing by Bro. Paul Conrad of Mathis, Bro. Tadeo responded, say-

ing that by faith he had consented to undertake this task and that he earnestly solicited the prayers of the brethren as together they moved forward to bring others to know Christ as their Saviour and to expand His church in Alice.

Bro. Tadeo is formerly from Chicago. He and his wife had both served previously in Voluntary Service in Mathis and had also spent a year assisting the church at Alice on a self-supporting basis. Following two years of study at Eastern Mennonite College, the Tadeos were called by South Central Conference to fill the post at Alice. Allen Kanagys had previously served as leaders for the church at Alice and are now assisting in the church in Corpus Christi, Texas.

Helping the Tadeos in the Alice church are Joe Hostetlers and Dan Millers from Iowa, Richard Mussers from Pennsylvania, and Martha Kanagy from Colorado. Beginning in mid-October, Mrs. Tadeo aided by Mrs. Miller conduct a kindergarten to help Spanish-speaking children learn English and thus establish contact with these homes. Also in the near future, evangelistic services are planned with Bro. Mario Munoz of Reynosa, Mexico.



Raul and Vanita Tadeo serve the church in Alice, Texas. He was licensed to the ministry at a simple, impressive service at the Alice church on Sept. 16.



## Home Missions

**Chicago, Ill.**—A primary girl was struck by an auto while walking across a busy street on her way to the Englewood Sunday School. She suffered a broken arm, three broken ribs, and other injuries. After being in critical condition, she is now making good improvement.

Illinois State MYF met at the Englewood church Nov. 3. They enjoyed a dinner fellowship, served cafeteria style by the Mennonite Community Chapel MYF, and an illustrated presentation of the work of the Mennonite Church in Ethiopia by D. Rohrer Eshleman. Approximately 117 MYF-ers and sponsors attended.

**Rocky Ford, Colo.**—Ten young folks presented their membership certificates and were accepted by the Mennonite church here in appropriate services Sunday morning, Oct. 28. They are practical nursing students Esther Baird, Salem, Ohio; Shirley Erb, Berlin, Ohio; Dorothy Moore, Goshen, Ind.; Valera Weaver, Columbiana, Ohio; Lissie Yoder, Millersburg, Ohio; and VS-ers Sidney Amstutz, Kidron, Ohio; Doris Erb, Millbank, Ont.; Emma Petersheim, Walnut Creek, Ohio; Duane Richard, Mt. Pleasant, Iowa; and Irma Slabaugh, Napanee, Ind. All members participated in the Lord's Supper on Sunday afternoon, Nov. 11.

**Salunga, Pa.**—One hundred students of Drexel Institute and Rutgers University participated in a panel discussion arranged by the Mennonite Information Center here Nov. 3. Many questions came from the floor and continued a half hour beyond the allotted time. In answer to one of the questions, James Shank, one of the panel members, presented the way of salvation. Theme of the panel was "Faith and Discipleship."

**Homestead, Fla.**—Three persons from one family were received into church fellowship (two by confession of faith and one by baptism) at Homestead, Oct. 28. John Winters, Miami, Fla., was the speaker for revival meetings Nov. 13-18.

**Miami, Fla.**—A mother of four sons became a member of the fellowship at Miami upon confession of faith. Her husband, who had never been a Christian, accepted Christ as his Saviour.

## District Mission Boards

**Carstairs, Alta.**—Outreach of the Alberta-Saskatchewan Conference advanced significantly during past months. New persons joined the working force. Others moved to more strategic places, enhancing their effectiveness. A few returned after months of further training, to be better servants in the places assigned.

Especially significant was the opening of the hostel for Indian and Metis children at Anzac; the coming of the Paul Showalter family from Wooster, Ohio, to Edson, Alta., to serve an emerging church there; the moving of the Stanley Shantz family from Guernsey, Sask., to Edmonton, Alta., and their replacement at Guernsey by the James Mullet family from Glendive, Mont.; and the fine way in which work continues

at Sundre, Calling Lake, La Crete, Sandy Lake, Chipewyan Lakes, and Marlboro. Short-term summer workers, conference guests, and Brunk revival efforts in the area, all added up to a significant contribution.

A serious need still confronts the conference for a pastor at Eaglesham, according to a recent communication from Linford Hackman, mission field superintendent of the Alberta-Saskatchewan Mennonite District Mission Board.

**Kitchener, Ont.**—Plans for a church building at Monetville were presented by Osiah Horst, president of the Mennonite Mission Board of Ontario, at its Oct. 4 meeting. The church there has cut and prepared 1200 feet of lumber for construction. They need a small loan from the mission board revolving fund to complete the structure. The board also appointed Osiah Horst and Emerson McDowell to make fraternal visits to members teaching in the north, especially at Collins and Moosonee. Fairview Mennonite Home, Preston, Ont., continues to fill a specific need in the life of area congregations. The home is sponsored by the Ontario board.

**Flanagan, Ill.**—At an Oct. 15 meeting, the executive committee of the Illinois Mennonite Mission Board took steps to increase the revolving fund for church building—a fund which they find much in demand. The committee also planned for a witness workshop to be directed by Nelson Kauffman at Springfield, Ill., Feb. 6-10.

## Broadcasting

**Harrisonburg, Va.**—During August and September 547 people wrote to "The Mennonite Hour" or "The Way to Life" who had not written before. They live in more than 300 towns or cities in the United States and Canada.

One hundred and forty-four new Pennsylvania people writing included: Leas, Moyer, Mickley, Paine, Bishop, Kromer, Nicholson, Mara, Siglin, Lehman, Sturdevant, O'Rourke, Emenheiser, Shearer, Teller, Ebersole, Helwig, Demy, Gradwohl, Fahnstock, Hess, Nalesquez, Lapp, Le Noir, Frey, Schoolnouer, Klaser, Caylor, Schoener, Blucas, Buckwalter, Guinn, and Ebert.



Vasil Magal is the newly appointed associate speaker on the Russian broadcast. He will assist his brother, Dr. Ivan Magal, of Stuart, Va., in the production of *Golos Drooga* (Voice of a Friend). Here he poses happily with his family near their home in Belgium.

They lived in 96 different Pennsylvania communities: Abington, Allentown, Bethlehem, Butztown, Catasauqua, Catawissa, Ephrata, Feasterville, Freedom, Freeport, Galeton, Gettysburg, Glen Mills, Hanover, Harrisburg, Hershey, Hyndman, Irwin, Lancaster, Levittown, Lititz, Manheim, McClure, Morrisville, Nazareth, New Freedom, Perkasic, Philadelphia, Phoenixville, Pittsburgh, Quakertown, Ridley Park, Rome, Roslyn, Saegertown, Scottsdale, Sellersville, Somerset, Souderton, Steelton, Stoystown, Tamaqua, Telford, Tower City, Washington, Wickhaven, and Windgap.

From Illinois 56 new people wrote from 36 different towns or cities including Alsip, Bartonville, Bellwood, Berwyn, Brookfield, Chicago, Cissna Park, Deer Grove, Dixon, Downers Grove, Elgin, Flanagan, Galesburg, Glen Ellyn, Green Valley, Gridley, and Kinmundy.

From Kansas came 19 new names representing 16 different post offices.

Michigan brought 30 new names from

(Continued on next page)

## Deputation Schedule

**Paul Erb**

Nov. 27, 28 Eastern Mennonite College, Harrisonburg, Va.

**Nelson Kauffman**

Dec. 1, 2 Hawkesville, Ont.

**Delbert Erb**

Sun., Dec. 2, a.m., North Scottsdale and Kingview, Scottsdale, Pa.

Sun., Dec. 2, p.m., Market Street, Scottsdale, Pa.

**Carl Beck family**

Sun., Dec. 2, a.m., First Mennonite, Indianapolis, Ind.

## Your Treasurer Reports

As of Oct. 31, contributions to the general mission board have begun to increase. Last year the total received as of Oct. 31 was \$470,094.03. This year the total for missions and relief and service has reached \$481,198.83. A breakdown of this amount shows that relief and service funds have shown the major increase. We are most grateful for this continued support of the various programs.

It should be noted, however, that the need for mission funds continues most urgent. Total funds being received have not yet been adequate to meet the amount needed to cover costs of the program. Our missionaries continue to report ways they can witness in the many critical areas of the world. Souls are being brought into the church. New congregations are striving to become more vital in their efforts to become centers of evangelism. Our brothers from nineteen overseas fields need the missionaries and they need our help. Let us make this Thanksgiving season a period of further sharing for the work of our Lord.—H. Ernest Bennett.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Keith Esch, pastor at First Mennonite, Johnstown, Pa., was speaker on morning devotions aired over three Johnstown radio stations each morning the week of Nov. 4.

Chicago Avenue congregation, Harrisonburg, Va., is a new member of the Every-home-Plan for the GOSPEL HERALD.

J. Frederick Erb showed color slides of the seventh Mennonite World Conference held at Kitchener, Ont., with a synchronized tape recording excerpts of messages at the conference, including the words of greeting from the late H. S. Bender, on Sunday evening, Nov. 4, at the Hesston College Church.

A two-day missions meeting was held Nov. 16, 17 at Glen Allan, Ont., with Ontario Mennonite Bible Institute students and John Hess, Toronto, Ont., as participants.

A four-session Stewardship Conference, with Dan Kauffman, Secretary of Stewardship, was held at First Mennonite, Indianapolis, Ind., Nov. 18, 19.

Dedication services for the Prince of Peace Mennonite Church, Corpus Christi, Texas, were held Oct. 28. Dedication message was brought by Earl Buckwalter, Hesson, Kans., Area Overseer. J. Weldon Martin is pastor.

The total number of men in I-W, reports the I-W Mirror, is 1,302.

Lloyd Boshart, Eastern Area Field Representative for Mennonite Mutual Aid, was guest speaker for the morning and evening services Nov. 4 at the Slate Hill congregation near Harrisburg, Pa. He also was with the Doylestown congregation, Doylestown, Pa., the evening of Nov. 11. He spoke in the interest of Mutual Aid, presenting the Biblical basis for sharing.

A weekend missions rally was held Nov. 10-11 at Yellow Creek, Goshen, Ind., with John Howard Yoder, Elkhart, Ind., as speaker. Bro. Yoder has just returned from a year's assignment in Europe and North Africa as field co-ordinator for the Mennonite Missions in Europe.

Paul E. Yoder, bishop and minister from Salem, Oreg., and principal of Western Mennonite School, served as speaker Nov. 1-18 at Perkasic, Pa. He brought messages on various aspects of the Christian life and doctrine.

A Thanksgiving Missions Week emphasis with the theme, "Obeying Christ in Crisis," was presented at East Goshen, Goshen, Ind., Nov. 7-11. Among the speakers serving were the Charles Shienks, Japan, and Nelson Kauffman, Secretary of Home Missions.

Christopher Ruhiza, a Christian brother from Tanganyika, who was converted in a meeting with George Smokers, spoke concerning his conversion and the life of his

church in Tanganyika at Albany, Oreg., Nov. 18. He is now studying Agricultural Economics in this country.

The East Bend, Fisher, Ill., bulletin carried this interesting note: "Because God blessed us in our planned giving experience last year (we exceeded our budget for missions) and because of a bountiful harvest, the congregation took action at the Stewardship Conference to increase our giving to the Mennonite Board of Missions, Relief and Service, and the Illinois Mission Board. We will be giving a combined total of \$12,089, or \$35.00 per member to these three areas of outreach."

Paul Erb was elected president of the Mennonite Board of Education at its annual meeting held at Harrisonburg, Va.

Allen Beachy, Salisbury, Pa., was ordained to the ministry Nov. 11, by Bishop Sanford Shetler. He will serve the Casselman congregation at Grantsville, Md., as assistant pastor.

Christmas seals from Father Flanagan's Boys Town in Nebraska are again flooding the mail. This is a Catholic institution.

Jacob C. Rittenhouse, Lansdale, Pa., will serve as speaker in a Prophecy Bible Conference Dec. 1, 2 at Pottstown, Pa.

Thanksgiving meeting in the 12th and Windsor Street Church, Reading, Pa., Nov. 22. Leroy Stoltzfus, Leola, Pa., will preach the Thanksgiving sermon. Other speakers include Wilmer Eby, Sheridan, Pa., and Aaron Mast, New Holland, Pa.

Harold Housman, Tanganyika, will show pictures at the Salunga Mission Board building Nov. 27 at 7:30.

Argentine missionary Delbert Erb will speak at North Scottsdale in the morning service and at the Market Street Church, Scottsdale, Pa., in the evening service Dec. 2.

Nelson Kauffman, Elkhart, Ind., in fall inspirational meetings at Hawkesville, Ont., Dec. 1, 2.

A special series of seven "orientation lectures" given by the professors of the Goshen Seminary is being offered this semester for wives of seminary students. It is designed to give some insight into the fields of theological work which their husbands are exploring.

John H. Hess, Scarborough, Ont., and Alvin G. Martin, Terre Hill, Pa., will serve on the Christian Nurture Conference program at Ephrata, Pa., Dec. 1, 2.

The South Pacific District Conference is planned for Nov. 22-24 at Harwood Methodist Church, 420 San Lorenzo N.W., Albuquerque, N. Mex. The Bethel Mennonite Church is host congregation for the conference. Stanley Weaver, Chinle, Ariz., will bring the conference sermon. Theme for the conference is, "Called into the Fellowship of His Son."

The Mennonite Youth Fellowship Life Team will present the program at Stumptown, Pa., on Nov. 24.

Everett Metzler, Vietnam, and Lloyd Eby, Ronks, Pa., will speak as a mission team at the Hess Church, Lititz, Pa., Dec. 2.

The annual meeting of the Franconia Mennonite Historical Society and dedication of a memorial to the memory of Jacob Gottshall, first Mennonite bishop in America, will be held at the Towamencin Church, Kulpville, Pa., Nov. 25. Jacob Gottshall (1670-1763) settled in Germantown, Pa., after coming to America, and 12 years later moved to the area of Skippack. Gottshall purchased 120 acres of land in Towamencin Township. The Towamencin Church and graveyard are part of this tract. A marble memorial to his memory has been erected on the present church grounds.

Virgil Vogt, Spencerville, Ind., and Howard Bauman, Elmira, Ont., will serve on the York County, Ont., Bible Conference program, Dec. 5-7.

Change of telephone: Orie Kauffman, White Pigeon, Mich., from HU 3-5581 to 616-483-8581.

New members: seven by baptism at Casselman, Grantsville, Md.; eight by baptism at Hopedale, Ill.; two by baptism at North Clinton, Wauseon, Ohio; one by baptism at Elizabethtown, Pa.; one by baptism at Lyon Street, Hannibal, Mo.

## Evangelistic Meetings

Samuel Glick, Belleville, Pa., at Black Oak, Hancock, Md., Dec. 4-12. Paul Roth, Masontown, Pa., at Zion, Broadway Va., Dec. 2-9. B. Charles Hostetter, Harrisonburg, Va., at Plains, Lansdale, Pa., Dec. 5-9.

## Calendar

Indiana-Michigan Winter Ministers' meeting, Midland, Mich., Dec. 4, 5.  
School for Ministers, Goshen College Biblical Seminary, Jan. 22 to Feb. 8.  
Illinois Mission Board annual meeting at Hopedale, Ill., April 19, 20, 1963.

## MISSION NEWS

(Continued from page 1028)

29 different post offices. Among these were Bad Axe, Battle Creek, Bay City, Bay Port, Bentley, Cheboygan, Clare, Detroit, East Jordan, Engadine, Flint, Grand Rapids, Grandville, Gwinn, Hillman, and Kalamazoo.

What does this say? People from many different places are writing. Estimating conservatively from names and addresses, over 50 per cent are persons outside the Mennonite fellowship. People were brought to action—to the point where they wrote.

Many names are sent to local pastors for a follow-up letter if desired—often just a friendly invitation to attend the local Mennonite church if the person does not have a regular church home.

Behind each name is a person. He may or may not be a Christian. He may need spiritual help. Many are discouraged; some are shut-ins; others need the stimulation from a Christian broadcast.

Pray that whatever the need, God might



be there to help these listeners and the great host who never take time to write.

Luray, Va.—WRAA, Luray, now releases "The Mennonite Hour" each Sunday at 8:00 a.m. The broadcast is sponsored by the Big Spring Mennonite Church near Luray which held no regular services for years until Eastern Mennonite College students reopened it about two years ago. WRAA, a 1,000-watt station, can be heard within a radius of about 50 miles, at 1330 on the dial.

Denver, Colo.—KLZ, Denver, a 5,000-watt station, is replacing KBTR, Denver, and KCSJ, Pueblo. "The Way to Life" is now heard at 9:15 p.m. every Sunday at 560 on the dial. Please help pass on this change of stations.

## Voluntary Services



When completed, this community center at Peoria, Ariz., will serve social, recreational, educational, and religious needs of migrants who are settling in this area. Funds for this project were contributed by various groups throughout the church. Volunteers from Stanfield and Peoria assisted with the work. Lester Miller from the Sunnyslope congregation supervised construction.

Portland, Oreg.—Because of the wind-storm Oct. 12, volunteers have had an unusual opportunity for plus service of various kinds. The Red Cross asked if they would help in cleaning up uprooted trees. Red Cross furnished tools and a list of elderly and widowed persons who needed help. Volunteers spent many hours cutting trees away from back doors, removing limbs from garages, etc. Reports on each project are furnished to the Red Cross. This assistance is much appreciated and VS-ers have made many interesting contacts. Work is done in the evening or during time off.

La Junta, Colo.—Besides continuing a significant service in their assigned jobs, VS-ers here find additional ways to help. A weekly Friday evening club attracts as many as 27 youngsters. Services in song at hospital, nursing home, and jail continue each Monday evening. Merle Stutzman and Duane Richard serve on service and fellowship committees of local MYF. Melvin Troyer, Janet Hertzler, George Brenne-man, and Irma Slabaugh serve as usher, Sunday-school teachers, and children's workers at both La Junta and Rocky Ford Mennonite churches. Unit quartet and sextets supplied special music at recent revival meetings of the La Junta church.

Maumee, Ohio — Sunshine Children's Home unit members presented the evening program at Bancroft Mennonite Church,



A young man's best friend may literally be his dog. VS-ers find hosts of persons like this young fellow at Stanfield, Ariz., migrant camp who need human friends.

Toledo, Ohio, Oct. 28, in the form of a panel discussion on "Witnessing Through Our Group."

Kansas City, Mo. — Volunteers participated in a panel on "The Responsibility of Youth in the Church" at a local church MYF meeting Oct. 5. On Oct. 13, the Missouri Camp Committee met at the unit. VS-ers provided the noon meal for them. Mark Kolb, Telford, Pa., and Lyle Stahl, Dafter, Mich., helped staff members of Mennonite Children's Home unpack canned goods donated by various churches in Kansas and Missouri.

Immokalee, Fla.—Part-time VS-ers Rachel Mohler and Thelma Wolgemuth from Pennsylvania have returned to teach in the Immokalee public school again this season.

Homestead, Fla.—A VS-er wrote: "Because of the international conflicts now, most of the folks we contact are filled with fear and unrest. Yet, they make no greater effort to attend church or make peace with God, and we wonder what more it must take. We are in a strategic area with the large Homestead Air Force Base located



Keen eyes indicate sharp minds. These minds will learn something. Stanfield, Ariz., volunteers have the high privilege of providing the owners of these fun-loving eyes with mind-challenging activity.

only three miles from us, and we can feel the tension all about us. What a wonderful opportunity we have to present the true Prince of Peace. Pray that we may be faithful in witnessing and that many will find Christ."

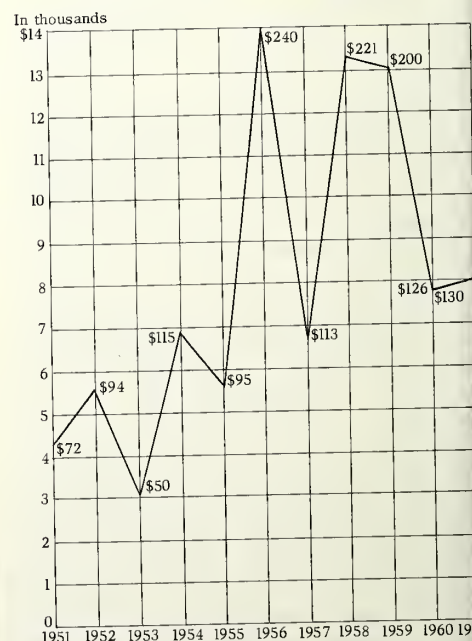
Sava, Honduras—Very good interest is shown by people in the audio-visual project which VS-er Ray Horst is carrying on. Crowds of 600, 900, and 1,000 people came on different evenings to see the films on farming, health, and sanitation.

## HOW WE DO IT

(Continued from page 1023)

on a percentage basis among the rest of the church agencies. A 10 per cent reserve fund was also established to take care of special and unforeseen needs. The money is distributed to all the church agencies on a monthly basis.

This plan has proved to be a rich spiritual experience for us as well as a stimulus to our giving. We also have the satisfaction of knowing that we are helping all the causes of the church each month.



Ten-year record of giving. Planned giving was begun in 1954. The figure at each year is the per member average for that year.

The above chart does not include private gifts given directly to a church agency by individuals in response to direct mail appeals. The above figures also very definitely reflect the crop conditions of the community because of rainfall or drought. This is largely a farming community.

While this has increased the stewardship consciousness of the congregation and simplified our procedure for giving to all the causes of the church, it has not solved all the problems. We meet annually to plan



or the next year's budget. Often it takes real wrestling to find the right answer for the situation. For 1962 we have established a giving goal. We have also initiated an every-member canvass to get a personal commitment from each member to help reach the goal. We have found that, after eight years, there is a tendency to sort of let up and we need something to stimulate renewed effort.

We recommend planned giving to other churches not only because it simplifies procedures and increases the amounts given, but because we believe it to be a more scriptural way to support the church in mission. It is also a very rich spiritual experience for each member to be personally confronted with his responsibility for the support of the church.

—Elmer Borntrager, Pastor.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Benner**, Norman Dale and Loretta (DeBatin), Indianapolis, Ind., first child, Cynthia Ann, Oct. 3, 1962.

**Briskey**, Elmer and Delsie (Miller), Indianapolis, Ind., third child, second daughter, Barbara Kay, Oct. 7, 1962.

**Burkhart**, Ozias and Alice (Bauman), St. Cobs, Ont., second child, first son, Derrick Charles, Oct. 11, 1962.

**Clemens**, Floyd and Gladys (Musselman), Wenton, Pa., fifth child, fourth daughter, Donna Lee, Oct. 21, 1962.

**Fenner**, Delbert and Gladys (Mayer), Flint, Mich., seventh and eighth children, Marietta Mae and Marilyn Kaye, Oct. 4, 1962.

**Geigley**, Ray and Dorothy (Shuc), Ephrata, Pa., second child, first daughter, Karen Renae, Oct. 30, 1962.

**Good**, Robert and Dietlind (Werner), Heston, Kans., first child, Stephen Roy, Oct. 28, 1962.

**Gunden**, John Dale and Ethel (Hoffman), Bay Port, Mich., third child, second son, Troy Laine, Nov. 2, 1962.

**Hershberger**, Dale and Arlene (Geisel), Latour, Mo., second daughter, Lynette Renee, Oct. 23, 1962.

**High**, Christian, Jr., and Edna (Martin), Lebanon, Pa., sixth child, third son, Frederick Dean, June 22, 1962.

**Hooley**, Mylin and Fern (Nitzsche), Goshen, Ind., seventh child, fourth son, William Lamar, Nov. 3, 1962.

**Hostetler**, Gordon Lee and Phyllis Fay (Daventry), Elkhart, Ind., first child, Michael Alan, Oct. 14, 1962.

**King**, Donald and Barbara (Saltzman), Downey, Calif., first child, Cheryl Marie, Oct. 15, 1962.

**Martin**, Herbert and Lucille (Mitten), Columbiana, Ohio, sixth child, fifth daughter, Suzanne Kay, Oct. 17, 1962.

**Miller**, Dale and Arlene (Zemp), Lebanon, Ore., fifth child, fourth son, Dana Lynn, Oct. 8, 1962.

**Miller**, John G. and Ethel (Ranck), Bridgeport, N.J., third child, second daughter, Joann Marie, Oct. 24, 1962.

**Mylin**, Richard D. and Miriam (Hershey), Peach Bottom, Pa., second child, first daughter, Judith Kay, Oct. 24, 1962.

**Ropp**, Elmer and Sylvia (Schrock), Kalona, Iowa, fifth son, Loren Frederick, Oct. 13, 1962.

**Roth**, Paul S. and Sheila (VanBilliard), Hatfield, Pa., a son, Andrew Paul, Sept. 23, 1962.

**Schrock**, Elmer and Pauline (Gingerich), Kalona, Iowa, fifth child, fourth son, James Leo, Oct. 13, 1962.

**Sensenig**, Donald J. and Alta Ruth (Charles), Lititz, Pa., second child, first son, Donald Jay, Jr., Oct. 29, 1962.

**Stoltzfus**, Wesley and Martha (Lapp), Altro, Ky., sixth child, third daughter, Iva Sue, Oct. 25, 1962.

**Strite**, Milton and Juanita (Bates), Mercersburg, Pa., first child, Ellen Marie, Oct. 8, 1962.

**Stutzman**, Douglas and Barbara (Vogt), Heston, Kans., third child, second son, Steven Kent, Oct. 28, 1962.

**Swartley**, Willard and Mary (Lapp), Elkhart,

Ind., second child, first son, Kenton Eugene, Oct. 12, 1962.

**Swartzendruber**, Morris E. and Alta (Miller), Kalona, Iowa, fifth child, second son, Lyndon Ray, Oct. 24, 1962.

**Wall**, Wendall and Willie Mae (Tony), Youngstown, Ohio, fourteenth child, twelfth son, Timothy, Oct. 28, 1962.

**Wenger**, Mervin and Mary Catherine (Herr), Myerstown, Pa., fourth daughter, Mary Lou, Oct. 28, 1962.

**Zook**, James and Janet (Schrock), Denver, Colo., first child, Jana Kay, Oct. 30, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Boettger-Schwartzentruber**.—Robert F. Boettger and Ruth Ann Schwartzentruber, both of Baden (Ont.) cong., by Osiah Horst at the church, Oct. 26, 1962.

**Byler-Hartzler**.—Raymond E. Byler and Elma Hartzler, both of Wooster, Ohio, Smithville cong., by David Eshleman at the home of the pastor, Nov. 1, 1962.

**Byler-Miller**.—Andrew Byler, Middlefield, Ohio, Pilgrim C.M. cong., and Susan Miller, Millersburg, Ohio, Bethany Cons. cong., by Fred D. Hostetler at Bethany, Oct. 7, 1962.

**Carper-Brown**.—Kenneth Lee Carper, Lancaster, Pa., Erisman cong., and Charlotte Ann Brown, Akron, Pa., Carpenter cong., by Mahlon Witmer at the home of the bride, Oct. 27, 1962.

**Cressman-Harvey**.—Robert Laverne Cressman, Guelph, Ont., Preston cong., and Edith Elaine Harvey, Preston, Ont., Rockway cong., by Howard L. Good at the Preston Church, Oct. 29, 1962.

**Driver-Williams**.—Vernon J. Driver, Waynesboro, Va., and Joyce A. Williams, Stuarts Draft, Va., both of the Stuarts Draft cong., by Paul R. Barnhart at the church, Oct. 19, 1962.

**Evers-Sommerfeld**.—Marion Evers and Berdena Sommerfeld, both of La Junta, Colo., East Holbrook cong., by Clifford King at the church, Oct. 13, 1962.

**Gochenour-Eberly**.—Robert H. Gochenour, Jr., Strasburg, Pa., New Providence cong., and Naomi S. Eberly, Leola, Pa., Groffdale cong., by Mahlon Witmer at the Groffdale Church, Oct. 6, 1962.

**Hershberger-Warkentin**.—Paul Hershberger, New York, N.Y., Goshen College cong., and Elvera Warkentin, Goshen, Ind., Mennonite Brethren cong., Kitchener, Ont., by John Mosemann at the Kitchener M.B. Church, Oct. 19, 1962.

**Horst-Witmer**.—Joel B. Horst, Chambersburg (Pa.) cong., and Wilma Jean Witmer, Fayetteville, Pa., Rowe cong., by Amos E. Martin at the Rowe Church, Oct. 27, 1962.

**Lapp-Musser**.—Melvin B. Lapp, Parkesburg, Pa., Newlinville cong., and Ruth Mae Musser, East Earl, Pa., New Holland cong., by Mahlon Witmer at the New Holland Church, Oct. 20, 1962.

**Mann-Leseman**.—David Paul Mann and Joan Ann Leseman, both of International Falls, Minn., Rainy River Mission cong., by Lester Mann at the church, Oct. 13, 1962.

**Martin-Hollinger**.—John H. Martin, Jr., Lancaster, Pa., and Fern Hollinger, Denver, Pa., both of Weaverland cong., by J. Paul Graybill at the home of the bride, Oct. 20, 1962.

**Nunemaker-Bitikofer**.—William Nunemaker and Mabel Bitikofer, both of La Junta, Colo., East Holbrook cong., by Clifford King at the church, Oct. 14, 1962.

## NEW PRICES ON SONGBOOKS

EFFECTIVE JANUARY 1, 1963

	Each	50 or More
Church Hymnal	\$2.25	\$2.00
Songs of the Church	1.75	1.60
Life Songs No. 2	1.75	1.60
Church and S.S. Hymnal	2.10	1.90
Songs of Cheer for Children	1.00	.90
Junior Hymns	1.60	1.45
Church Hymnal with German Supplement	2.50	2.25
Church Hymnal—Leather	5.00	

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**Petri—Franz.**—Hans Petri, Chicago, Ill., German Lutheran Church, and Edith Franz, Rockford, Ill., Metamora cong., by Roy Bucher at the Metamora Church, Oct. 28, 1962.

**Schneider—Miller.**—Dale Schneider, Canton, Ohio, and Marilyn Miller, Louisville, Ohio, by Delvin Nussbaum at the Stoner Heights Church, Sept. 15, 1962.

**Shirk—Martin.**—Walter B. Shirk and Marian I. Martin, both of Narvon, Pa., Metzler cong., by Mahlon Witmer at the home of the minister, Nov. 3, 1962.

**Stuckey—Rau.**—Larry Stuckey and Madonna Rau, both of West Unity, Ohio, Pine Grove cong., by D. Wyse Graber at the pastor's home, Oct. 12, 1962.

**Swope—Hawkins.**—Donald P. Swope and Joyce Hawkins by Victor Stoltzfus at the North Lima Church, Oct. 14, 1962.

**Weaver—Martin.**—Luke S. Weaver, Ephrata, Pa., Tamaqua cong., and Anna Mary Martin, Akron, Pa., Groffdale cong., by Mahlon Witmer at the home of the bridegroom, Oct. 6, 1962.

**Whitlock—Stuckey.**—Norman Whitlock and Judy Stuckey, both of West Unity, Ohio, Pine Grove cong., by D. Wyse Graber at the church, Oct. 20, 1962.

**Wideman—Snyder.**—Clare Wideman, Wallenstein, Ont., and Lucille Snyder, Elmira, Ont., by Paul Martin at the Hawkesville Church, June 16, 1962.

**Wilkinson—Godfrey.**—Aubrey Wilkinson and Sharon Godfrey, both of Toronto, Ont., by Glen Brubacher at the Morningside Church, Oct. 13, 1962.

**Williams—Eby.**—Lester E. Williams, Maugansville, Md., Stouffer cong., and Hazel V. Eby, Hagerstown, Md., Reiff cong., by Reuben E. Martin at the home of the bride, Nov. 3, 1962.

## Anniversaries

**Keeler.** Mr. and Mrs. Alvin C. Keeler of Souderton, Pa., observed their fiftieth wedding anniversary on Sept. 13, 1962. The Keelers, who reside with their daughter, Mrs. Curtis Stoudt, 240 Ridge Ave., Souderton, were married at the home of Mrs. Keeler's parents on Sept. 21, 1912. On their anniversary, a special service was arranged for Sunday morning, in which Jacob C. Clemens, who married them 50 years ago, was present and spoke to them and their family. They have 8 children (Mable—Mrs. Elmer Leatherman, Nathaniel, Kathryn—Mrs. David Detweiler, Harvey, Alvin, Esther—Mrs. Joseph Pearson, Arlene—Mrs. Marvin Moyer, and Susie—Mrs. Curtis Stoudt), 17 grandchildren, and 7 great-grandchildren. One daughter (Mary) is deceased.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Yoder, Ben J.,** son of C. D. and Elizabeth (Gerber) Yoder, was born at Harrisonville, Mo., April 7, 1877; died at Harrisonville, Oct. 15, 1962; aged 85 y. 6 m. 8 d. In 1898 he was married to Ollie Plank, who died Oct. 21, 1907. On Dec. 2, 1910, he was married to Mary Oesch, who survives. Also surviving are 4 sons (Clayde, Glen, Earl, and Dee), 2 daughters (Blanche Jovanovich and Dorothy Sasich), 2 sisters, 9 grandchildren, and 4 great-grandchildren. He was a member of the Sycamore Grove Church, where funeral services were held Oct. 17, in charge of Leonard Garber, assisted by James D. Yoder; interment in Clearfork Cemetery.



## ITEMS AND COMMENTS

BY THE EDITOR

A Methodist evangelistic mission in 40 churches and communities of Brazil was conducted Oct. 25 to Nov. 11, by 39 denominational ministers and one layman from 26 states. Sponsoring the crusade was the Methodist General Boards of Missions and Evangelism, Nashville, Tenn. The director was Dr. George H. Jones, staff member of the evangelism board. Following the mission the American Methodists toured South America to observe the work of Christian missions in Peru, Chile, Argentina, Uruguay, and Panama, as well as Brazil. The autonomous Methodist Church of Brazil has about 55,000 members and 400 churches and 1,000 other preaching places.

\* \* \*

Rockets—those which produce rain and not satellites—have started a new religious controversy in S. Africa. The rockets manufactured by a factory in Capetown are used by farmers in S. Africa's desert regions at \$25 apiece to "seed" rain clouds. Many farmers have been able to save their crops from drought in this way while others, through misjudgments, have started downpours on neighboring farms instead of their own. Now members of the Dutch Reformed Church have objected in their church magazine that it is against the Bible to "make" rain and send up satellites. Years ago similar objections were heard when rain-making experiments were undertaken from aircraft in some regions. The experiments were stopped because of the objections.

\* \* \*

Indiana University Bureau of Studies in Adult Education, announces the availability of fellowships for persons who plan to pursue adult education careers in religious institutions. The fellowships are made possible by a \$25,000 grant from Lily Endowment, Inc., Indianapolis. Specifically the grant provides that the fellowships be awarded to responsible, qualified students

who (1) give reasonable assurance that they will pursue professional careers in the field of religious adult education and (2) propose to complete advance degrees in adult education at the Indiana University. Preference will be given to advance students studying for the doctor's degree, while qualified candidates for the master's degree may be appointed. Stipends may vary in amount of \$500 to \$1,500. The first fellowships were awarded in April 1960 for the 1960-61 school year. Applicants are now being accepted for 1963-64. Deadline for applications is Feb. 15, 1963.

\* \* \*

A statement alerting the churches in Hawaii to "recurrent efforts to introduce legalized gambling," in the islands has been issued by the Honolulu Council of Churches. "These efforts," it said, "have grown in intensity and sophistication" causing concerned citizens to be on the alert.

\* \* \*

By a margin of 28 votes, the House Representatives rejected a \$2,345,000 college aid measure which included assistance to the college-related institution. Although the vote (214 to 186) was based on a recommendation to send the bill back to a joint Conference Committee, its effect was to kill the program for this session of Congress. Legislative observers in Washington attributed the defeat to two factors: the all-out opposition of the National Education Association which feared passage would sidetrack other measures it supported and the objections of some southern Democrats to grants that would assist educational institutions maintained by the Roman Catholic Church.

\* \* \*

Contributions to Protestant foreign missionary endeavors totaled more than \$10 million dollars last year, according to a comprehensive survey published by the interdenominational foreign mission association.

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# Gospel Herald

*Why study the Bible personally? How make the Word a functioning part of one's life? Universal Bible Sunday, Dec. 9.*

TUESDAY, DECEMBER 4, 1962  
VOLUME LV, NUMBER 47

## Let the Word Dwell

By Doris E. Schrock

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Why is it necessary that I study the Bible personally? There are many books available, which are written by men and women who are trained in the Bible, that might be easier for me to understand. Can't I find in these books all I need to know about religion and how to be a good church member? Wouldn't it be better for me to depend on others to explain the Bible to me?

The above questions are legitimate, but the premise on which they are based is not. The Bible is not a difficult book about religion and church membership which one must be trained to understand. The Bible is the revelation of the mind of God directed to each of His children for their personal consideration.

We live in a nation flooded with copies of the Bible. Statistics still report the Bible as the number one best seller. It is the rare home that does not have at least one copy of the Bible. Yet for all its popularity, the Bible is surely the most neglected book in America when its use is considered in relation to its importance.

To many people the Bible is little more than some sort of magic charm. It is accorded a place of dubious honor in the home because of its suspected power. A personal copy may be tucked away in the effects of one who is going out from the home as a symbol of his desire for that same mysterious power to follow him. In times of great stress, the Bible may be opened at random, almost superstitiously, in the fond hope that some magic verse will be revealed that will prove to be a password to relief.

There may be enshrined in the home a copy of the Bible which was treasured by some now departed member. Its "dear old tear-stained leaves" may be hallowed just because the tearstains are visible traces of the one whose memory is still precious to the rest of the family. The balm of healing, which soothed the broken heart those tearstains represent, never flows out now to those who regard the Book with this attitude.

The Bible holds a place of honor on many library shelves because of the majesty of the writings found within its covers. English literature courses include passages from the King James Version because their beauty is unrivaled in the field. Famous authors have turned to the Bible for plots for their stories. Great public speakers quote from it. Great artists illustrate passages from it. Plays are written about its characters, and its beautifully turned phrases are used as models of literary style. Arguments on both sides of every controversy are supported by quotations from its pages. It cannot be said that we are not aware of the Bible.

But do you know the Bible for what it really is? Does it hold the place in your life that its true character demands? Are you heeding its warnings, obeying its injunctions, claiming its promises, accepting its assurances, and rejoicing in its revelations? If you are not, it may be just because you are not aware of its personal im-



# Search of the Scholar

BY JACQUELINE R. KORNHAUS

O Aristotle, Socrates! Help me,  
O Ancient Sages.  
Restless, I search for peace of mind  
among your myriad pages  
of wise philosophy.

Shelley, Keats, and Byron, tell me  
where is there among your verse  
Tranquil beauty or expression fine  
to bid my cares disperse. . . ?  
O famous writers, three!

Long have I loved culture, and classics  
of Greek and Roman time.  
At midnight, all alone, I have feasted,  
been drunk on words and rhyme—  
I now cry, Satisfy!

These minds were great; but they were  
human  
as others, as I,  
With imperfections and a soul  
that will not die:  
Eternity is nigh!

Weary I reach. A book neglected lies  
dusty on my shelf.  
Lo! Here is wisdom, beauty rare—no,  
more!  
This Book reveals my self . . .  
Sinful heart, unredeemed soul.

Now in old age—and peace  
This "Living Book"  
has been Wisdom's light.  
I found the greatest Author, my Saviour,  
that wonderful night!  
He has complete control.  
Denbigh, Va.

portance in your life.

The Bible is important to you personally because in the Bible alone can you find adequate direction for your spiritual life. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17).

It is given by inspiration of God! It is not just another anthology of wise sayings, a collection of the greatest thinking of wise men through the ages, a work of

great literary value to be read and appreciated for its beauty. It is the very *breath* of God Himself, channeled to us through His chosen vessels, to make known His thought.

It is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the Christian may be perfect, thoroughly equipped. Here is found the doctrine to which we give our loyalty. Here is the necessary reproof when we fail to measure up. Here is direction for correcting those failures. Here is instruction in righteousness that we may improve our skill in Christian living.

Paul urged young Timothy, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." The result is inevitable. Thorough acquaintance with the Scriptures is profitable and that profiting cannot be hid. This is the secret of successful Christian witnessing. Your personal flourishing spiritual life invites others to "taste and see that the Lord is good."

A thorough knowledge of the Bible is important to you because herein lies your hope of salvation and the assurance of your personal acceptance with God. According to the Apostle John, "These [things] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). And again, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (I John 5:13).

How prone we are to trust in things of time and sense when we evaluate our spiritual condition. We look to our good background, our baptism, our exemplary lives, our good works, our good intentions, our sincere belief.

But when the time of testing comes, it is back to the Word we must flee for our assurance. It is only from the Word that we can give an adequate reason for the hope that is in us.

When seekers come asking questions, we dare not give them answers based on family tradition, community practice, or personal logic. We must have Scriptural basis for what we believe and practice. Only so can we stand unashamed and unfounded.

Another reason for the importance of the Bible is that it is the Christian's weapon against sin and evil. When Paul gave us the armor of the Christian in Eph. 6, he says, "And take . . . the sword of the

# Our Readers Say—

In the Oct. 16 issue, Ernesto Suarez Vi charges the present Roman Catholic pope with hypocrisy in calling the current "Ecumenical Council" and inviting Protestant and Orthodox leaders to be observers. As evidence of the "incomprehensible and a trifle sarcastic" nature of this invitation, he cites various incidents in Latin America that have arisen out of the recent religious and political tension there. I do not agree with the Roman church on a number of matters of faith, and there is question that the leaders of that body of Christians have been guilty of a number of hypocritical acts. But I am not so sure that the Roman church has any monopoly on "man's inhumanity to man." If our own beloved brotherhood has never blackened its name with violence, it is only because we have been prudent enough to stay out of politics. . . .

Sometimes I wish we were a little more serious about this matter of Christian love. I argue against serving in the army because I say it is just as wrong to kill someone as part of a group as it is to commit a murder alone. Let's be consistent. If as an individual I believe all things, hope all things, end all things when dealing with my fellow man, then why should I join in the hatred that one religious denomination has for another? I hurl sneering remarks at the attempts of others to straighten out their lives is not "made Christian" just by doing it as a group. . . .

I think we ought to thank God that Pope John has even taken such a small step as to call the current meeting. It is the first "Catholic General Conference" in over 90 years. The last council, which adjourned in 1870, had declared the pope infallible. In effect they were saying that it would no longer be necessary to call such a meeting again, since the pope would hereafter make the decisions alone. Pope John apparently feels that is too much responsibility for any mere man, and was once more to have a "multitude of counselors." In the pontiff's own words, the main items on the agenda are "the spread of Catholic faith, the revival of Christian standards of morality, and the bringing of ecclesiastical discipline into closer accord with the needs and conditions of our times." The invitation to Protestant churchmen to attend as observers is mainly a matter of courtesy. It is significant, though, because it is saying in effect, that the leaders of this branch of Christianity are not holding their discussions behind closed doors. They want the world to know what they're doing. I think this is a good sign, and ought to call us to our knees in prayer that God might continue to work by His Holy Spirit.—Ted Morrow, Scottdale, Pa.

Spirit, which is the word of God: praying always. . . ." Jesus used this weapon before us, driving Satan from Him in the hour of temptation with skillful use of the Word.

(Continued on page 1053)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

JOHN M. DRESCHER, EDITOR

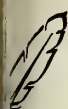
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## Plan to Read the Bible in 1963

A Pittsburgh preacher told his people the other day that he felt no person could be a Christian without reading the Bible. A number of his flock felt hurt and were going to tell him so. He might have been wrong and they might have given themselves away.

Roger Babson once quoted the Ten Commandments in an address. After the speaker, one of the guests went to the famous statistician and told Mr. Babson how helpful this would be if it could be printed and widely distributed. "Where did you get it?" he inquired, "and do you know if it is copyrighted?"

We smile at this. Is it possible that in our country where at least one Bible is in nearly every home such ignorance exists? In a nationwide survey a simple Bible test was given. Of those tested, 70.7 per cent did not know Paul was the Apostle to the Gentiles, and 73.4 per cent did not know the name of the disciple who betrayed Christ.

A test among 18,500 high-school students (approximate figures) showed that 10,000 could not name three prophets of the Old Testament, 12,000 could not name the four Gospels, and 10,000 could not name three disciples of Jesus.

What place does the Bible have in your life? One of the greatest possessions anyone can have is the revealed Word of God. One of the greatest privileges in our time and land in contrast to most other times and lands is the privilege of reading this revelation. Yet how often we do not take advantage of our possessions and privileges and so by default we do what throughout history was done by the demands of dictators—lay aside God's message.

Do you have a plan for studying the Bible? Suppose someone came to you and said, "I can't make heads or tails out of Shakespeare." You asked him, "How do you go about studying it?" and he replied, "Oh, I read a little of King Lear last week, a bit of Hamlet yesterday, and today I've been looking at Macbeth." You would be quick to call such a method a "grab bag" method and ridicule it as almost worthless.

Certainly there are some quotations you can lift out of Shakespeare and they make sense. But if you are going to understand Shakespeare, you cannot go at it piecemeal. It's worth knowing, it's worth studying properly.

And so is the Bible! Certainly the Bible contains its favorite quotations that

can be lifted out in their true light. And such Scriptures can enlarge and enrich our spiritual understanding. But if you are going to understand the Bible, you cannot study in a haphazard way.

Studying the Bible is like mining for gold. Some nuggets may be found on the surface. Most gold, however, is found by diligent digging and repeated refining of the ore in which it is buried.

God's truth is, the psalmist says, "more to be desired . . . than gold." It deserves diligent digging. It yields its real value to one who systematically studies it.

Now it is true of course that a dogged reading of the Bible with a wrong motive or lack of loving response will do little. Be sure of this. However, a main problem is that so many people read it so seldom. Many desire to read the Word regularly, yet have no plan.

I am told the Bible contains 773,693 words. The New Testament contains approximately the same number of words as one issue of the *Saturday Evening Post*.

## New Publishers of Revised Standard Version

The January, 1962, issue of *Publishers' Weekly* reports that about 10,000,000 copies of the Revised Standard Version Bible have been sold since its publication ten years ago in 1952. Approximately 4,000,000 copies of the RSV New Testament have been sold since its publication in 1946. By way of comparison the *New English Bible* has, since its publication in 1961, gone through three editions and sold in the United States alone about 1,250,000 copies.

Thomas Y. Nelson and Sons has been the publisher of the RSV since its appearance in 1952. The copyright owner of the RSV is the Division of Christian Education, sometimes called the International Council of Religious Education, of the National Council of Churches. Beginning this fall the NCC has licensed six additional publishers for the publication of the RSV.

The five book publishers which will be advertising RSV in various magazines this fall in addition to Thomas Y. Nelson are William Collins and Sons, Harper and Row, A. J. Holman, Oxford University Press, and World Publishing Co. All are

There are those who read the *Post* from cover to cover each week. There are those who complain that they have little time to read a portion of God's Word. Let no one who has time for the daily paper and who eats three meals a day say he has no time to read God's Word.

As in everything else in life, a plan is needed if anything is to be accomplished. The person who has no plan of giving gives much less than he thinks he does. The person who has no plan of Bible reading reads very little.

A number of articles in this issue will encourage and guide you in some plan of regular Bible reading as an individual and as a congregation. The church, the home, and the individual Christian will be strengthened by a systematic Bible reading program. Why not plan now for a Bible reading program for 1963?

It is hard to imagine a Bible believing person unless he is a Bible reading person. Rich blessings await you as you search its pages. Said Whittier:

"We search the world for truth. We cull  
The good, the true, the beautiful,  
From graven stone and written scroll,  
And all old flower-fields of the soul;  
And, weary seekers of the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read."

—D.

of New York except Holman of Philadelphia and World of Cleveland. Anyone familiar with concerns publishing Bibles will recognize these as among the most active in Bible publishing. Harper will publish only RSV Bibles beginning this fall.

According to *Information Service*, a bulletin of the NCC, the American Bible Society has also been granted a license but with different terms in the contract. The ABS "is to publish only inexpensive editions and these are to be used, not in competition with other publishers, but for 'evangelistic and missionary purposes.'"

During this fall, these publishers will advertise in many religious magazines and some secular ones. They will emphasize clearness of type, different sizes of Bibles, and different kinds of bindings. Other variations will also likely appear in publishers' sales appeals.

In view of this new turn in publishing RSV, *Eternity* magazine in its October, 1962, issue printed an editorial entitled "Hit and Run Attacks on the RSV." Russell T. Hitt, editor of *Eternity*, opens his editorial in this way: "Each week we re-



ceive letters from irate Christians who hate the Revised Standard Version of the Bible, primarily because someone has told them that this was the Christian thing to do. This month, as several new publishers begin to publish the RSV, the attack will become more vociferous than ever." He writes also that criticism centers on one or more of the following: RSV translators were communists, the RSV denies the deity of Christ, the RSV is a modernist translation.

From the letters we receive as editors we are inclined to agree with Hitt. Readers have sent us pamphlets by men such as Rumball, McIntyre, Feinberg, and Sumner. The most faithful and trustworthy type of critic is one who reads carefully the document in question and doesn't base all his conclusions on what someone else says. In *Eternity* magazine in June, 1953, Donald Grey Barnhouse published an article entitled, "I Have Read the RSV." The article is a helpful one for any person who would appreciate knowing what Mr. Barnhouse, then editor of *Eternity*, had to say at that time.

Our loyalty and devotion to any particular version or translation of the Holy Scriptures should depend upon its power and influence in our lives in these days. We need to be ready to let the Scriptures speak to us and convict us as it is the work of the Holy Spirit and Holy Scriptures to do so. Thus it may be best that we find that version which speaks to our inner needs and make it the Bible which we read and reread constantly in search of spiritual grace and truth.—Z.

## Committing the Bible to Memory

BY JOHN E. KAUFFMAN

Impossible! But wait a minute. The temple in Jerusalem was not built in a day, neither was it built by one man alone. *Why?* The Scripture speaks: "Thy word have I hid in mine heart, that I might not sin against thee"; "Study to shew thyself approved . . ."; "Search the scriptures . . ."; "Thy Word is a lamp . . ."; "I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea . . . to and fro . . . and shall not find it"; "Be ready always to give an answer." An old saying is, "This book will keep you from sin, or sin will keep you from this book."

Today, where Bibles are taken from the schoolroom, they are being replaced by policemen. Crime and immorality are increasing.

A curious French boy quietly crept up

the dark aisle of the church to examine the book that was chained to the pulpit, so that he might learn about right and wrong. He carefully opened it and discovered to his disappointment that it was written in Latin. Outside the church a group of priests were arguing with their bishop about their drinking parties. They said the bishop had many new ideas, for he went to the new printing press at Antwerp and secured copies of the Bible in French.

Pierre rushed home to tell his mother the bishop was coming to the town of Meaux the next day. "And, Mother," he said, "every Frenchman is to have his own Bible."

"My son, you are only a peasant boy and you will never be able to read it; it is only for the rich."

## Thought for the Week

One of the dangers of the church is that in seeing a need, it sets up an organization to meet the need, then spends its time running the organization.—D.

The next day Pierre was so pleased to receive a copy of a Gospel in French that he took it to bed with him. Cursing, lying, bad plays, stealing, gambling, and immodesty disappeared in the town as the people got acquainted with the Word of God. Crime disappeared.

Soon the news spread that priests were raiding the neighboring towns to destroy the Bibles. When the townfolk of Meaux heard the news, they gathered together their young people with their retentive minds, to commit portions of the Bible to memory. Pierre came home thrilled and said to his mother, "I am to memorize the first six chapters of Matthew." Persecution came and the Bibles were burned in the public square. When the priests were gone, however, the townfolk gathered the young people together and each recited his part to a scribe. Exultantly, they cried, "We have the Bible in our hearts and it cannot be taken away." A good reason why we should commit the Bible to memory is that we too have the same forces persistently and successfully increasing crime and putting away Bibles. Our future as far as our liberties are concerned is very uncertain today.

### By Whom?

"Remember now thy Creator in the days of thy youth." "From a child thou hast known the holy scriptures." "Bring them up in the nurture and admonition of the Lord." "Train up a child. . . ." "I will not

forget thy word." "They shall still bring forth fruit in old age." All age groups participate, especially the young.

I remember in summer Bible school a pupil came to me at recess saying, "What was that assignment for memory?" I was in conversation at the time and "John 1," forgetting to add verses 1-18. The next day the pupil came back and had almost perfectly committed to memory the entire chapter of 51 verses. If I had said verses 1-18, it is likely that he would have memorized only that much. We must, however, consider the variations in talents as well as the capacities of each person.

### When?

A German lady who came to the United States and became a member of the United Brethren Church made this statement some time, "In the United States there are many social nothings." Often old people and young people have gatherings and, as they return home, they feel dissatisfied with the evening's experience. The activities seemed to do no one any good. These gatherings would be excellent places to commit portions of Scripture to memory.

### Where?

"When thou sittest in thine house, and when thou liest down, and when thou risest up." Write them on doorposts. Write them on blackboards, motes, letters. Write a chapter and carry it in your pocket. Study while riding the train while washing dishes, at night when you cannot sleep, in summer Bible school in Sunday school, in young people's meetings in MYF, in Christian day schools, at home.

### How?

The Bible contains 66 books, 1,189 chapters, 31,102 verses. The New Testament contains 260 chapters. According to the 1961 *Yearbook* the Mennonite Church has 1,973 ministers, 1,109 congregations, and 86,333 members. The New Testament could be produced 332 times if on an average each person would commit one chapter to memory. This shows how it could be done by co-operative assignments.

There are places in the world today where the famine that the prophet Amos speaks about is very evident. Possible to avoid this famine in America the day may come when it must be done. A young teen-ager put three verses in his pocket every day for a year and at the end of the year he had committed over 1,000 verses to memory. The blessings of this type of Bible study will never be comprehended by our beloved church this side of eternity. Shall we take it seriously or forget it?

In Psalm 119:16 David said, "I will not forget thy word."

Atglen, Pa.



# Congregational Bible Reading Programs—Three Pastors Speak

## A Program That Works

BY PAUL BRUNNER

Is there any such thing as a Bible reading program that works? And if so, what might it be? There seems to be a general consensus of opinion that Christians know so little about the Bible, and do not spend enough time in it. How do we alter this situation? Can a structured Bible reading program accomplish this end? When has a program been successful? Is success dependent upon the number of chapters read, or rather, upon the number of people who are challenged to become involved in regular reading, however much is?

I think most of us operate best when we are following some plan, and this is true as well in our Bible reading. This became apparent through an incident which occurred several years ago. At that time, several churches in Wayne County, Ohio, were participating in a common reading program, where, each month, mimeographed lists were handed out to each person, to be used as a suggested guide for reading the Old Testament once and the New Testament twice in a year. A local medical doctor was called to a home. There, seeing one of these lists hanging in a conspicuous place, he asked whether he might also receive one of these each month. He shared with this family that he knew he should read more, but had no plan to follow. I do not know whether this actually helped him read more, but it did suggest the need for some specific program.

One of the limitations of any program of Bible reading is that a program cannot meet the needs of everyone. For some, the suggested amount will be too small. For others, that same number might be too large. This was one of the objections the writer heard of the above-mentioned program. The daily amount was so large that one fell behind, it was very difficult to catch up, and so, one could readily give up. It was felt that only certain people could carry on, and these were probably prolific readers already, and therefore this program did not really meet the needs of those who might need it most.

For the past year, six churches of this area have been following a simple program of stimulation to Bible reading. It was suggested by one of the pastors who, in visiting another church, had noticed this church's practice of putting on the bulletin board the number of chapters read that week. He felt challenged to read because

he realized others were reading. This program was begun in our churches simply by passing a slip of paper in each of the Sunday-school classes and each person would write down the number of chapters he had read. These were then totaled and that number put on the bulletin board. There was no specific plan to follow. Some of the pastors sharing together have reported from 250 to 1,400 chapters read per week.

This program certainly allows freedom to read as little or as much as one desires, but I feel it lacks the stimulation of a well-defined reading schedule. Nor can one be sure just what percentage of the church is participating. At Wooster, for example, it was noted that sometimes almost half of the chapters reported were coming from one class where the teacher had developed a reading schedule within his class. This again suggested the need of a definite, outlined program. This teacher reported that in his class of approximately 25 members, there was almost a perfect one hundred per cent participation and completion of the reading of the New Testament at the rate of two chapters a day.

Along the way, regular checks were made and continual encouragement given to keep regular. It has paid off in new interest and desire to continue in other parts of the Bible; for example, reading the poetical books as a unit, or the historical books as a unit.

One person wondered why he had not begun such a regular Bible reading schedule before this time in his life. Another, having to be away from home for a short while, needed to be sure his Bible was going with him, since he did not want to fall behind in his Bible reading. Surely this has paid dividends in personal lives.

At Wooster, we shall continue to report on the bulletin board the total of the chapters read by the Sunday school; however, an effort is being made to involve all of the adult Sunday-school classes in the program which has been promoted in this one class, and which has been made to work.

## A Layman's Suggestion

BY VICTOR STOLTZFUSS

Early this past summer a member of the North Lima, Ohio, congregation shared an idea with the pastor that was bold enough to make him gasp but promising enough to make him want to try. It was all explained in the December, 1961, issue

of *Moody Monthly*. This tells the story of what happened when a pastor's messages kept step throughout the year with the daily Bible reading of individual families. The article told of several congregations that tried such a plan and gave specific directions to set up such a program.

When the idea was presented to our church council, the basic question of how useful the Old Testament is for Christians was given some discussion. Reading through the Bible at a uniform rate means nine months in the Old Testament! After discussion of other pros and cons it was unanimously passed that we should at least bring it before the congregation for a vote.

The response of the congregation was 90 per cent in favor of commitment to the program on the part of the adults; so we were on our way. We thought it good strategy to begin with Oct. 1, the new Sunday-school year, and thus tie in to the Commission for Christian Education's emphasis on Bible reading in the Sunday school as well. The program we adopted for the readings is a unique outline by Leslie B. Flynn arranged to follow the chronological history of the people of God rather than the way the books follow one another in our English Bibles. This is available from the American Tract Society, 513 W. 166th St., New York 32, N.Y. There are two plans outlined in this small tract. Daily references are selected which cover the entire Bible in a year, and there is an alternative plan which selects a chapter a day for the year. Members were invited to choose either plan as a part of their commitment to the program.

The challenge of preaching through unfamiliar territory has forced me, as pastor, back to basic tools of Bible study. (Lest someone think this includes Hebrew, I confess to my shame that it hasn't prodded me this far yet.) It is an encouragement in preaching to know that many in the congregation have read over the part of the Bible out of which the sermon has been taken. The progress of God's revelation can be highlighted.

The basic problem in developing the material for preaching and in benefiting from the reading is to separate the central from the peripheral. Thus one seeks to identify themes that underlie a mass of detail, such as the doctrine of holiness in Leviticus.

The problem of too much Old Testament in the course of a year has not proved to be a drawback. Some time is taken in the course of each sermon for reference to the way Jesus Christ or the people of God in New Testament times fulfill the aspirations of the Old Testament. We can now give many examples of the way "He [Jesus] is the Yes pronounced upon God's promises every one of them" (II Cor. 2:20, NEB).\*



One of the midweek prayer groups is also discussing the material and the sermon of the previous week. Quite a few times something encountered in the reading of the past week has been a discussion starter for a fruitful individual conversation between pastor and lay member.

When asked for a response for the purpose of this article, some of the members expressed themselves in writing.

"Many, new things are found because enthusiasm makes one go to the Bible dictionary and find many explanations not found in the Bible by quick observation."

"At times some of the verses seem quite dense and uninteresting. But when the sermon is based on that week's reading, it all becomes clear."

"It is interesting and helpful in discussion with others of our church who ordinarily do not discuss this subject."

"We read the chapter a day plan at the table for family worship and the other chapters privately. Getting set to go away this weekend makes me get a bit behind, but I'll catch up."

"The Bible reading program has helped me refresh my memory in things I had learned and forgotten."

J. Vernon McGee, a pastor quoted in the *Moody Monthly*, has this summary statement: "It is my firm conviction that this type of approach in the church is the only solution to the Bible ignorance abroad— even among conservative believers—today. And there is nothing that will enable the preacher to grow, study, and work as does this plan. This, I believe, is the way to revival."

\* © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

North Lima, Ohio.

## A Number of Values Realized

BY EDWIN ALDERFER

An advertising slogan of an evening newspaper in Philadelphia used to be, "In Philadelphia Nearly *Everybody* Reads the *Bulletin*." In "Christian America" nearly everybody reads the Bible. In the Mennonite Church nearly everybody reads the Bible.

Well, it is a nice thought anyway if everybody in our country and every Mennonite church member would read the Bible regularly daily. But it isn't so. Some people, however, will read it with profit and interest if given some goals and purposes and direction who otherwise would not because of a lack of guidance and personal initiative.

A congregational Bible reading plan has helped some of us in the North Scottdale and Kingview Mennonite churches to find

the Bible an interesting and personally helpful Book.

Others have been helped to renewed interest in a personally devised Bible reading plan and still others have been introduced to new (for them) approaches to Bible reading and different purposes for reading the Bible.

We have used several different plans in reading the Bible together. One year we attempted to read the Bible through during the year's time using the suggestions in *Halley's Pocket Bible Handbook* of reading three chapters daily and five chapters on Sundays. The sermon gave the main thrust of the book read during the week.

One person suggested that, while this was helpful, it would have been more helpful had the sermon and the suggestions of what to look for in the reading preceded the week of reading. Also, this schedule was too strenuous for most people to maintain throughout the year.

Another year selections of chapters from the books of the Old and New Testaments were arranged so that it was possible to read the Old Testament through once and the New Testament through twice in one year.

One time the church year was the basis for selection of Bible readings.

This year the readings were on such topical themes as stewardship, marriage and divorce, witnessing, and the home.

The first quarter and up to Easter in 1963 readings will be a chapter a week in the Gospel of Mark. The sermons will be taken from the chapter of the week.

In addition to the value of personal help gained from such a Bible reading

plan there is also the uniting value resulting from the sharing in it as a congregation. In our congregations we found a congregational Bible reading helpful for our spiritual growth.

## "I Know the Author!"

BY RAYMOND L. COX

"What is the richest passage in all literature?" an inquirer asked Thomas Jefferson.

Without hesitation the American statesman replied, "The first sixteen verses of Matthew, chapter five."

A celebrated orator buttonholéd author Charles Dickens and demanded, "In your opinion what is literature's most pathetic story?"

"The Parable of the Prodigal Son," declared Dickens.

Daniel Webster was asked to name the world's greatest legal digest. He replied decisively, "The Sermon on the Mount."

The Bible has always been the world's most versatile and valuable volume. With a vast variety of subjects and characters have been covered by almost forty inspired human authors, the theme of the entire Scriptures manifests remarkable unity and development.

Simply stated, the basic plot of secular literature unfolds as follows: The hero loves the heroine. A villain threatens the heroine. The hero beats up on the villain and rescues the heroine. Then hero and heroine live happily ever after.

This also is the basic "plot" of the Sacred Scriptures. The Lord loves us. He

## Our Mennonite Churches: Baden



The Baden Mennonite Church, Baden, Ont., was started in 1913 by Peter Moyer, formerly by both the Amish and the Mennonite conferences of Ontario. It was organized in 1945 and became a member of the Mennonite Conference of Ontario. Present membership, 55. D. Groh is pastor.



devil threatens us. The Lord defeats the devil and rescues us. Eventually we live with the Lord happily ever after!

Regrettably, the Bible has never commanded universal allegiance. There have always been people who defy it or deny it. But the hammers of skepticism have been worn out assaulting the anvil of Scripture. MacLaren notes, "Opponents fire their small shot against the great Rock of Ages, and the little pellets fall flattened, and only scale off a bit of the moss that has gathered there."

Two hundred years ago Voltaire opined, "I am living in the twilight of Christianity."

"So he was," commented Arvine, "but it was the twilight of the *morning*!"

When Tom Paine returned from Paris, he called a press conference in his suite at New York's City Hotel on Broadway. When asked about his religious views, Paine predicted boastfully, "In five years not one Bible will be left in all America!"

However, there have hardly been five years out of the last one and one-half centuries when the Bible did not top the best seller list in America!

Though cannonaded since time immemorial by the dreadnoughts of unbelief, though constantly and viciously buffeted and pummeled by skeptic and infidel, the Bible still stands unshaken by the onslaughts marshaled to destroy or discredit it, because the Scripture is the veritable Word of God. Billy Sunday said, "I have no more doubts that the Bible is the Word of God than that the letters I receive from my wife are written by her own hand." Dwight L. Moody declared, "There is as much reason to say that the sun is worn out as to say that we have gotten beyond the Bible."

Indeed, more than one has been salvaged from skepticism simply by subjecting the Scriptures to honest investigation.

Two thoroughgoing infidels, General Lew Wallace and Colonel Robert G. Ingersoll, discussed the beginnings of the Christian era, while riding a railroad train. "It's a shame," commented the colonel, "that Jesus Christ's career is so barnacled with supernatural superstitions!"

The other agreed. "Too bad someone doesn't write a book about the *real* Jesus!"

"A capital ideal!" exclaimed Ingersoll. "Why don't *you*?"

"Why me?" protested the Civil War general.

"You could present the true story of Jesus' life and character," continued the colonel, ignoring his colleague's objection. "It is yet to be written. Strip away the supernatural and present him as he really was, a great and wonderful man, but nothing more than a man."

"I'll do it," eventually resolved Lew Wallace.

The general commenced research for the volume. In time it was penned and published. Colonel Ingersoll had suggested the subtitle, "A Tale of Christ." General Wallace entitled it, "Ben Hur!" Far from debunking Christ's deity, the volume portrays Jesus as the supernatural, divine Son of God. When Lew Wallace weighed the evidence, he could not evade the conclusion that the Bible Christ is the *real* Jesus. If Colonel Ingersoll had himself contracted to write the book, he might have been salvaged from infidelity by investigating the unaccountable Man.

Over a century earlier, Lord George Lyttelton and Gilbert West resolved to overthrow Christianity by producing volumes disproving the Bible's account of Paul's conversion and Christ's resurrection. They separated to pursue their purposes. When they met months later, each eyed the other sheepishly. "I have become a Christian," confessed West. "An impartial investigation of the evidence of the resurrection must convince anyone with a trained legal mind that Jesus really arose. My book vindicates the resurrection."

A broad grin erupted from Lyttelton's lips. "And to think I dedicated my book vindicating Acts' account of Paul's conversion to you, Gilbert, hoping it would help remove some of your doubts!" Johnson described Lyttelton's volume as "a treatise to which infidelity has never been able to fashion a specious answer."

John Randolph, early in life, became immersed in infidelity. One day someone asked him, "Why don't you believe the Bible? Have you ever read it?"

The question hit Randolph where it hurt. He had always prided himself that his opinions were based on impartial investigation. But he had never studied the Scriptures. "So I bought a Bible," he relates. "I pored over it. I examined it carefully. I sought and procured books for and against it. When my labors were ended, I came to this irresistible conclusion: The Bible is true. It would have been as easy for a mole to have written Sir Isaac Newton's treatise on optics as for uninspired men to have written the Bible."

If people would *search* the Scriptures instead of *skimming* them, faith in the integrity of God's Word would burgeon. On the other hand, many of the difficulties people conjure up relate the endeavors to use the Bible for purposes foreign to its Divine Author's intent.

Some seek to force Scripture into compatibility with every new scientific finding or hypothesis. Billy Sunday wisely observed, "The Bible is no more meant to be a textbook on science than a crowbar is meant for a toothpick!"

"When you want to learn when the next train leaves," wrote some serious student

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# A Prayer

FOR THIS WEEK

O God, keep me from grumbling. I am quite well aware—from experience—that there is no one harder to put up with than the person who is always complaining. Don't let me become like that. Don't let me have discontent written all over a frowning face, and the whine of the east wind forever in my voice.

If I can't get my own way, help me not to sulk about it.

If I can't get what I want, help me to make the best of that which I can get, and of what I have.

Don't let me be one of those who take offense far too easily, and who go off in a huff, even when nothing unpleasant was intended.

Help me all day, every day, to look on the bright side of things, and to see the best in people.

And help me to live in the certainty that you are working all things together for good, if I only have the trust to accept them, and the patience to wait for your purposes to work out.

Hear this my prayer, for your love's sake. Amen.

—Dr. Barclay.

# Prayer Requests

(Requests for this column must be signed)

Pray for the Life Team at Neffsville, Pa., Dec. 5-10. Pray for the youth at Neffsville that "they may be able to speak freely to make known the secret of the Gospel" (Eph. 6:14, adapted from Philippians).

Pray for a young intern in a hospital in California that he may surrender his life to the Lord and see his responsibility to his young wife living nearby.

Pray for the Mennonite Broadcasts staff as they seek to find a new station to release The Way to Life in New York City, covering a population of more than 15 million people or one tenth of the U.S. The 50,000-watt station which had been covering this area was recently sold and now will not sell time for religious broadcasting.

Pray for a Spanish girl living in Costa Rica who recently accepted Christ as her Saviour, and for her brother who is also interested in the Gospel.

Pray for a student at the University of Puerto Rico who writes that when he goes to church his parents begin causing trouble and "insist on persecuting him." He desires prayer for his family also.





## Belleville Mennonite School

The 1962-63 school term opened with an enrollment of 68 in the high school and 163 in the elementary grades. This represents an over-all increase of 3 per cent over last year. Elementary teachers are Elizabeth Frye, Mrs. Anna Yoder, Mrs. Lena Roth, Larry Swartzendruber, and Mary Alice French, with Ann Renno serving as a helper, and Mrs. Shirley Renno teaching half time. High-school teachers are Earl Delp, Alice Lepley, Nancy Hartzler, and Ivan Yoder. Paul E. Bender, Grantsville, Md., has been appointed principal beginning with the 1963-64 term. During the 1962-63 term Ivan Yoder is serving as acting principal.

Missions Emphasis Week will be Dec. 10-13. Bro. Mark Peachey, Plain City, Ohio, presently serving as secretary of the Conservative Mennonite Board of Missions and Charities and Voluntary Service director, will be the guest speaker. Bro. Peachey has just returned from a trip to Central America, and so will be able to bring us up-to-date information from this field.

Chapel speakers so far have included our local ministers, a Hebrew Christian, an MCC worker, a member of Wycliffe Bible Translators, and a local young man with a Presbyterian background who gave his testimony on nonresistance. This has helped us to appreciate the blessings which we have in this country, and has shown us our responsibility to those who are less fortunate. Our prayer is that each of us may become established firmly upon the doctrines of the Scriptures so that we will be able to stand against the forces of evil, and while we are standing also give a positive witness for Jesus Christ.

—Ivan E. Yoder,  
Acting Principal.

## Eastern Mennonite College

The 59th annual meeting of the Mennonite Board of Education and the 16th annual Christian School Institute convened on the Eastern Mennonite College campus on the weekend of Nov. 8-11. Business sessions met on Thursday. Paul Bender, Goshen, Ind., gave the opening address, "Building Christian Faith in Our Schools."

Participating organizations included the Goshen and Hesston College Boards of Overseers, the Secondary and Higher Education Councils, Study Commission of Mennonite Secondary and Higher Education, and the Association of Mennonite Elementary Schools.

In addition to administrators and board members who participated in sessions of the Christian School Institute, 76 elementary teachers and 26 secondary teachers registered for the Institute, representing 37 different Christian schools.

Charles B. Longenecker was the main

speaker of Graduate-Alumni Day, Nov. 14. A 1957 graduate of E.M.C., he teaches biology at Lancaster Mennonite School. This year's program depicted the teaching vocation as it progressed at E.M.C. from a "normal" school in the 1930's to its current program.

At the sixth annual intercollegiate YPCA conference, 23 delegates from Goshen College and Hesston College joined the E.M.C. YPCA for studies on "Christian Growth in the Academic Community," Nov. 1-4. The program developed under the direction of the three YPCA president, Roger Glick of Hesston, Calvin King of Goshen, and Melvin Keim of E.M.C.

A two-week refresher course for ministers has been planned for Jan. 7-18, 1963. Twenty-one hours of classwork have been outlined covering *The Epistles of Peter*, *The Administration of the Congregation*, *Revitalizing Our Pulpit Ministry*, *Traveling with Paul*, *Biblical Interpretation*, *The Pastor as Counselor*, and *Ethics for the Pastor*. Instructors are A. Don Augsburg, Myron S. Augsburg, Milton Brackbill, Linden M. Wenger, and J. Otis Yoder.

The annual Ministers' Week Program will be held from noon, Monday, Jan. 21, to noon, Friday, Jan. 25. This year's theme, "The Minister in Anxious Times," includes an analysis of the sources of anxiety: *Morality*, *Social Mobility*, *Economics*, and *International Tensions*. A study of *The Sermon on the Mount*, along with topics on *Faith Speaks to Philosophy*, to *Sociology*, to *Psychology*, and to *Theology*, in addition to Bible study, prayer groups, and afternoon workshops, is planned to guide the pastor in times like these. Paul M. Miller of Goshen College will be presenting the Conrad Grebel Lectures, *The Work of the Pastor*. Each evening there will be a slide lecture on Israel and the Middle East.

## Education Meetings at Harrisonburg

BY PAUL ERB

The campus of Eastern Mennonite College at Harrisonburg, Va., was the scene on Nov. 6-10 of a number of meetings, mostly connected with the educational work of the Mennonite Church. This brought together scores of teachers, school officials, and board members. The visitors were lodged in the hospitable homes of the community. The school facilities were more than adequate for the numerous simultaneous meetings. Pressing shops no doubt did a good business when the visitors got back home, for on Friday there was an

all-day rain with a wind that ridiculed umbrellas and raincoats.

The two main meetings were the annual sessions of the Mennonite Board of Education and the Christian School Institute. But there were also sessions of the Goshen College Board of Overseers, the Hesston College Board of Overseers, the Eastern Mennonite College Board of Trustees, the Higher Education Council, the Secondary Education Council, the Study Commission on Mennonite Secondary and Higher Education, and the Association of Mennonite Elementary Schools.

Leading off this complex of meetings was one of personnel workers of our various institutions and boards. This group has no organization as yet, but this was the seventh time they have got together, and the final time of the meeting called for the organization of the Committee of Personnel Services (COPS, as Paul Kraybill observed). The spirit of this meeting argues well for better co-operation in the development and placing of church workers. The meeting was chaired by A. J. Metzler, Dea Mishler, and Laban Peachey.

The program of the Christian School Institute was on the theme, "Building Christian Faith in Our Schools." There were three general sessions, and then sectional meetings for the higher, secondary, and elementary teachers and administrators. The sessions were all thought-provoking, and it was a wonderful thing for all these school people from the several areas and administrative units to make this acquaintance.

The Mennonite Board of Education is made up of about forty members representing all the district conferences, the General Conference, and the alumni associations of the schools operated by the Board. This Board administers Hesston College and Goshen College; it also provides a general co-ordination for all the secondary and higher education of the church. There were courtesy reports from Eastern Mennonite College and Conrad Grebel College, which are not operated by the Board, and from the Student Services Committee, which is under the general mission board.

But the greater part of a crowded agenda was concerned with the reports and needs of Goshen College and Hesston College.

Outstanding was the report of President Paul Mininger, of Goshen College, who at this meeting was elected to another three-year term. It was an interpretive report, entitled, "Our World, Our Church, and Our College." It surveyed the world in which we live, the Mennonite Church as it is today, and the demands which the conditions lay upon the college. Of many outstanding sentences, we can quote only one, a sort of summary: "The greatest o-

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# CHURCH MUSIC

## "The First Noel the Angel Did Say"

*The first Noel the angel did say  
Was to certain poor shepherds in fields as they lay;  
In fields where they lay keeping their sheep,  
On a cold winter's night that was so deep.  
Noel, Noel, Noel, Noel!  
Born is the King of Israel.*

The appeal of the Christmas carol lies, in part at least, in its simplicity, arising, no doubt, from the fact that the joyful tidings of Jesus' birth were delivered by a choir of angels to a band of humble shepherd folk. This fact, declares Edmonds-toune Duncan in his *Story of the Carol*, was in itself enough to unlock the throats and pipes of every shepherd on every hillside throughout the world. It did indeed give the common folk something to sing about, and as they put into quaint words and lilting music their versions of the events surrounding the birth of our Lord, they created a new and lovely song form, the Christmas carol. Artless and spontaneous, they delight us with the breath-taking beauty of their simplicity.

### A Christmas Carol

The majority of genuine old English carols appeared during the period between 1400 and 1647. The first date marks the death of Chaucer, and the second, the year that Oliver Cromwell ejected Robert Herick, the poet-preacher, from his parish and Puritanism in its most forbidding form dominated the life and thought of the English people. Since levity in any form, and especially that connected with religion, was frowned upon, carol singing went into a decline until during the boyhood of Charles Dickens, who grew up to write *A Christmas Carol*, which, of course, is not a carol at all. It was generally predicted that the quaint custom of singing carols would soon be a thing of the past.

No names, of course, can be associated with these carols. They were passed orally from one generation to another, in the manner of the folk songs of our Southern Uplands, and were "developed" rather than "composed."


In 1822 Davies Gilbert, member of Parliament and president of the Royal Society, published a collection of traditional carols, and in 1833 William Sandys, lawyer and amateur musician, published *Christmas Carols Ancient and Modern*.

### The First Noel

These two works rescued from oblivion many sweet carols which had been printed on "broadsides" and sung by village

"waifs" for hundreds of years, but which were gradually disappearing. "The First Noel" was included in each of these collections, but since the Gilbert version was somewhat rough, Sandys' is the one generally used.

 **The Story Behind**

 **THE HYMN**

Others contributed to restoring the lost prestige of the carol so that carol singing is now so much a part of our observance of Christmas that we can scarcely imagine doing without it.

*The Oxford Carol Book*, published in 1928, gives the nine stanzas of "The First Noel" just as they appeared in Sandys, except that in stanza 1, the word "certain" was substituted for "three."

*The Baptist Hymnal* makes use of the first, second, third, and eighth stanzas. Stanza 2 is not historically true, of course, as the shepherds, according to the account in Luke, were "in the same country" and no mention is made of their seeing a star. Some editors have omitted or altered this stanza. Not many of our carols will bear close scrutiny on this score. But the general feeling is that if the tone of the carol is reverent, faults of grammar, logic, and history may be overlooked to a certain extent.—Edmond D. Keith.

From *The Church Musician*, © 1956, by the Sunday School Board of the Southern Baptist Convention. Used by permission.

Medical men and other specialists can contribute more to the needs of underdeveloped countries than financial foreign aid, according to a Minneapolis physician returning from his second tour of duty as a medical missionary to India. Dr. Kristofer Hagen cited the value of short visits made by five Minnesota physicians and one dentist to Mohulpahari Christian Hospital during the period he was the hospital's superintendent. Dr. Hagen said the fact that the specialists are willing to come to India and serve at their own expense is the kind of Christian witness that impresses Indians.

## The Bible Lives

Generation follows generation—yet it lives.  
Nations rise and fall—yet it lives.  
Kings, dictators, presidents come and go—yet it lives.

Hated, despised, cursed—yet it lives.  
Doubted, suspected, criticized—yet it lives.  
Condemned by atheists—yet it lives.  
Scoffed at by scorners—yet it lives.  
Exaggerated by fanatics—yet it lives.  
Misconstrued and misstated—yet it lives.  
Ranted and raved about—yet it lives.  
Its inspiration denied—yet it lives.

Yet it lives—as a lamp to our feet.  
Yet it lives—as a light to our path.  
Yet it lives—as the gate to heaven.  
Yet it lives—as a standard for childhood.  
Yet it lives—as a guide for youth.  
Yet it lives—as an inspiration for the matured.  
Yet it lives—as a comfort for the aged.  
Yet it lives—as food for the hungry.  
Yet it lives—as water for the thirsty.  
Yet it lives—as rest for the weary.  
Yet it lives—as light for the heathen.  
Yet it lives—as salvation for the sinner.  
Yet it lives—as grace for the Christian.

To know it is to love it.

To love it is to accept it.

To accept it means life eternal.

—Religious Digest.

## He Hears

BY LORIE C. GOODING

*The burdens no one knows I bear,  
The load they cannot see,  
My Saviour knows about them all  
And shares them all with me.  
The sorrows that I cannot tell,  
The deep and yearning prayers,  
He hears and always understands,  
And cares.*

*The world has many a laughing jest,  
And many a bitter blow;  
And carelessly, with venomous stings,  
Their caustic comments go.  
But I am comforted to know,  
When men such poniards wield,  
My Lord puts out His mighty hand  
To shield.*

*It fortifies my inmost heart  
To know that I am heard  
Each time I call to Him, although  
I may not speak a word.  
No loud petitions do I speak  
That fall on other ears;  
But when I raise my cry to Him  
He hears!*

One year of self-surrender will bring larger blessings than fourscore years of selfishness.—Henry van Dyke.





## Growing Older Gracefully

BY RUTH STOLTZFUS

One thing you and I have in common is that we are growing older. Now what we want to do is to grow older gracefully.

There was once a woman who said to her friend, "Sixty is the time when you start stepping down. I'm going to step down as slowly as I can, but I'm not going to wait till someone pushes me."

Here are some of the things she was thinking about:

Whether she and her husband should keep their big home, now that only two of them live in it;

Whether she should pass on to younger women some of the official positions she held in her church and community groups;

And, since her husband faced retirement at sixty-five, how she would make necessary adjustments and help him to do so.

### The Stepping Down Process

Stepping down gracefully is no easier than climbing the ladder was in the first place. Most young people have a goal of some sort. They try to reach it, or at least travel toward it. But when people speak of retiring, or, as this woman said, of stepping down, they so often speak only of retiring *from* work. Someone has aptly suggested that we should be retiring *to* something as well.

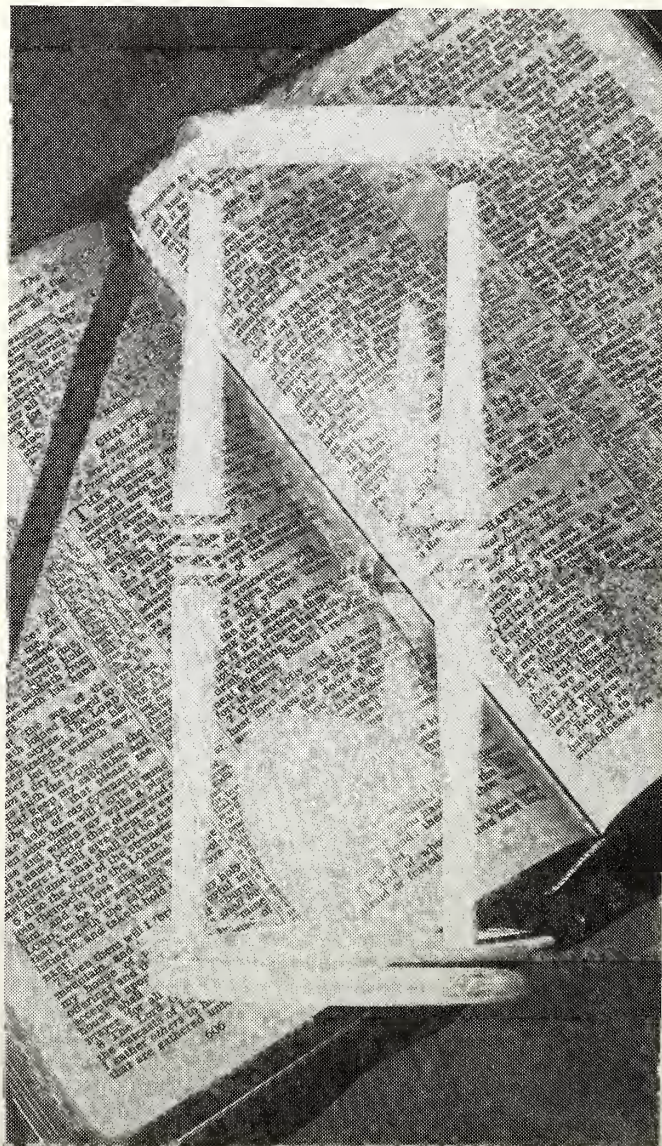
No one falls headlong from a busy, active life into a calm, peaceful old age. There must be a period of transition, and even this needs to be planned. By looking ahead a little, you can see there are contributions to life that older people can give that no one else can.

It all depends on the quality of life at any age. You know Jesus talked about abundant life. "I am come that they might have life, and that they might have it more abundantly." Life should become increasingly abundant as we grow older. Certainly it should be so for Christian people. You see, many things have to age to have quality.

One of the best contributions the sixty-to-seventy age group can make to family life is to help keep family units strong and to help keep relatives in close touch with each other. Pity the child who doesn't remember at least one Christmas or Thanksgiving spent at Grandma's with dozens of cousins and aunts and uncles, with singing and laughing and eating and all that goes with such a celebration. Nothing quite takes the place of grandparents. The children need those roots in family

circles that Grandmother keeps together. The grandchildren need them, too, and the great-grandchildren.

One of the hard stepping-down places comes when Grandma discovers that the preparations for the family dinner are more than she can manage, especially considering how many new additions to the family each year brings. And the daughters propose all sorts of things like paper plates and canned sweet potatoes that she doesn't care for at all!



LAMBERT PHOTO

Concord Poster 113. © 1962, Grant and Ruth Stoltzfus, R. 2, Harrisonburg, Va.

But here's a good place to put first things first. The family gathering is important. The good feeling of being together and belonging to each other is the main thing. Changing the menu, or letting each family bring part of the dinner, may mean stepping down for Grandma, but if she does it gracefully, without too many spoken regrets, she will be preserving something sweet and beautiful for her family to remember for years.

Then this carries on the idea of keeping the family together. This sometimes has some problems, too. Grandmother may miss the persons who have other family connections and she may think that even one should be there at her house, when they may have other plans. So the joyful, glowing grandma who misses every one absent, but concentrates on the happiness of the ones present really has the best answer.

## THE THINGS THAT MATTER

WE PARENTS are busy people. It takes a great deal of time and effort to meet the needs of our children. There are clothes and food to be supplied, matters of health to care for, and schooling to be planned. There must be time for character training, companionship, and recreation, as well as work.

But if we are too busy for prayer and Bible teaching in our homes we are too busy. We are giving major attention to minor things, living for the passing things of this world that do not satisfy the soul. And the end of our years will find us unprepared to meet God.

We and our children have spiritual needs that must be met. We need to know Christ as Saviour and Lord. We need to take time every day to get inner strength from the Bible. We need to live for the things that will matter a thousand years from now when we will all be in eternity.



## It Includes Letting Go

Growing old gracefully includes letting go, you see, as well as stepping down. And it's one of the paradoxes of life that in letting go only binds our loved ones closer to us, but trying too hard to keep them may drive them away.

This carries over outside the family circle. For instance, you know Mrs. Ben Zealous (or was it Jealous?) who was president of her group since 1920. For a long time no one had the heart to nominate anyone else. No one else wanted to run against her, either. But one day somebody did nominate a younger woman, and she was elected. Mrs. Ben Zealous was so insulted she hasn't come to a meeting since.

I wouldn't begin to suggest that everyone should resign her posts of responsibility in the sixties or seventies. But it would be a good idea to at least train some younger women to do your work, or share your responsibilities with them. We've all seen women who stepped down of their own accord with good grace, and still remained loyal, helping the members of their groups.

## Life Changes, of Course

Life brings many changes. We can hurt other people going up or down the ladder. But when we do, we usually hurt ourselves even more!

Between sixty-five and seventy most women face the matter of retirement. Retirement for themselves, if they are unmarried or widowed, or have been employed. If they are married, of course, they face it for their husbands, and with them. For at retirement a man is thrown on his own resources, and on his wife's, too!

When a man's whole life has been engrossed in his work, he will find it hard to have eight empty hours on his hands each day. At sixty-five few people are old. They're still quite productive, but many companies automatically retire employees at this age.

Women can help their husbands prepare for retirement. Talk it over well in advance. Just look at it not as a dead end, but rather as a new beginning! Think about it realistically. How much will your income be reduced? Will you be financially independent, or shall your husband try to find some part-time work? If so, what? If he doesn't need a job for financial reasons, how will he spend his time?

## But We Can Prepare

The best preparation, of course, for retirement is a well-rounded life with a variety of interests. The experts say this would include hard work, of course. But not work alone. It would also include a hobby of some kind as a sort of safety valve, that was practiced by the way during the busy years, one that was constructive

as well as a pleasure, so that now in later life it would help to make life happier. A well-rounded life includes close family ties, and keeping contact with old friends, as well as making new ones. And most necessary of all, it is a life lived at peace with God, a life whose very atmosphere is faith.

All people need to be useful and productive, regardless of age. This is one reason retirement holds a challenge for a man used to a job. A hobby like gardening or woodworking or painting may keep him well occupied, to say nothing of his own garden and lawn and house.

A certain couple, after retiring from their farm, moved into a new house. Together they graded and seeded the lawn, planted trees and shrubbery and flowers, closed in the breezeway to the house, planted a garden. Those things kept them busy, and they enjoyed working together.

If your husband faces retirement, and decides to try some new venture, this is your opportunity to stand by and lend a hand, not a cold shoulder. And if he tries just sitting around the house for a while, let him help with the housework. You may not like the way he does the dishes or his method of dusting, but don't turn down his offers. The supreme test of some women's Christianity is letting someone else, especially a husband, help them in the kitchen. A certain particular housekeeper was stricken with blindness in her seventies. Her husband cared for her and did the housework—and he did it beautifully, too. But just suppose she had never accepted his help before?

## What About the Partings?

Another decision that many couples must make about this time is where to live. In some farming areas the parents move into one end of the big farmhouse. But it's not that simple for some other people, faced with a house too big for two. One family may have a married son or daughter move in with them. Another will convert part of the house into apartments for rent. Others will sell and buy or build a smaller house. Some few keep on as before.

Parting with your furniture, or your house, or sharing your home with others, even relatives, calls for some heartache, especially if you have lived in one place for a long time. One woman said her mother-in-law wept over every post card she had to burn when she moved.

We do become attached to places. I know of a woman past seventy who moved out rather sorrowfully from a big, rambling farmhouse into a smaller house. She couldn't take all of her furniture with her. But the old house had taken all her time, and the cleaning exhausted her.

But now she likes her new home. She can clean it with ease, and spend the afternoon sewing or reading. And when her

children come to see her, they still say, "We've come home." Of course, because Mother, not the house, made it home.

## The Last Can Be the Best

According to articles in the papers we find that physical strength reaches its peak from twenty to twenty-five, and declines after that. But then our mental and spiritual capacities continue to grow and increase for many years. It's a very attractive thought to me. Indeed, the writers of the articles say that wisdom is seldom attained before middle age, and the mind can operate at its maximum capacity for many years after that. At seventy the brain can work as effectively as at fifty.

Well, that's a good thing for us to know, no matter how old or how young we are. If we are young, we can look forward to a long life of usefulness. If we are middle-aged and haven't accomplished what we set out to do, we can take a second breath and start again. If we are older, we may proceed more slowly, but nonetheless surely.

While we are stepping down physically we can go right on climbing mentally and spiritually as long as we live. Isn't that a wonderful thought? It reminds me of II Cor. 4:16 where Paul said, "Although my outer nature is wasting away, my inner nature is constantly renewed from day to day" (Williams trans.). You see, although our physical strength may decrease, yet our spirits are continually made fresh and strong.

There's a process of tearing down and building up going on at the same time.

Life is a lot like a book. The longest ones aren't always the best. But some of the best books have many pages, all packed with good things. Sometimes the end is the best of all. Our Creator planned it that way, and worked to make it glow from beginning to end.

I'm sure that God planned our lives that way, too. The best pages last. I think we will enjoy stepping down as much as we have enjoyed climbing up.—A radio talk on *Heart to Heart*.

Methodist Bishop John A. Subhan has launched a campaign in Hyderabad, India, against what he called "religious colonialism." Bishop Subhan, third Indian and first convert from Mohammedanism ever elected to the Methodist episcopacy, said that it is "hard to deny the good the Christian missions sponsored by foreign churches have done in this country." He mentioned especially the hospitals and educational institutions the churches have established. But Bishop Subhan criticized the fact that the churches brought their denominational divisions with them to India. (The Christian handbook of India lists over 100 Protestant denominations.) He also charged that at least 80 or 90 of these denominations continue to have their roots in foreign countries.



## Molded by Fire

By Paul M. Gingrich

"We built 400 churches in forty years without permission," were the arresting words spoken by an old priest in the Christian church in Egypt. He related how the church there struck on a plan to build churches.

"Gather materials silently and store them until all are ready," he said. "Then in one week erect the structure. Finish the job quickly before government machinery can roll." This old patriarch of the Lord vibrated with enthusiasm, in spite of his heart condition, as he related victories of the Christian church in his land in years past. His white flowing beard and his long orthodox garments only added to the seeming apostolic fire.

That brother left us to return to his country. His words fell without striking fire. We continued on, plodding in well-worn ruts. We couldn't build because of too many restrictions.

Another brother rose in our midst. He was one of us—pure Ethiopian and zealous for the work of the Lord. He arose and carried the same fire. He had no beard or flowing robes. In fact, he is a student, only average, but he had vision. He had by the Spirit of God gotten the same vision. Build them and build them fast. He pleaded for assistance. Help came. Hundreds helped. Collections were taken and every cent given came from a pocket which earned thirty cents per day.

The church elders felt \$1,000.00 would be a reasonable sum to expect from the local brotherhood. One thousand dollars were gathered. Then the brotherhood felt they should ask for a loan to complete the project. The church responded from around the world. That was you when you dug into your pocket for a mission offering for Ethiopia.

Building materials were bought. A brother gave his home for storage of these very precious supplies—supplies bought by many days of toil and sweat. The pile of materials grew until the day when the building began to take shape. They began in the morning and by the evening of the second day the building was ready for the roof. So it grew—a structure simple in design and inexpensive in construction; a structure built by the very blood of the brethren.

The falling of the fire of the Holy Spirit often causes brush fires on the side. Not unnecessary brush fires, but fires of cleansing—fires which instead of dividing knit together. It happened to Peter when he was accused by the observers of being drunk. It is happening today.

It happened when they were pouring the concrete porch floor. Two bags of cement were already mixed with sand, lime, and ash. The masons had just begun their work when they were stopped by the observers. Not for being drunk! They were stopped for building a building that resembled a church. It is not easy to stop men fired by the Holy Spirit, but for the sake of His name they stopped. They stood by while the warm, balmy air laden with the scent of ripening cane dried the two bags of cement. It isn't easy to waste two bags of cement bought by ten days of labor. The porch floor lay unfinished. The brethren wept, but in tears there was cleansing. It was not just cleansing of the eyes but cleansing of the vision—the vision of what God would do in the days ahead as He called out hundreds from the cane fields to pass over that porch which once seemed to lie in defeat.

Two years ago this would not have happened. It could not have because the fire had not been lit in a heart. The hundreds went to the cane fields and back to their homes in an unending cycle. They worked only to get money to send back home for their wives and to pay their land tax. They fell into sin. The cigarette became their pastime and idleness their hobby.

The devil did not give up easily when hearts were kindled. He worked through many to keep the cane fields in his own hands. He used all the tricks. He wrecked a new car twice in his attempt to stop the program. He refused to give burial rights to as many as five because they were walking in The Way. He caused trusted brothers to turn and betray. He divided by envy and desire for first place. He even used missionaries to discourage and hold back. We came to the place in the road where we almost said, "It isn't worth the cost. We can't spend money entrusted to us in this program any more. There is too much waste." Man's idea of waste and the



To set up a church building in Ethiopia requires a builder, stone, sticks, mortar, sheet of tin, and co-operative effort. To build the church of Christ requires the Chief Builder—operating and dedicated helpers, and men.



... women, ...



... and children.

devil's are often the same. Those reared in a thrifty background often fall for its snare.

And so the devil fought. He halted, stopped. But the church building has been built. They can't paint the outside because they may not construct anything else. The pieces of roofing need to be put on the pastor's kitchen, but they can wait.

The building has been built and the church is being planted. We look back and say, "The devil got into the program." He did, but by God's permissive will. The scales began to fall from our eyes when



the same new car was smashed the second time. As we stepped into the fire, we saw more clearly the hand of the Lord God. Persecution (the brethren are too humble to call it that) has led to unity. Their obsession has become the church, not only the building, but the body. Money that once flowed back to the homeland stopped flowing. Men brought their wives. Idleness was turned into productive labor, tramping and carrying stones. The drink houses find a lean business from a once lucrative exploitation of people without a uniting bond.

The building has become that bond. It is made of sticks and mud, but the building has been the hoe for the planting of the

church. They wanted a cause. They needed the fire from a Spirit-filled man of God. God supplied Spirit-fire but in His all-knowing providence also gave the fire of persecution.

Last week as we sat in our Executive Council meeting, our brothers from the cane fields told us there are as many as five hundred searching for the door to the church. There are dozens who need instruction, but missionaries are few. However, there are those who are rising to fill this need, again from the church that is being planted. God is showing us that He will build His church, not by numbers, but by consecration and fire. He is molding His church.

and didn't seem to care much about Africa until very recently. Because of white man's four centuries of slaving from 1450 to 1850, 50 million people were led away from this continent. Slavery was followed from 1850 to 1950 with 100 years of colonialism, some of it good. Much of it, however, the white man would wish that the African who is now reading his own history wouldn't be able to read. We still suffer here in our own country resultant damage to the African and to the white man. What we call segregation and non-segregation actually stems from those five centuries of the white man's slaveholding and colonialism.

Subsahara Africa, an area between the Sahara desert and the Union of South Africa, is larger than the United States, with less population. Thirty of Africa's 60 states and lands are Subsahara. It's the land of Livingstone, of Henry Stanley, of Speck in East Africa, of the first African bishop in West Africa, of Mary Slessor of Calabar, of Dan Crawford of the Congo, a land of relatively successful mission in the last 90 years.

With Islam creeping in from the north and recent, rapid revolution, Subsahara is becoming Christian in something of the way we talk of Christian lands in Europe and the West. In round numbers Roman Catholic Christians probably number 10 million, with the Protestant Christians the same. Many missionaries from Europe and America have poured out their lives these 90 years and these are the fruit of their labors.

In this growing Christendom, Mennonite and Brethren in Christ Christians number 40 to 45 thousand, the fruit of Anabaptist missionaries. The church is probably growing more rapidly here than in any other area in the world today. During this past

## Mission in Africa

BY ORIE O. MILLER

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

"And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

"And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me."

One of the greatest needs in the mission crisis in Subsahara Africa is our need as American Mennonite Christians in today's world to do what Jesus said we had to do if we want to be converted Christian witnesses. It is always shocking to me how we take ourselves for granted. With our wealth to give, with our know-how to share, with our many privileges—to share with others without difficulty, to go as a child, a little child—this is what is needed.

The African continent, one fourth larger (with one-fourth less population) than North America, is emerging today as a land of approximately 60 states and territories against our approximate 70 in North America. Once we knew it as Dark Africa, but now we find that the darkness was much in us. Americans didn't know



The Limuru conference in Kenya brought together church leaders, both national and foreign, from a number of church groups in Subsahara Africa. Here the author gets a feel of the pulse-beat of a rising continent. He stands third from the left in the picture.



In Nigeria the "words are re-evangelization, church re-building," says author Miller. He observes further that this is a "needed work requiring well-selected, experienced, mature veterans." Twenty-two converts make up the Sapeinuan church group (above). Okaikai Okantey, a woman, is the leading spirit of this group. She stands to the right of the picture, her head immediately in front of the shoulder of the T-shirted man in the fork of the banyan tree.



winter we spent 15 weeks from west to east, from east to west, and again from west to east across Subsahara lands.

We spent something over a week before and over Christmas time with our friends, the mature veteran missionaries in Ghana and Nigeria. For them, the words are probably re-evangelization, church re-building. This newest Mennonite work in Africa, however, is also a completely new frontier of mission witness denominationally in Subsahara lands. It is a needed work requiring well-selected, experienced, mature veterans.

The Congo has been in the world's spotlight more than any other one part since its independence. Mennonite missionaries had gone there from the Midwest and farther west and have been laboring since 1913—about 50 years. The Congolese church probably had 30,000 members by independence time. They had just become conscious of the church connections of those who brought them the Gospel and voluntarily took the name of Evangelical Mennonites. Since that time, it has been reaching out to learn more about the mother church and to relate better to the church around them.

In Tanganyika there is a small church of 2,600 members. Young, rapidly growing, the Tanganyika church is first generation, eager, living, vital, happy. They asked us, "Would you help us to occupy our larger cities?" We were thrilled, for we had hoped, and continue to hope, for this missionary mindedness. We want to co-operate with this obedience in urban outreach.

We began to work in Tanganyika in the hinterlands. Now the population flows the other direction and the church sees that and wants to move with it.

In Ethiopia the surprise on this visit was to see how evangelization has outpaced church building. We began to add the number of people who come to an average



The future of Nigeria and of Subsahara Africa lies in the soulful eyes and expressive hands of young Africa. These two have one distinct advantage over many of their compatriots. They are being reared in a Christian home. Father is secretary Nsagak of the Nigeria Mennonite church.

Sunday morning service at 20 places where the Word is being taught and found an average of perhaps 1,000 to 1,100 gathering on Sunday morning. The baptized church membership numbers just under 200. One thrills to see that. It's also a challenging problem to help church building catch up with evangelization.

In the Islam area is the independence-loving and independence-minded country of Somalia on the eastern horn of Africa, where 99 per cent of the population are followers of the crescent rather than the cross. Somalia welcomed our mission. Then we began to succeed. One by one under this witness a young man and a few of the women stepped out and found the Truth our workers went to share. As cross confronts crescent in that kind of country, they suddenly say, "Wait a moment, we don't know whether we want this after all. We don't know whether we can live with it." So right now in Somalia our workers are waiting. The country is waiting. We can pray that God will show the next steps there.

Of the many problems in the Subsahara land missions, I want to mention five that strike me as current, critical, unsolved, or only in the process of being solved.

1. The problem of calling, training, and supporting the church worker. We had a good deal of learning to do last winter from our church leaders there on this one. Lancaster County answers have seemed to work and seem to us to be working still, but they said, "It can't be done in that way here." And all across Africa, not only in our mission (what we call our mission) but in all the other churches, there is keen competition whether to be a teacher or to

(Continued on page 1051)

# Missions Today

## A Faith Promise Offering

By J. D. GRABER

A pledge offering is between you and your church or organization. If you have made a pledge and do not meet it, the treasurer or other designated person may ask you why you have not paid up. You would have a right to do so, because you have pledged it and in a real sense you own it.

A faith promise offering is between you and God. No one will ever ask you for it. If you cannot pay it, all you have to do is to give your excuse to God. It is a transaction by faith between you and God directly.

Many people do not want to make a pledge for church or mission support. They want to give cash offerings as they can. Dr. Oswald J. Smith of People's Church, Toronto, says a cash offering is not a Scriptural offering. A faith promise offering, he says, is truly a Scriptural way of giving.

How did the Apostle Paul take up his offerings? Read II Cor. 8 and 9. It seems clear that he took promises from the churches a year in advance. In 8:10, he says, "... this is expedient for you, which we have begun before, not only to do, but also to be forward [willing—marg.] a year ago. Now therefore perform the doing of it."

It appears that sometimes he sent Titus a few months ahead of his return visit to remind them of their promise, "that there be no gatherings when I come" (I Cor. 16:2). He urged the churches to make a commitment, sent a reminder and a letter giving spiritual motivation by the hand of a trusted colleague, and then expected the commitment to be fulfilled at year's end. Is not this a really good way to move forward by faith, in our own giving?

The mission job will never be done as long as we depend merely on cash offerings and cash on hand. So says Dr. Paul Smith of Toronto. This method of mission support gives faith its rightful place. It is like drawing on divine resources.

The method is credit, not cash. This is the way we buy our homes and many other things we have. If we waited until the cash were in the bank in full before buying a home, most of us could not own homes. Why not promise the Lord to give a fixed amount this year? We do not have the cash, but we move by faith that the Lord helping, we will be able to give the much.

Elkhart, Ind.



"The Congo has been in the world's spotlight more than any other one part since its independence," says Bro. Miller. Here young Balubas give the accepted Baluba greeting sign, two fingers raised to form the "V" for "Victoire." These sensitive eyes and lips see and will speak to the needs of Congo and the world.





# MISSION NEWS

## Overseas Missions

**NAGAR, India**—Ninety-six women of the Bihar Mennonite Church met here Nov. 1 for the annual women's meeting. Many were so happy to greet each other that it was difficult to begin the meeting. Topics relating to Christian love were forcefully presented by the Indian sisters. Rich fellowship marked the noon hour. The offering went to the Satbarwa hospital.

**LATEHAR, India**—Two evangelists from the Bihar Mennonite Church have gone to the Brethren in Christ church in northern Bihar. They will minister about a month to people from their own Oraon aboriginal tribe living there. A request had come from this church for someone to fellowship with the Christians and to witness among the non-Christians.

**SATBARWA, India**—The Satbarwa dispensary is open. After months of strenuous efforts to get medicines and equipment lined up, Mark Kniss, M.D., was able formally to inaugurate the healing service here Nov. 12.

**VILLA ADELINA, Argentina**—Nine persons covenanted together to become charter members of a new Mennonite church here. Mario and Barbara Snyder were among the nine. Lawrence Brunk presided. A communion service followed. In a letter to the Elmira, Ont., church, Bro. Mario states that four to six converts will receive baptism in the near future. He continues, "Our attendance has been running around 30, with about 15 adults. We have about six young people." He requests prayer for a young couple with four children who are moving to Villa Adelina to aid in the work, and for El Discipulo, the 32-page Spanish magazine of which Ernesto Suarez is editor and Bro. Mario, managing editor.

**KATMANDU, Nepal**—Jonathan and Tyne Yoder write in Ontario Mennonite Evangel that they have been visiting a camp of Tibetan refugees just outside Katmandu. "They are a very pitiful group of people," say the Yoders. "... people who have been separated from their families, and all their possessions, probably forever. ... The Tibetan people are very friendly and tremendously industrious." Among them is Jimbu, who was contacted by a Christian missionary in a small town on the China-Tibetan border 20 years ago, when he was a lad. Some months ago it dawned on him that the Jesus Dr. and Mrs. Yoder were talking about was the same Jesus about whom he had heard these long years ago, under happier circumstances. He was baptized and became a follower of this Jesus. The Yoders request prayer for Jimbu.

**KITCHENER, Ont.**—Mabel and Una Dressman, former missionary nurses to Argentina, are now both working at the Kitchener-Waterloo Hospital. Mabel is on busy surgical ward and Una on geriatrics. Their continued keen interest in mission-

ary medical work shows itself by their obtaining several dozens of sterile sutures which they make available to doctors on the mission field.

**AMSTERDAM, Holland**—Roelf S. Kuitse was recommissioned at a special service at the Singel Church in Amsterdam on Sunday morning, Nov. 4. Bro. Kuitse received a visa just recently to enter Ghana. He planned to leave with his wife and son on Nov. 15.

In Ghana Bro. Kuitse will work as an expert in the "Islam Project." He will advise co-operating mission groups on the content of the Moslem religion, the best approach to use in mission work among Moslems, etc.

The service in the Singel Church was under the leadership of Frits Kuiper, senior pastor of Amsterdam. In his sermon he emphasized the fact that in the New Testament it was not the triumphant church but the persecuted church, which first undertook mission work. In its weakness it found strength. Today too the church places the Lord above the gods of nationalism, modern techniques, human leaders, communism.

The Kuitse had formerly been commissioned to work in Indonesia. Because of the political situation there, missionary work had to be discontinued.

**SALUNGA, Pa.**—Jean Garber, who arrived home on furlough from Honduras on July 25, is now enrolled as a student at Eastern Mennonite College, Harrisonburg, Va.

Lorraine Roth, who also arrived home on furlough from Honduras on July 25, completed two terms of service as a missionary teacher. Her address is R. R. 1, Shakespeare, Ont.

Bertha Beachy, missionary teacher, left Somalia on furlough on Oct. 3. She traveled through Europe on her way home, ar-

riving in New York Nov. 5. Her address is Route 2, Box 139, Kalona, Iowa.

Chester and Vivian Denlinger completed two years of service in Belize, British Honduras, Oct. 15 and drove by car to the States. They arrived in Texas Oct. 22 and in Lancaster County Oct. 31.

Otho and Dorothy Horst, who are replacing the Chester Denlingers, left Nov. 11, and arrived in Belize Nov. 12.

**Tanganyika**—The following missionaries to Tanganyika arrived safely: Naomi Smoker on Oct. 31, and Maynard and Hilda Kurtz on Nov. 7.

**Mogadiscio, Somalia**—Bible classes and the Saturday evening meeting for believers are in progress again in Mogadiscio. During October several persons began studying Course III of Home Bible Studies, "The Bible: God's Word to Man."

Two young men at Margherita desire baptism. There were more patients seen in the Margherita clinic and more admissions to Jamama Hospital during October than any previous month. The school also continues to be very busy.

**Calcutta, India**—Missionaries in the northern part of the country may well need to be evacuated. Some of them have a few items packed, ready to move south at a moment's notice. The U.S. government has advised over a hundred missionaries in the Assam area to leave immediately. One mission group is contemplating offering their medical services to the Indian government. Christian people everywhere will want to remember in prayer the Indian people in their hour of need. Prayer for their leaders, as well as for those of the attackers, is also indicated in order that God, who wills peace, might bring about reconciliation. Our own missionaries do not indicate any immediate danger in their areas.

**Scottdale, Pa.**—Delbert and Ruth Erb arrived in Scottdale Nov. 19 from Bragado, Argentina, following a nearly five-year term of service there. They are planning on a three-month furlough.

**Elkhart, Ind.**—Cecil and Judy Miller left here for New York City on Nov. 19. They left on a Farrell Line ship for Nigeria on Friday, Nov. 23. They will be working in Nigeria for two years in Voluntary Service.

## Ambulance Attendants

By CRISTINO RODRIGUEZ

Recently, ambulance service has been started in the Glenwood Springs, Colo., community, sponsored by the Valley View Hospital and Glenwood Springs Community Association.

People from the community were invited to volunteer as ambulance drivers and attendants. A number of people responded, including three persons from the Mennonite VS Unit in that area. The VS-ers are: Cristino Rodriguez, Coamo, Puerto Rico; Alden Brunk, Elida, Ohio, both orderlies at Mountain View Nursing Home; and

Lloyd Yutzy, Haven, Kans., maintenance man at the Valley View Hospital. The three of them will serve as attendants. Volunteers are divided into 13 teams each of which will serve three days each month.

Meetings were held at the hospital each Thursday for three weeks to instruct the group in first aid and in techniques for their service. These meetings were directed by Robert W. Viehe, M.D.

This ambulance service represents a new step for better medical service and care in this community of Glenwood Springs.



## The Gospel on Wheels

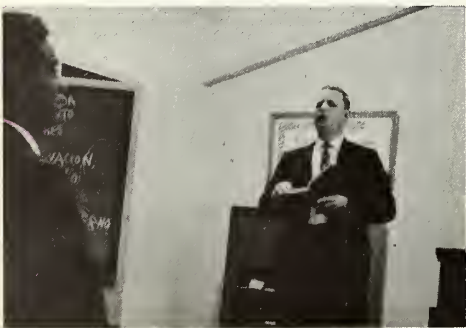


In 1962 the Puerto Rico church instituted a bookmobile literature distribution project. Elvin Snyder of the literature committee supervised this service. Here he shows various Bible versions to a well-laden Cayey citizen. The man can choose from Hebrew, Greek, Spanish, English, French, four Catholic and 13 Protestant versions.

Literature distribution in Puerto Rico is becoming an integral part of the Puerto Rican conference program. For a number of years pastors and Christian workers have been active in this field but no formal plan for distribution was instituted.

Discussions during 1960 led to an experimental program on a part-time basis during 1961 and most of 1962. One of the Mission Board VW Microbuses was utilized. The service was supervised by Elvin Snyder, chairman of the Puerto Rico literature committee. The first colporteur was Jose Antonio Santiago.

After a number of months of operation, it became quite clear to the literature committee and to the executive committee of the Puerto Rico Mennonite Conference that literature distribution through a bookmobile was proving to be a very worthwhile project. Many contacts were made and a large number of Bibles as well as other literature sold. A loud-speaking unit



Gildo Sanchez, secretary of American Bible Society, San Juan, taught a "Colporteur Evangelism" class at the Aibonito Mennonite Church in July, 1962.



Attractive displays whet readers' appetites. This is the interior of the bookmobile.

with the vehicle makes possible street meetings or the playing of Christmas records during literature distribution and sales. Relating certain audio-visual aids to the literature program is also planned.

After formal action to integrate literature distribution into the conference program, Jose Antonio and Wilfredo Roig were sent to the Penzotti Institute for colporteurs during July and part of Aug., 1962. This institute is sponsored by the Bible Society with the express purpose of training men for colportage work.

Very recently, steps have been taken to purchase a vehicle which will be assigned full time to the bookmobile ministry now that it has gone beyond the experimental stage. Wilfredo Roig will be operating the unit in its service to a number of areas on the Island. Pray for this literature outreach.



Wilfredo Roig (no. 2 on picture) and Jose Antonio Santiago (no. 3) Mennonite colporteurs, attended the Penzotti Institute, held at Hincado Mennonite Church in Aug., 1962. This is their graduation picture. Samuel Nelson (no. 1), director of the Institute, died one week after the graduation. Gildo Sanchez (no. 4) from San Juan also helped in the institute. The rest of the graduates are from the Dominican Republic. Marietta Zimmerman of our sister mission in the Republic, accompanied the group, but is not on the picture.

Chicago, Ill. — Englewood Mennonite Church pursues a full schedule of fall activity. Communion services were held Friday p.m., Nov. 16. Fall missionary offerings totaled over five hundred dollars. Their missions budget calls for an annual per-member giving of \$53.50.

Community Bible clubs, meeting at the church on Wednesday and Thursday evenings have a total attendance of approximately 50 persons. Englewood shared with other area churches in hosting approximately 40 GMSA girls over the weekend of Nov. 17, 18. The girls, sponsored by Mrs. Helen Kennell, served in the churches in any way they could be used.

Thanksgiving services were slated for the evening of Nov. 21. Iowa Mennonite School sent a girls' quartet, a speaker, and a faculty sponsor to participate in the Sunday evening worship service Nov. 18. On Nov. 17, 49 young people and sponsors enjoyed a meal together at the church. Others gathered later for fellowship and to see two films—one on Amish life and customs and the other entitled "An American Girl."

Sarasota, Fla.—Mennonite Service Center is looking forward to the coming of a Sunday couple to facilitate services. Tourists are arriving and there is heavy demand on the time of center personnel. Menno Plank is making plans to integrate their services more fully into the total life of the churches.

Cleveland, Ohio—Vern Miller of the Heights Chapel has written to our treasurer recently suggesting that their subsidy be reduced by \$25.00 as of now, with a further reduction to be made Feb. 1. He states further that they had an addition of 10 members—two by confession and four by baptism. New inquirers come weekly. All of this indicates a healthy spiritual condition.

St. Louis, Mo.—Mr. and Mrs. Hubert Swartzentruber and Mr. and Mrs. Ray Gorman were co-hosts at a Nov. 18 meeting of the local inter-Mennonite fellowship meeting. Harry Graber gave an illustrated presentation entitled "The Life of the Navajo Indian."

The Swartzentrubers report a total of well over 500 children attending their various children's Bible classes. In addition a rather heavy program of adult Bible classes is scheduled. Bro. Swartzentruber observes that contacts with parents may be more fruitful in "kingdom building" than many meetings with children, where the parents are not reached.

Saginaw, Mich.—A Spiritual Life meeting was conducted at Grace Chapel here Nov. 11-18. Tom Florence from Spring City, Tenn., was guest speaker. Because of recent defeats, workers are praying earnestly that this may be a time of genuine revival for church and community.

Chinle, Ariz.—Members of the church at Black Mountain Mission set themselves to the painful task of dealing with three who were still listed as members of the mission but were not giving a good testimony. After much prayer and searching, the names



were removed. Writes Stanley Weaver, after having observed this procedure: "The humble spirit in which this was all done was a real blessing to me. The constant concern expressed . . . was that we must all continue to pray for these and try to help bring them back to Christ and the church. All of this was done by the group with no promptings from me."

**Saginaw, Mich.—Ninth Street Mennonite Church** received recently a typewriter from the Leon Office Machine Company of Washington, D.C. Nelson Kauffman negotiated the gift.

## Broadcasting

**Harrisonburg, Va.—The 1963 Mennonite Hour Desk Calendar** is now available to listeners. The new multi-color calendar carries a thought-provoking quotation for each month. Here are a few: (Jan.) "He who has no vision of eternity will never get a true hold of time," (Mar.) "Nothing lies beyond the reach of prayer, except that which lies outside the will of God," (May) "God always gives His best to those who leave the choice with Him," (Oct.) "The most important thought I ever had was that of my responsibility to God," and (Dec.) "The best gift anyone can give to Christ is himself."

The calendar can also be used to carry often-used telephone numbers. A space is provided on the base for these. For your free calendar write to **The Mennonite Hour**, Harrisonburg, Va.

**Puerto Rico—Ruben Fuentes** began as radio announcer for the Spanish broadcast. He will be heard beginning with the January programs. Ruben is married and works at Ajax Diamond Die Company. His wife teaches at the Betania Mennonite School.

**Miami, Fla.—Station WMIE** discontinued the Spanish broadcast temporarily. Reason: the Cuban crisis. Ten commercial stations in Florida are now operated by Voice of America from dawn to dusk.

**Harrisonburg, Va.—The radio** talks for December on HEART TO HEART are entitled, "Entertaining the Child Indoors," "Gifts From the Heart," and "The Challenge." The week of Dec. 16-22 will feature special Christmas broadcast.

**Harrisonburg, Va.—The Television Bureau of Advertising** reports that U.S. viewing set a record this summer. The average TV home spent 4 hours and 20 minutes a day during June, July, August, topping 1961's average of 4 hours and 17 minutes. Insider's Newsletter, Nov. 5, 1962.

**TV in Africa:** Abe Thiessen of Sudan Interior Mission reports that TV is coming to operation in Africa in the typical rapid fashion of the aggressive, newly independent nations. Sierra Leone is to be in telecasts in the next few months. Egypt, Algeria, and Southern Rhodesia already have it. Nigeria already has four television stations in operation. The new East Africa TV service comes into operation shortly. The Africa Inland Mission is among those slated to telecast on the new East Africa TV service. This is a timely move and one which other missions and

national churches might well consider.—Foreign Missionary Radio, Oct., 1962.

**Way to Life Rates High on HCJB:** Of the stateside English programs heard on HCJB, **The Way to Life** received the third highest number of responses during a recent survey. First was **Back to the Bible**, a daily broadcast. Second was **The Calvary Hour**. Hour of Decision rated fourth. Others in line were: Little White Church, Showers of Blessing, Calvary Baptist Hour, Light and Life Hour, Old Fashioned Revival Hour, The Gospel Hour, Berean Gospel Voice, Gospel Light Hour, Radio Bible Class. Considering the fact that **The Way to Life** is a 15-minute weekly program, this note was encouraging.

## Health and Welfare

**Aibonito, Puerto Rico—Mr. and Mrs. David Lehman** of Dalton, Ohio, left for Puerto Rico on Thanksgiving Day. Dave serves in the hospital as a maintenance man on a regular staff allowance.

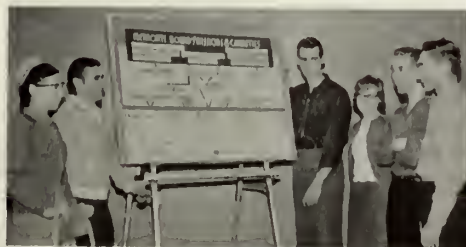
David and Arlene are members of the Kidron Mennonite Church. Prior to this present assignment, Arlene served in the voluntary service unit in Kansas City, Mo. Dave served as a Paxman in Greece. They report having obtained their vision for continued service through their VS and Pax experiences.

**West Liberty, Ohio—The barn** destroyed by fire at Adriel Home has been completely demolished. The new barn is already taking form. The frame is up and siding was being applied as of Nov. 19.

One of the boys had a bicycle mishap in West Liberty Nov. 12. The pedal came off, spilling him in the street. Several stitches were required to mend bruised and cut nose and lip.

## Voluntary Services

**Calling Lake, Alta. — Recently,** Isaac Glick, VS area director stationed at Calling



A smaller group of VS-ers participated in the Nov. 6-16 orientation at Elkhart. Quality doesn't always come in large size, as these six indicate.

They are Bertha Ruby, New Hamburg, Ont., who will join the Surprise, Ariz., unit as a club worker; Amos Ray Hostetler, Kokomo, Ind., who will join Richard H. Breneman (next in picture), Thomasville, Pa., as they both learn the intricacies of orderly work at Good Samaritan Hospital, Portland, Ore.; Reta Schwartzentruber, Baden, Ont., who goes to Mathis, Texas, as a nurse aide at Mathis Maternity Hospital and housekeeper in the unit home; Kenneth Ray Stauffer, Goshen, Ind., and Orval Bontrager, Haven, Kans.

Lake, Alta., and Fred Gingerich, former VS-er and now trading post operator at Chipweyan Lake, were forced by bad weather to land on a small un-named lake for the night. Although they landed safely on floats on thin ice, it was necessary to break a path in order to take off the next morning. Two men in one sleeping bag might make an interesting story, but not a restful night! They underline the need for two-way radio in a situation of this kind.

**Hannibal, Mo.—Volunteers** hold regular services at the Palmyra Jail. They had opportunity to visit with three persons (one woman and two men) who were involved in slaying a man on Oct. 22, 1961.

All three responded to the Gospel invitation to accept Christ. The woman expressed a desire to affiliate with the Mennonite Church. Unit leader Lee Miller, Shipshewana, Ind., conducted an instruction class for her.

Thelma Johnson was baptized at the Lyon Street Church, Hannibal, Mo., Nov. 4. The following day in a court hearing she pleaded guilty to her part in committing the crime a year before. She was sentenced to 20 years in prison. Under Missouri law, she will be eligible for parole after five years. Upon her request, the Lyon Street Church is taking responsibility for her three-year-old son. She hopes to prepare herself for some type of Christian service in training available at Tipton, Mo., prison.

Thelma needs the support of other members of the Mennonite Church. Will you stand by her in prayer during the difficult years ahead?

**Marlboro, Alta.—In addition to their regular assignment as teachers,** VS-ers William and Doris Lauterbach, Bartonville, Ill., are spending as much time as possible outside of school hours with children of all ages. They sponsor two clubs, one for boys and one for girls, in grades 5-8. Attendance in each group has averaged six. One week the boys hiked along the McLeod River and started a rock collection. The girls enjoy baking. For the younger children (grades 1-4) the Lauterbachs have picnics and outings. The children have been enthusiastic about these activities and behave very well.

**Mexico City, Mex.—Carlos and Mabel Lugo**, Aibonito, P.R., are pioneer VS-ers in a missionary assistance program in this city. They are working closely with Kenneth Seitz, Sr.

So far, their work consists of contacts made in English classes in two sections of the city. They plan to begin classes in a third location. They will conduct crafts classes in two Bible schools in the Santa Anita and San Juan sections of Mexico City. After kindergarten opens again in February, Mabel will be teaching.

Carlos and Mabel are attending the church at San Juan, where they both teach Sunday school classes.

**New York, N.Y.—VS-ers** entertained 29 visitors from Austria, Saskatchewan, Nebr., and Va., at the New York VS center during the week of Aug. 12-19.

**Portland, Ore.—The VS unit** frequently witnesses through songs and testimonies at a rescue mission near Portland's skid row.

(Continued on page 1051)





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Pastors are strongly urged to return to Elkhart the youth census questionnaire sent out to congregations last September. About half of the pastors have responded. This information is used to prepare our Peace and Service mailing list and help the pastors to do a better job in building motivation for Christian service and in understanding our position as nonresistant Christians. Please return also the form from the Student Services Committee with the names of Mennonite students attending Mennonite colleges and universities.

There are evidences of a growing tendency to encourage friends of the deceased to give toward a memorial fund instead of buying flowers at the time of the funeral. This was recently illustrated again when the family of the deceased suggested that friends could give to the Christian literature fund in place of flowers. As a result \$74.90 was contributed toward foreign literature.

The Ministers' Evangelistic Fellowship of Allentown, Pa., in co-operation with Eastern Pilgrim College, sponsored a four-day preaching mission with the Myron Augsburg Evangelistic Team, Nov. 29 to Dec. 2. The Myron Augsburg Team has been invited to Allentown for a city-wide crusade in 1964.

Nelson Histand, Goshen, Ind., has accepted the pastorate of the Sunnyside congregation, Elkhart, Ind.

Virgil Vogt, Spencerville, Ind., has terminated his service at the Leo, Ind., Mennonite Church. He plans to go to India early in 1963 to join in the work of the evangelistic team of which Joshua Daniel is a member.

Galen Johns, Goshen, Ind., has accepted the pastorate of the new Bonneyville congregation, Bristol, Ind.

Roy D. Roth, Logsdon, Oreg., was speaker on evening devotions over Radio KTDO, Nov. 12-17.

Bishop Harvey E. Shank, Chambersburg, Pa., who has been ill since September, is now at home and improving slowly.

The Johnstown, Pa., District Bible Conference was held Nov. 22-25 at the Blough Church, Hollsopple, Pa. Speakers included Kenneth Good, Hyattsville, Md.; Lester Wyse, Hartville, Ohio; and Ezra Bender, Martinsburg, Pa.

Bro. J. Irvin Lehman, Chambersburg, Pa., was honored by a letter and love gift from the Marion congregation, Chambersburg, Pa., on his fortieth anniversary as minister of the congregation.

Ground-breaking services for the Mill Run Church, Altoona, Pa., were held Oct. 14. Harry Y. Shetler, president of the Allegheny Mission Board, brought the message. Sidney Martin is pastor.

The Mennonite Publishing House has a limited quantity of scenic calendars with appropriate Scripture verse which are available to anyone interested. Send your request to Calendars, Mennonite Publishing House, Scottdale, Pa.

D. Richard Martin, Hagerstown, Md., was ordained to the office of deacon, Nov. 21. He will serve the Pinesburg congregation, Williamsport, Md. Clair Eby brought the message and Moses K. Horst gave the charge.

Paul L. Kratz, Staunton, Va., was ordained as minister to serve the Staunton, Va., congregation, Nov. 11. Franklin E. Weaver officiated, assisted by Mahlon Blosser and Daniel W. Lehman.

Paul Peachey, Washington, D.C., has been named to replace retiring Missioner A. J. Muste as executive secretary of the Church Peace Mission. The CPM, which is now embarking on a three-year study and research program, has moved from New York City to its new headquarters at 4102 Brandywine Street, Northwest Washington 16, D.C.

The Eighth Street Church, Goshen, Ind., is inviting all artists who are members of any Mennonite Church to send art items that are definitely of a religious nature to the coming Art for Religion Exhibit. The exhibit will be shown at the Eighth Street Church the first part of January. Three items may be submitted by a participant. Please send items not previously exhibited to Art for Religion Exhibit, Eighth Street Church, Goshen, Ind., by Dec. 30, 1962.

A. J. Metzler was hospitalized in Orrville, Ohio, when a drunken driver struck the rear of his car. He is making satisfactory recovery.

Harold Hochstetler, Nampa, Idaho, was speaker on morning devotions over Radio KAIN, Nov. 19-24.

The Boards of the Faith Mennonite Church, Downey, Calif., drew up and sent a letter to President Kennedy, assuring him of prayer support and commending him for efforts in maintaining the peace of the world.

Postmaster Harry Semrow says, "Mail your out-of-town Christmas cards before Dec. 10 to insure delivery before Christmas."

The Sarasota Mennonite churches are sponsoring the Shekinah Bible School for the eighth consecutive year. The School Conference will be held at the Tuttle Avenue Mennonite Church on Jan. 7 through 25. The staff this year includes A. J. Metzler, Scottdale, Pa.; Nelson Kauffman, Elkhart, Ind.; and local ministers. Winter visitors to Florida should plan now to attend these three weeks of Bible study. For further information write to Michael Shenk, Secretary, 2749 Prospect St., Sarasota, Fla.

A reunion and fellowship meeting of past and present MCC workers will be held Saturday, Dec. 8, at the First Church of

Christian, Moundridge, Kans. All MCC personnel who have served in relief, C. VS, Mental Health, Pax, or Akron, and foreign students are invited. There will be a 5:00 p.m. basket dinner, with a 7:00 program.

Registration for the fifth annual meeting of the Mennonite Graduate Students' Fellowship will begin at 3:00 p.m. at the Students' Lounge at St. Jerome's College, University of Waterloo, Waterloo, Ont., Dec. 6. The theme of the conference will be "The Vocation of the Mennonite Scholar." Its first session will begin 7:00 p.m., Dec. 26, and its session will close at 4:30 Dec. 28. Reservations are available by writing to MGSF Lodging, c/o Dean Norman High, University of Waterloo, Waterloo, Ont. Rates will be \$1.50 per night for lodging, 40¢ for breakfast, 70¢ for lunch, \$1.00 for dinner.

Annual ministers' week at Rohrerstown, Pa., Dec. 4-7. Morning, afternoon, and evening sessions. Out-of-conference speakers: John Drescher, Scottdale, Pa., and Fred Brenneman, Souderton, Pa.

Youth conference at Rohrerstown, Pa., Dec. 8, 9. Speakers: Paul Landis, Salunga, Pa., and Howard Witmer, Manheim, Pa.

Millwood Winter Bible School will be held at the Millwood Mennonite Church, near Gap, Pa., Dec. 31 to Jan. 11. The faculty includes Reuben Stoltzfus, principal; Lloy Kniss, John Glick, Norman Bechtel, and Howard Witmer. The following courses will be given: Old and New Testament Studies; Pastoral Class; The and False Security of the Believer; Guiding Principles for VS; Christian Nurture in the Home; Rural Missions; Sunday School administration. Martin Ressler will serve as music instructor. For further information write to Leroy Lapp, Route 1, Gap, Pa.

John R. Martin, pastor of the Neffsville, Pa., congregation, and John H. Rudy, pastor of the Bethel, Biglerville, Pa., congregation, have been selected by members of the congregations of the Pennsylvania district, over which Bishop O. N. Jons has area oversight, to provide local assistance to the bishop in their respective areas. Installation services scheduled for Jan. Rudy at Bethel, Dec. 2, and for John Martin at Neffsville, Dec. 9.

R. R. Smuckers will return from their seventeen-month trip abroad the latter part of January, 1963. Their address will be 414 River Vista Drive, Goshen, Ind.

J. D. Graber, Elkhart, Ind., in an all-day Bible Conference at Albany, Oreg., on Dec. 9.

Rohrer Eshleman, Ethiopia, and William Linds, Somalia, at Metzler's, Ephrata, Pa., Dec. 16.

## Calendar

Indiana-Michigan Winter Ministers' meeting, Elkhart, Ind., Dec. 4, 5.  
Millwood Winter Bible School, Gap, Pa., Dec. 31 to Jan. 11.  
Shekinah Bible School, Tuttle Ave., Sarasota, Fla., Jan. 7-25.  
School for Ministers, Goshen College Biblical Institute, Jan. 22 to Feb. 8.  
Illinois Mission Board annual meeting at Hope, Ill., April 19, 20, 1963.



Laurence Horst, Chicago, Ill., at Dillon, Delavan, Ill., Dec. 2-9.

Ray Sala, representative of Goshen College, will speak and show the film, "The Other Disciple," at Thomas Mills, Pa., on Dec. 9.

New members: three by baptism at Springdale, Waynesboro, Va.; two by confession at Bellevedere Ave., Lambertville, N.J.; seven by baptism at Manbeck, Beaver Springs, Pa.; one by confession and two by baptism at Avon, Stratford, Ont.; fourteen by baptism at First Mennonite, Kitchener, Ont.; ten by baptism and three on confession of faith at Roanoke, Eureka, Ill. Correction: eight received by baptism at South Pekin, Ill., rather than Hopedale, Ill., as reported earlier.

Change of address Urbane Peachey from Route 1, Paradise, Pa., to Route 1, Christiana, Pa. Telephone: Atglen LY 35959. Aden Horst to 4419 S. Main Street, Elkhart, Ind. Phone: Area 219 875-5595. John W. Winters from 1337 N.W. 8th Ave., Miami, Fla., to 9015 N.W. 32nd Ave., Miami 47, Fla. John S. Hess from Lititz, Pa., to Box 7351, Pinecraft Branch, Sarasota, Fla.

Belleville Mennonite School Chorus at Manbeck, Beaver Springs, Pa., Dec. 16.

Franconia Conference Library Committee gave a copy of H. S. Bender's new book, *These Are My People*, to all conference ministers at the fall session of conference, Oct. 4. This was 82 copies.

Marjorie Saint and Mary Lou McCully, widows of the men who lost their lives while carrying the Gospel to the Auca Indians, will be speaking and showing pictures at the Blooming Glen Church, Blooming Glen, Pa., on Friday evening, Dec. 7, at 7:30, and on Saturday evening, Dec. 8, at 7:30, at the Conestoga Valley High School, near Lancaster, Pa. These meetings are sponsored by the Sunday School Meditation Association.

Earl and Janette Schrock terminated their services at the Publishing House on Nov. 28. Earl will begin working as sales manager at Martin Risser, Inc., Harrisonburg, Va.

## Evangelistic Meetings

Leonard Garber, Garden City, Mo., at Bethel, Wayland, Iowa, Dec. 2-9. Harold Wy, Schwenksville, Pa., at Old Road, Gap, Pa., Dec. 1-9. B. Charles Hostetter, Harrisonburg, Va., at Plains, Lansdale, Pa., Dec. 8-12. Frank Zeager, Middletown, Pa., at Steelton, Pa., beginning Dec. 8. John F. Garber, Burton, Ohio, at Oak Terrace, Mountstown, Fla., Nov. 29 to Dec. 9.

Allen Erb, Hesston, Kans., at Red Top, Bloomfield, Mont., Dec. 2-8. C. F. Derstine, Kitchener, Ont., at Clinton Brick, Goshen, Ind., Dec. 9-16. John Lederach, Hubbard, Ore., at Logsdon, Ore., Jan. 6-13. Augsburg Crusade, Albany, Ore., Jan. 13-27. William R. Miller, North Liberty, Ind., at Filer, Idaho, beginning Jan. 15. John S. Hess, Lititz, Pa., at Hickory, N.C., Dec. 10-17.

## MISSIONS IN AFRICA

(Continued from page 1046)

get into business or to commit yourself fully to the work of the church. Calling, training, and supporting the church worker is an unsolved and struggling problem.

2. The problem of inter-brotherhood sharing of materials, gifts of the spirit, and fellowship. How can we be brethren with our brethren in Subsahara lands? We have an average income of \$2,000 a year. They have less than \$50. We care. We know these figures. We know what our country is trying to do politically about this. But how can we as a brotherhood work that one out in the long pull ahead? If we could see that, with the way things are going, in another 15 years the income would be more nearly alike, we might have an answer. Statistics indicate, however, that the direction is still in the opposite direction. How can we live together, even the missionary and the African pastor? How can we give an example here to students who come in increasing numbers for their training? To representatives of their churches who visit us and learn from us?

3. The total problem of church and mission organization in Subsahara lands. All over the world our population is moving to the cities until a third or a fourth of Argentina live in Buenos Aires, a fourth to a fifth of Japan in Tokyo. Across middle Africa, Leopoldville, Elisabethville, Salisbury—any one of those cities—it is the same.

This time again we went up to the mountains behind Leopoldville and saw the belt of "Shantytown" where 200,000 Congolese have moved into Leopoldville since independence and had no houses. They have no houses today. It is a slum city built around what was a city of 400,000 three years ago. All across Africa is this problem of church and mission organization—new strategy, new occupancy, a different kind of worker training and orientation.

4. The problem of interchurch relationship, especially for a small church overseas—the fruit of obedience to the Gospel. How to relate to the mother church (I borrowed the phrase from Bro. Darino) and to the evangelical Christian church around is the problem. World Council of Churches at Geneva may have something of an answer. National Association of Evangelicals at Washington or the letters WEF across the world may have something of an answer. But it is a problem still.

One reads through the reports of the general mission board and listens to talks. But this unanswered problem in which our younger churches share, they have just begun to think about.

5. The problem of becoming as a child.

At the end of 15 weeks in Africa last winter, I was convinced that the church in America had more to learn in the days ahead from the church in Africa than the Africans have to learn from us.

That is something of what Jesus meant, I think, when He spoke of becoming like a child. Don't let us say for a minute that this is what we mean to do and that it isn't difficult. I have visited Africa 12 times in the last 30 years, and it seems that you have to learn it over again completely every time. Somehow the propaganda on which we are fed in this country—you know, we are the richest nation, the wisest people, the best-educated folks, and the only way we can deal with the rest of the world is from this position of strength—can very quickly disqualify us, any of us, from becoming like a child.

Like a child is a brotherly concept. How I appreciated in these past years this Anabaptist word "brother"! But sometimes I am afraid that it's going to disappear from among us here. We have quit using it. We are beginning to have doctors and reverends—educated folks—and to slip away from the word "brother." But it's much easier to become a child again, I have found, in this re-experience over and over again, if we hold on to that word "brother."

The brother concept is learning and loving and experiencing and suffering together in all matters that have to do with Christian living and Christian witness and church building. I Corinthians 13 tells us that love suffers long and is kind. Perhaps this experience of childlike learning and brotherly love holds the key to our needs in Subsahara Africa.

## MISSION NEWS

(Continued from page 1049)

They are presently making fruitful contacts through singing in private homes and homes for the aged. Currently they have more requests than they can fill.

Stanfield, Ariz.—Paul Landes, Bally, Pa., and Michael Ruckert, Tangent, Ore., began a 4-H club for 10-16-year old boys at two different camps under the direction of the county extension office. Interest in an entomology project has been good.

On Oct. 28, unit members had charge of the service at Stanfield Community Church in the pastor's absence. Unit leader Paul Landes was in charge and gave the meditation. Other VS-ers participated by leading in devotions and presenting special music.

## I-W Services

Lausdale, Pa.—Throughout the world, 1,302 I-W men of all Mennonite and Brethren in Christ groups are now in service. Of these 1,194 serve in 32 states in this country. The remaining 108 serve in 33 foreign countries, according to the October issue of *The I-W Mirror*.



**Fort Wayne, Ind.—Three I-W men,** Don Swartz, West Liberty, Ohio; Ellis Sommers, Louisville, Ohio; and Kenneth Brubaker, Mt. Joy, Pa., helped with summer Bible school at First Mennonite Church, here, during the summer. Classes were held in garages in the neighborhood since there was not room enough in the church for the 190 pupils attending. Don is a surgical technician at Parkview Memorial Hospital; Ellis is maintenance man at Fort Wayne Children's Home; and Kenneth serves at Fort Wayne State School.

**Evanston, Ill.—Forty I-W men** and their friends gathered at Aunt Jemima's Pancake House in Skokie, Ill. This banquet was the kick-off for the winter activities of the I-W men in the Evanston area.

Leonard Yoder, Yoder, Kans., president of I-W men in the area, announced plans for future activities. Delbert Voth, Waldon, Kans., and Lois Hiebert sang two numbers for the group. Dick Martin, associate director of I-W Services, Elkhart, Ind., spoke briefly on the importance of living a consistent Christian life at all times. He further emphasized the necessity of participating in unit and church activities.

**Elkhart, Ind.—Orientation for I-W men** will be held again Jan. 25-30. The I-W Study Committee, after many months of study, urges that all prospective I-W men avail themselves of a period of orientation before undertaking I-W work. Interested persons should contact Dick Martin, associate director for I-W, 1711 Prairie Street, Elkhart, Ind. Later orientations will be announced.

## Overseas Relief and Service

**Akron, Pa.—Manitoba Mennonites** are sending 15,000 chicks to the Congo in three shipments of 5,000 each during December, January, and March. These chicks are in great demand at refugee centers and farm projects in the Congo.

Following Congo independence, poultry diminished greatly in the country since poultry could not easily be taken by refugees resettling in new areas. These chicks will therefore replenish breeding stock. Bakwanga and Angola, two centers of heavy refugee concentration, will receive the bulk of these chicks.

**Moundridge, Kans.—The MCC portable canner** began operations for the season on Nov. 5, in this area. It spent November in Kansas. Throughout the winter months it will tour Nebraska, Minnesota, Illinois, Indiana, and Oklahoma.

In countries where diets are extremely limited, protein is an urgent need. The canner gives Americans opportunity to share abundance with the world's underprivileged. Several homes for children operated by MCC are examples of places where this canned meat will be used. MCC anticipates 9,000 cartons of 24 cans each as a result of this year's operations.

**Akron, Pa.—Dan Gerber,** Paxman from Dalton, Ohio, and the two Christian and Missionary Alliance medical persons kidnapped with him by the Vietnam communists are still captives. Since May 30, representatives of Vietnamese and Ameri-

can governments have attempted unsuccessfully to secure their release.

In June word was received that these three persons had been seen by Vietnamese friends. In July the foreign secretary of CMA confirmed the fact that the missionaries were being treated well and were not in danger. They are being used to treat wounded Vietnamese communists.

Robert Chrisman of CMA announced recently that parents and friends of these missionaries are planning to send Christmas parcels and letters to the captives through the International Red Cross.

**Elkhart, Ind.—Word** has come to the board that people in the church are interested in contributing to relief in Iran. Mennonite relief agencies are not now working in Iran and cannot expand into this area because of limited funds. The general mission board would therefore suggest that, if persons feel a special call to contribute to work in this area, they do so in addition to their regular relief and service giving in their congregation. The board will forward contributions designated for Iran to Church World Service in order to make it possible for people to respond if they feel called in this way.

## Deputation Schedule

**Ray Horst**

Sun., Nov. 25, a.m./p.m. Pleasant Valley, Harper, Kans.

**Paul Swarr**

Sun., Nov. 25, p.m. The Lighthouse, Goshen, Ind.

Sun., Dec. 2, p.m. Sunnyside, Elkhart, Ind.

**Carl Beck Family**

Thurs., Nov. 22, a.m. Union Thanksgiving Service, Prairie Street, Elkhart, Ind.

Sun., Dec. 9, a.m./p.m. Bancroft, Toledo, Ohio

**John Driver**

Sun., Dec. 9, am. Spring Valley, Canton, Kans.

**Paul Erb**

Sun., Dec. 9, a.m./p.m. North Lima, Ohio

**Wilbur Hostetler**

Sun., Dec. 9, p.m. Osceola, Ind.

## The Crisis of Relevancy

BY CARL WESSELHOEFT

For centuries Christian truth and the facts of Christian revelation were accepted almost unchallenged. This did not make the people who accepted these things Christian. To the contrary, the history of the so-called Christian nations has been motivated too often by self-interest. But there remained, at least, at times an uneasy conscience through which God sought to speak to man.

The crisis of today is that Christian truth and the facts of Christian revelation are not only challenged but openly rejected. Religion, including the Christian faith, is

a purely social phenomenon, so it is assessed, and men holding these views seek to reconstruct the Christian faith for great social utility.

The center of this faith is man and his mind and hands can accomplish. We are living in a society where such views are widely held. Are we affected by them? No doubt to some extent we are. Is the still burning within our church the missionary zeal of the Anabaptists or of the Moravians to bring Christ to the lost of the world at any cost? Mission board balance and worker shortages speak louder than words.

The crisis of today can only be overcome as we, the members of Christ's body, commit ourselves to Him in a full surrender that will illustrate again to the world that Christ's everlasting Gospel has not lost its relevancy in the twentieth century. Where do you and I stand in this commitment?

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**The Gospel According to Mark and Its Meaning for Today,** Ernest Trice Thompson; John Knox Press; 1962; 255 pp. paper; \$1.95.

Good Bible study aids are always welcome, especially when they are inexpensive and easy to read. This little paperback is such a book. The author goes through the Gospel, section by section, attempting to relate the events of the ministry of Jesus meaningfully to our modern day. He is usually successful in this attempt. Problems to which special attention is given are divorce and race relations.

The language of the book is simple, the style clear and direct. The brief but adequate introduction and the whole of the book are firmly based on the findings of critical scholarship, but this does not appear in an obtrusive way. There is a warmth of feeling in the writer's approach that will appeal to the reader.

Some negative comments should be made, since no book is perfect. The author has the habit of quoting others on obvious points where his own words would have been better (p. 47). There is a lack of consistency at times that could be confusing to the reader. One instance is a lack of clarity in dealing in the concept of "demon" (compare pp. 47 and 48). There is no index.

The book is attractively bound, the cover bearing the chi-rho symbol and the lion of Mark.

This volume will be useful for study groups, both adult and young people. It should certainly be in every church library and every Sunday-school teacher should have a copy.—Walter Klaass, Bethel College.



## LET THE WORD DWELL

(Continued from page 1034)

Was it not David, the shepherd boy, who refused to go out to do battle with equipment which he had not first proved? He would not take the king's armor and sword, but chose a weapon with which he was familiar.

So we must be very familiar with our weapons, the Word of God and prayer. Paul declares, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4, 5). We dare not neglect these mighty weapons.

How does one make the Word a functioning part of one's life? Look again at Paul's advice to young Timothy: "Meditate upon these things; give thyself wholly to them." David said of the blessed man, "His delights in the law of the Lord; and in his law doth he meditate day and night." "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" cries the psalmist, speaking of a part of the Old Testament writings.

Today we have the wonderful grace and gladness of the New Testament on which to meditate. We have the revelation of Jesus Christ, who is the image of the invisible God, with which to occupy our thoughts. Surely God has "provided some better thing for us."

Another helpful admonition is found in Col. 3:16: "Let the word of Christ dwell in you richly in all wisdom." This is a tremendous thought. There are deep implications here. The Word isn't to be kept at a distance, separate from our most intimate thinking, a source to which we come from time to time and go away again, straightway to forget what manner of truth we found. But it is to dwell in us. Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will. . . ." and John exhorts the Christian, "Let that therefore abide in you, which ye have heard. . . . If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." Our abiding in Him is directly related to His Word abiding in us. And Jesus said, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

This abiding in Christ and the abiding of His Word in us is not accomplished by a spasmodic snatching of unrelated bits of Scripture from time to time, nor even by a religiously held ritual of daily Bible reading and prayer, if this is only a duty practiced as a part of our religious tradition. Scripture thus read serves but for the

moment, a magic formula, repeated out of fear of some real or fancied evil.

This abiding relationship to Christ and His Word is the result of a deep personal involvement with Him—an involvement so rich and meaningful that prayer and feeding on His Word is as natural as breathing, more continuous than the taking of physical nourishment, rather the moment-by-moment assimilation of His life. The branch-vine relationship can know no interruption or the branch is powerless.

Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." If you would know Him and His abiding presence, then search the Scriptures, for they testify of Him.

Goshen, Ind.

## EDUCATION MEETINGS

(Continued from page 1040)

portunity that faces Goshen College today is to be in the vanguard of this encounter between an emerging Mennonite Church with a sense of mission and a powerful and unbelieving secular world that is threatening to annihilate it by squeezing it into its mold."

The Board approved the recommendation of the Goshen Overseers for a general campus plan, a new men's dormitory complex to be ready in September, 1964, a new financing plan for the men's dormitories which calls for contributions totaling \$355,440, and a plan of loans to cover the summer months when there is little income. Paul Mininger was appointed acting dean of Goshen College Biblical Seminary pending the appointment of a permanent dean. It was reported that the church-chapel at Goshen is now completely paid for. Goshen College was granted permission to take out articles of incorporation.

Hesston College was granted permission to consolidate short-term loans with long-term loans on T. M. Erb Hall, and to plan and solicit funds for a new library building.

Treasurer Melvin Lauver reported total assets of the Board as \$5,265,810.19, which is only slightly higher than last year. It was a time of debt reduction, explained the treasurer. Both the colleges and the Board showed operating gains. The treasurer is custodian for the Board of funds totaling nearly one million dollars. He gives a major portion of his time to Board concerns.

Financial Agent A. P. Hallman reported that in the past ten years the net worth of the Board has more than tripled, from \$1,116,594 in 1952 to the present \$3,538,748.

The constitution of the Board was amended to give full recognition to the Secondary Education Council as a functioning part of the Board's program. John Steiner, of Bethany Christian High School, is chairman of this Council.

Educational Co-ordinator Paul Bender, whose efficient work was seen in the arrangement of the entire program, was elected to a three-year term. The Board elected Harold Eshleman and John Drescher as new members at large.

Plans for an extensive study of Mennonite secondary and higher education were announced. It will be carried on by a Research Committee, with Paul Bender carrying the major load. This study plans to survey the demands over the years ahead to help our administrators as they budget for the next ten years.

The Conrad Grebel Lectureship Committee, which operates under the Board, announced that lectures for the next three years will be given by Paul M. Miller, on the work of the minister; John R. Mumaw, on victorious Christian living; and John C. Wenger, on the authority of the Scriptures. Funk lectures by Clayton Beyler on the call to the ministry and by Calvin Redekop on brotherhood and schism will soon be published by Herald Press.

A resolution recognizing the contributions of the late Harold S. Bender to our educational work was adopted in a moment of respectful silence. Another resolution recognized the fifty years that D. A. Yoder has been associated with this Board, many of them as president.

## Interesting Facts

All but one of our American conferences are represented in the current student body at Eastern Mennonite College.

The new building of the Conrad Grebel College at Waterloo, Ont., is to be available in September, 1964. Norman High, of the Conrad Grebel board, is Dean of Arts in Waterloo University, with which Conrad Grebel College is to be affiliated.

Two buildings of a four-building men's housing complex at E.M.C. are now under construction and will be ready for use next year.

There are fifty-nine full-time students, besides eight or ten part-time, in the seminary this year at Goshen.

One third of the college students at Hesston College are from east of the Mississippi.

## I KNOW THE AUTHOR

(Continued from page 1039)

of Scripture, "you don't consult a dictionary but a timetable. If you want to study the life of Lincoln, you don't read a biography of Winston Churchill or David



Lloyd George. Likewise, to learn why Jesus came into the world, do not rely on Tom Paine or Bob Ingersoll. Go to the Bible."

The Bible never fails as a spiritual guide to the life everlasting. The psalmist likened it to an infallible light and lantern. "Just as the sun, which God created to give light, never pours forth darkness, even so the Bible, which God gave to point the way to heaven, never leads to hell; nay, is never content to leave on earth," exulted R. B. Nichol. "It always and invariably, like the compass needle to the pole, points to heaven, and offers wings to waft the weary wanderer home!"

At a fashionable dinner the hostess happened casually to quote the Scriptures concerning a subject under discussion.

"You can't mean that you believe the Bible?" incredulously gasped a scientist sitting to her left.

"I most certainly do!" she confessed cheerfully.

The guest wiped his brow and commented, "I didn't suppose any intelligent person today believed the Bible."

"Oh, but I do," reiterated the hostess. "I believe it all. You see, I know its Author!"

The great genius of the Scriptures is that they convey not only a knowledge about God but a personal acquaintance with God. Do you know the Bible's Divine Author?

Hillsboro, Oreg.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Bartel**, Marvin and Martha (Stoltzfus), Gap, Pa., sixth child, second son, Marvin Wayne, Nov. 2, 1962.

**Bauman**, Gordon and Erma (Martin), Alma, Ont., sixth child, third son, Wilbur James (still-born), Oct. 1, 1962.

**Bender**, John H., Jr., and Lizzie (Nisly), Hartville, Ohio, second daughter, Teresa Lynn, Aug. 12, 1962.

**Boyer**, H. Wesley and Lois (Denlinger), Parkersburg, Pa., second daughter, Jean Louise, Oct. 13, 1962.

**Brothers**, Ronald R. and Eileen G. (Landis), Telford, Pa., first child, Wanda Lee, Oct. 11, 1962.

**Burkholder**, Ezra and Lois (Buckwalter), Washington Boro, Pa., fourth child, third daughter, Marianne, Oct. 1, 1962.

**Byler**, Raymond and Fannie (Miller), Altha, Fla., seventh child, sixth son, Jonathan Jesse, Nov. 3, 1962.

**Coblentz**, William and Fern (Zehr), Burton, N.Y., third child, second son, Robert Allen, April 20, 1962.

**Dilbone**, Ron and Delila (Gautsche), Archbold, Ohio, first child, Janet Lynn, Nov. 3, 1962.

**Diller**, Henry and Irene (Bender), Phoenix, Ariz., sixth child, fourth daughter, Christene, Nov. 5, 1962.

**Ebersole**, Donald and Margie (Althouse),

Sterling, Ill., eighth child, sixth son, Bradley Allen, Oct. 26, 1962.

**Frey**, Ronald and Audrey (Metz), Akron, N.Y., second daughter, Robin Dawn, May 6, 1962.

**Fulmer**, Harrison and Irene (Burkhart), Breville, Pa., seventh child, third daughter, Judy Ann, Nov. 4, 1962.

**Gehman**, Abraham K. and Drollene (Mack), Bally, Pa., third daughter, Rebecca Dawn, Oct. 20, 1962.

**Hempel**, John and Belva (Yoder), Lincoln, Nebr., first child, Cynthia Jo, Nov. 11, 1962.

**Martin**, Benjamin and Esther (Clymer), Crestview, Fla., fifth child, second daughter, Nancy Lois, Oct. 4, 1962.

**Martin**, Gene and Irene (Ehrisman), Beemer, Nebr., fifth child, third son, Timothy Jay, Sept. 13, 1962.

**Miller**, B. J. and Carolyn, Goshen, Ind., a son, Brent Douglas, Nov. 1, 1962.

**Miller**, Stanley Lee and Carolyn (Yoder), Middlebury, Ind., second child, first daughter, Vieta Rose, Oct. 24, 1962.

**Nolt**, Donald and Marian (Snively), Mannheim, Pa., third child, second daughter, Joyce Elaine, Oct. 19, 1962.

**Roggie**, Wilford B. and Eunice (Lehman), Castorland, N.Y., fourth son, Quintin Lowell, Oct. 31, 1962.

**Ropp**, Lloyd and Loreen (Zehr), Tavistock, Ont., first child, Dennis Lloyd, Oct. 25, 1962.

**Ruby**, John and Mary Ellen (Bast) Tavistock, Ont., second daughter, Gaylene Marie, Oct. 25, 1962.

**Schrock**, Homer E. and Ruth E. (Petersheim), Philadelphia, Pa., third child, first son, Darrel Lee, Oct. 8, 1962.

**Warfel**, Amos H. and L. Joanne (Hoover), Lancaster, Pa., second son, Steve Lamar, Oct. 11, 1962.

**Yoder**, Harold and Sue (Collins), Sarasota, Fla., first child, Michelle Sue, Oct. 8, 1962.

**Yoder**, John A. and Melva Rae (Bender), Phoenix, Ariz., first child, Rhonda Joy, Nov. 2, 1962.

**Yoder**, Wallace and Nelda (Stutzman), Milford, Nebr., second child, first son, Shane Wallace, Nov. 10, 1962.

**Zook**, Floyd I. and Betty (Brubaker), Allensville, Pa., fourth child, third son, Larry Jay, Oct. 30, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Bare-Kieffaber**.—James Bare, Wellman (Iowa) cong., and Lois Kieffaber, DeSoto, Kans., Argentine cong., Kansas City, Kans., by Peter B. Wiebe at Argentine Church, Sept. 22, 1962.

**Basye-Ritchie**.—Norman Basye, Bergton, Va., Mt. Hermon cong., and Marlene Ritchie, Criders, Va., Valley View cong., by J. Ward Shank at home of officiating minister, Nov. 9, 1962.

**Byler-Byler**.—Robert Byler, Stuarts Draft, Va., and Lydia Byler, Middlefield, Ohio, by Urie Gingerich, Sept. 1, 1962.

**Byler-Miller**.—Andy A. Byler, Middlefield, Ohio, and Susan Miller, Holmesville, Ohio, by Urie Gingerich at Bethany Church, Oct. 7, 1962.

**Byler-Miller**.—Rudy Byler, Middlefield, Ohio, and Esther Miller, Huntsburg, Ohio, by Urie Gingerich, Nov. 3, 1962.

**Gehman-Brubaker**.—Eugene H. Gehman and Elva A. Brubaker, both of Myerstown (Pa.) cong., by Amos S. Horst at the church, June 9, 1962.

**Gingerich-Delagrange**.—Loren Gingerich, Hicksville, Ohio, and Ruth Ann Delagrange, Woodburn, Ind., both of Cuba Conservat. congregation, by John Yoder at the church, Nov. 3, 1962.

**Kurtz-Neuhouser**.—Larry E. Kurtz and Lyla D. Neuhouser, both of Leo (Ind.) cong., Virgil Vogt at the church, Oct. 27, 1962.

**Miller-Headings**.—Olen V. Miller, Cincinnati, Ohio, and Velma Headings, Plain City, Ohio, both of New California Conservat. cong., Plain City, Ohio, by Abram Kaufman at the Bethel Conservative Church, Nov. 1962.

**Nisly-Gingerich**.—Albert Nisly, McMinnville, Oreg., and Amanda Gingerich, Arcola, Ind., both of Sheridan (Oreg.) cong., by Richard Yordy at the Arthur (Ill.) Church, Nov. 1962.

**Souder-Landis**.—John Merrill Souder, Telford, Pa., Rockhill cong., and Susan A. Landis, Harleysville, Pa., Salford cong., by Willis Miller at the Salford Church, Nov. 10, 1962.

**Stephenson-Phillips**.—Graydon H. Stephenson, Madison, S. Dak., and Joyce Mae Phillips, Peoria, Ill., Ann Street cong., by Jess Ball and J. J. Hostetter at Ann Street Church, Oct. 20, 1962.

**Yoder-Borkholder**.—John Edward Yoder, Nappanee, Ind., and Tressie Lou Borkholder, Etna Green, Ind., Old Order Amish cong., Amos J. Graber at the home of Men Schwartz, Nov. 1, 1962.

**Yoder-Kropf**.—Donovan Yoder, Sheridan (Oreg.) cong., and LaVern R. Kropf, Sweet Home (Oreg.) cong., by Merle Kropf at the Sheridan Church, July 20, 1962.

## Anniversaries

**Kulp**. Abram C. Kulp and Mame Rosberger were married on Oct. 8, 1902, by B. Luckenbill, Souderton, Pa. Open house was held on Oct. 28, 1962, at their home, Kulpville, Pa., for their sixtieth wedding anniversary. They lived on the farm where he was born, near Lansdale, Pa., until 1921, when they moved to Kulpville. They had six children, four of whom are living: Beulah (Mrs. Norman Nyce), Abram, Willis, and Laverne. Elmah and Ernest are deceased.

Since the Kulp family moved to town, the family has operated a retail meat business. They are members of the Plains Church, where they attend regularly and support the program of the church wholeheartedly. They are enjoying reasonably good health.

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**Maurer**. Elmer Maurer and Anna Stauffer were married on Oct. 20, 1912, by Bishop E. Roth. Bishop and Mrs. John B. Stauffer, Tofield, and Mr. and Mrs. Dave Roth, Duchesne, all living at present, were attendants at the wedding. Open house was held Sunday afternoon, Oct. 21, 1962, at the Maurer farm home near Tofield, where they have lived all their married life. They have 6 children (Lorraine, Mrs. William Wideman and John, Tofield; Freda—Mrs. Paul Voegtlin, Ryley; Edna—Mrs. Neal Good and Mildred—Mrs. Gordon Ischert, Carstairs; and Erma—Mrs. Frank Ma, Montana) and 20 grandchildren. Elmer served as Sunday-school superintendent and church trustee for a number of years.

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You can take no credit for beauty sixteen, but if you are beautiful at six, it will be your own soul's doing.

—Marie Stopes.



# Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Bauman, Wilbur James**, was stillborn at Palmerston, Ont., Hospital, Oct. 1, 1962. Surviving are his parents, Gordon and Erma (Martin), Bauman, 2 brothers and 2 sisters (Paul, Richard, Marilyn, and Karen). One sister was stillborn in 1952. Graveside services were conducted at the Berea Cemetery, Oct. 2, by William R. Miller.

**Bontrager, Malinda Leona**, daughter of William J. and Mary (Hershberger) Christner, was born near Baltic, Ohio, Dec. 20, 1899; died of a heart attack at her home in Streetsboro, Ohio, Oct. 19, 1962; aged 62 y. 9 m. 29 d. On Nov. 3, 1921, she was married to Ernie R. Bontrager, who died Nov. 17, 1960. Surviving are 3 daughters and one son (Bertha—Mrs. Walter Steiner, Mildred—Mrs. Edward Roth, Norma—Mrs. Robert Miller, and Gerald), her mother (Mrs. Mary Christner), 4 sisters (Velma—Mrs. Dan Stucky, Beulah—Mrs. Noah Schrock, Lorene—Mrs. Frank Johnson, and Elvesta—Mrs. Lloyd Grieser), and 3 brothers (Wade, Floyd, and Rollie). One sister, one brother, and one grandchild preceded her in death. She was a member of the Plainview Church, where funeral services were held Oct. 22, in charge of David Miller, Eugene Yoder, and Elmer Stoltzfus.

**Eby, Clinton H.**, son of the late Mr. and Mrs. Emanuel Eby, was born near Mt. Joy, Pa., Jan. 1, 1871; died at the General Hospital, Lancaster, Pa., June 3, 1962; aged 91 y. 4 m. 29 d. He was married to Barbara F. Eby, who died in 1957. Surviving are 2 sons (Clinton G. and Raymond G.), 3 grandchildren, and 3 great-grandchildren. One son preceded him in death. He was a member of the Mt. Joy Church for 62 years. Funeral services were held June 6, at the Oreville Mennonite Home, where he was a guest for 18 months, in charge of Henry W. Frank; interment in Krayhill Cemetery.

**Ehrman, Margaret**, was born in Württemberg, Germany, Feb. 12, 1872; died at a nursing home in Hastings, Nebr., after suffering a fractured hip, Oct. 10, 1962; aged 90 y. 7 m. 29 d. She was married to Fred Ehrman, who died Sept. 15, 1945. She lived in the Roseland community until June, 1947, when she moved to Hastings to make her home. Two infant sons also preceded her in death. Surviving are one daughter (Esther), one son (William), 3 grandchildren, and 9 great-grandchildren. She was a member of the Roseland Church, where funeral services were held Oct. 13, in charge of P. R. Kennel.

**Hershberger, Malinda**, was born at Berlin, Ohio, Oct. 24, 1886; died at the Albany (Oreg.) Mennonite Home, Oct. 20, 1962, of a heart attack while in her sleep; aged 75 y. 11 m. 26 d. On March 12, 1907, she was married to Jacob Hershberger, who survives. Also surviving are 3 children (Mrs. Mabel McGrew, Amy Higgen, and John), 7 grandsons, and 3 great-grandchildren. She was a member of the Zion Church, where funeral services were held Oct. 4, in charge of C. I. Kropf and John M. Lederach.

**Hershberger, Susan**, daughter of Christian and Elizabeth (Eigsti) Rediger, was born Oct. 0, 1884; died at the Mercy Hospital, Iowa City, Iowa, Oct. 31, 1962; aged 78 y. 21 d. She lived in Seward Co., Nebr., from 1899 to 1938, when the family moved to Wellman, Iowa. On Aug. 23, 1906, she was married to John A. Hershberger, who died in July, 1952. Surviving are 8 children (Mrs. Hilda Roth, Elva—Mrs. Carl Roth, Theresa—Mrs. Rolla Swartzendruber, Clarence, Albert, Iola—Mrs. Paul J. Hershberger, Edgar, and Burdette), 23 grandchildren, 19 great-grandchildren, one sister (Emma—Mrs. Pete Roth), and 3 brothers (Joe, Ben, and William). Four brothers and 4 sisters preceded her in death. She was a faithful member of the Mennonite Church. Funeral services were held at Lower Deer Creek, Kalona, Iowa, Nov. 2, in charge of J. Y. Swartzendruber, Dean Swartzendruber, and Robert K. Yoder.

**Hostetler, Mary Catherine**, daughter of Jonathan and Matilda (Zook) Plank, was born Aug. 3, 1882, in Lancaster Co., Pa.; died Oct. 19, 1962, at Bellefontaine, Ohio, of a cerebral hemorrhage; aged 80 y. 2 m. 16 d. On Jan. 11, 1911, she was married to David S. Hostetler, who died Dec. 21, 1937. One stepson, Floyd, also preceded her in death. Surviving are one daughter (Mildred—Mrs. Robert Wren), one son (Leonard S.), one stepson (Marion), and 14 grandchildren. She was a member of the South Union Church, West Liberty, Ohio. Funeral services were held at the Hostetler Funeral Home, Oct. 22, in charge of Roy S. Koch.

**Hunt, Cecilia Jewel**, was born Oct. 7, 1961; died Oct. 15, 1962, at the Children's Hospital, Phoenix, Ariz.; aged 1 y. 8 d. Surviving are her mother, one grandmother, one grandfather, and one great-grandfather. Graveside services were held at the Resthaven Park Cemetery, Glendale, in charge of John H. Bender.

**Kauffman, Fannie**, daughter of Eli and Magdalene (Troyer) Kauffman, was born Sept. 5, 1867, in Wayne County, Ohio; died Oct. 26, 1962, at West Liberty, Ohio; aged 95 y. 1 m. 21 d. She was the last member of a family of nine children, and lived a life of service for others. Surviving are 24 nephews and nieces. She was a member of the South Union Church, West Liberty. Funeral services were held at the Hostetler Funeral Home, Oct. 28, in charge of Nelson Kanagy.

**Keener, Emma K.**, daughter of Ezra and Lizzie (Myer) Kreider, was born near Lancaster, Pa., June 25, 1883; died at the Lancaster General Hospital, Oct. 26, 1962; aged 79 y. 4 m. 1 d. She was married Nov. 6, 1902, to Harry M. Keener, who died in 1936. Surviving are 4 sons and 2 daughters (Clarence, Anna—Mrs. Amos Shenk, Ralph, John E., Elizabeth, and H. Lester), 14 grandchildren, and 10 great-grandchildren. Funeral services were held at the Willow Street Church, where she was a long-time member, in charge of John A. Brenehan.

**Kropf, Carrie Alice**, daughter of the late Levi J. and Mattie (Zook) Miller, was born near Garden City, Mo., Jan. 4, 1890; died Nov. 2, 1962, at the Lebanon Community Hospital, after an extended illness; aged 72 y. 10 m. 2 d. On Nov. 9, 1909, she was married to Amos J. Kropf, who survives. Also surviving are 3 sons and 7 daughters (Nona—Mrs. Emery Headings, Ruby—Mrs. Albert Hershberger, Verda—Mrs. Sam Ropp, Verna—Mrs. Aaron Ropp, Leo, Harry, Priscilla—Mrs. Eldon Birky, Lottie—Mrs. Joe Miller, Victor, and Malinda—Mrs. Melvin Mast), 53 grandchildren, 7 great-grandchildren, 6 brothers and 3 sisters (Ada Shetler, John, Ora, Allie Kauffman, Emery, Sam, Edna Wideman, Floyd, and Joe). In her youth she united with the Sycamore Grove Church in Missouri. She and her husband moved to Oregon with their family in 1922. Due to ill health they moved to Phoenix, Ariz., in 1944, where they were instrumental in starting the first Mennonite church in the area. They spent the past 17 winters at Phoenix. She was a member of the Paradise Valley Conservative Church. On Nov. 9, 1959, they celebrated their 50th wedding anniversary at Phoenix, when all ten children were present. Funeral services were held at the Fairview Church, near Albany, Oreg., Nov. 6, in charge of Verl Nofziger, Allen Erb, and Wilbert Kropf.

**Miller, David**, son of Ivan and Ida (Steider) Miller, was born Aug. 19, 1946, near Wellman, Iowa; died at the State Hospital and School at Woodward, Iowa, Oct. 18, 1962; aged 16 y. 1 m. 29 d. While he didn't enjoy usual mental and physical health, he did attend public school for about three years until health conditions did not permit school privileges any longer. His condition became worse at the age of ten, and a year later he entered the State Hospital and School at Woodward, where he remained until his passing. Surviving are his parents, one sister (Arlene), 2 brothers (Russell and Eldon), and 2 grandparents. Funeral services were held at the Lower Deer Creek Church, Oct. 21, with Robert K. Yoder, Dean Swartzendruber, and J. Y. Swartzendruber in charge.

**Miller, Levi Z.**, son of Martin L. and Lizzie (Zimmerman) Miller, was born Oct. 16, 1886, near Bainbridge, Pa.; died Oct. 28, 1962, at his home near Bainbridge, as the result of a cerebral hemorrhage; aged 76 y. 12 d. He suffered paralysis of his right limbs from a stroke since 1955. On Nov. 11, 1909, he was married to Grace Ebersole, who died in 1913. One son, Ezra E., also preceded him in death. On April 1, 1915, he was married to Ada E. Reiber, who survives. Also surviving are 3 sons and one daughter (Herbert E., Mervin R., Florence—Mrs. Henry Stauffer, and C. Nevin). 14 grandchildren, 4 great-grandchildren, 6 brothers (Samuel Z., David Z., Martin Z., Ira Z., Reuben Z., and Benjamin Z.), and 3 sisters (Anna—Mrs. Willis Hersh, Lizzie—Mrs. Ammon Kreider, and Frances—Mrs. D. Stoner Krady). For many years he was a member of Good's Church, where funeral services were held Oct. 31, in charge of Clarence Lutz, Jay Bechtold, and John Hiestand.

**Miller, Ruby**, daughter of Emanuel and Susanna (Yoder) Stahl, was born in Bowne Co., Mich., Oct. 26, 1892; died at the Memorial Hospital, South Bend, Ind., Oct. 3, 1962; aged 69 y. 11 m. 7 d. In 1914 she was married to Earl J. Miller, who died March 1, 1946. Surviving are 6 children (Ruth—Mrs. Victor Hooley, Helen—Mrs. Merrill Mishler, Harold, Walter, Lloyd, and Treva—Mrs. Harvey Richer), 19 grandchildren, 2 great-granddaughters, 9 half brothers and half sisters. She was a member of the Forks Church, where funeral services were held Oct. 6, in charge of Earley C. Bontrager and Donald Yoder; burial in Shore Cemetery.

**Stoltzfus, Lena**, daughter of J. J. and Barbara (Esch) Smucker, was born at West Liberty, Ohio, March 19, 1904; died at the Dunlap Hospital, Orrville, Ohio, Oct. 26, 1962; aged 58 y. 7 m. 7 d. On Nov. 26, 1934, she was married to Eli Stoltzfus, who survives. Also surviving are one son (John), 4 daughters (Carol, Rowene, Rose, and Barbara—Mrs. Don Miller), 2 grandsons, her mother, 2 sisters (Celesta—Mrs. Dale Bixler and Ruth—Mrs. Dan Grisso), and 2 brothers (George and Herman). She was a member of the Orrville Church, where funeral services were held Oct. 28, in charge of J. Lester Graybill and Eldon King; and at West Liberty, Ohio, Oct. 29, in charge of Nelson Kanagy and Edward Stoltzfus; interment in Oak Grove Cemetery, West Liberty.

**Vincent, Ernest**, son of St. John and Martha White, was born Aug. 30, 1901, at Baton Rouge, La.; died Nov. 5, 1962, of cancer, at Youngstown, Ohio; aged 61 y. 2 m. 6 d. On Feb. 8, 1936, he was married to Marian Joy, who survives. Also surviving is one daughter (Mrs. Frankie Holt). He was a member of the Rockview Church, where funeral services were held Nov. 8, in charge of Richard Bartholomew and Fred Augsburg; interment in Mt. Hope Cemetery.

**Yedica, Lillie**, daughter of Emanuel and



Lonisa (Stutzman) Nofziger, was born Dec. 23, 1898, near Wanscon, Ohio; died Oct. 28, 1962, at Archbold, Ohio, of a heart attack while attempting to rescue a boy from a fire; aged 63 y. 10 m. 5 d. On Jan. 17, 1918, she was married to Henry B. Yedica, who died July 18, 1949. One son also preceded her in death. Surviving are 6 daughters (Martha—Mrs. Louis Costell, Dorothy—Mrs. Lewis Boynton, Luella—Mrs. Roger Alexander, Anna Rose—Mrs. Channcey Beck, Pauline—Mrs. Donald Zuber, and Shirley—Mrs. Robert Wyse), one son (Kenneth), 22 grandchildren, 5 great-grandchildren, her mother, 2 sisters and 2 brothers (Bertha—Mrs. Amos Grieser, Elsie—Mrs. Simon Short, Ira, and Wilson). She was a member of the Central Church, Archbold, where funeral services were held Oct. 31, in charge of Charles H. Gautsche and Dale Wyse; interment at Pettisville.

More than 50 per cent of the babies born in the U.S.S.R. are baptized, according to the Soviet literary review, *Literaturnaja Gazeta*. The figure is confirmed by an article in a Soviet youth publication, which says the number of baptisms is on the increase.

\* \* \*

Commenting at Capetown, South Africa, on the Second Vatican Council, the official publication of the Dutch Reformed Church in South Africa described it as "a great gain for Rome. The tide is favorable for Rome," declared *Hervormer*, which said the council ranked in importance with the event in October, 1517, when Martin Luther nailed his 95 theses to the door of the Castle Church in Wittenberg. "We have come," it said, "to a new turning point in history, with the pendulum of the clock which moved away from Rome now turning back."

\* \* \*

Trustees of Meredith College, a Southern Baptist women's institution, have voted to admit students "without regard to race or national origin." The board adopted a resolution stating that "it is now the policy of Meredith College to accept qualified women students, upon the recommendation of the office of admission, without regard to race or national origin."

\* \* \*

Sixty-nine Protestant clergymen took part in a march through the center of Glasgow, Scotland, as a protest against nuclear weapons. The march was organized by the Reverend James Sim of the Iona Community, who said, "We aim to show people exactly how ministers feel about the armaments race."

\* \* \*

General Martin Löffler of the first Motorized Infantry of East Berlin fled to the West in undisclosed manner. He is the first refugee of high rank. He explained that he could no longer reconcile his conscience with his position.

\* \* \*

The role of the nation's churches in combating the ravages of alcoholism came under sharp scrutiny at a first-time interdenominational seminar held at the Nationwide Inn, Columbus, Ohio, Oct. 12-14.



## ITEMS AND COMMENTS

BY THE EDITOR

Sponsored by the National Council of Churches through its department of pastoral services, the three-day sessions brought together more than 200 clergy, psychiatrists, educators, social workers, medical doctors, and other specialists on the problem. At least a score of Protestant denominations were represented.

\* \* \*

The eight Nazarene liberal arts colleges, six in the United States, and a seminary have a record enrollment of 5,844. This is a gain of 3 per cent over the 5,679 on campuses a year ago.

\* \* \*

More and more Americans are spending weekends away from their homes—and their churches. When and if a shorter work week comes, this number will grow even larger. To reach them, and Americans who have no religious affiliation, some "off beat" approaches are needed in evangelism. Minnesota Methodist ministers were told at a conference in Minneapolis by Bishop T. Otto Nall. Five Ohio clergymen describe successes with some unconventional programs in their state. The Reverend Tom Canter, Avon Lake, Ohio, pastor, told of his first attempt to bring a service to a local shopping center. A quartet from the church sang Gospel hymns and he preached a sermon, but there was little interest, he said. However, when the quartet switched to "barber shop" type songs and Mr. Canter explained "what Jesus means to me," and told of the church's interest in all people, he discovered he had developed a popular kind of new ministry. Many people took advantage of his offer to discuss their problems with them. "It's a great work and you will like it," Mr. Canter told the Minnesota ministers, suggesting they begin similar ventures.

The Reverend Carl Ling, Fostoria, Ohio, pastor, said his church had leased a site adjacent to a state park to provide a ministry to campers. Park officials permitted

the church to distribute circulars and put up signs telling about the service. Church members in the park found it easy to bring nonchurch friends with them to the services with the result that about 10 per cent of the congregations were made up of unchurched persons, Mr. Ling added. He noted that Minnesota had nearly a half million campers in state parks during the past year.

The Reverend Dale Riggs, Van Wert, Ohio, reported Methodist churches in his area conduct Sunday evening services at the county fair and operate a chapel on the fairgrounds throughout the fair. As a result, personal contact is made with at least a thousand families during the week. The old Gospel type of hymns are sung at the fair services and messages of an evangelistic nature are given.

The Reverend Conrad Diehm, Xenia, Ohio, said about 12 families join his congregation each year because of services sponsored each summer at a local drive-in theater.

\* \* \*

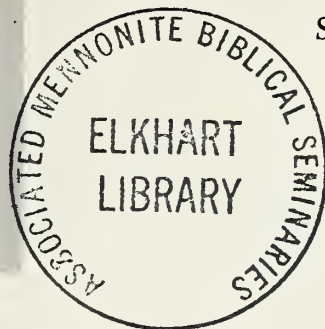
In a series of articles on why 50,000 North Carolinians leave the farm annually, the *Charlotte Observer* asserted that the rural church "is not doing the job it should in helping the community." The day stated rural churches "could do much more to slow the trend" of people away from the farms if they "took a bigger role in community activities." In criticizing the rural church, the *Observer* pointed out that its views were not its own, but those of ministers and others whom it has questioned about the problem.

\* \* \*

The Lutheran Church in America's Board of Theological Education has notified the denomination's ten seminaries that it is considering a proposal to increase the period of seminary training from three to four years.



# Gospel Herald



*She had no idea where the bundle would go  
or what would happen.  
Her desire was to make someone happy  
that Christmas in 1947.*

TUESDAY, DECEMBER 11, 1962  
VOLUME LV, NUMBER 48

## Just a Christmas Bundle?

By Peter J. Dyck

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"It was the first time a guardian angel came to us in this form." She wrote in 1947, and the next year she said, "We can easily read your script and understand your letters." Thus it began and from this start the correspondence continued between Ada Kennel of Pennsylvania and her friend in Germany whom she had never met personally. What is more, this letter exchange is still active today, after more than 15 years!

"I regard you as a sister," wrote this unknown person from Germany, and in her letter she asked Ada whether she would accept the role of being her sister. In 1949 she wrote in one letter, "I am so happy that you are my 'sister'! I have no brother or sister, no father or mother. Early in life they were taken from me and in one year I became a lonely orphan. My grandmother raised me."

Later she married. She and her husband lived through the terrible war, and after that they and their children tried to establish a home in the French Zone of Germany.

It was not easy. One catches a glimpse of the hardship in the letters. The husband was physically unable to work full time. Living costs were high, and then came the currency reform. "We did have a little nest egg saved for the time when we could buy something again," she wrote, but "through the currency reform it became worthless. There was not even enough to cover our head tax. So now we are very poor."

But in the letters one detects yet another kind of poverty, and more and more through the next decade of correspondence, this becomes prominent in the letters. "I kiss and fondly handle your letters! Dear child of God, you are so good, and we are so poor. . . . Your power of faith in the Saviour! May He pry us loose and bring us nearer to His Gospel and make us His children like you are!" How Ada answered this letter and the many others, we do not know, but they could not have been just words of friendship. They must have contained encouragement and advice, for after twelve years of corresponding, the mother in Germany writes, "It always gives me a happy feeling when I can call you 'sister' in my letters. I feel the power of prayer about me. The breath of God often stirs me, and an invisible hand holds me so that I no longer stumble, no longer fall. You are the child of God who is upholding me with both hands and guiding me to peace. There is always a feeling of peace within me when I even think of you."

Oftimes she thought of her "sister" overseas when she was yearning for a peace which she could not find in her homeland or in her home.

"There is great fear of war in our country," she wrote in 1951. "American soldiers are stationed in the French Zone. They are also in our city." Then her thoughts turned to herself, and she continued, "I want to tell you that I am oftentimes very sad. My husband and children and I would like to find the right way to heaven. But it is



# Gray

By ANNA MARIE MOYER

Gray;  
Everything is gray.  
What's right?  
What's wrong?  
'Tis but a matter of opinion  
(folks say).  
Come conviction;  
Come belief;  
Lest we succumb to grayness  
in a gray,  
gray  
world.  
Oley, Pa.

so difficult! Life is dull and gray; the days are so filled with abuses and dissatisfactions." And then she reaches out both hands to her "sister" far away and implores, "Won't you lead me and my family to the Saviour?"

The years pass and two postmen, one in Germany and the other in America, carry letters to the homes of these two women, letters which they write each other. Sometimes a parcel from Pennsylvania brings joy and excitement to the family in the old country because "everything fits so well," because the blanket was so warm, or the cocoa tasted so delicious. In time the family in Germany must have fared better economically, because the postman in America occasionally delivered little parcels to the house there. In one letter there was an inquiry to see if the clock was running well and keeping good time.

While the clock from Germany ticked away the minutes and hours in Pennsylvania, there was joy in Germany over the American "Bible calendar" which arrived each year in time for New Year's Day.

In all of this correspondence throughout these 15 years, it is noteworthy that there is almost no mention of such trivialities as weather, except perhaps on occasional reference to the fact that spring is now here or winter has come again.

One discovers, however, the central note of the correspondence when one reads the sentence, "Yes, my dear sister Ada. I need you! . . . Please be my spiritual adviser." And when Ada reported on her Bible

school work with the children in America, her German friend wrote, "The way your Bible school children need you is the way I need you too. So please do teach me. You are the only one to whom I can write like this because you understand me, dear sister. The hand of God is upon us and leads us. Your letters are my Bible school, reaching over the ocean to me."

This is an interesting and thrilling thought—to carry on spiritual help and counsel through the private exchange of letters. It is certainly not impossible that there are people who never fully open their hearts directly to another person, not even in private conversations, but who would do so by letter to another person whom they have not even seen, but in whom they have gained full confidence. They can be helped immensely by an unknown spiritual adviser. This correspondence testifies to this. For example, one time the German lady wrote, "My dearest sister, I do not know why, but sometimes I am happy and at other times I feel unsettled, needy, and alone. It does my heart good to tell you everything in my letters. And because of this you have become a real blessing to me. You are not praying for me in vain. I want to learn from you and follow your example."

Learn and follow—that is simultaneously an acknowledgment and a promise. But neither is easy. "My way to God is so much longer than yours!" she writes to her sister who she hopes will show her the way. "We never go away. On Sundays my husband rests and reads a book. Usually I hear a sermon on the radio and thereby have a silent consecration service in my heart. On special occasions I sometimes go to church. The people in the city about us are so cool and make the way to church so difficult. Only those with great courage venture to church openly—and I am such a coward." After pouring out her heart in various ways, this letter closes with, "Dear Sister Ada, I have openly told you the truth about myself and what kind of battles I fight. . . . Soon the period of Advent will begin. I am eagerly awaiting the birthday of the Child of God who brought grace to mankind and who on that holy night was born also for me. I will sing many lovely little songs with the children. Outside the snow is falling softly, and at Christmas I will go to church. I will be happy!"

Christmas! Be happy! That is the key to why this letter was written and why the whole correspondence of the last 15 years developed. Ada Kennel wanted to make

# Our Readers Say—

I simply must express appreciation for the good editorials that keep appearing in the GOSPEL HERALD. They are Spirit-directed, pertinent, and so simply stated that any mature person may understand. . . . Recent articles I found most interesting were, "Has It Happened to You?" and "The King's Call" (Oct.), "Habakkuk—and Us" and "This I Have Learned" (Oct. 16). In the Oct. 30 issue, we find "Power Through Prayer." This fills a need among us. There are still a few questions not entirely answered, but faith doesn't need an answer to all its why's; it believes that it shall be even so as God has said.—Mrs. L. Beachy, Salisbury, Pa.

\* \* \*

I just have to write and tell you how much I appreciated the two editorials in your Oct. 9, 1962, issue of GOSPEL HERALD entitled "The Missionary?" and "Materialism and Mission." It should make us seriously think about our responsibility to the mission program of our church.

Also, praise the Lord for the cover article in the same issue, "Obedient in Personal Witness," by Nelson E. Kauffman. What a challenge! Oh, how I needed the encouragement of this article right at that time! This article should be printed in tract form and distributed in all of our churches.

May God bless you as you continue to serve Him in this way.—David Zehr, Topeka, Ind.

someone happy that Christmas in 1947, and so she sent a Christmas bundle via the MCC to someone somewhere in the world.

Naturally she had no idea where the bundle, one of about 30,000, might go. She had no way of knowing her bundle would end up in the home of a German laborer's family and bring much joy to a little girl of six. Nor did she realize that this incident would, through the years, be the cause of many blessings to the mother in that German home. At that time Ada could not have known and certainly would not have believed it if someone had told her that the day would come when she herself would follow her Christmas bundle overseas. But 13 years later, in 1960, she did travel the long distance over land and sea to meet her "sister" and her family.

One can only stand awed and amazed at the results of this one Christmas bundle. The chain reaction precipitated by this act of love is still in process and its results will go on into eternity. One asks oneself: Was it then really just a Christmas bundle?

Or was it because, as the mother in Germany once wrote, "The hand of God is upon us and leads us?"

## GOSPEL HERALD

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## Leaders Unwanted

In any group, from a small committee to conference or denomination, there are those who serve as leaders and those who follow. Within the whole group made up of leaders and followers, there is what might be called undesigned or potential leaders. This third group also wields a certain amount of influence, depending upon the vision, skill, and activity of these members.

Of course, one cannot so neatly divide a large group into three such clearly defined compartments. Actually the influences and changing attitudes of individuals result in a constantly changing leadership both among the designated leaders and the "unofficial" leaders.

The elected or appointed leaders need to recognize both the favorable and unfavorable elements in the rising potential leadership in any group. First, they need to search their hearts through the leading of the Holy Spirit to see that their attitudes are proper and helpful in relationship to those whom God may be calling or to those who may see differently.

They need to recognize that leadership is a changing phenomenon depending upon the understanding of those who elect to appoint or depend upon the will and leading of the Holy Spirit.

An improper attitude by the recognized leadership at once throws the whole situation into a troublesome and out-of-spiritual crisis. A proper attitude is one of patience, humility, and firmness, but it is always one moving forward in the light provided by God.

A group of potential leadership should not offer a threat to established leadership, but rather an opportunity to strengthen the entire group. Its recognition of existence is not a signal for conflict but an opportunity for true communication through the love and guidance of the Holy Spirit. In such an instance, communication becomes a two-way dialogue, a real spiritual sharing, such as takes place constantly between the devoted Christian and his Lord. In such an experience may arise for the first time among the participants the consciousness of who is decreasing and who is increasing, of who is not worthy to unloose one's shoes. A reactionary attitude on the part of the rising group of leadership may simply echo an indifferent or unspiritual attitude in the established leadership.

It is probable that many divisions could be avoided if the established leadership recognized in a proper and Christian way the rising potential leadership in any group. The questions, criticisms, and comments of potential leaders with vision consist in essence of an interest in participation in such leadership.

The sharing of responsibility or the delegation of certain duties indicates the absence of the dog-in-the-manger attitude towards leadership responsibilities. Of course, mistakes will be made in the development and use of new leadership; but as the established leadership and the potential leadership go arm in arm together, an impenetrable phalanx of spiritual leadership develops and the cause goes forward with good success.—Z.

## Tomorrow and Tension Today

Tomorrow's housewife, notes the *Employment Security Review*, will do her work merely by sitting down at a kitchen planning center somewhat resembling the control panel of an airplane. Here she will plan, prepare, and cook meals without even touching the food with her hands. She will be able to look in on the nursery or answer the front door by means of a closed TV circuit. She'll even sweep, mop, and wax the floors by remote control! Life looks easier ahead, unless being married to a switchboard is undesirable.

In spite of technological advance, however, we are hampered by growing tension. John S. Bonnell, well-known minister of New York, writes, "Never before was our country so rich in labor-saving devices and material comforts, yet we grow more and more anxious. We worry about episodes in the past that cannot be altered, and we are anxious about events of the future that may never happen."

One production curve that continues to rise sharply is sleeping pill production. The per night consumption is over 22,000,000 pills between turning in and the alarm clock hour the next morning.

A magazine writer suggests that history may class this age as the age of tension. The search for sleeping pills is followed by days of pills for the headache to the tune of over 11,000,000 pounds of aspirin annually.

What does this say? Many things, no doubt; some things unexplainable. It says

that technological advances do not solve man's moral and human problems. Labor-saving devices, intellectual knowledge, material things do not satisfy the soul. As never before, it calls us to look Godward. Feelings of failure, frustration, and fear are bound to predominate when we look only to man. It calls the Christian to demonstrate divine love which casts out fear.

What does this say? It says we live in and are part of a lonely, longing, and needy world. It says that we dare never close our eyes or withdraw our hand when help is needed. It says that we must be involved, and not only bystanders, in the seeking to share the satisfying salvation of Christ.—D.

## Measured—Again

William L. Stidger tells us his small daughter marveled at the large number of letters he received each day. She herself wanted to receive mail. One of her first questions on coming home from school was an eager "Did I get a letter?" She could not understand why she did not receive more letters.

One day her father said to her: "Betty, I receive a lot of letters because I send out a lot of letters. I get back about the same amount of correspondence that I send."

Jesus said, "With what measure you mete, it shall be measured to you again." This applies in a broad sense. Hate begets hate. Indifference begets indifference. Listlessness begets listlessness. Anger begets anger. Jealousy begets jealousy.

There are usually those in every community and church who feel neglected and ignored. They feel that nobody seems to go out of the way for them. Others receive all the attention and praise. They feel constantly criticized or spoken against.

A good hint for such is: take careful check sometime just how much you do for others. Are you careful not to ignore or neglect others? Do you go out of the way to help? Are you looking for persons to praise? Do you refrain from criticism and speaking unkindly about others? You get back just about the same amount and kind of letters you write. Not that people especially plan it exactly that way. It just seems to be a law of life.

Those who speak most against others are the ones most spoken against. Those who criticize become the criticized.

But look at the other side. Friendship begets friendship. Love begets love. Kindness begets kindness. Helpfulness begets helpfulness. Give and it is given to you again. Not that people plan to be nice so that they will be treated nice. It's just a law of life. "With what measure you mete, it shall be measured to you again."—D.



# Is Alternate Service a Witness for Peace?

BY EDGAR METZLER

Since the first conscientious objectors were assigned to work in 1952, under the present program, 13,769 young men have served, including those now in service. (Statistics as of March 1, 1962.) Approximately 70 per cent of these have been Mennonites. Almost 10,000 Mennonite young men have spent two years in I-W service as an alternate to military service. What an unprecedented opportunity for peace witness!

But can I-W be considered a witness for peace? Can it even be considered Christian service? The two years of I-W are not voluntary service, which would be the only kind of Christian service, but dictated by the demands of law. (I am not speaking of the VS program, but of the voluntary nature of any true service to Christ.) This is not to say that some of these young men would not have spent two years in service apart from the compulsion of conscription. But the simple fact is that the I-W program is a government program that is administered by Selective Service.

Even though the young person works for a civilian or religious agency, he is under the orders of the government. A recent government document says, "Thus the I-O man assigned to an approved agency is to all intents and purpose a civilian employee of that agency *working under orders from Selective Service.*" The Christian, who accepts his orders from Christ, may find himself in the situation where the state orders him to do work that he should be doing anyhow as a servant of Christ. With the proper motivation and attitudes, that work may well be authentic Christian service and effective peace witness. But the alternate to military service provided by the government is not the same alternate provided by the Gospel. A man may be in I-W service but by his work and general attitude speak not even a whisper of the *yes* to human need that is the concomitant of conscientious objection.

As a matter of fact, his I-W service may not even be a *no* to war. After all, in a world of push-button warfare, where the fighting can be done by generals in their reinforced concrete offices far under ground, what is the significance of an individual soldier or of the man who refuses to be a soldier? In the day when land armies were crucial, conscientious objection had some significance. In today's world of technological warfare, it hardly matters.

Furthermore, the government has found in the alternate service program a convenient and quiet way to deal with what could be a troublesome prick on the national conscience. In a nation that devotes

the major part of her national budget to war, here is a small minority of her citizens whose actions and values stand in judgment of her militaristic policies. How deal with them? Give them what they want, shunt them off in a corner, let them go their quiet and peaceable ways and no one will even know about them. The result: CO's in the United States can pursue a course that respects their conscience but costs them nothing and effectively silences their protest against the preparations for mass murder. Thus, for a stand that once caused Christians to be a public scandal the only scandal now is when a I-W has had so much to drink at a party that he cannot report for work the next morning.

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## Thought for the Week

The church is not the place to  
parade a program but the place  
Christ called "the house of prayer."  
—D.

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Furthermore, the I-W program has not channeled young men into the areas of greatest need. I do not want to discredit the good work done by many I-W's in many hospitals and other institutions throughout the United States. About 55 per cent of CO's have served in mental and general hospitals. I only ask: What is the testimony of compassion and peace when the vast majority of young people forced to service by the government spend their time in public hospitals in a land where the level of medical care is, to many of the underprivileged people of the world, unbelievably high?

The simple truth of the matter is that we have not seen the connection between our service and our peace witness. How valid is our claim to be conscientious objectors to war and preparation for war if we do not devote ourselves unstintingly to the task of reconciliation? How sincere is our proclamation of being a peace church if we do not give ourselves more wholeheartedly to the things of peace? I do not blame the young people. Their service will have spiritual validity only as it is part of the reality of ethical conviction and courageous discipleship in the local congregations from which they go. When their elders at home become as concerned for peace as they are for prosperity, then out of their life together will come an army of dedicated young people who can and will be peacemakers for Christ in today's world.

Akron, Pa.

# Influence

BY MONT HURST

*(Freely ye have received, freely give.  
—Matt. 10:8.*

In the study of John Wesley in London an old-fashioned clock gave time daily. This ancient clock is still in good order and is keeping correct time. It has never stopped running. Like Tennyson's brook, it seems destined to go on until time ends.

Wesley has gone from his earthly scene but, like the old clock, his influence and works go on. The Gospel Wesley preached lives today. And the influence of the Gospel will go on until time ends.

Every true child of God is exerting influence upon the lives of others. Ancient will go on until time ends. Christ comes more real in our own lives as we become examples of His influence to others. The forces set in motion by our witnessing and testimony show the time others to yield all to Christ and move over into the realm of the more abundant life.

We read many places in the Bible of the great importance of activating, first within our own experience, an influence upon others that points them to the Savior. As we constantly release our faith and keep our influence alive, we feel its presence in a greater way and find that He adds special blessings to our daily portion of abundant life. You can be a great influence and you are necessary to the program no matter how inadequate you may feel.

*Dear Lord, help me to never shun my duty as an active force in furthering the Gospel through the influence I can exert.*  
Dallas, Texas.

## Faith and Deeds

BY NATHAN B. HEGE

The eternal verities are important, but we cannot do without the touch of a tender hand of a suffering brow, the art of mothers to soothe the hurts of little children, the soft word spoken to restore a troubled soul, the gift that meets today's need.

The eternal verities are essential, but our faith must not get in the way of our deeds. We must not be bound by pompous doctrines that employ us completely with defending them—leaving no time for justice, mercy, and humility to heal a broken world.

Syracuse, N.Y.



# Let's Encourage Our Writers

By Ellrose D. Zook

How did three Galilean fishermen become writers of books that will live as long as the world stands? Their hands were rough from the wind and waves of the Sea of Galilee; and from the casting, drawing, and repairing of nets. Their minds were trained in the skills of catching and marketing fish.

None of them attended a school of journalism, enrolled in a creative writing class in college, participated in the inspiration of a writers' conference, or took a correspondence course in expository writing. There were no editors to polish their manuscripts or publishers to print and distribute them.

Jesus did not take time to teach them how to outline a Gospel or an epistle, how to do research and organize materials, how to develop a finished literary style, or how to write in a readable manner. Yet the apostle John had the two most important qualifications of a writer: exceptional depth in spiritual insights and a loving disposition. Dummelow says about the Apostle John's writing: "Few books have exercised so wide an influence as this. There is nothing like it in literature except the three epistles attributed to the same source. The writer possesses the unusual gift of nothing the profoundest ideas in language childlike simplicity."

Another way of saying this might be: If God has endowed you with the gift of writing, if you have spent three years with Jesus, and if you are filled with the Holy Spirit, you are fully prepared for the ministry of Christian writing.

In my recent study of "Training for Overseas Literature Work," one of the questions on the questionnaire was, What training do you consider most useful in overseas literature work?

Sixty-two literature workers representing different countries placed writing at the top. Next to it was editorial training. Fifty of these respondents without question placed writing first.

If we have no writers, we have no literature—no periodicals, no books, no pamphlets, no tracts, no curriculum, no stories, no histories, no biographies, no devotional books.

Why Not a Professional Christian Writer?

So far as I know, the Mennonite Church in all branches in the United States and Canada has never produced a full-time professional Christian writer. Can we as a Mennonite people produce a person such as this?

However, I do know of a non-Mennonite who has been a full-time professional writer.

er. Basil Miller, who has written more than 140 books, all religious in nature, says:

"I am a professional Christian journalist; that is, I make my living by writing in the field of religion and have done so for the past seventeen years. Many years before I devoted full time to Christian writing, I carried on Christian journalism as an avocation. During those years I wrote more than four thousand articles which were published in some 250 magazines. At the same time I dabbled in books and produced some fifteen or twenty."

We don't have full-time professional Christian writers among us for at least seven reasons.

1. We have not seen clearly the value and responsibility of the writing ministry as a profession.

2. We are not certain how to prepare for the task.

3. The demands on creative ability seem beyond our reach.

4. The management of a professional Christian writing career from the standpoint of publishing economics overwhelms most of us.

5. We are not able to discipline ourselves in our schedules, writing habits, study, and research.

6. We still consider writing more of a belletristic avocation than a vocation of real value and purpose.

7. As a church we are not yet ready to give writing the important place it should have in our spiritual life and growth.

Rather than discuss a full-time ministry of Christian writing, I feel it is more helpful to remember that most of us write on marginal time—before breakfast or after everyone is in bed; during spare moments when the regular day's work is finished; or during spare time within the day's activities in the home, office, shop, or farm.

## Parents Have First Responsibility

Parents need to encourage the son or daughter to whom God has given the ability and interest in reading and writing. We need to understand the demands this interest makes upon the child. We have to be able to counsel, encourage, and support him in this interest.

A son told his father one day that he was planning to write stories for church publications. His father replied, "I'd hate to spend my life telling lies."

What does the father on a busy farm think of his son who spends too much time at his desk thinking and writing when crops are to be cultivated or harvested? What does a busy mother in the home

think about her daughter who spends too much time in reading and writing?

Agnes Repplier, the great American essayist, admitted that she turned to writing because her mother said just four words with an emphasis that couldn't be refuted: "Agnes, you can write!"

A few years ago I made a special trip of several hundred miles to visit the parents and family in which a young girl showed a bright promise of becoming a good writer. Her published material was evidence of her skill and careful work. In a time like this editors and parents need to join hands in helping young people with the gift and interest in writing.

Parents should recognize that young people write because of God-given insights which they have of life situations and because of ideas which the Holy Spirit burdens them with until they express them in some communicable form. Christian writing is a spiritual exercise of one's talents. Sometimes our materialistic interests stand in the way of encouraging our children in their writing interests.

## Schools Can Guide Young Writers

Ruth Ure in *The Highway of Print* writes: "School age is the age of awakening social interest, of fiery passion for causes, and by this handle the students may be laid hold of. Every class should have ample and zestful opportunity to write, not just class work but essays and poems and stories for publication. Every school needs a school magazine, in which boys and girls have the incomparable thrill of seeing for the first time their own words in print. The best contributions should be sent on for larger publication. Those young folk who have the spark and with it the will to concentrated effort should be encouraged to go on for journalistic training."

If our elementary and secondary Christian day schools follow a program such as suggested here by Ruth Ure, it will mean careful planning by principals and English teachers.

Our colleges help writers by offering courses in journalism and article writing. A college can develop a tradition that will result in the encouragement and training of writers.

A student on a campus a few years ago commented to his English Comp teacher that when he began the class he thought writing was for the birds. But half way through the course he expressed a new interest and enthusiasm in writing because he had a textbook whose title was, *Writing with a Purpose*.

Our task is not to try to make everyone a writer but rather to find the persons whom God has endowed with the gift of writing, and to encourage and nurture them in their interests.

Writing should have a place in our seminaries. A pastor in a church holds a key



position. He needs (1) to be able to counsel with young people who are thinking of writing as a career; (2) to write releases for the local newspapers or teach one of his members to do this; (3) to write his sermons in preparation for delivery, but not for delivery; (4) to write radio messages; (5) to supplement his income by writing assignments such as curriculum writing and special feature writing; (6) to write books or pamphlets on topics based on his sermons or on his special interest and experience.

James E. Sellers of Vanderbilt University recently made a study of communication courses offered by seminaries. He reported that out of 60 seminaries, 50 accredited and 10 nonaccredited, 39 offered courses in religious communication. Twelve offered something in the area of general religious writing and 27 in the area of curriculum writing and construction. The time will come when writing will find its proper place in the curriculums of our seminaries.

#### Church Institutions Can Encourage Writers

Our church organizations and institutions that use writers also can improve in their understanding. First, we need to understand the demands and processes that the writer must follow. In a practical way this relates to time required for writing, training needed, and proper remuneration.

Representing editorial interests of MPH I want to be the first to make a confession. Our standard of values is not quite correct. Our editors pay around three times as much for an illustration as they do for the article it illustrates. However, we have come a long ways from the time when we paid our writers nothing, expecting the writing ministry to be solely a missionary enterprise.

However, at MPH we have a rather extensive program for the purpose of encouraging and helping Mennonite writers. We offer writers' conference scholarships in correspondence courses on writing, the quarterly publication, *The Christian Writer*, for which we charge a nominal sum of \$1.50 per year but which is subsidized by our publications. As editors we try to give special attention to Mennonite writers to guide and encourage them. We pay an 8 per cent royalty on books we publish.

However, all of this doesn't represent nearly the time and effort that go into a good piece of writing. It took us a long time to see the value of writing; we knew we had to buy paper, ink, labor, type, and so on. We had to pay postage and other similar incidentals. Finally, we realized that writing, which is the real raw material for our product, was also worth paying for.

Persons in positions where the ministry of writing can be given its proper place are editors of our general church publications; editors of our district conference papers;

administrators and teachers in our schools, colleges, and seminaries; the managers of approximately a dozen information and publicity offices in the church; and missionaries engaged in literature work overseas.

#### Writers Are Needed

During the past year I received letters from two mission fields in different parts of the world asking our editors for blanket permission to translate material published in our papers. We appreciate these requests in that our materials are translatable and usable. Most of our editors and writers are ready and willing to help out in this way.

Our missionaries are facing the task of developing Christian writers for national language publication. Here in America it has taken years to realize the place and importance of writing; let's not do the same in our overseas fields.

Recently one of our editors asked a church leader to write a pamphlet of about 32 pages on a subject that is exceedingly timely for us, but not seriously controversial. The editor chose him because of his experience and his qualifications as a writer. Finally, after a long time, during which the booklet could have been written several times, the answer came back, No. He didn't have time. Actually it's not a matter of time; it's more our standard of values.

As Mennonites we have been a humble, modest, industrious, practical, thrifty, realistic type of people. So far as writing is concerned, we are yet a people *Stille in Lande*. We can work on farms, in busi-

nesses, at manual labor, and in some professions much easier than we can work with words, ideas, and sentences.

Secular writers in their bad moments claim writing to be an egotistic profession. This non-Christian attitude has scared some of us.

Writing demands that we love people, mix with people, understand their questions and problems, and expose ourselves so that ideas can penetrate into our thinking from which comes the content of a message.

Thomas Carlyle said, "Literary men are a perpetual priesthood."

Mohammed said, "The ink of the scholar is more sacred than the blood of the martyr."

Each one of us who has the opportunity to support and encourage young prospective writers or persons who are now giving themselves to Christian writing should consider it an opportunity and obligation to do what we can.

## Is It Right?

BY MIRIAM NOFSINGER

Last week was Missions Week. Yesterday we were privileged to give a special offering for the cause of missions.

Two observations kept constantly coming to my mind and I felt God was speaking to me through them.

A missionary doctor had spoken in our morning worship service several years ago.

## Our Mennonite Churches: Martindale



Martindale was on the Fairview Square prior to 1854. The stone meetinghouse was built in 1886. In 1948-49, this house was erected a block to the north for the growing congregation. The membership is 324. It is a part of the Weaverland District. J. Paul Graybill is bishop; John W. Burkholder and Raymond K. Horning, ministers; and Arnold F. Witmer, deacon. Address—Ephrata, R. 3.



A new hospital had been built at the station where he served in India. He earnestly resented the need for equipment for the new building. He told of the misery of those poor people. He was careful to explain that not only did they give them physical help but the Gospel message was also presented to them. Some were responding and taking the message of salvation home to their villages.

At the close of the service the missionary stood with our pastor at the back of the church and shook hands with the congregation as they left the sanctuary. I shook his hand and told him his message had been appreciated. I couldn't help noticing that his suit was very badly worn. The collar of his coat was frayed and threadbare.

I'm sure the mission board allows our missionaries money for needed clothing. Why then was he so shabbily dressed? He undoubtedly had forgotten his own needs and was thinking only of the needs of others.

This summer a missionary family on furlough visited various congregations on the way to the west coast. The missionary wife, who had suffered greatly during their term of service on the field, was in one of the women's Sunday-school classes in our church one Sunday morning.

During the discussion of the lesson the truth was brought out that the Christian church as a whole is far too unconcerned and complacent about Christianity. We live in luxury, unmindful of the thousands who go to Christless graves every day.

I saw tears slowly fill that dear woman's eyes and roll down her cheeks. Why were tears being shed by one who had almost given her life in a faraway land?

Is it right for us as a church at home to expect our missionaries to make tremendous sacrifices while we live in ease and luxury?

Is it right that we expect them to leave home, loved ones, good positions, and the comforts of our civilization to go to the corners of the earth while we sit with our hands enjoying all the comforts of life?

Is it right that we expect them to go to countries where climatic conditions are almost unbearable while we live in our fan-cooled, air-conditioned homes and grumble about the heat and the humidity?

Is it right for us to think that our missionaries don't seem to mind being separated from their children during the school year when we can't stand it to have our young children out of our sight for more than several days at the most?

Is it right for us to build and buy bigger and finer homes with elaborate furnishings that we can make an "impression" when the mission board doesn't have the money to house our missionaries properly?

Is it right that we get everything our

hearts desire and expect our missionaries to do without all but the bare necessities of life?

Is it right that we in our churches here at home have the finest facilities and materials at our disposal when our missionaries do not have the materials they desperately need to spread the Gospel?

One could go on and on asking the same question about innumerable things. Certainly it isn't right or fair, but what are we willing to do about it? We hear stirring messages and our conscience is pricked, but promptly allow ourselves to be swallowed up in the cares of life.

We sit in our comfortable pews and sing, "Jesus, I my cross have taken, all to leave and follow Thee," when we haven't the vaguest idea what cross bearing actually means.

We feel that we have made a tremendous sacrifice if we do without a pair of shoes which we didn't need but wanted because they would have gone so nicely with a new dress we had gotten (which we didn't need either).

We readily admit that if our friends and relatives would come down on the standard of living ladder, we would also. We hopefully wait for someone to make the first move but are not willing to make it ourselves.

We seem to forget or push aside the fact that we must individually give an account of our life to Almighty God. Must we stand before Him with heads bowed in shame or can we joyfully lay our trophies at His feet? The decision is ours.

Washington, Ill.

## Now . . . as Then

BY BETH DUVAL RUSSELL

*No room at the inn:  
Remember when  
that family was turned away  
in Bethlehem?*

*Today  
one in his darker skin  
was told, as then,  
"No room!"*

*Good will to men  
and peace on earth?*

*We pray,  
"THY KINGDOM COME . . ."  
for whom?*

Syracuse, N.Y.

Some of our worst sins are committed when we do things we feel we have a perfect right to do.—Bailey R. Frank.

# A Prayer

FOR THIS WEEK

Our Father, the source of all strength, to Thee we lift our hearts in praise for giving calm in time of storm; for being long-suffering in time of retrogression, and bestowing grace for spiritual renewal.

We acknowledge the moral decay of our nation. We confess as a priesthood of believers that in too large a degree we have lost our first love, and found ourselves attached to things earthly.

O Lord, restore unto us a fresh vision of Thy glory. Grant that we as a brotherhood may give ourselves unselfishly to a Spirit-filled ministry in evangelism and to a life of holiness. We beseech Thee through the name of our Lord Jesus Christ, Thy Son. Amen.

—Warren B. Metzler.

## Prayer Requests

(Requests for this column must be signed)

Pray for the Mennonite Broadcasts staff as they seek to find a new station to release The Way to Life in New York City, covering a population of more than 15 million people or one tenth of the U.S. The 50,000-watt station which had been covering this area was recently sold and now will not sell time for religious broadcasting.

Pray for a Spanish girl living in Costa Rica who recently accepted Christ as her Saviour, and for her brother who is also interested in the Gospel.

Pray for a student at the University of Puerto Rico who writes that when he goes to church his parents begin causing trouble and "insist on persecuting him." He desires prayer for his family also.

Pray for the Life Team at New York City, Dec. 12-17. "Include the youth in New York City in your prayers that God may open for them a door for the entrance of the Gospel, that they may talk freely of the mystery of Christ" (Col. 4:3, adapted from Phillips).

Pray for a group of people who are preparing for baptism at the Spanish Mennonite Church in Brooklyn, N.Y., that they may experience victory and peace as they commit themselves to their Lord and their brethren in this way.

Pray for the church building needs in Brooklyn. A building the group is considering may prove financially unfeasible because it is out of line with city building codes.





# OUR SCHOOLS

## Hesston College

Dr. Paul M. Miller, Goshen, Ind., led the Hesston College students in a week of spiritual emphasis and opened the opportunities for personal commitment from Nov. 11 to 18. Besides preaching in public evening meetings, he spoke to students and faculty during the lengthened chapel hour every morning. Two other meetings at which Bro. Miller spoke were the annual men's fellowship breakfast and the college faculty meeting. At the men's fellowship breakfast he spoke on "The Shrinking Male Who Won't Shrink." He pointed out the trend in today's society for the male to become less and less important in society and in the church. He appealed to the men to exercise their God-given responsibility of leadership in the home and in the church. At the faculty meeting Miller discussed the things from our Anabaptist-Mennonite heritage that should be cultivated in our church schools.

As he unfolded the message of the Epistle to the Ephesians to his listeners, the individual experienced "the X-ray of God," as Bro. Miller spoke of the Holy Spirit as a revealing spirit. During his more personal chapel talks, he chose such topics as: "How Is Your Love for Christ?" "Be Serious About Your Eternal Soul," and "Let Us Draw Near to God."

In seeking to evaluate the impact of the week of meetings, a faculty member had this to say: "I appreciated the evening messages based on Ephesians because they tied into the rich treasures of a mature understanding of the Gospel and the nature of the church. Bro. Miller's aim in these evening messages was to popularize the message of Ephesians. He succeeded as far as my own thinking was concerned. The heavenly treasures of the book were dynamically proclaimed and many received new understandings of the work of Christ."

Two students made the following statements concerning their reactions to the series of meetings. "As I got a fresh look at Jesus Christ and a deeper awareness of all that He has done, is doing, and will do, I was forced to evaluate myself once more. My faults appeared pretty inexcusable in the light of God's provision for me, and I needed to respond in confession and deeper commitment to Him."

"This week was one of searching, of opening my heart to the glaring brightness of a holy God, and realizing again His claims on my life. It was also a time of prayer and rejoicing as I watched God lead and work in the lives of others—and in my own life."

Each evening before the meeting students and members of the congregation met in small prayer groups to support the evangelist. Private counseling sessions were crowded daily as students sought spiritual guidance.

Bro. Miller, Associate Professor of Prac-

tical Theology at Goshen College Biblical Seminary, received his doctor's degree in 1960 from the Southern Baptist Theological Seminary, Louisville, Ky. He is now serving as moderator of the Indiana-Michigan Conference.

Dr. and Mrs. Paton Yoder accompanied a Hesston College Gospel Team to Albuquerque, N. Mex., to participate in the Annual South Pacific Mennonite Conference during the Thanksgiving weekend. The quartet, composed of Elaine Amstutz, Apple Creek, Ohio; Rachel Gingrich, Freeport, Ill.; Wilbur Bontrager, Darien Center, N.Y.; and Denton Wyse, Archbold, Ohio, sang at four of the six sessions. Emmanuel Ndissi, Tanganyika, East Africa, and Mary Waits, St. Louis, Mo., spoke briefly at the Friday night Youth Meeting. The quartet sang and Dr. Yoder, Dean of Hesston College, spoke about the college at the same evening session. The quartet was invited to extend their visit so that they might participate in the Saturday evening city-wide Youth for Christ Rally in Albuquerque.

## Goshen College

The 1962-63 Goshen College student body through its annual Work Drive has donated \$9,150 to the college's library building fund. The Goshen College faculty also gave approximately \$4,000 to the fund through a special voluntary effort conducted this fall.

Bob Brunk of Lombard, Ill., student chairman of the Work Drive Committee, presented a check to J. Robert Kreider, Director of College Relations, during a special chapel service on Nov. 9. In his response Kreider noted that a total of more than \$22,000 has now been contributed by the students and faculty to the library fund. Last year's Work Drive gifts were also donated to the library fund.

The first student Work Drive at Goshen College was held in 1947, and the proceeds were used to help construct the Union Building. Since then about \$127,000 has been donated by students and faculty through this yearly event.

The Seminary students and faculty also donated an additional \$818.09 to the Seminary library book fund. This amount will be matched by the Seabury-Atlantic Fund under a matching grant arrangement.

Kreider also noted in his response the long-range need for funds in Goshen's future. He said, "Twenty-five years ago, when I entered as a freshman, Goshen had the Ad Building, Science Hall, Kulp and Coffman Halls, North Hall, and a gymnasium commonly called a 'barn' (for very good reasons)."

"That seems like a small campus to us now. But even these few buildings were the products of generous gifts from our friends in the church, and among our alumni.

Since then, nine basic buildings and a central heating plant have been constructed, and a considerable amount of remodeling and renovation has been done. This cost approximately \$3 million over 5 years. Most of this money has come in contributions of \$10-100 from interested persons, year by year.

"Now we have a very nice campus. And I suppose most of you feel as I did in 1947. We have about everything we really need. Oh, of course we want to see a few of our off-camps dormitories retired; we hope landscaping can continue a bit further; and we would like more reading room space in the library—but we are pretty well off."

"And this is certainly true—as we were well off in 1937! But what would we have done with an increase of 700 in our student body had we been satisfied with 1937's plant? The point is that men and women of vision (in our churches, among our alumni, and in our community) forego your needs today! And they gave regularly and sacrificially, so the buildings would be here when you needed them! These buildings didn't just happen! They were the product of vision and sacrifice over the years by persons, in many cases, who were privileged to see Goshen College; persons who believed in Christian youth—persons who were determined to deny themselves conveniences and even necessities so more young people could be trained in Christian discipleship.

"But what of the future? Enrollment predictions indicate an enrollment of more than 1300 students by 1972—in the next ten years. It is conservatively estimated that at current prices, it will cost at least \$2 million to provide the needed buildings and campus development to take care of these extra students. In other words, much more money is needed in the next ten years as was in the past twenty-five. This does not include the subsidy of the operating budget needed each year. Expensive as your college education may seem to you now, you still are by no means paying all that it actually costs. As our student body grows, the subsidy needed each year is approaching \$150,000—another \$1½ million over ten years.

"These are big figures, even in today's economy. I share them with you, only to show that we must keep building, and that instead of needing less contributed support in the years ahead, Goshen College actually needs a great deal more than it has received in any of the past 25 years.

"Your Work Drive contribution helps a great deal, both in dollar value and in encouraging other gifts. You have, in a sense, inherited a college plant adequate to meet your needs. You could not help build this plant. But you are helping, and can continue to help, build the plant that will be needed by the next generation of Goshen's students.

"If I know the faculty and administration of our college—and I think I do—there are none of us who want to build and expand just to be a big school. Our 'reason to be' is to serve our Lord and His church—to educate and equip our youth! And you

(Continued on page 1075)





# TEACHING THE WORD

## Weekday Bible School with the Community in View

BY NOAH GOOD

Do you know of a group of children in your community who are looking for a place to go one night a week? There are many communities where the young people are complaining of not having anywhere to go or anything to do. It is true that the lack of opportunity is in some cases more imagined than real; but it does reflect a longing for a different activity and may mean that there is a lack of effective leadership.

Many children and teen-age youth who complain that they have nothing to do are not asking for Bible school. Often they are asking for a movie, a dance hall, or some other recreation center. Some of them would not come to a Bible study program. But this kind of opening has been used by a number of persons to establish a community Bible study program with success. With good teaching and good leadership a weekday Bible school program can be made very attractive, and surely nothing could be better for the young people.

This immediately suggests an opening for a missionary outreach in a community. It has been used by the city mission as a means to reach boys and girls in the community. In some cases some other activity has been tied in with the Bible study class. Sewing for girls, cooking instruction, crafts for boys and girls, and woodworking, music instruction, hobby and collectors' clubs have all been used to provide incentives. Parents are often eager to have their boys and girls in such an activity because of that they learn, and to keep them off the street for an hour or two. The children whose parents do not care at all may need the most and offer the greatest challenge.

The Christian day school teacher may know that there are a lot of children in the school community who should be reached. With her teaching ability and experience she is in a good position to give an evening a week for this kind of work to reach children who do not now get any Bible teaching. You do not have to be located in a socially impoverished community to find an opportunity for a weekday Bible school to serve the community. It is in such communities where there are often many children who have no opportunities for wholesome activity, and may be quite ready to attend.

How shall we start a school? This is the

question people ask so often, then stop and do nothing more about it. There is no final and ready-cut answer that fits all situations. Several things must be said because they will probably be helpful to the persons who want to undertake a community outreach in the form of a Bible school. The school must be carefully planned to fit the needs and interests of pupils to be invited. Good teaching materials and activities must be provided, and one or more teachers who are deeply interested in the work must be found. The support of several influential persons in the community will be very helpful, and their counsel should be sought often. Each session should be carefully planned so that the leading of songs, the recording of attendance, the directing of play periods, and other important details are assigned to a competent person. As many persons should participate as possible to create interest and a feeling of responsibility for the school.

The weekday Bible school with the community in view does not need to be a costly undertaking, financially. But it is almost sure to call for some sacrifice in time and a lot of patient, persistent service. The schools usually grow slowly. The children and youth who need this service most are not the ones who have a record of unusual reliability and capacity for learning, neither do they come from homes that strongly support church and religious teaching. But there is a real opportunity for community outreach. Consider it; talk to the Lord about it; consult with your fellow Christian worker about it; try it in your community. The Lord will bless you for it.

Lancaster, Pa.

## Worry or Faith?

BY WILLIAM D. HOOLEY

God has not granted to human beings the complete insight into the lives of other persons. People are much like icebergs in that most of what they are is actually hidden to human view. Most of us can act pleasant enough in society. We can say the right thing at the right time in order to make ourselves socially acceptable. Therefore, it is often difficult to know

when someone has hidden fears or is filled with worry.

Even though many people are able to push their worries and fears under the surface, it is still quite evident to most observers of mankind that there is, indeed, a great amount of anxiety and worry in the world today. This is evidenced by the fact that the entire world's population is searching, never able to relax. Millions in the East are searching for food, clothing, and fuel. Millions in the West are seeking security and its immediate privileges.

If one does want to worry, there probably never was a better age or a better society in which to do so. The businessman worries whether he will be able to reach the "top," or, once it is reached, whether he can maintain his position. Christians can fret about whether they can accomplish God's plan for their lives. Mothers can worry about their children and about their own acceptance by their friends. Young people can worry about meeting parental expectations, being accepted by the gang, about war, or getting married.

These fears were carried by most of us some time in our lives, even if we were able to keep them hidden so that no one suspected that we worried. However, there is a better solution than hiding or submerging our fears.

According to the Word of God, worry—even hidden worry—is unchristian. Worry means that we have a lack of faith. "Have no anxiety about anything" (Phil. 4:6, RSV). It is hard for many of us to realize that the word *anything* even refers to things about which we should be concerned. There is a difference between worry and a healthy, Christian concern, a concern which brings prayer, faith, and action. Worry is a waste of energy, energy which could be used for constructive Christian service. Worry is a poor Christian witness. It shouts louder than our words of denial that our God is not big enough to see us through.

What is the solution then? When one is threatened with fear, worry, or anxiety, the Bible tells us to pray about it. "... in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." The result which follows: "And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus" (Phil. 4:6, 7, RSV).

One must live so close to our Lord and Master that like Paul he can say, "... I have learned, in whatever state I am, to be content" (Phil. 4:11, RSV). One's faith will grow, through prayer and spiritual exercise, until one can say, "I can do all things in him who strengthens me" (Phil. 4:13, RSV). We can say this because we realize that "... my God will supply every need of yours according to his riches in glory in Christ Jesus" (Phil. 4:19, RSV).





## Too Much Conformity

One of the problems parents have to confront today is the tendency of their children to place too great importance on conformity. "It's the thing everyone is doing," or "I'll be queer if I don't do what the crowd does," is heard all too frequently as the reason for doing something questionable.

As a result of conforming to what is currently being done, there is a tendency to become morally lax. Juvenile addiction to tobacco increases although it is known to be harmful; lax moral codes result in increased juvenile delinquency; honesty so breaks down in grade-school and high-school examinations that integrity is laughed at openly; the ridicule of symbols of authority from the policeman to high national offices is commonplace.

Certainly when so many are concerned with the health and strength of the American people, it would seem that an individual-by-individual, parent-by-parent, house-to-house reformation is in order. The candles of integrity, purity, goodness, and Christian commitment must be kept burning in the homes and in the community by positive support of what is right rather than what is currently "the thing to do."

## Spiritual Strength

J. Edgar Hoover, Director of the FBI, has the following to say about the importance of spiritual strength: "There are spiritual fountains from which free people draw their strength. The guidelines leading to these fountains must be made available to our children if the spiritual ropes which bind men's souls in strength and courage and dignity are to hold fast when these same children become men and women. Children who are taught to respect the laws of God will have little difficulty respecting the laws of man. America's future depends on the preparedness of her youth—our leaders of tomorrow. Only by God's guidance can they find the way."

## Charity Never Faileth

By D. D. MILLER

God loved without constraint. Man knows in part, and loves in part. God's love is boundless—oceans and living streams of love. In comparison, man's love is but a thimbleful. God's love gave the best—and all—to save His enemies,

Man gives little and saves most for his *Freundschaft*. Man comforts himself with a Cadillac when a Chevy would do, and builds a \$50,000 house when a \$25,000 house (stewardship concerns) would be quite livable for the family without sacrifice.

Man preaches, "Love your neighbor as yourself," then fails to find his poor neighbor near the church or just a few doors from his home, because he is so interested in "city mission work" or in lost souls in the far-off lands.

Our church preaches "give-give-give" in most services, and yet the mission boards

are short of money. Do we love? Love never fails. Is our "love" a failure? Is our program, in part, failure? Do we have enough love to willingly "examine ourselves to see whether we be in the faith" that works in true love?

We need the spirit of real cross-bearing and true sacrifice. Young folks upon ginning homes start above the home conveniences of their parents. Some pasts beginning in their labors are unwilling to start where there are apt to be material handicaps in the offing. We visit the sick, a sin-sick soul, or a fallen brother if it does not interfere too much "with our program." We do not want our "love" to interfere too much with our family gatherings or our vacations. Factually, the world could operate without "our presence."

(Continued on next page)



## Gifts FOR THE CHILDREN

*Your children enjoy toys, gifts, and surprises. And they deserve to have them. But, year around, you will want to give them the things that mean the most.*

**GIVE THEM LOVE.** That is what it takes to satisfy their deepest longings.

**GIVE THEM COMPANIONSHIP.** Your children want you more than they want the things your money can buy.

**GIVE THEM DISCIPLINE.** They will thrive on the kind that is governed by love, not too strict, not too lenient.

**GIVE THEM JOY.** Give them the joy of a happy home where there is love, kindness, and contentment.



**GIVE THEM A FAITH.** Help them to receive personally the greatest Gift, God's Son, the Saviour, and through Him the gift of eternal life.

*These are the things that make children truly happy!*

Write for a free reprint of this message No. 64. Do you have a family problem? Write to Grant and Ruth Stoltzfus, R. 2, Harrisonburg, Va.



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# The Proper Use of the Bible

BY A. W. TOZER

The boast that the Bible is the world's best seller sounds a little hollow when the character and purpose of the Bible are understood.

It is not how many Bibles are sold that counts, nor even how many people read them; what matters is how many actually believe what they read and surrender themselves to live by the truth. Short of this the Bible can have no real value for any of us.

A great deal is said, and rightly said, about the superiority of the Bible as literature. So beautiful are the words of prophet and psalmist, as well as those of our Lord and His apostles, that they can scarcely be made less than beautiful, even by the clumsiest translator. Speaking any word here in praise of the beauty of the Authorized Version (the one usually selected to be read as literature") would be to gild the sun or set a candle to the sun; so I refrain. But to study the Scriptures for their literary beauty alone is to miss the whole purpose for which they were written.

The Bible was called forth by the moral emergency occasioned by the fall of man. It is the voice of God calling men home from the wilds of sin; it is a road map for turning prodigals; it is instruction in righteousness, light in darkness, information about God and man and life and death and heaven and hell. In it God turns, commands, rebukes, promises, encourages. In it He offers salvation and redemption through His Eternal Son. And the destiny of each one depends upon the response he or she makes to the voice of the Lord.

Because the Bible is the kind of book it is, there can be no place for the detached, appraising attitude in our approach to it. "O earth, earth, earth, hear the word of the Lord." God's Word is not to be enjoyed as one might enjoy a Beethoven symphony or a poem by Wordsworth. It demands immediate action, faith, surrender, committal. Until it has secured its end it has done nothing positive for the reader, but it has increased his responsibility and deepened the judgment that must follow.

Of the millions of Bibles bought during the last few years there is no certain way to discover how many are being read. But there is a pretty sure way to discover how many readers obey them. Total committal readers are a few hundred thousand persons to the passage of the Bible anywhere in the world would work a moral revolution that would affect for good every facet of modern life. Since no such revolution has occurred, we can only conclude that the Best Seller is

not being read, or at least not being obeyed.

In a time of disaster such as earthquake or flood first-aid information and the instructions of the medical authorities are often matters of life or death. What would we think of a man if we found him at such a time comfortably reclined reading this material for its literary beauty? He might feel an aesthetic thrill at the terse, concise language and still die of typhoid, for his life depends not upon his admiration of the words of the official directives but upon his obedience to them.

As preposterous as such conduct would be, yet something like it is practiced constantly in a sphere where the consequences are far more weighty. Men who have but a little while to prepare themselves for the eternal world read the only Book that can tell them how—not to learn how, but to enjoy the literary beauty of the Book. Only the blindness of heart occasioned by sin would permit men so to do.

In recent years the Bible has been recommended for many other purposes than the one for which it was written. The peace of mind cults, for instance, manage to find in it oil for the troubled waters of the soul; but to make it work they must pick, choose, misunderstand and misapply quite literally to their heart's content. Now, the Bible when read honestly and responsibly does bring peace of mind, but only after it has first brought the heart to a repentance that is often anything but peaceful. When the entire life has been morally transformed and the heart purified from sin, then the seeker can know real and legitimate peace. Any manipulation of the Scriptures to make them speak peace to the natural man is evil and can only lead to ruin.

In the hill country of the American South I once met persons who used certain obscure passages from Ezekiel as an incantation to stop blood after an injury. The Bible has also been made to serve as a textbook for salesmen, and some of us remember that during the depression of the 1930's some distraught leaders suggested that it might be well to adopt the economics of Joseph in Egypt to help pull us out of the hole.

A few years ago it was fairly popular practice for Bible teachers to claim to find in the Scriptures confirmation of almost every new discovery made by science. Apparently no one noticed that the scientist had to find it before the Bible teacher could, and it never seemed to occur to anyone to wonder why, if it was there in the Bible in such plain sight, it took several thousand years and the help of science before anyone saw it.

Now, I believe that everything in the Bible is true, but to attempt to make it a textbook for science is to misunderstand it completely and tragically. The purpose

of the Bible is to bring men to Christ, to make them holy and prepare them for heaven. In this it is unique among books, and it always fulfills its purpose when it is read in faith and obedience.

—*The Alliance Witness.*

## FAMILY CIRCLE

(Continued from preceding page)

gram." It is said that "charity never fails." Do we love? Let us walk right up to the mirror, look ourselves straight in the eye, and tell Christ, "I want to follow Thee at all costs"; and with the Apostle Paul tell others, "Follow me as I follow Christ." Christ's sacrifice was bound to the cross by the cords of love. He chose to suffer and sacrifice for His enemies, because He had true love.

We say we love God sincerely. God says, "If ye love me, keep my commandments." But the pressure of our society is too strong. The Bible teaches us of God and His love for a sick world. It teaches concerning the submissive obedience that love produces, the holy, separate lives we are to live, the final terrible hell or glorious heaven reached, based on taking *the way* and living in it in love. Even the thought can be approached only in love. Love never fails. Without it, all is lost.

Love is first the great sacrifice on the cross. Love is fearless of sacrifice and strong in self-denial. Love does not ask, "What is the high dollar for this effort?" It does not even ask whether there are any dollars in the treasury. Love loves. Love moves. Love is an active principle. It acts, not on the basis of material values, but on the foundation of true faith in a God who has of all ages considered monies, with all other material values, secondary.

Money fails. It is perishable. Man fails. At the best we are all weak, a weakness caused by a lack of love, which "never fails." We have divisions because there is a lack of love. For a lack of love there is tendency to try to argue away the true meaning of many of God's commands. Because love is much in arrears, many people are neglected and the sin of omission balances the sins of commission.

Jesus, earth's true Lover of the Father, had one interest on earth, "To do the will of him that sent me." You and I as true lovers of God are first interested that the "will of God may be done on earth as it is in heaven," whether that suits our plans, or the society about us, or not.

"There may be little glamour in the Christian life, but grace and not glamour is our glory. . . . There may be small public favor in the Christian life, but faithfulness, not applause, is our goal. . . . There may be small success here, but that is God's to give. Our success may be thorns." *If we love.* Berlin, Ohio.



## Symposium—Why Support VS?

### For My Lord

BY LYNFORD HERSHEY, *ex-VS-er formerly from Paradise, Pa., now pastor of Tenth Street Church, Wichita, Kans.*

"I cannot appreciate you for your stand. I lost two sons in the war." There was an awkward pause. The distinguished-looking gentleman across the desk from me in the U.S. National Bank, Portland, Oreg., brushed impatiently at some papers on his desk, and we went on with our business.

In introducing myself and my business to him, I had mentioned casually that I was there as a VS unit leader. He had been curious, and I had tried to tell briefly what it was all about.

Needless to say, my mind was not on the business we discussed as I left the bank. "I cannot appreciate your stand"—two sons gone—a willing father—two willing young men—dedicated to their country.

My mind goes back to another such incident. The business manager of Good Samaritan Hospital said, "It is because of fellows like myself, willing to fight for freedom, that makes (sic) it possible for fellows like you to believe as you do."

After spending five years in VS, why do I support the program? Because I believe it helps young people to know what it means to be dedicated. I believe it helps us know what Jesus meant when He said that, if you will be my disciple take up your cross daily and follow me, meaning not only in giving up wages, but willing to give self for the unity of the group, willing to fit into an organized program of personal witnessing, club work, visitation, serving the sick and needy voluntarily.

Men give their lives for their country. What am I as a Christian willing to do for my Lord?

### VS Is Sacrificial Witness

BY JOHN E. LAPP, *bishop, youth leader, father of two VS-ers and one I-W*

As parents of developing youth, we have encouraged our sons and daughters in the direction of VS.

One of our sons did participate in the I-W earnings program for good reason. While he lived in the big city, he did, how-

ever, participate in Christian witness, and maintained his identity in the group fellowship.

We have two sons who served in VS. One of these served in Honduras, the other in the States.

We like to encourage VS because it ties our youth into Christian witness. It affords opportunity for group living. It develops deeper interest in the life of the church and her witness. VS develops the ideal of sacrifice in the Christian life and, most of all, creates more interest in the mission of the church.

As parents we have visited numerous VS units. We always come away with the feeling that this is a good place for youth to mature in Christ. With the continued military program in our country, we believe that the emphasis must be placed upon the sacrificial form of Christian witness which VS demonstrates. Without the expression of love to God, love to our fellow men, and the demonstration of the sacrificial spirit, all of our service will be nothing more than "sounding brass, or a tinkling cymbal."

### VS Takes and Gives

BY MR. and MRS. JOSEPH CLEMMER, *parents from Harleysville, Pa.*

We believe in VS because the Bible says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We feel it is a way of witnessing and serving others in the name of Christ as taught in Gal. 5:13.

As parents, we find it a blessing to have children who desire to serve Christ and the church. We believe it is important for us to encourage them in every way we can, and support them with our love and prayers—to let go, and to help go for the cause of Christ.



VS "affords opportunity for group living. . . this is a good place for youth to mature in Christ." Fred and Miriam Martin, unit leader and hostess, participate in group devotion at the La Junta service unit.



"Fellowship and working together with individuals with different backgrounds and personalities are . . . valuable experiences." Junta VS-ers find that singing around the piano helps them to feel more unified as a group. It's harder to misunderstand a fellow, once you've sung with him.

In addition to witnessing and serving others we believe the VS-er receives many blessings which are very satisfying and rewarding. We are grateful for VS unit life which gives VS-ers a home away from home. We especially appreciate the spiritual atmosphere which we observed in Albuquerque, N. Mex.

Fellowship and working together with individuals with different backgrounds and personalities are also most valuable experiences.

### We All Support VS

BY LOUIS and RUTH LANDIS, *parents from Lebanon, Oreg.*

Since we slipped through the different church programs such as CPS and the I-W and VS programs, we have always felt we missed something by not giving some time to this service of the church.

Because we were past draft age during World War II, had four children, and were frozen on a job, we were not called into service. Since then compulsory military training has come.

Since our oldest children are girls, who aren't required to give any time of service, we have encouraged them to give at least one year to the church through the VS program. One daughter, Rosalee, served at the Kansas City Children's Home. Maxine gave 13 months as a helper at the unit and six months as nurse aide at hospital in Kansas City and then spent four months as hostess at the Portland Oreg., VS Center. Esther just finished term at the Maple Lawn Homes, Eureka, Ill.

These years have meant a lot to us parents, as we have seen our VS-ers struggle through problems that have put them in the spot. They had to relate to their home teachings, to the problem of getting along at all times with other people, to do the most menial tasks and realizing that this could be service done for the Lord to growing in their convictions of the



necessity of being separated from the world, realizing that this too is service.

One serves Christ in whatever place he or she is called. Service is embodied in the life and teaching of Jesus, as He went about His work here on earth. This is what VS has taught our family. We are encouraging our boys also to give their time of service to the Lord in the VS program when the time comes.

The testimony of our girls who have served in VS is that they wouldn't give up their VS experience for anything. We have seen many good things come out of VS—the years of being alone and away from home and the need of the hour have been the means of drawing them into a closer walk with Christ and have sent them into different phases of work for the Lord. Sometime, if it is the Lord's will, we plan to give time in Voluntary Service as unit leaders or whatever they have for us to do. In this way we will still be giving our draft term to Christ.

## VS Is Scriptural

BY ELAM GLICK, *district conference moderator and father of VS-er Loren Glick, who lost his life in 1958 in the midst of a term of service*

VS is one phase of the church at work. As part of the total witness of the church it deserves the support of the entire brotherhood. This means our prayers, moral and financial support, encouraging young people (and older ones) to enter VS, willingness to give our own sons and daughters, and teaching that will enhance the program.

I believe in VS because it is Scriptural. The very nature and essence of the Christian religion is giving. Christ came not to be served but to serve. He asks His followers to give themselves in sincere discipleship. Our devotion to Christ is measured by the degree of willingness to give ourselves and our sons and daughters in Christian service.

I believe in VS because of its effect on individuals and families involved. Many have experienced new and deeper relationship with Jesus Christ while serving. Life has become more purposeful and mission enlarged. VS-ers have learned that life consists in more than "things." They return with a sense of having served Christ and the church. Many find their places in church-related vocations while serving in VS.

I believe in VS because of its value in missions and church building. Temporary missions have developed into permanent churches. This is an excellent and Biblical way to carry out Christ's missionary commission. Records show that here and there small group of evangelistic young people with strong leadership forms a nucleus



"To do the most menial tasks, . . . realizing that this could be service done for the Lord." Verl Hochstedler may have had more pleasant jobs in his life, but seems to take this "menial task" right in his stride. He works in maintenance, serving as a general handyman at the Bethel Mennonite Church in Chicago, Ill.

of believers and gradually a church is built.

Yes, I believe in VS. May it continue to be a blessing to mankind, our young people, and our church. And may it bring glory to the Lord of harvest.

## VS Is a Vehicle

BY CLARK BRENNEMAN, *Wellman, Iowa, father of two VS-ers*

As a member of the Mennonite Church, I stand in full support of our Voluntary Service program. Here are my reasons:

The Voluntary Service program is the expression of self-giving, sacrificial, Christian love, which is so much needed in today's world. The Christian's relation to a sinful, warring, fighting world is an attitude of peace and nonviolence. In the midst of war, be it hot or cold, the Christian embraces the opportunity to give testimony to the nonresistant stand. The Voluntary Service program is an excellent vehicle for such expression.

The Voluntary Service program offers training and experience for the building and development of Christian character. Young men in Voluntary Service have learned to make social and spiritual adjustments, which have proved very beneficial to their lives.

My birthday came at a time which made me too young for the first World War and too old for the second World War, and the Korean War.

Consequently, I bypassed the CPS and Voluntary Service opportunities. This fact makes me a minus element, and gives me guilt feelings. Can lost opportunity be regained? No, but perhaps you can help your children to avoid the same mistakes.

We have urged our two sons to participate in VS. A third son will follow shortly.

With complete joy and satisfaction, I see my two sons serving in Voluntary Service. I only regret that like opportunity has not come to me.

I highly recommend the Voluntary Service program to any parent with young men who are of draft age. For them this is an important step in life.

## VS—A Way of Life

BY DANIEL MILLER, *ex-VS-er from Kalona, Iowa, now serving at Alice, Texas*

The VS way of life is one that needs to be supported by all Christians everywhere in that they accept it as their own. I'm glad my government asked me to serve and then allowed me to work for the church in its VS program. This experience taught me that it is important that our Christian calling to serve Christ, rather than business, be the determining factor as to where and how we live.

Upon returning home after having served two years in Puerto Rico, I soon became aware that I was accepting a different way of life. My conversation was business. My time while not on the job was for entertainment. My need was finance. While my job in VS was not so different, my conversation was Christ-related. My time was spent in the mission church activities. My need was to be Spirit-filled. What great things the Mennonite Church would accomplish if each one would support VS with his life.



"I believe in VS because of its value in missions and church building." In Texas, Alberta, Alabama, Pennsylvania, Illinois, Puerto Rico, Ohio—in scores of places in fact, VS has contributed to church building. The Kansas City Mennonite Fellowship owes much to the help of volunteers.





"Light indeed has been kindled . . ." Marvin and Helen Kenagy, Rachel Zehr, and Patricia Overholt pose on steps of mission board headquarters just before leaving for service at Narberth.

## And It Giveth Light unto All That Are in the House

BY SHELDON R. RAPPAPORT, PH.D., *Director of The Pathway School, Narberth, Pa.*

In this era of mediocrity, in which integrity, responsibility, and devotion appear increasingly hard to find, we of The Pathway School feel that a Light indeed has been kindled by Marvin and Helen Kenagy, Rachel Zehr, and Pat Overholt, who were sent to us by Voluntary Service. These fine persons are serving as substitute parents for the aphasic children who are boarding at our school.

Aphasic children are those who are unable to use and comprehend language, not because of intellectual deficit, hearing loss, or emotional disturbance, but because of brain lesions. The school was founded to provide for these children the opportunity to overcome their handicaps and thereby become self-respecting, contributing members of society. At the present time we have twelve aphasic children boarding at Pathway House, who are being cared for by the VS unit.

The VS unit cares for all needs of these children. It provides them with loving guidance, after school and weekend recreational activities, as well as care for their physical needs. The unit also assists in the rehabilitation of these youngsters by reinforcing the work done at school to enhance their powers of attention and concentration, and to encourage their use of speech in the everyday aspects of living.

The children are cared for with keen devotion and with a regard to the individual needs of each child. In many instances, the VS unit has aided a particular child's development more than did the actual parents.

The unit's reward comes in seeing the children progress. There is a sense of fulfillment in seeing a child, who was isolated from the world around him because of his inability to communicate in speech and language, gradually overcome his handicap and become a person in his own right who is able to relate with his environment.

There are, unfortunately, many children who suffer from aphasia. There are, therefore, many children who will need our help in order for them to become whole persons who have a real place in society. I hope that in time the fine young men and women who come to us through Voluntary Service will stay on as regular staff personnel so that the Light which has been kindled will continue to shine at Pathway House.

## VS Is God's Way

BY LINFORD HACKMAN, *Carstairs, Alta., mission field director who has worked with large numbers of VS personnel*

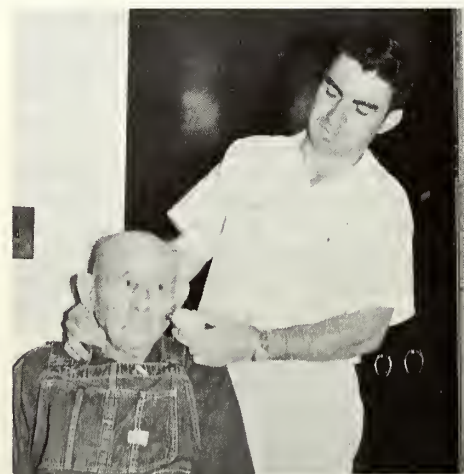
Because of our heritage of honesty and thrift we have more than many. Because of our heritage of separation and isolation we find it difficult to know how to make the proper connections between our resources and their need—both physical and spiritual.

To this dilemma VS speaks. When an individual offers himself for service without material gain it is a good object lesson, and he is well on the way to adjust himself according to the circumstances.

This lesson of adjustment is invaluable in opening our hearts and hands to a needy world.

By being aggressive in giving the good, we discover we are protecting ourselves from receiving the evil. This has made its impact upon many young VS-ers and carries back to the family and congregation from which they came.

As the Lord supplies personnel with particular talent for a particular need from one district conference to another, it improves our understanding of each other throughout the church. This in turn uni-



It is often difficult "to know how to make the proper connections between our resources and their needs." Bill Mast at the Glenwood Springs, Colo., nursing home finds that an electric razor is a fairly good way to make "the proper connections."

# Missions Today

## Why Christianity?

By J. D. GRABER

Are there not many ways to God? Christ the best way but not necessarily the only way? If the Hindu, the Buddhist, the Muslim, or even the Animist is really sincere, is this not enough? Are we not a little arrogant to claim this "solitary throne" for Jesus? Every missionary to people of other faiths meets these questions continually and he must find for himself satisfactory answers.

Jesus made fantastic claims for Himself. The Gospel writers accept and strengthen these claims. Jesus claimed to be equal with God. For this His enemies sought to kill Him. If Jesus was not bearing true witness to Himself when He constantly made these claims, then He was suffering from delusions of grandeur and was not at all a normal person. But in the midst of a distraught humanity Jesus ever stands as the mentally healthy and ideally normal person. Either He was divine or else He was demented. There really is no middle ground.

Dr. Niles from Ceylon points out three unique aspects of the Christian faith as it confronts other religions. He says that in many respects Christianity offers no more than other religions, but then he points out three ways in which Christianity differs. These aspects, he emphasized, should always be preached. These are:

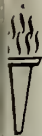
1. "Every man and woman should have a very definite encounter with the resurrected, living Christ to be a real Christian. Simply to accept His teachings intellectually is not enough. Other religions have no such vital encounter with the living God.
2. "To be a real witness and to minister in New Testament apostolic fashion every Christian should have a very clear yes or no, to the question of Jesus. Paul to the Ephesians in Acts 19.
3. "Christians should live prepared and expecting the coming of the Lord. Other religions have no such hope and expectation. Are we prepared to meet our soon-coming Lord?"

Elkhart, Ind.

fies us for the world-wide task of preaching the Gospel to every creature.

God's way is voluntary service. He sets the example. If we are for Him, we are for VS.





# MISSION NEWS

## Overseas Missions

**Brasilia, Brazil**—Sales continue high in the new Brasilia bookstore. Allen Martin reports that in the past three months they have sold the equivalent of their entire stock. The colporteurs working out of the store encounter good interest in Bibles and related literature, and Bro. Martin is in the process of increasing both the quantity and the quality of this service.

**Java, Indonesia**—Herman Tan's father, who like his son was a leader of the Muria Chinese-ethnic Christian church, died Oct. 29 of a ruptured gall bladder, according to a letter from Lee Kanagy, missionary to Japan, who is presently visiting the area. Bro. Kanagy is forcibly impressed with the vitality and growth he witnessed in the Indonesian churches. Bro. Tan was one of the Indonesian representatives at the recent Mennonite World Conference. The elder Tan had attended earlier conferences.

**Mexico City, Mexico**—David and Shirley Gorder arrived in Mexico City on Oct. 28, where they will be serving under the Frontera Mennonite Board of Missions and Charities. Their temporary address is: Jose I. Correa 256, Dept. 2, Col. Viaducto Iedad, Mexico 13, D.F., Mexico.

**Carlos and Mabel Lugo** arrived three days earlier to serve a two-year term in voluntary service. The Lugos stopped en route in southern Texas to observe the workings of VS units and their contribution to the total witness in that area.

**Rosana Roth** returned from a four-month furlough in the United States and Canada, Nov. 13.

**Sweet Home, Oreg.**—Pacific Coast local IYF groups went well over their goal in fund raising for the work in Nigeria. They gave something over \$3,050.

**Saigon, Vietnam**—Luke and Mary Martin marvel at the ease with which they are adjusting to food, climate, and culture. Language study began Oct. 3, according to Maple Breezes, an attractively mimeographed newsheet put out by Sister Martin's home church, Maple Grove, Atglen, Pa.

**Salunga, Pa.**—A program to develop writing, publishing, and communications skills to bridge the cultural gap on overseas mission fields is being launched by the Eastern Mennonite Board of Missions and Charities. The new program was a major consideration at the Nov. 12 board meeting. Marie O. Miller, former secretary of the board, told the meeting that "a new need exists to train writers in light of the emergence of a literate public."

**New York, N.Y.**—Sailing date for Cecil and Judy Miller, short-term appointees to Nigeria, was postponed from Nov. 23 to Nov. 27. While resting in the U.S. mission house, the UN, they were thrilled to recognize Ili Stevenson coming through a door.

**Kamishihoro, Japan**—Three of the kindergarten children presented a picture story, drawn by the youngsters themselves, over the local television broadcast from Obihiro, Oct. 26. It was rather well done and enthusiastically received. Over the weekend of Oct. 20, 21 they held an art exhibit for the benefit of parents. The Nishibetsu kindergarten had a set of drawings in the exhibit too. Dedicated Christian teachers are a real asset in these community contacts.

**Buenos Aires, Argentina**—Bro. Amos Swartzentruber shows considerable improvement from his coronary thrombosis, according to latest reports. He may soon be able to return to his home in Pehuajo, if present improvement continues.

**Nakashibetsu, Japan**—Church women called on two Christian families out in a rural area who had recently become parents. Finding both the father and mother of the one family busy loading hay, they joined them in the hayfield for a short worship service under balmy fall skies. Lay members are taking responsibility for all worship services in the three area churches during the two months that Lee Kanagy will be gone.

**Paris, France**—Seven persons sealed their commitment to Christ with water baptism at the Foyer Fraternel here. Robert Witmer was in charge of the Nov. 18 service. On Oct. 26 three persons were received by transfer on the occasion of the fourth anniversary of the dedication of their building.

**Montevideo, Uruguay**—The seminary chorus, under the direction of Merle Sommers, gave a concert of sacred music on Saturday evening, Nov. 17. An appreciative audience filled chapel and halls. Selections in Spanish, German, and English were interpreted. Bro. Sommers was congratulated by many for the high standard of performance which the chorus achieved during the brief period he has worked with it.

Six graduates received diplomas at Nov. 18 graduation exercises—two in Christian education and four in Biblical studies. Bishop Henry C. Balloch of the Methodist church preached the commencement sermon.

Record enrollment is anticipated for the 1963 school year by the applications which have already come to the seminary. Six married couples, five with children, are among the 42 applicants. This will tax housing and classroom space to the limit.

**Sapporo, Japan**—International School continues smoothly into the school year with 44 pupils and five teachers, according to a letter from overseas missions associate Arletta Selzer. Grace Martin is making an excellent contribution. Land has been purchased for the missionary residence nearby, and the contractor is now preparing a cost estimate. Foundations are slated to be poured yet this fall.

**Abiriba, Nigeria**—A baby girl was born to John and Betty Grasse on Thanksgiving morning. Martha Jane has three older sisters, Elizabeth Ann, Linda Sue, and Sandra Ruth.

**Clinics held in bush churches** by Dr. Grasse during the three weeks that Dr. Melvin Glick relieved him at Abiriba were hugely successful. The first two weeks of clinic were held in the Ikot Ada Idem area and the third week in Ibionga. Before each clinic Dr. Grasse had a Bible study on "Christian Behavior." Mrs. Grasse gave out medicines and injections. They lived in a mud house in the area. Over 1,000 patients were treated and 800 vaccinated during the three weeks. Each church would like to hold clinics at regular intervals, but at present this is impossible.

Five ward attendants have been accepted for the Grade II midwifery school which is to begin in April. Preliminary classes in English, spelling, hygiene, anatomy, etc., were begun in late October.

**Elkhart, Ind.**—J. D. Graber left for Nampa, Idaho, and Albany, Oreg., on the first leg of a trip that will take him to Brazil, Uruguay, and Argentina. At Nampa he spoke at a weekend missions conference, Dec. 1, 2. In Oregon he spoke to the ministers' meeting and met with the district mission board. Sunday, Dec. 9, he spoke at an all-day Bible conference at the Albany Mennonite Church.

The schedule called for his leaving via Los Angeles on Dec. 11 for South America. He will counsel with missionaries and church leaders, attend a mission meeting of all Brazilian personnel at Anapolis, Brazil, Dec. 18-20, and the annual meeting of the Mennonite church in Argentina, Jan. 11-13. He plans to return home by Jan. 23.

**Salunga, Pa.**—Dorothy Grove, Kitchener, Ont., has been having pains in her back. She was hospitalized on Nov. 6 for further examination and treatment.

**H. Raymond Charles**, president of the Eastern Mission Board, accepted an invitation from President Kennedy to attend a luncheon at the White House on Nov. 27 in honor of the prime minister of Somalia. He and Mrs. Charles also attended a reception given by the ambassador of Somalia in honor of the prime minister later in the evening at the Shoreham Hotel.

**Lois Landis** left New York by air on Nov. 13 for her third term of missionary nurse service in Ethiopia. A farewell service was held for her on Nov. 11 at the Landis Valley Mennonite Church. She arrived safely in Addis Ababa on Nov. 19.

**Saigon, Vietnam**—During October Mr. Lich accepted Christ and has given a good testimony of the inner witness of the Holy Spirit. On Nov. 4 Miss Bich committed her life to Christ.

Three mornings each week James Stauffer studies Vietnamese with a young pastor. The other two mornings are spent with Mr. Luc, a believer, exchanging Vietnamese lessons for English. Arlene Stauffer also studies each day with a Christian girl; she teaches three English Bible classes and James teaches one.

**Ethiopia, Nazareth**—Fifty-six students enrolled at Nazareth Bible Academy this



term. This group includes six senior boys, who will form the first graduating class. This year the school is experimenting with a special Bible program offered to students who wish to study English language and the Bible courses. It turned into a double experiment when the only student enrolled in it is also the first blind student. It is hoped that in coming years this program will provide the Bible training desired by some who do not necessarily want a secondary education or who have completed secondary school elsewhere.

**Deder**—All the Deder eighth grade pupils except one chose to attend the Nazareth Bible Academy for their high school. Even though some scored high enough grades to receive government support, they chose to pay and to attend a Christian institution.

## Home Missions

**Canton, Ohio**—James Steiner spoke at First Mennonite, Sunday a.m., Nov. 11, in the absence of Willis Breckbill, pastor, who was guest speaker at a Sunday-school convention at Peoria, Ill.

**Chicago, Ill.**—Charter Membership Day was scheduled for Iglesia Menonita Evangelica on Dec. 2, when the first members were to be received into church fellowship. Eleven persons were to be received by baptism, and six or seven by confession of faith. Following this service communion and foot-washing services were also planned. Iglesia Menonita Evangelica and Mennonite Community Chapel are at present sharing the same building, but carrying on separate ministries.

**Sarasota, Fla.**—The Mennonite Centre here is set up to register all Mennonite guests in the city and to render them any service it can, channeling them into the congregational witness. Staff personnel will be especially glad to give information concerning the annual "Shekinah Bible School" to be conducted at one of the local churches Jan. 7-25. Nelson Kauffman of the Home Missions office and A. J. Metzler, executive secretary of General Conference, will be guest teachers.

**South Bend, Ind.**—Hope Rescue Mission provided well over 5,500 meals and nearly 1,800 free beds during the months of September and October. Total attendance for all meetings for this same period was approximately 2,500. A score of persons made public confession.

**Cambridge, Mass.**—The Mennonite fellowship is outgrowing the Lawrence Burkholder living room and has arranged, as of Jan. 1, to use the facilities of First Congregational Church at Harvard Square, Cambridge, on Sunday evenings. This church building is admirably located for outreach among the Harvard students, and the facilities are attractive, providing a small chapel, dining room, and fellowship lounge.

**Chicago, Ill.**—Bethel Mennonite Community Church: Mennonite Community Chapel and Englewood Mennonite Church shared in presenting the evening program for the Bethel congregation Nov. 18.

**Englewood Mennonite Church:** Leaman

Sowell preached here Nov. 18 while Laurence Horst shared in the Evanston communion.

**The Chicago-Area Planning Committee** met with representatives of Second Mennonite Church, Saturday, Nov. 17, to receive reports and study further the developing program and building project.

**Evanston Mennonite Church** enjoyed the services of 12 youth from the voluntary service department of the Goshen College YPCA on Nov. 10. This paint and repair team was arranged by Donald Diller of the Goshen "Y." The sanctuary walls and ceilings and most of the basement walls are completed. Electrical repairs, painting of trim, and fireproof lining for the furnace room remain to receive attention. When

the work is completed, the church will announce a date for dedication.

## Broadcasting

**Harrisonburg, Va.**—Heart to Heart featured the "Study Class of the Air" for some time.

**Ella May Miller** each year chooses an appropriate book and then discusses it on Heart to Heart. Mails testify to help the classes by "air" have given. This year the "Study Class of the Air" begins the first week of January and continues through February.

The book chosen is *This Way to Happiness* by Dr. Clyde M. Narramore. The

## VS Unit Leaders Needed



A unit leader is many things to many people. Here unit leader Fred Martin confers with Luke Birky, administrator of the La Junta Mennonite Hospital, about personnel needs at the hospital.

"Oh, yes, where are the unit leaders you promised to send us two months ago?" Such a question might have come from a leaderless unit in a letter to either Don McCammon or John Lehman, VS directors. This is a situation that a VS director dreads, but it does happen once in a while. It means that the unit is left to drift by itself without the direction of a leader. Results sometimes are that unit solidarity decays and the effectiveness of its work is sharply reduced.

The importance of the unit leader cannot be overstressed. We need good ones, and more of them. Especially now, as we look ahead to VS in 1963, do we see the need for unit leaders. At this writing, a number of units need couples badly. They are:

Pueblo, Colo.—now (new unit)  
Caldwell, Idaho—now (new unit)  
Claremont, N.H.—now (new unit)  
La Junta, Colo.—as soon as possible  
Stanfield, Ariz.—May  
Glenwood Springs, Colo.—June  
Kansas City, Mo.—June  
South Texas (Robstown)—June

For qualifications and responsibilities of unit leaders see the September, 1961, issue of *Agape*. Mature, stable persons are needed for this important task. Although most of the unit leaders are young persons (21-26), we would be very happy to have some

of our "older young people" join us in VS as unit leaders. Maturity and experience are invaluable to guiding a unit. We welcome all who are interested in young people's activities—MYF sponsors, Sunday school teachers, ministers, parents of teenagers—to consider this opportunity. We will be glad to hear from you and give you detailed information.

Also, you youth leaders, we need your talents as well. All of our leaders are married couples, but the only other qualifications are Christian dedication and sound leadership abilities. You're invited, too.

For information on leadership qualifications and responsibilities, and the unit needing leaders, write to David Brunner, Personnel Director for VS, 1711 Prairie Street, Box 316, Elkhart, Ind.



Oh, but I couldn't be a unit hostess! Can you cook? Bake? Keep house? Cheer a lonely fellow or girl? Lead some maturing heart into a deeper relationship with its Lord? Then you could find joy in this kind of service, just as does unit hostess Miriam Martin, here preparing breakfast rolls for her large family at the La Junta unit.



author is a Christian psychologist who directs the Christian Counseling Center in Pasadena, Calif. He has written many books and conducts a popular radio program.

The book is available at a special price of \$1.50, postpaid from **Heart to Heart**, Harrisonburg, Va., although it normally sells for \$1.95. You may wish extra copies as Christmas gifts. Books should be ordered now to insure delivery in time for the "Study Class" series.

**Heart to Heart's** Christmas program this year will feature the Miller 6. Joining Ella May on this program to be released the week of Dec. 16 will be her husband, Samuel, and four children—Ernest, John, Martin, and Jeanne.

The program entitled, "A Family Litany," was used last year in the family Christmas Eve program in their home.

The Millers share this litany with the **Heart to Heart** family as they gather together to think about Christmas and its true meaning.

**Aibonito, Puerto Rico**—Converted opera singer **Anton Marco**, who sang in the opera, "San Carlo," has recently returned to Puerto Rico and spent two days recording 19 songs for use on the Spanish broadcast.

Also in the news from the Spanish broadcast, the Aibonito post-office employees visited the **Luz y Verdad** offices recently. They spent several hours seeing the studio and the offices which handle mail from radio listeners.

**Lester Hershey**, director of the Spanish broadcast, also reports **HCBJ**, Quito, Ecuador, and **WWRL**, New York, rated highest number of letters received requesting the anniversary offer of "10 Favorite Hymns" in Spanish.

**Liestal, Switzerland**—**Hans Rufenacht**, Mennonite minister from Langnau, was guest speaker on two "Worte des Lebens" broadcasts during October. He spoke on the parables of Jesus.

**Samuel Gerber**, director and speaker of the German broadcast, also reported that posters announcing the broadcast are being put up in the district around Basel.

Reports from listeners continue. During October one of the letters coming from East Germany said, "I rejoice always over the broadcasting of the radio devotions because they are truly Words of Life which show the way to eternal life. May you continue to be a blessing to many people. I have listened much to your broadcast and am glad when I hear that people hear the broadcast with joy."

**Drumheller, Alta.**—Through the interest of the **Duchess and Carstairs** congregation the **Mennonite Hour** will begin Jan. 7 on regular basis on **CJDV**, Drumheller. The program will be heard at 4:30 p.m., at 10 kc.

**Glendive, Mont.**—Beginning Dec. 23 **GLE**, Glendive, will carry **The Mennonite Hour**, replacing **KXGN**. The **KGLE** release will be at 8:30 a.m., Sunday, 590 on the dial.

**Pryor, Okla.**—**KOLS**, Pryor, is releasing the **Mennonite Hour** at 7:30 a.m. instead of 1:30 p.m. **KOLS** is located at 1570 kc.

**Elizabethtown, Pa.**—**WEZN** is releasing

**The Mennonite Hour** at 9:30 a.m., Sunday, instead of 9:30 a.m., Saturday.

**Denver, Colo.**—**The Way to Life** is now released at 7:15-7:30 p.m. every Sunday evening on **KLZ** instead of 9:15 p.m. as previously aired. Colorado listeners please take note and help announce this change.

**Clinton, Mo.**—A time change has been made on **KDKD** for **The Way to Life**. Instead of 9:30 a.m., the program is heard at 8:00 a.m., Sunday, 1280 on the dial.

**Los Angeles, Calif.**—**Heart to Heart** on **KHOF-FM** is released at 10:45 a.m. instead of 10:00 a.m., Sunday.

**Elkhart, Ind.**—**Heart to Heart**, formerly heard at 11:15 a.m., Wednesday, is now heard at 10:00 a.m., on **WCMR**, Elkhart. **WGS-FM**, Goshen, also carries **Heart to Heart** at 8:30 a.m., Tuesday.

**Windom, Minn.**—**Heart to Heart** on **KGW** is now released at 10:30 a.m., Tuesday, instead of 10:15 a.m. **KGW** is found at 630 on the dial.

**Salem, Ohio**—Formerly released at 10:15 a.m., Thursday, **Heart to Heart** is now heard each Saturday at the same time. **WSOM** is an FM station located at 105.1 on the dial.

**Telleson, Ariz.**—For the benefit of the Spanish listeners in the area, the Spanish broadcast, **Luz y Verdad**, is now on **KZON**, Telleson, at 7:00 a.m., Sunday, 1190 on the dial. The program is sponsored by the **Sunnyslope Mennonite Church** in Phoenix.

## District Mission Boards

**London, Ont.**—**Alvin N. Roth**, superintendent of **London Rescue Mission**, operating under **Ontario Amish Mennonite Conference**, reports a crisis in numbers. Oct. 28, 105 men sat down to supper. Every one of the 88 beds was filled for the night and 17 men slept on the floor. Bro. Roth is wondering what to do when winter comes with its normally heavier demands on their type of facility.

## Voluntary Services

**Miami, Fla.**—**Janet Zimmerman**, East Earl, Pa., and **Irma Stauffer**, Ephrata, Pa., began one-year VS assignments as practical nurses in Miami on Nov. 12.

**Washington, D.C.**—**Glenn and Rachel Wadel**, Shippensburg, Pa., began a term of two-year Voluntary Service in Washington, D.C., on Nov. 21.

**Carl Snyder**, Canby, Oreg., returned to his home after the arrival of the **Wadels**. Carl stayed on an extra three weeks to hold open the job for **Glenn**.

**New York, N.Y.**—**Eugene Reynolds** began working twenty hours a week at the **Manhattan General Hospital** in the wards for drug addicts. Dr. Trigg, head of the department, asked him to work, after having observed his visits over the months. Gene is in charge of the recreational activities. It is quite a demanding job emotionally.

**Honduras**—**Ray Horst**, VS man, met a radio reporter who invited him to come to the studio for an interview. Ray waded through questions such as "How would you

remedy the Cuban situation without violence?" . . . "Would you tell us about your work in the north coast area?" . . . "Does a person have to become a Mennonite to receive your help?" . . . "What are your basic religious beliefs?" . . .

"What are your beliefs regarding war and violence?" . . . all this in Spanish, which radiomen described as being "understandable."

**Puerto Viejo, Costa Rica**—**The Raymond Schlabachs** are making every effort to have more contact with the local Indians, whom they have come to serve. Transportation is a problem. The only road into Indian country runs through creeks at various places. The **Schlabachs** serve under the **Conservative Mennonite mission board**.

## I-W Services

**Hanover, N.H.**—**The Peace Committee** of the **Franconia Mennonite Conference** provided a most enjoyable dinner experience for 14 I-W men and their wives, Oct. 4. The place was the **Green Lantern Inn**. Mr. and Mrs. **George Stoddard** of Hanover (Mr. Stoddard is personnel director of the **Mary Hitchcock Hospital**), Pastor and Mrs. **Hommer Detweiler** of **Taftsville church**, Pastor and Mrs. **Abram K. Landis**, **Bethany church**, **John E. Lapp** of the **Franconia Conference peace committee**, and **Richard C. Detweiler**, principal of **Christopher Dock Mennonite School** and speaker of the evening, joined the 26 young folks in the festive occasion. **Richard Detweiler** spoke on "What Happens to a I-W Man?" He observed that he finds himself, his own level of maturity, his true relationships, what he is living by. He finds the deeper meaning of life. He finds his life directions. The group responded wholeheartedly, expressing themselves as most desirous of learning from life experiences of more mature people.

**Terre Haute, Ind.**—Three young men from the **Old Order Amish church** are making a good contribution to **Union Hospital** here. **Henry Yoder**, **Arthur Ill.**, works in the storeroom, unpacking and delivering supplies to all parts of the hospital. **David Raber**, **Montgomery, Ind.**, serves as an orderly in surgery, assisting the patient to surgery, helping the doctor to give the anesthetic, and cleaning the operating theater after surgery. **Paul Hostetler**, **Tampico, Ill.**, assists in the pharmacy, delivering supplies and medications throughout the hospital. For plus service they mow lawns and do odd jobs. For recreation they play croquet at the park. For fellowship and spiritual growth they attend nearby churches.

## Deputation Schedule

**Charles Shenk family**

Thurs., Dec. 13, **Community Mennonite Church**, South Bend, Ind.

**Addona Nissley family**

Sun., Dec. 16, **Mennonite Fellowship**, Cincinnati, Ohio.

**Paul Erb**

Sun., Dec. 16, **Blough**, Hollsopple, Pa.

**Carl Beck family**

Sun., Dec. 16, **Prairie Street**, Elkhart, Ind.

(Continued on page 1075)





## FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

John E. Lapp, Lansdale, Pa., at Locust Grove, Elkhart, Ind., spoke on the Christian Home, morning and evening of Nov. 18.

Miss Zulay Carmona, of Costa Rica, at Second Mennonite, Chicago, Ill., representing International Students, Inc., Nov. 25.

Fred Taylor, Secretary of International Students, Inc., at West Chester, Pa., Dec. 2.

Samuel Toye, college student from Nigeria, served at Locust Grove, Elkhart, Ind., Nov. 4.

Harold Groh, Vineland Station, Ont., was in charge of morning devotions over the Galt station, Nov. 29 to Dec. 1.

Elmer Borntrager, Bloomfield, Mont., served as speaker on morning meditations on station KGLE, Glendive, Mont., Nov. 26 to Dec. 1.

The A Cappella Chorus of Central Christian High School, Kidron, Ohio, sang for approximately 250 music directors attending the Ohio Music Educators' Association at Akron University, Dec. 1.

Bertha Beachy, Somalia, is spending approximately three weeks at the Mennonite Publishing House and the New Holland Bookstore studying bookstore procedures in anticipation of serving in the bookstore which is being planned in Mogadiscio.

Bro. and Sister Isaac Ruth, Line Lexington, Pa., observed their forty-fifth wedding anniversary on Nov. 10. There was a special family gathering planned by their five children.

Chris Gascho, of the Zurich, Ont., congregation celebrated his 89th birthday the week of Nov. 18.

Walter Wiebe, aged 44, who recently moved from Ontario to Hillsboro, Kans., to assume new duties as book and literature editor and editorial assistant at the Mennonite Brethren Publishing House, died Nov. 17. Wiebe was a well-known Bible teacher and pastor in Canada, and had taken special training in journalism. Survivors include his wife and four children, all at home.

The Rocky Mountain Camp Board of Directors recently voted to accept the administrative responsibility for operating Frontier Boys' Camp, beginning Dec. 1, 1962. Located ten miles from the Rocky Mountain Mennonite Camp site, Frontier Boys' Camp conducts a year-round rehabilitation program for emotionally disturbed boys. Clifford E. King, Cheraw, Colo., has been appointed full-time executive director of the Rocky Mountain Mennonite Camp.

The Goshen, Ind., congregation held a reception in the fellowship rooms of the College Mennonite Church, Nov. 18, in honor of the thirtieth anniversary of Pastor John Mosemann and wife. Three hundred and fifty members and friends took this occasion to congratulate the Mosemanns

and to express their appreciation of their years of service in the local congregation.

The Longenecker congregation, Winesburg, Ohio, presented a program for the Millersburg, Ohio, congregation, Dec. 9.

Bro. and Sister Edwin C. Lehman, of the Midway congregation, Columbiana, Ohio, observed their sixtieth wedding anniversary, Nov. 27.

On Oct. 29 forty-eight students enrolled in the Bible Institute, Kitchener, Ont. The student body comes from Ontario, Alberta, New York, Pennsylvania, Delaware, Maryland, Virginia, Ohio, Indiana, Michigan, and Iowa. Second semester will commence on Jan. 21. New students are invited to enroll in this twenty-week course of study, geared to develop lay leaders in the life and witness of the church. The same board and faculty also provide for a twelve-week winter Bible School, open to any who desire to increase their Bible knowledge. Winter Bible school opens Jan. 7 and runs through March 29, when the institute also concludes its term. J. B. Martin, Waterloo, Ont., serves as principal of both schools. Address correspondence to 800 King St. East, Kitchener, Ont.

The Orrville, Ohio, congregation held a grocery shower for the pastor and family. Lester Graybill is pastor.

Menno Souder, Elmira, Ont., would appreciate having several copies of the following: *Infant Baptism* by John Horsch and *Restitution* by Henry Funk, for republication, if sufficient interest is forthcoming. He has copies of *The Wandering Soul* and *Enchiridion* by Dietrich Philip. Also German booklets free upon request: *Kingdom of Christ*, and *God upon Earth*.

James Payne, Allenstown, Pa., has accepted a call from the Martinsburg, Pa., congregation to serve as their pastor, and will locate there immediately.

Menno M. Troyer, La Junta, Colo., has accepted a call from the East Holbrook congregation near Cheraw, Colo., to serve as pastor for an interim period. He will continue to serve as chaplain of the Mennonite Hospital and Nursing Home.

The Kenneth Kuhns family will be moving to Wheat Ridge, Colo., the latter part of December to serve as assistant chief engineer with the Lutheran Hospital Medical Center. Before accepting his present position with the Sioux Valley Hospital, at Sioux Falls, S. Dak., Bro. Kuhns worked for 5½ years in the hospital program at Glenwood Springs, Colo.

Harold Bauman, Goshen, Ind., will serve as speaker in the annual Christmas meeting held at Midway, Columbiana, Ohio, Dec. 22, 23.

John L. Ruth, teacher at Eastern Baptist College and pastor of Conshohocken, Pa., congregation, will be speaker at the annual New Year's dinner at Christopher Dock School, Dec. 31.

The Mennonite Choral Society, West

Liberty, Ohio, will sing *The Messiah* at the South Union congregation, West Liberty, Ohio, Dec. 23, at 2:30 p.m.

D. Rohrer Eshleman, Ethiopia, at Sand Hill, Sadsburyville, Pa., the evening of Dec. 16.

Wayne Yoder, Hartsville, Ohio, at Plainview, Aurora, Ohio, Dec. 16, in the evening. Bro. Yoder will speak concerning his experiences in Pax.

Milton Brackbill, Paoli, Pa., is serving a series of special services at Highway Village, Peoria, Ill., Dec. 2-4; Morton, Ill., Dec. 5-9; Roanoke, Eureka, Ill., Dec. 9-11 and Pleasant Hill, East Peoria, Ill., Dec. 13-16.

Richard Detweiler, Perkaspie, Pa., Paul Lederach and Daniel Hertzler, Scottsdale, Pa., and Paul Clemens, Lansdale, Pa., will serve in a Sunday-school workshop at East Chestnut Street, Lancaster, Pa., Jan. 5.

A recent meeting of the Executive Committee of the Ohio Mennonite Christian Workers' Conference confirmed the dates of Aug. 11, 12, 13, as the time for the 1963 sessions of the conference to be held in Columbiana County, Ohio, at the Midway Mennonite Church.

Kenneth Nauman was ordained to the ministry Nov. 25 at the Redland Camp Chapel, Homestead, Fla. Martin W. Leeman officiated, assisted by David Thomas and Paul Dagen. Bro. Nauman will serve as pastor of the Homestead Mennonite Church.

Robert L. Hartzler, freshman in the Bible Department at Hesston College, will be ordained on Dec. 30, as a minister of the Sugar Creek Mennonite Church, Wayland, Iowa. He will assume his responsibilities as assistant pastor of the church this coming summer.

New members: One by baptism at Warwick River, Denbigh, Va.; three by baptism at Naubinway, Mich.; five by baptism at Wood River, Nebr.; two by transfer from another denomination at Canan Station, Altoona, Pa.; two by baptism at Glenwood Springs, Colo.; four by baptism at Hubert, New Carlisle, Ohio; one by baptism at Des Moines, Iowa; three by baptism at Gulf Haven, Gulfport, Miss.; four by baptism at Monterey, Leola, Pa.; seven by baptism at Levittown, Pa.

The new teacher-training course, "Serving Through the Sunday School," is already being used in many churches. It is another ten-lesson course promoted by the Mennonite Commission for Christian Education for all Sunday-school workers. The *Leader's Guide* written by Willard Conrad costs 50¢, and the class text, *The Superintendent Plans His Work*, by Idris W. Jones, sells for 75¢.

Richard Kissell will be licensed to the ministry at Thomas, Thomas Mills, Pa.

## Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 10 to Jan. 11.  
Shekinnah Bible School, Tuttle Ave., Sarasota, Fla., Jan. 7-25.  
School for Ministers, Goshen College Biblical Seminary, Jan. 22 to Feb. 8.  
Illinois Mission Board annual meeting at Hopewell, Ill., April 19, 20, 1963.



on the evening of Dec. 16. The Kissells plan to leave early in January for Araguacema, Brazil.

**Introduction to Theology**, by John C. Wenger, is being used as a textbook in a Bible study class for young people of the Conservative Mennonite fellowship at Hartville, Ohio. A total of 34 books has been ordered.

**Ordination services** for a deacon are being planned the afternoon of Dec. 16, at Sunnyside, Lancaster, Pa.

A lay brother recently phoned the executive secretary of General Conference, wanting to know the date and place of the next meeting of General Conference. He needed the information to make an early request for his 1963 vacation period, in order that he can attend this important church meeting. What a splendid idea! The time and place: Aug. 20-23, 1963, at Iowa Mennonite School, Kalona, Iowa.

**Attention:** Ordained and licensed men. Is your address and telephone number correct in the 1962 Mennonite Yearbook? If not, and you have not already notified your conference secretary or Mennonite Yearbook, please send your correct address and telephone number to Mennonite Yearbook, Scottdale, Pa.

**Olen Nofziger**, Wauseon, Ohio, was guest speaker in a Spiritual Life Conference, West Zion, Carstairs, Alta., Dec. 4-12, after which he visited the Northern Alberta Mission Field.

**Paul Peachey**, Washington, D.C., will be guest speaker at the Urban Church Seminar, Fresno, Calif., Jan. 22, 23. This seminar is sponsored by the Los Angeles Mennonite Ministerial Fellowship.

## Evangelistic Meetings

**Paul Roth**, Masontown, Pa., at Leetonia, Ohio, Jan. 6-11. **Paul Bender**, Grantsville, Md., at Stahl's, Johnstown, Pa., Dec. 5-9.

## Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**William Rittenhouse and Moses Dissinger**, Two Eminent Pennsylvania Germans, by Milton Rubicam and Thomas R. Brendle; vol. 58, Pennsylvania German Society; 1959; pp. xii plus 192; \$5.00.

This is a double book. The Rubicam say on William Rittenhouse is followed by the Brendle monograph on Dissinger. The printing of this book was done by the Herald Press. "Mose" Dissinger was a minister in the Evangelical Association in the nineteenth century, first in eastern Pennsylvania, and from 1879 in Kansas. He died in 1883. He was an eccentric and colorful character who preached fluently and powerfully in Pennsylvania German. One of the most delightful aspects of the Brendle say is the vivid language which is quoted on the lips of Mose. He could describe his own experience in preaching thus: "Die

Watta hen nicht schtarrick genug raus kumma kenna, sie hen batzelbam iwwer ananner schlafe missa" (The words could not come out fast enough; they had to somersault over each other).

The first half of the book is of particular interest to the readers of the HERALD. It pertains to the first Mennonite preacher in America: William Rittenhouse, the Germantown, Pa., pioneer papermaker who was born in Germany in 1644, grew up in the lordship of Broich and the duchy of Berg, lived in the Netherlands from about 1678 to 1688, and was chosen as the first Mennonite preacher in America in 1690. He was married and had three children, and his descendants are still found in the families of the Franconia Conference and other areas to which they have migrated. William died in 1708. His son Preacher Nicholas or Claus (1666-1734) was in turn the father of Matthias Rittenhouse (1702-79), and Matthias was the father of the most illustrious member of the family, David Rittenhouse (1732-96), mathematician, astronomer, surveyor, inventor, statesman, and genius. David invented an "orrery," a sort of planetarium, which showed the movement of celestial bodies for 5,000 years prior to and 5,000 years after A.D. 1770. He succeeded Benjamin Franklin as president of the American Philosophical Society, and was the first director of the United States mint. He was a member of the Pennsylvania legislature, state treasurer, and Professor of Astronomy at the University of Pennsylvania. David's brother Benjamin was a captain in the Revolutionary War. "Thus, in only two generations, these men had strayed from the Mennonite paths followed so rigidly by their grandfather and great-grandfather. . .," both of whom were Mennonite preachers.

This monograph is the final word on William Rittenhouse. Mr. Rubicam has unearthed every shred of evidence to be found. Indeed this book is a delight simply from the standpoint of the thoroughness of the research. If anyone wishes to know how hard the digging is in first-class historical research, this is a good place to observe it. Mr. Rubicam has placed all Mennonites (as well as paper manufacturers!) in his debt by giving us this excellent study of "Willem Ruddinghysen," born in the Land of Monschau (p. 16).

J. C. Wenger.

## A Problem with "Seeing" and "Hearing"

A SOLILOQUY

BY NELSON E. KAUFFMAN

I went to an eight o'clock worship service. I heard a man speak on Rom. 12:1, 2. What he said was true and inspiring. It was what I had often heard our ministers say. Our forefathers did testify against the ways of the world, war, selfishness. Then the time came when church leaders felt

that to be successful they needed to become involved in the world and society, give up Christian separation, and as a result the church lost her testimony. Now again Christians must follow Christ and testify against war, racism, greed, and all kind of worldliness, in the church as well as in the world.

But, look! I open my eyes and I am in a seminary where this kind of thing supposedly is not and cannot be said! I did hear it. I heard it here. If I could not see where I am, I could more easily believe what I hear.

I hear a song that blesses my soul! It is well done. I understand the words. I worship. I sense God speaking to me in the words of that song, then I open my eyes, and what I see disturbs me so that I forgot the message of the song. Should I keep my eyes closed? Would I be better off blind?

I hear a man lead in prayer. I close my eyes. He speaks to God for himself and

(Continued on page 1077)

## OUR SCHOOLS

(Continued from page 1064)

growth that is planned will be solely for that purpose . . . better to serve our youth, and to serve *increasing numbers* of them as the demand indicates.

"This response to your gift, by its very nature (and the limitation of time), has necessarily been confined to a consideration of our physical needs—buildings, equipment, campus. I realize very well that these are the least important of the things that make Goshen College. Goshen College is faculty, students—a community of faith, and love, and inquiry—living under the lordship of Christ.

"These buildings and this campus are but the setting, the physical props that make it possible for the real business of the college to be carried on. But as such, they are tremendously important, and dare not be neglected. They are just as vital to the Christian mission of Goshen College as a hospital is to the healing ministry of doctors; or as your local church building is to the nurture of the believers and the proclamation of the Gospel. So may we continue to give generously of ourselves and of our means to help Goshen College meet the needs of the future generation as it has met *our* needs, through the vision and giving of others in the past."

## MISSION NEWS

(Continued from page 1073)

### Overseas Relief and Service

**Volendam, Paraguay**—The very first evening that a complete oxygen unit with two tanks was unpacked at the hospital here, it helped save the life of a baby boy according to a recent letter from Jacob Bergen.



hospital manager. This is good news to Lloyd and Evelyn Fisher, Albany, Ore. This equipment was purchased with a memorial fund set up when their 15-year-old son James died in Paraguay on March 24, 1961. Other equipment purchased for the hospital from this fund was two adjustable beds, 10 mattresses, and an aspirator. James died after an acute eight-day bout with meningitis, resulting in heart complications. Friends and relatives contributed generously to the fund which was set up as a memorial to James.

Constantine, Algeria—Morale is high among Pax men throughout the country, according to a recent letter from one of them, Robert Schmucker. They are overwhelmed with the devastation left by the recent war. It is estimated that one million persons will starve this winter, unless immediate help comes. Medical needs are especially acute. Pax men are readying dispensaries and clinics. They are also developing an experimental farm to assist local people with the know-how that will enable them to help themselves. They find the Arab neighbors most friendly and helpful in every way. In a recent director's report to the Christian Committee for Service in Algeria (CCSA) director H. Hellstern speaks very appreciatively of the work these "Pax boys" are doing.

## Your Treasurer Reports

Are you looking for a special mission project during the Thanksgiving-Christmas season toward which you can contribute in a special way above your regular congregational giving? If so, the general mission board will be glad to suggest projects which urgently need funds.

Just now, two urgent requests from overseas churches are being sponsored and special funds are needed to meet the costs. The India conference has appealed for a Bible teacher to come to India to help in the teaching program. Bro. Milo Kauffman has accepted this call. The church in Nigeria has urgently requested nursing help for the medical program. Sister Martha Bender responded and the board will need to supply her support and travel during this first year.

These projects are two of many opportunities we have as a brotherhood to help our brethren in other countries around the world. Your decision to share a bit more during these days of opportunity may well be an important factor in helping some soul into the kingdom. If you want more information on current projects, please write to the Mission Board office, 1711 Prairie St., Elkhart, Ind.

Helping to support a missionary is one way to develop a close contact with the mission program. The General Board's Missionary Support Program is a plan whereby an individual or group may contribute a specific amount to cover the cash allowance of a missionary or missionary child. In many cases such support repre-

sents a way to make a special or plus contribution to the witness of the church.

Presently there are a number of missionaries for which no commitment has been made. Some of these are:

J. Weldon Martin  
Corpus Christi, Texas  
Sadie Oswald  
Chicago, Illinois  
Cheryl Beachy  
Bihar, India  
Naomi Helmuth  
Puerto Rico  
Barbara Kissell  
Araguacema, Brazil  
Mrs. Roy Kreider  
Israel  
Philip Witmer  
France

Detailed information, regarding the amount of support and names of other missionaries not now supported, will be supplied by sending your request to Esther Graber, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. Should any of the above list be taken, other missionaries will be suggested.

Under this plan missionaries are encouraged to maintain a personal contact with those contributing their support. Letters to these missionaries are very helpful and develop a closer contact with some mission field. It is hoped that in time all missionaries will be sponsored and can enjoy this channel of personal relationship, reporting, and prayer support with the church at home.

—H. Ernest Bennett.

## I've Been Thinking . . .

BY MYRON AUGSBURGER

The local church is God's tool for reaching a given community. The calling to be a pastor is one of the greatest in the work of the kingdom. As evangelist, the opportunity to contribute to the spiritual life of a community is conditioned in a large part by the work and welcome of the pastor. On the other hand, the evangelist is fully responsible to present the Gospel in such a way as to build and to strengthen the local church. The ongoing program rests not with the crusade but with the congregation.

Today the pastorate seems to have fallen into disrepute. As an evangelist, one of my deep interests would be to share again the work of the pastorate. For some reason, many of our pastors are leaving their posts for administrative or executive offices, and others are turning to professional counseling, while the local congregations are suffering. The deep need of the hour is for pastors whose hearts burn for the flock, who take the calling of being an undershepherd just as seriously as an evangelist takes his calling. If we could free ourselves from looking at evangelism through the eyes of the professionalism of

the day, and as pastors work just as hard to create congregational atmosphere as an evangelist must work to create crusade atmosphere, it would revolutionize our congregational programs.

Pastor, the opportunity is yours. Use by faith, and God will multiply the fruit. Do not ask for a spiritual congregation build one! Do not bewail the lack of so many winners in your congregation—train them! Let's stop crying the blues about lukewarmness and worldliness and revive the pulpit and the prayer meeting. No business would succeed if operated with the lack of enthusiasm and diligent preparation that characterizes many of our pastoral programs. Come on, my brother, we are doing this together, a task greater than we are capable of, but by His grace we shall exceed ourselves for His glory!

—from *Crusade Witness*, by permission



Moral conditions of the United States may be "bordering on those of Sodom" according to an editorial in a recent issue of *Pentecostal Evangel*, official journal of the Assemblies of God, which has a circulation of over 175,000. The writer suggests that the recent Supreme Court decision on "questionable" magazines reflects a low state of public morals. Three magazines were termed by the Court "unpleasant, uncouth, and tawdry," yet were not banned from the mail service because they were not considered bad enough to "front current community standards of decency."

The writer in *Pentecostal Evangel* says community standards have slumped to an all-time low when they make room for morally corrupt reading material. The editorial states that "the Court has found the American public so tolerant toward such that uncouth and tawdry magazines will not offend public taste."

Speaking of present moral conditions the writer continues: "Eroticism appears to be the dominant theme on the stage today. Books which sell best feature prostitution or pervers; movies which spotlight rape, incest, or some other kind of sexual immorality win most awards." The writer thinks this question is pertinent: Are conditions in our land approaching those of Sodom? "If so," he says, "we may expect God to intervene soon."



Missionaries of the Church of Jesus Christ of Latter-day Saints (Mormons) around the world converted 88,807 unchurched persons in 1961, according to a report presented at a missionary session of the denomination's semiannual meeting at Salt Lake City. The report, which compared 1961 statistics with those of 1952, said last year's total was more than 71,000, greater than that of 10 years ago. It noted that in 1962 the number of converts was expected to reach 110,000 for the year.



## "SEEING" AND "HEARING"

(Continued from page 1075)

for me. I also pray. I worship. He leads me in gratitude for God's love, grace, forgiveness, and holiness, and I am led into God's presence. Then I open my eyes and see him, and see where he is from, and I am disturbed! Could such a prayer come from a man from that place? Surely not! Is he genuine? Am I? It would have saved me some disappointment if I would not have earned where he is from. Is it right for me to feel this way? Is it not true that a person from that place and organization cannot be a true Christian? I have been old so!

I hear a testimony. This person magnifies the Lord. He recognizes Christ's lordship. He says things that stir my soul. I am convicted of my own failures. He opens the eyes of my heart to new challenging truth. I am blessed. God speaks to me through words from this person. Then I open my eyes. I see his appearance. I learn his nationality! No! Can it be that such words come from such a person. If I would not know what Bible translation he uses, what school he attended, what organization he belongs to, I could retain the blessing and power of his testimony. Should I remain ignorant and not ask what church he belongs to? Is this problem his fault or is it mine? How could I be so blessed by the thoughts he gave, and now so disturbed when I see him?

A devotional service is in progress, a man reads a favorite Scripture passage and makes meaningful soul-searching comments. My heart is stirred; my conscience pricked. This is good. Then I look at the man. He doesn't look like I expected. It would have been better for me if I had not needed to look at him, or would it have been better? How can such words come from a person that is so different from what I expect? He touches me through the thoughts he gives me, but he defends me through what my eyes see. Should I go by my eyes or by my ears? Is my fellowship in this case based upon the thought he stirs in my mind, or should it rather be upon the image I have set up in my mind which must accompany the words of truth and testimony? May one be a Christian, have a testimony for Christ, and look different from what I think he should? Did I hear correctly?

Have I trained my eye to look for certain marks, signs, and appearances, which feel are essential? Have I failed to train my ear to hear with judgment? Jesus said a number of times, "He that hath an ear, let him hear," but not once is it recorded that He said, "If any man hath an eye to see, let him see!" I wonder why. Could He be saying to me that what I hear is more important in judging another than what I see?

How much difference would it make to my spiritual life if I could not see, and so not be distracted from what I hear people say. Jesus did say, "Take heed . . . how ye hear." Does this mean that "how" I hear helps to determine "what" I hear?

I do remember also that Samuel was told that man looks on the outward appearance, but God looks upon the heart. Jesus said we cannot always tell animals by the way they look because sometimes wolves put on sheep's clothing, but, of course, sheep obviously have no occasion to put on wolves' clothing. However, we must be careful in defining the application of this to people, because appropriate and consistent woollens are not so easily discernible as raw wool, be it white or black, short or long. This figure Jesus used also surely included more than what we think of as clothing which one sees. He must also have meant to include in "sheep's clothing" all the outward expressions of the nature of the sheep. There were then, and are now, varieties of sheep, and "other sheep."

Zealous John reported seeing one cast out devils. Because he did not follow the disciples, he was forbidden by John to continue such activity. I hear Jesus say, "Do not forbid him; for he that is not against you is for you" (Luke 9:50, RSV). I too often have some problem reconciling other people's activities and their loyalties. I am tempted to judge them upon the basis of where they are attached, rather than upon their testimony and their effectiveness in helping men to deliverance from sin and Satan through Christ. I feel we also need to let others declare "all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Acts 14:27).

I know some say, "Lord, Lord," and do not. I also know many will say, Have we not done many wonderful works? To this, Jesus will say, "I never knew you" (Matt. 7:21, 23).

I feel led to pray for the understanding of the Spirit to lead me to hear and see as I ought, and what I ought, and to judge both by the Word of God, in Calvary love.

Elkhart, Ind.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

Alderfer, Edward and Bernadine (Thomas), Hamilton, Ohio, first child, Tina Renée, Nov. 7, 1962.

Birky, Willis and Dorothy (Obenchain), Hebron, Ind., fourth child, first son, Willis David, Nov. 7, 1962.

Bontrager, Daniel and Carolyn (Burkholder), Middlebury, Ind., first child, Myra Joy, Nov. 14, 1962.

Bontrager, Vernon and Nettie (Schrock),

New Paris, Ind., eighth child, fourth daughter, Arloá Joy, Oct. 21, 1962.

Bruckhart, E. Richard and Ruth (Hershey), Columbia, Pa., second daughter, Gloria Romaine, Nov. 19, 1962.

Burkholder, David and Elva (Kauffman), Red Lake, Ont., second child, first daughter, Wanita Ferne, Sept. 23, 1962.

Byler, Ben A. and Marian (Kauffman), Mill Creek, Pa., first child, Kathryn Louise, June 4, 1962.

Cender, Mahlon and Esther (Berkey), Thawville, Ill., fourth child, third daughter, Jeanine Lori, Nov. 15, 1962.

Denlinger, Clifford E. and Anna Martha (Groff), Lititz, Pa., fourth child, second daughter, Bethany Lynne, Nov. 13, 1962.

Detwiler, Ralph and Rhoda (Landis), Souderton, Pa., second son, Arlin, Oct. 15, 1962.

Eigsti, Freddie and Rhoda (Kropf), Rock Falls, Ill., third child, first daughter, Mollie Irene, Nov. 8, 1962.

Erb, Daniel and Janet (Hershey), Columbia, Pa., ninth child, third daughter, Lynda Sue, Nov. 6, 1962.

Good, Gerald and Sandra (Schnekenburger), Kouts, Ind., third child, second daughter, Lori Diane, Nov. 16, 1962.

Grasse, Alvin and Ruth (Swartzendruber), Wellman, Iowa, fifth child, fourth daughter, Mary Anne, Nov. 4, 1962.

Hershberger, Eugene and Ida May (Schrock), Nappanee, Ind., first daughter, Dawn Renee, Nov. 11, 1962.

Hofer, Paul and Wilma (Brubaker), Raymond, Alta., sixth child, fifth daughter, Jean Marie, Sept. 12, 1962.

Hostetler, Donald and Merlene (Hostetler), Tampico, Ill., fourth child, second daughter, Cindy Kay, Nov. 9, 1962.

Hunsberger, Walter and Irene (Landes), Collegeville, Pa., third child, second son, Marlin Dale, Oct. 10, 1962.

Kindy, Oscar and Miriam (Maust), Freeland, Mich., first child, Mildred Eileen, Oct. 26, 1962. (Father was killed in a hunting accident Nov. 16.)

Leatherman, Howard and Margaret (Yothers), Pipersville, Pa., tenth child, sixth son, Duane Myron, Oct. 30, 1962.

Lehman, James O. and Dorothy (Amstutz), Apple Creek, Ohio, fifth child, fourth son, Alan Joseph, Nov. 15, 1962.

Long, Howard M. and Betty J. (Swisher), Columbia, Pa., fourth son, Gordon Lloyd, Nov. 11, 1962.

Longenecker, Paul L. and Mariana (Ebersole), Colquitt, Ga., third child, second son, Daryl Ray, Oct. 4, 1962.

Martin, Raymond and Alice (Good), Harrisonburg, Va., second son, Philip Lee, Oct. 4, 1962.

Mellinger, J. Kenneth and Ella Mae (McMichael), Vineland, N.J., second child, first daughter, Cathy Ann, Nov. 6, 1962.

Mast, John and Ruth (Kauffman), Sarasota, Fla., first child, Clifford Dean, Nov. 24, 1962.

Miller, Clair M. and Lois (Burkhardt), Williamsport, Md., third child, second daughter, Celia Ann, Nov. 10, 1962.

Miller, Durward H. and Nova Jean (Wertz), Pigeon, Mich., third child, second daughter, Darlene Faye, Nov. 10, 1962.

Miller, Maurice and Marilyn (Kauffman), Manhattan, Kans., stillborn daughter, Stephanie Rae, Nov. 20, 1962.

Miller, Wayne M. and Leabell (Troyer), La Jara, Colo., fourth child, third son, Jeffrey Lyn, Nov. 14, 1962.

Nell, Ernest R. and Elizabeth (Landis), East Berlin, Pa., fifth child, third son, Robert Edward, Nov. 2, 1962.

Oaks, Vernon and Betsy (Stoltzfus), Fairview, Mich., third child, second son, Wallace Wayne, Nov. 14, 1962.



Pyles, Bruce and Dorothy (Reber), Attica, Kans., third child, second son, Bruce Daniel, Nov. 11, 1962.

Roth, Vernon and Julia (Miller), Shipshewana, Ind., second child, first daughter, Marilyn Kay, Oct. 28, 1962.

Rudolph, Nathan and Lydia (Horst), Greencastle, Pa., fourth child, second son, Lewis Daniel, Nov. 8, 1962.

Sape, Ronald L. and Donna (Kauffman), Detroit, Mich., first child, Jeanine Renae, Nov. 5, 1962.

Schrock, James Allen and Suzanne Kay (Nafziger), Pettisville, Ohio, first child, Jeffrey Lee, Nov. 20, 1962.

Shrock, William and Edna (Swartzentruber), Tampico, Ill., seventh child, fourth son, Stanley Paul, Oct. 23, 1962.

Slabaugh, Daniel and Ethel (Lehman), third child, second son, Marvin Dean, Aug. 14, 1962.

Slagell, Layman and Dorothy (Brubaker), Hydro, Okla., second child, first daughter, LeAnn Louise, Oct. 23, 1962.

Stalter, Robert and Marlene (Grieser), Fisher, Ill., first child, Diana Lynn, Nov. 12, 1962.

Stichter, Robert and Harriet (Schrock), Goshen, Ind., fifth child, second daughter, Kathleen, Nov. 5, 1962.

Swartzentruber, Harold and Louise (Shetler), Bay Port, Mich., second son, Rodney Scott, Nov. 12, 1962.

Swartzentruber, Mervin J. and Marilyn (Stutzman), Scottdale, Pa., second daughter, Brenda Jean, born April 17, 1961; adopted Nov. 16, 1962.

Sweigart, Wilmer S. and Alma (Weaver), Stevens, Pa., fourth child, third son, Melvin Ray, Nov. 25, 1962.

Weaver, Herbert G. and Avinell (Ketterman), New Kensington, Pa., fourth child, second son, James Alan, Nov. 22, 1962.

Weldy, Theron and Evelyn (Kauffman), Albuquerque, N. Mex., third child, second daughter, Glenda Fay, Nov. 9, 1962.

Witmer, Roy E. and Miriam (Oberholtzer), Hellam, Pa., fourth child, first son, James Nevin, Sept. 8, 1962. (One deceased.)

Yoder, LeRoy and Clara Mae (Yoder), Blackduck, Minn., fourth child, second daughter, Hope Elaine, Nov. 8, 1962.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Anders-Meyers.—Alvin F. Anders, Doylestown, Pa., Souderton cong., and Naomi D. Meyers, Souderton, Pa., Deep Run cong., by Marvin M. Anders at the Souderton Church, Nov. 10, 1962.

Barge-Brubaker.—Kenneth H. Barge, Ronks, Pa., Paradise cong., and Jane Louise Brubaker, Mt. Joy (Pa.) cong., by Christian Frank at Mt. Joy, Sept. 8, 1962.

Beachy-Weaver.—Alvin Beachy, Hartsville, Ohio, and Martha Weaver, Berlin, Ohio, both of the Hartsville cong., by L. A. Wyse at the church, Nov. 2, 1962.

Beiler-Yoder.—Benuel S. Beiler, Kennedyville, Md., Mennonite Christian Fellowship, and Janet Louise Yoder, Glenmoore, Pa., Conestoga cong., by Ira A. Kurtz at Conestoga, Nov. 17, 1962.

Birkey-Sousley.—Merle Birkey, Kokomo, Ind., Howard-Miami cong., and Gerry Sousley, South Bend, Ind., Prairie Street cong., by Howard J. Zehr at Prairie Street, Nov. 24, 1962.

Burkholder-Dillman.—Glenn E. Burkholder, Washington Boro, Pa., Habecker cong., and Phoebe Ann Dillman, Leacock, Pa., Metzler

cong., by Mahlon Witmer at Metzler's, Nov. 17, 1962.

Charles-Garber.—Mahlon L. Charles, Bareville, Pa., Landis Valley cong., and Hazel M. Garber, Elizabethtown, Pa., Bossler cong., by Clarence E. Lutz at Bossler's, Oct. 20, 1962.

Edwards-Ulrich.—Larry Edwards and Dorothy Ulrich, both of El Paso, Ill., Roanoke cong., by Norman Derstine at Roanoke, Nov. 24, 1962.

Ehst-Reinford.—John Ehst and Miriam Reinford, both of the Franconia (Pa.) C.M. Church, by Lester D. Amstutz at the home of the bride, Sept. 15, 1962.

Freed-Sensenig.—Murril G. Freed and J. Elaine Sensenig, both of the Rossmere cong., Lancaster, Pa., by Frank M. Enck at the East Chestnut Street Church, Sept. 29, 1962.

Good-Good.—Ray G. Good, Mohnton, Pa., and Harriet H. Good, East Earl, Pa., both of the 12th and Windsor Street Church, by Howard Z. Good at the home of the bride, Sept. 22, 1962.

Groff-Mohler.—Elias R. Groff, Holtwood, Pa., Rawlinsville cong., and Marian Mohler, Denver, Pa., Gehman cong., by Howard Z. Good at the Bowmansville Church, Nov. 3, 1962.

Haller-Horning.—Roy Haller, Rothsville, Pa., Miners Village cong., and Mary Jane Horning, Denver, Pa., Bowmansville cong., by Howard Z. Good at Bowmansville, June 23, 1962.

Helmuth-Rocovits.—Ralph E. Helmuth, Alliance, Ohio, Beech cong., and Lind Ruth Rocovits, Canton, Ohio, First Mennonite cong., by Willis L. Breckbill at Beech, Nov. 17, 1962.

Herr-Kauffman.—Enos Herr, Mifflinburg, Pa., Buffalo cong., and Lavina Kauffman, Reedsville, Pa., Locust Grove cong., by Erie Renno at Locust Grove, Nov. 3, 1962.

Hierons-Wismer.—Stanford Hierons, Kitchener, Ont., and Elizabeth Wismer, Kitchener, Strasburg cong., by Lester Bauman at First Mennonite, July 21, 1962.

Hollinger-Weber.—Lamar Hollinger, Denver, Pa., South Seventh Street cong., and Ruth Ann Weber, Reinholds, Pa., Gehman cong., by Howard Z. Good at Gehman's, Sept. 29, 1962.

Horst-King.—Elvin Horst, Jr., Chestnut Ridge cong., Orrville, Ohio, and Brenda King, Central cong., Archbold, Ohio, by Dale Wyse at Central, Oct. 20, 1962.

Jantzen-Ressler.—Alvin Jantzen, Beatrice, Nebr., First Mennonite cong., and Carol Ressler, Martins cong., Orrville, Ohio, by John C. King at Martins, Nov. 10, 1962.

Jantzi-Swope.—Robert Jantzi and Ruthann Swope by David C. Steiner at the North Lima (Ohio) Church, Nov. 17, 1962.

Keener-Martin.—James E. Keener, Middletown, Pa., Strickler's cong., and Sara Ann Martin, Elizabethtown, Pa., Good's cong., by Clarence E. Lutz at Good's, Nov. 24, 1962.

Lehman-Kandle.—Clayton Lehman, Walnut Creek, Ohio, and Mary Kandle, Dalton, Ohio, both of the Longenecker cong., by Paul R. Miller at the church, Nov. 22, 1962.

Martin-Swarm.—Wendell Martin, Elkhart, Ind., Prairie Street cong., and Rubie Jean Swarm, Elkhart, Salem cong., Waldron, Mich., by Howard J. Zehr at Prairie Street, Nov. 11, 1962.

Ogburn-Wertz.—Roy Melvin Ogburn, Bladensburg, Md., Hyattsville cong., and Deloris Gene Wertz, Hollsopple, Pa., Beaverdam cong., Corry, Pa., by Donald Speigle at the Blough Church, Sept. 22, 1962.

Riggleman-Yoder.—Charles F. Riggleman, Bainbridge, Pa., Risser cong., and Shirley L. Yoder, Bainbridge, Good cong., by Clarence E. Lutz at his home, Nov. 24, 1962.

Sensenig-Miller.—LaMarr E. Sensenig, Ephrata, Pa., Green Terrace cong., and Naomi L. Miller, Middletown, Pa., Strickler cong.,

by Clarence E. Lutz at Strickler's, Nov. 1962.

Shrock-Miller.—Lester Shrock, Lagran, Ind., and Katie Esther Miller, Shipshewana, Ind., both of the Emma cong., by Amos Hostetler at the church, Nov. 3, 1962.

Shrock-Slabaugh.—Marion Roy Shrock, Pleasant Grove C.M. cong., Goshen, Ind., and Judy Mac Slabaugh, Bethel C.M. cor., Nappanee, Ind., by Homer D. Miller, Jr., Oct. 10, 1962.

Smucker-Miller.—Carl Smucker, Louisville, Ohio, and Betty Mae Miller, Hartville, Ohio, both of the Hartville cong., by L. A. Wyse at the church, Oct. 27, 1962.

Swartzentruber-Fitzgerald.—M. Duane Swartzentruber, Greenwood (Del.) cong., and M. Virginia Fitzgerald, Schuyler, Va., Rehoboth cong., by Ernest L. Swartzentruber at Rehoboth, Nov. 10, 1962.

Troyer-Sommers.—Wilbur Jay Troyer and Idella K. Sommers, both of Howe, Ind., Marion cong., by Willard Sommers at the church, Nov. 25, 1962.

Wadel-Shank.—Glenn L. Wadel, Rowe cor., Shippensburg, Pa., and Rachel M. Shank, Cedar Street cong., Chambersburg, Pa., by Mahlon D. Eshleman at Cedar Street, Nov. 3, 1962.

Yoder-Marner.—Leslie E. Yoder and Colleen Marner, both of Parnell, Iowa, West Union cong., by Donald E. Yoder at the church, Oct. 21, 1962.

Zeiset-Mohler.—Harold Z. Zeiset, Mt. Joy, Pa., Erisman cong., and Esther L. Mohler, Denver, Pa., Gehman cong., by Howard Z. Good at Bowmansville, June 16, 1962.

Zeiset-Stauffer.—Vernon Zeiset, Denver, F. Gehman cong., and Ruth S. Stauffer, Ephrata, Pa., Freemanville (Ala.) cong., by Howard Z. Good at Bowmansville, June 30, 1962.

## Obituaries

May the sustaining grace and comfort of God's love be yours. Lord bless these who are bereaved.

Kindy, Oscar Arland, son of Leonard and Mabel (Kauffman) Kindy, was born at Midland, Mich., Nov. 6, 1932; died as the result of a hunting accident at Midland on Nov. 16, 1962; aged 30 y. 10 d. On July 16, 1961, he was married to Miriam Maust, who survives. A surviving are his infant daughter (Mildred Eileen), his parents, 4 brothers (Erie, Virgil, David, and Orie), and 3 sisters (Ruth-Mary Wilbur Leidig, Esther-Mrs. Murl Ruppright, and Irene-Mrs. George Gage). One sister preceded him in death. He was a member of the Midland Church, where funeral services were held on Nov. 19, in charge of Ralph Stahl and Clarence Yoder, and Ivan Miller.

Neuschwander, Edwin John, son of Peter and Emma (Biery) Neuschwander, was born near Silverton, Oreg., Feb. 25, 1880; died the Mennonite Home for the Aged on Oct. 19, 1962; aged 82 y. 7 m. 22 d. On June 13, 1919, he was married to Mary Zuercher, who died Dec. 5, 1956. Surviving are 3 sons and daughters (Paul, Vernon, Lorene, Ira, Velma, Mrs. Fred Kropf), 11 grandchildren, 2 brothers and 2 sisters (Mrs. Rosina Roth, Bertha-M. U. E. Kanagy, Emery, and Ivan). He was member of the Fairview Church, where funeral services were held Oct. 20, in charge of Verla Nofziger and Henry Gerig.

Shelley, Anna H., daughter of Jacob and Mary (Farver) Hess, was born near Elizabethtown, Pa., Oct. 15, 1902; died Oct. 20, 1962, aged 60 y. 5 d. On March 25, 1926, she was married to Marchal Shelley, who survives. Also surviving are 4 sons (Russel, Roy, Elmer,



and Enos), her mother, 6 brothers and sisters Warren, Gertrude—Mrs. Reuben Ebersole, Harry, Walter, Roy, and Mary—Mrs. Russel (Hissler), and 7 grandchildren. She was a member of the Mennonite Church. Funeral services were held at the Lauver Church on Oct. 24, in charge of Donald Lauver, J. Roy Graybill, and Ira Miller.

**Siegrist, John M.**, son of Christian and Anna (Musser) Siegrist, was born in Lancaster Co., Pa., Oct. 2, 1870; died at the Ephrata Pa.) Nursing Home, Sept. 30, 1962; aged 91 y. 11 m. 28 d. He was married to Anna Shriener, who died in 1925. Surviving are 6 sons and 3 daughters (Lillian W.—Mrs. John J. Warner, Clarence F., Harvey S., Alvin, Ervin, Warren, Barbara—Mrs. Martin Mohler, John, and Clara—Mrs. Elmer L. Landis), 32 grandchildren, and 57 great-grandchildren. He was a member of the Landis Valley Church. Funeral services were held at the Paul L. Cravenor Home for Funerals, Oct. 4, in charge of Ira D. Landis and Levi M. Weaver.

**Troyer, Susan B.**, daughter of Joe C. and Barbara (Yoder) Miller, was born in Lagrange Co., Ind., Oct. 5, 1867; died at Conway, Kans., Nov. 11, 1962; aged 95 y. 1 m. 6 d. On Jan. 8, 1888, she was married to Menno Z. Troyer, who died April 24, 1945. Three children and 5 brothers and sisters also preceded her in death. Surviving are 7 children (Roy S., Ira L., Lillie—Mrs. Edward Steckley, Bertha, Menno M., Ida—Mrs. Floyd Kauffman, Dorothy—Mrs. Leo Burkett), 25 grandchildren, 39 great-grandchildren, 4 great-great-grandchildren, and 4 brothers and sisters (S. Enos, Sebastian C., Shelly D., and Salina—Mrs. Roy Cook). For the past 60 years she resided on the farm where she lived as a youth. She was a member of the West Liberty Church, where funeral services were held on Nov. 14, in charge of Edward Birkey, assisted by J. G. Hartzler.

**Weirich, Abram K.**, son of John and Christina (Hooly) Weirich, was born near Shipshewana, Ind., Aug. 9, 1868; died Nov. 4, 1962; aged 94 y. 2 m. 26 d. On June 2, 1889, he was married to Martha Yoder, who died May 16, 1962. Two sons also preceded him in death. Surviving are 6 children (Fred A., Mrs. Clويد Lupold, Mrs. Lester Pletcher, Mrs. Gabriel Yoder, Mrs. Viola Rhodes, and Emma Howard), 20 grandchildren, 3 step-grandchildren, 41 great-grandchildren, and 10 great-great-grandchildren. He was a member of the Berea Church, where funeral services were held Nov. 6, in charge of Homer Miller and Lee Miller.

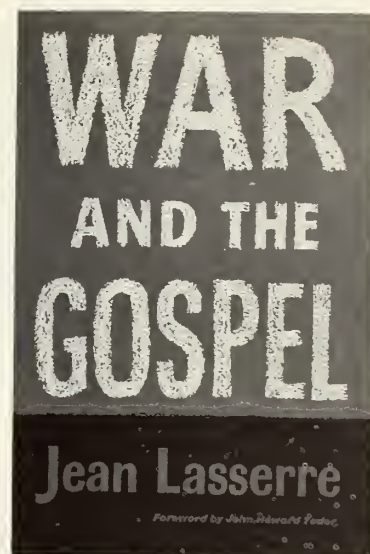
**Wenger, Anna M.**, daughter of Michael E. and Magdalene (Musselman) Wenger, was born in Lancaster Co., Pa., Nov. 30, 1879; died at the home of a niece, Mrs. Lloyd M. Wy, Ronks, Pa., on Oct. 30, 1962; aged 82 y. 11 m. She was the last of her immediate family, and is survived by nieces and nephews. She was a member of the Groffdale Church, where funeral services were held Nov. 2, in charge of Eli Sauder, John S. Martin, and Mahlon Witmer.

**Witmer, Sophia**, daughter of Enoch and Isabella (Shiffley) Snyder, was born on June 1881; died Nov. 7, 1962; aged 81 y. 5 m. 3 d. On Jan. 9, 1909, she was married to Jesse Andrew Witmer, who died Sept. 15, 1916. They had two children, both of whom preceded her in death. She served on the staff of the Braille Home for five years, when her health failed and she became a guest of the home till her death. Funeral services were conducted at the Preston Church, Nov. 10, by Howard Good, assisted by Albert Martin.

# WAR

## AND THE GOSPEL

By Jean Lasserre



Here is a book for those with questions concerning the extent to which a Christian can or should participate in warfare. Defense of country, responsibility to the state, the lordship of Christ, the sixth commandment and responsibility to the brother are a few of the subjects discussed.

The whole book is presented as though there were an imaginary critic raising the arguments that are usually given as to why every Christian, as a citizen, should respond to his country's call. The teaching and examples of Christ and the apostles are examined. The testimony of the Old Testament is presented. The author includes the significance of the sixth commandment for the death penalty and the police force.

This book complements the books **Jesus and Human Conflict** and **Christ and the Powers**. **Jesus and Human Conflict** emphasizes love, the positive side of nonresistance. **Christ and the Powers** dwells upon the powers of authority and organization. **War and the Gospel** takes the arguments used to support complete obedience to the state and uses them against such an allegiance.

This book was first published in French under the title, **La Guerre et l'Evangile**, in 1953 and then in German under the title, **Der Krieg und das Evangelium** in 1956. This book is not light reading but neither is it difficult to understand. The reader is compelled to think. \$3.75

At your local bookstore

*Herald Press, Scottsdale, Pa.*



Total giving by members of the American Baptist Convention for all denominational purposes in 1961 reached \$104,887,025, a gain of \$8,778,042 or 9.14 per cent over the previous year.

\* \* \*

A statement in Kiamesha Lake, N.Y., by a New York state education official, virtually ruled out the recitation of any prayers or the reading of the Bible for worship purposes in the state's public schools. Dr. Charles A. Brind, chief legal counsel for the State Education Department, said that if a teacher permitted pupils to recite a prayer aloud, the prayer would then become an official one and would be in substantially the same category as the Regents' prayer which the Supreme Court outlawed on June 25.

\* \* \*

Reversing the usual trend in which churches leave the city and head for the suburbs, the Central Christian Church in Little Rock, Ark., has moved closer to the heart of the city. The Reverend T. M. Carroll, pastor of the church, said his congregation's decision to move downtown was prompted by the fact that the First Christian Church left the area last April. If his church had moved out of the area, he said, it would have left the downtown area without denominational representation.

\* \* \*

Delegates to the New Jersey Baptist Convention adopted a resolution at Ocean City, N.J., calling on Americans to respect the honest opinion of those who favor and those who oppose recognition of Red China and its admission to the United Nations. They also urged the U.S. government to "seek areas of communication" with mainland China and "in the name of Christian compassion, to seek the means of sharing our enormous food surplus" with the victims of famine there.

\* \* \*

A pastors' retreat, sponsored by the Church Federation of Greater Chicago, was told in Chicago that the real revolution of our day is spiritual and cultural, not economic or political. "It's a revolution in the spirit dimension of the human being," declared the Reverend Joseph Matthews, dean of the federation's Ecumenical Institute. "In our day the ones who forge history are men who can forge images that you and I can embody," he said, stressing that we need new "human and moral images" of the family, city, nation, and international structure.

\* \* \*

Representatives of the telephone pastoral counseling services, of which there are at least 60 in ten European nations, agreed in Bad Boll, Germany, to intensify their co-operation and increase their exchange of experiences. The agreement was lauded by Pastor Otto Kehr, chairman of the Evangelical Conference for Pastoral Telephone Care in Germany, who presided over the second European Conference on Telephone Counseling.

\* \* \*

The first Jewish encyclopedia compiled in the U.S. in more than a quarter century



## ITEMS AND COMMENTS

BY THE EDITOR

was published in New York by Behrman House, Oct. 31, the New York publishing firm announced. Entitled "The New Jewish Encyclopedia," the 541-page volume covers Jewish history and traditions from the time of Moses to the most recent Israeli elections—a span of more than 5,000 years. Ten years in preparation, the new work attempts to focus attention on the roles Jews have played in their own culture and that of the countries in which they lived.

\* \* \*

A \$600,000 cathedral was dedicated at Mimico, Ont., by the Pentecostal Assemblies of Canada. The speaker at this service in the 1,600-seat sanctuary, one of the largest churches in Canada, was Alberta Premier E. C. Manning, an evangelical lay preacher. The building also has a 2,000-seat Christian education wing and a 350-seat chapel. The pastor is the Reverend A. W. Ness. Mr. Ness came to Mimico, a Toronto suburb, in 1953, and with \$3,000 he borrowed, established his first church in an unused building. The cathedral capacity will be increased by 1,000 when a balcony is added later.

\* \* \*

Commercial interests or sports which destroy family unity on Sunday were condemned as evil by the United Church of Canada, at its biennial General Council in London, Ont. In a statement on Sunday observance approved by the delegates, the council said, at the same time, that Christians have a duty to perform works of necessity and charity on Sunday, especially visiting the sick, bereaved, lonely, and those otherwise troubled. "We believe," the statement declared, "there is a difference between private family amusement and recreation in the home and commercialized public amusement in a ball park or cinema, the difference being that in the one instance, we preserve the family life and spiritual nature of Sunday, and in the other instance we destroy them." It added that

children in a Christian nation should not have to choose between a baseball game and Sunday church school.

\* \* \*

In response to what it terms an "increasing interest in theology among laymen" Wesley Theological Seminary, Washington, D.C., announced it is offering a two-hour evening course on Biblical theology specifically for adult lay students. This course will be taught by the Reverend Lowell Hazzard, professor of Old Testament at the Methodist-related seminary adjacent to the campus of American University. At the same time, a special evening course in religious education, "Youth, Adulthood, and the Church," will be offered for laymen. It will be taught by Dr. Robert R. Powell, professor of Christian Education.

\* \* \*

An Indian government official expressed gratitude for a shipment of 50 Jersey cattle sent to Bombay by the United Church of Christ's Board for World Ministries under the auspices of the Heifer Project. In Desai, minister of agriculture for Maharashtra State, said the gift of cattle—bulls and 9 heifers—would serve to strengthen ties of friendship between farmers in India and the U.S.

\* \* \*

A member of the Billy Graham evangelistic team said in Buffalo, N.Y., that day's most hopeful signs of Christian unity come from small, informal groups of Catholics and Protestants who are studying the Bible together. These groups, according to the Reverend Leighton Ford, have sprung up all over the world, especially in Canada and Europe. Discussing the Vatican Council, Mr. Ford said, "Many of my friends and I are praying that God will may be done through this Council and that the Holy Spirit will lead it in such a way as to bring whatever reform God will have within the Roman Catholic Church."



# Gospel Herald

WEDNESDAY, DECEMBER 18, 1962  
VOLUME LV, NUMBER 49

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## Christmas Carol

*The earth has grown old with its burden of care,  
But at Christmas it always is young.  
The heart of the jewel burns lustrous and fair,  
And its soul full of music breaks forth on the air,  
When the song of the angels is sung.*



*It is coming, Old Earth, it is coming tonight!  
On the snowflakes that cover thy sod.  
The feet of the Christ child fall gentle and white,  
And the voice of the Christ child tells out with delight,  
That mankind may be children of God.*



*On the sad and the lonely, the wretched and poor,  
The voice of the Christ child shall fall;  
And to every blind wanderer open the door  
Of a hope that he dared not to dream of before,  
With a sunshine of welcome for all.*



*The feet of the humblest may walk in the field  
Where the feet of the Holiest have trod,  
This, this is the marvel to mortals revealed  
When the silvery trumpets of Christmas have pealed,  
That mankind may be children of God.*

—PHILLIPS BROOKS.





# Sing

*The shepherds sing; and shall I silent be?  
My God, no hymn for Thee?  
My soul's shepherd too; a flock it feeds  
Of thoughts and words and deeds:  
The pasture is Thy word; the streams Thy grace,  
Enriching all the place.  
Shepherd and flock shall sing, and all my powers  
Outsing the daylight hours.*

—George Herbert.

## Christmas Gifts for Peace

"Peace on earth and mercy mild; God and sinners reconciled!" The words of this beautiful carol ring out through the land during this season as carolers and families join to sing these touching Christmas hymns. The songs may speak of peace and hearts may yearn for it, but there are so few signs of peace. The world seems bent on war and violence, not peace and good will.

Christmas seems to be such a fitting time for Christians to emphasize their desire for peace, because Christ the Lord, whose birth we celebrate during this season, is the Prince of Peace.

But how can we speak for peace this Christmas?

The Peace Section staff, recognizing that many people are looking for a tangible way of speaking for peace, has developed a "Gift for Peace" plan. The plan, in essence, gives people an opportunity to give their gifts to the peace witness of the Mennonite Central Committee instead of to the people on their gift lists.

Here's how it works. A concerned person sends some or all of the money he would ordinarily spend on gifts, together with the names and addresses of the people on his list, to the MCC Peace Section, Akron, Pa. The Peace Section, in turn, will send an attractive Christmas card to all the persons in whose names the gift was given. The card, designed especially for this purpose by one of the leading Mennonite designers, will announce that a gift has been made in the recipient's name to the peace witness of the MCC.

The Peace Section has peace representatives in Japan, the Congo, Holland, the United States South, and Akron, Pa. They are performing a difficult task, but, nevertheless, an exceedingly important one. The

Christmas gifts for peace will enable these emissaries of peace to continue their witness.

The foregoing suggestion, of course, is but one of the ways in which Christians can speak for peace this Christmas, but it is a new way and, hopefully, a meaningful one.

MCC, Akron, Pa.

## Our Readers Say—

As I read the story of Bro. Nelson Kanagy (Oct. 30), I felt that I should tell my experience, which is quite similar in many ways. My trouble started when I was a boy fifteen years old. I had a growth in the upper part of my throat, which proved to be a malignant sarcoma attached to the base of the brain. It was removed several times, but in a short time it would grow back; so I was taken to the World's Medical Association in Chicago in 1907. Many famous doctors and surgeons said there was no hope for me, but they decided to remove the growth, as I would live only a short time if they didn't. My chance of survival was one in a million. Dr. Wm. Lincoln Ballinger removed the growth, but during the operation I lost so much blood that I quit breathing and my heart stopped beating. The doctor requested that one of the many doctors watching the operation tie the main artery in my neck. Dr. Murphy from Cincinnati, Ohio, did so, but his hands were not sterilized; so you can imagine the infection that followed. I was on a very low limb for many days.

Transfusions were unknown in those days, but here is where my case and Bro. Kanagy's are similar. Many prayed for me, but I feel that the prayers of Uncle Daniel Kauffman are the reason I am still here. The great mystery is why I was spared and many important persons were taken. I sometimes feel like one of the nine lepers, especially since God has been so very good to us. We have six children and eighteen grandchildren, and we have had no death in our family up to this time. "What shall I render unto the Lord for all his benefits toward me?"—John S. Kauffman, Columbia City, Ind.

\* \* \*

The writer was surprised, and even shocked, to note what the author of the article, "Or Am I Confused?" (Oct. 16), said about the Bible command, "to the Jew first."

Today there are people who believe in obeying the letter (and the spirit) of the Word and therefore testify as to the blessing for doing.

On the other hand, there are many who set aside the letter of the Word, and also claim blessings for such devotion. Which are right? Surely we would conclude that the Word of God has its own authority, and should be obeyed literally.

Perhaps we have not the right to judge, but surely we would conclude that it does not behoove those who set aside the Word of God to judge, or disdain those who believe in full obedience to the Word.

To me it seems that this writer has done this while reviewing the testimony of a Christian worker, and then concluding against him and her testimony, by the following:

"The Jewish people as a nation have been given their opportunity to hear the Gospel. And now, as individuals, they have no more right to hear it than do the Gentiles. It is, therefore, wrong, woefully wrong, to build ministry to the Jews on the basis of 'to the Jew first, and also to the . . . [Gentile].'"

That this writer sets aside the plain Word of God, and declares that the speaker he heard was "wrong, woefully wrong," is what seems shocking to the reader.

If this writer is right in such corrections, then the testimony of thousands who have sought to literally obey this Gospel order of evangelization has been "woefully" deceived. Heavy burdens have kept the writer of the lines from sleep, but so has the "joy of the Lord" for obedience to these divine orders of God's Word concerning Israel. Have we been so sadly deceived!

Whether, or not, this writer, Hillis, is "confused," let it be settled forever in our minds that the Holy Spirit was **not** confused when He moved the Apostle Paul to say that "there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him."

But when the order of evangelization is considered, this same man Paul **declared, and practiced**—"The gospel of Christ . . . to everyone that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

Now did not the Apostle Paul live, labor, and write in this very Gospel age in which we live? As the Jews are still with us today just as they were then, what "vicar" of God on earth, or what church council, has ever had the authority to change the order of God's Word? Where shall we stop if we begin to change the Word of God?

Again, if the church has had the right thus set aside the Word of God, "to the Jew first," not to observe this order, why has the church not only **NOT** put "the Jew first" but neglected these "brethren" of our Lord Jesus altogether? Very, very few church leaders and missionaries, if they are honest, will own a mission testimony to these people, lost and dear to our Lord.

Lastly, if history has changed this order, "the Jew first," then why not be logical, and assent wholeheartedly that history has changed also the Great Commission? Since the early church preached the Gospel to all the world (Rom. 10:18), the Great Commission is not for us today.—Orrie D. Yoder, Belleville, Pa.

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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## Getting the Glory

There's a glory we ought to get at Christmas. Glory surrounded the first Christmas. The account of the shepherds begins: "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone about them."

The angelic chorus sang, "Glory to God in the highest, and on earth peace, good will toward men."

Luke reports "the shepherds returned, glorifying and praising God for all the things that they had heard and seen."

The Apostle John declares, "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of one only begotten of the Father,) full of grace and truth."

What is glory? Is it a vague, emotional, sentimental, empty word? Oh, no! It is really more than can be said in a word or many words. *Glory* is a concept of greatness and goodness and gratitude for which words are inadequate.

Yes, glory surrounds Christmas. Yet many miss it. After Christmas, many sadly sigh with relief, "Well, I'm glad Christmas comes only once a year."

We miss the glory if Christmas is primarily a time of getting and giving, remembrance and reunion, frolic and fun, tinsel and toys, presents and programs, cards and rindles.

The world has not stopped crowding Christ out of all of these. And the glory is gone if He is not present. If Christ is not at the center of Christmas, songs are mockery, programs are pagan, and holidays are hollow.

In all our preparation for Christmas it is good to recall the preparation for the Christ coming. John the Baptist came crying in the wilderness: "Make straight the way to the Lord."

Each year with the coming of Christmas, the glory of God is again revealed to those whose hearts are made ready by repentance and faith to receive Him. To those whose hearts are highways of welcome, His glory is seen.

Preparation is as pertinent as ever. There are many people in Bethlehem. Few find Him. The multitude was concerned with material things. They never heard the angels sing nor saw the star. The great danger is that there will be a star, but we will not see it. There will be celestial music of great joy, but we will not hear it. There will be the message that a Saviour is born and we will not understand it. And tomorrow we will work and worry as before

because we are still intent on lesser things; because in giving of many things, we have not given of ourselves; because while thanking others for their gifts, we have not once paused to thank God for His unspeakable gift; because everything else has been more real than the precious Person of Christmas—the Lord of Glory Himself.—D.

## Yule Fever

### Guest Editorial

The annual December rush is upon us again. The whole national economy is somehow tied to December and the Christmas season. Rudolph is a fast buck at this season. Money lenders are hounding tired shoppers to spend it up: "Buy now, pay later." The old chimney sweep is around too. He came to town right after Thanksgiving; got things under way in good time. Nothing is too sacred or holy for the hucksters now. They even mark us as unnatural children if we don't spend along. "What's Christmas for?"

The whole materialistic pattern of our culture is the same this special month, only the hymns are different and the volume is up. Besides Christmas we have Mother's Day, Valentine Day, Father's Day (buy the old man a shotgun and charge it to him), and there is even talk of Mother's-in-law Day. What will the profiteering genius think up next?

By now someone is saying "Sour Puss," "Old Scrooge," and "You need a visit by Marley's Spirit." Now we all admit the birth of Christ was an exciting event. Just imagine the mother, the Infant, and an anxious father all huddled in a stable. Remember the brilliant display of celestial glory and the heavenly host. Recall the excited shepherds and how they reported their experience. Little wonder that "Mary kept all these things, and pondered them in her heart."

Any birth is exciting, but the birth of Christ was the greatest of all births. Man's break-through into outer space is peanuts in comparison. This was God coming to earth. "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, *God with us*" (Matt. 1:23). That man should be created in the image of God is wonderful, but that God should become a man is too much for mortal man to comprehend fully. It is part of a great mystery, yet that is what happened when Christ was born. "God was in Christ, recon-

ciling the world unto himself . . ." (II Cor. 5:19). There was great and high purpose in the birth of Christ.

An anonymous father of verse must have had godly yule fever when he penned the following hymn:

*To us a child of hope is born,  
To us a son is giv'n;  
Him shall the tribes of earth obey,  
Him all the hosts of heav'n.*

*His name shall be the Prince of Peace,  
Forever more adored,  
The Wonderful, the Counselor,  
The Great and Mighty Lord.*

*His power increasing, still shall spread,  
His reign no end shall know;  
Justice shall guard His throne above,  
And peace abound below.*

Christmas is a great time and should be celebrated, but do we celebrate in the flesh or in the spirit? The gun smoke of symbolism has left us with tinsel, bell, and tree until we ask again, "Where is he that is born King of the Jews?" Some zealous souls call for a crusade to put Christ back into Christmas. Others would rescue Him from Christmas. Don't worry. Christ will take care of Himself. He lives twelve months of the year and cannot be buried in December. He is here in spite of our cheap celebrations.

Christ and heart-lift are not found in things wrapped in decorative paper, but in the Spirit-distilled words of Scripture and song. Let us hear again the angelic message: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Let us pray with Brooks:

*O holy Child of Bethlehem!  
Descend to us, we pray;  
Cast out our sin, and enter in,  
Be born in us today.*

The thoughts of many hearts are again revealed by the way we celebrate this great event.—Moses Slabaugh, in *Pastoral Letter*.

## The Greatest Stoop in History

Years ago an incident made headlines in some papers. The mayor of one of the great Eastern cities disguised himself as a tramp and was admitted to the jail in his own city. He wanted to see for himself what jail life was like and find out, if possible, what it did to men.

He spent only a few hours there. Nevertheless, the story was written up as "The Greatest Stoop in History."

That was of course a great exaggeration. A greater act of condescension was per-

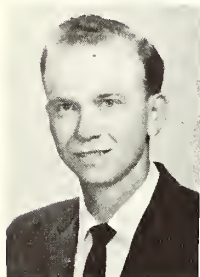


formed nearly 2000 years ago when the Creator Himself stooped to save by showing Himself to men in the form of a babe. The Lord was laid in a manger.

Scripture speaks of the Saviour's stooping in this way: "... Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

In this lies the real meaning of Christmas.—D.

## What Christmas Means to Me



To me Christmas is not a sentiment, but a power let loose. When the angels announced the first Christmas, they said, "For unto you is born this day . . . a Saviour." Christmas is "the power of God unto salvation."

It is the power that changes men's lives. And so, Christmas means salvation—salvation from sin, darkness, and despair, and salvation unto God. That first Christmas, Christ was born in a stable. In the hundreds of anniversaries that have followed, Christ has been born in the hearts and lives of men all over the world.

You cannot experience the real meaning of Christmas without the Christ of Christmas in your life. If you do possess this Christ, then it is up to you to share this gift with someone else. As you share Christ with another this Christmas, you will experience its meaning in a new and vital way. As more and more persons in this world of strife meet the Christ of Christmas, the world will become filled with men of good will and peace will reign on the earth.—Millard E. Showalter.

—Waynesboro, Va.

\* \* \*



Love, brotherhood, and hope. These are what Christmas means to me. And I deeply appreciate commemorating the time of the Saviour's coming, when these three elements were first made meaningful to persons on earth.

God's love is shown to me most clearly

in His becoming "available" to man through the person of Jesus. I believe sending the infant Christ was perhaps the tenderest, most understandable language God could have used to express His love to us. And I cherish the expression; I treasure His love.

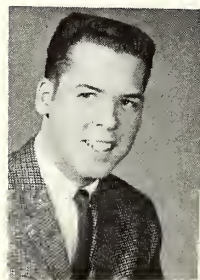
Christmas also means a deepening sense of brotherhood. A forgiving, compassionate kind of brotherhood grows out of the realization that all men share God's grace; all men share His gift. Such sharing is possible to those who have willingly received Christ as He was given. For this brotherhood I am grateful.

This Christmas I have hope because the Saviour who came as a Babe to a manger has come as Christ to be formed in my heart. His promise to stand in my place before God and to be my righteousness, life, and peace is the basis for my hope.

Finally, this season means a time for unique devotional and worship experience. Though Christmas means real joy, its significance to me lies not so much in the birthday celebration and attending spirit of jubilation as in the quietness, devotion, and reverence of the heart bowed to God. With the chosen mother, Mary, I "[treasure] all these things and . . . [turn] them over in . . . [my] mind." This Christmas becomes an opportunity for the enrichment of my relation to God through special meditation on Christ Himself. "Thanks be unto God for his unspeakable gift."

—Dawn Miller, Nampa, Idaho.

\* \* \*



Christmas is a joyous time of year, a time when my soul is filled with an indescribable feeling of happiness, gaiety, and peace, all waiting to burst into expression. The central theme of the season, the glorious

birth of our Christ, gives it meaning as I worship God through thanksgiving and as I experience Christian fellowship through Christmas caroling and once again reading the familiar but inspirational Christmas story.

But I confess that I do not find the meaning of Christmas in its entirety through Christian experience. I am forced, because of the evolutionary nature of Christmas, to find meaning also as a member of society. I believe that the overly commercialized nature of the season lends a hidden paradoxical meaning to Christmas. The hustle and bustle of the large city with tinkling bells and the accent of chimes and singing penetrating the air; people preoccupied with giving rather than receiving; the uncommon unity of the family as they choose

and trim the Christmas tree; the intense desire of children to "be good" so that they will not be forgotten by Santa Claus; Christmas caroling in the gently falling snow; the excitement of Christmas Eve and the warmth of smiling eyes as someone opens your gift on Christmas morning; Christmas dinner with the whole family—in all of these innocent and almost mechanical actions, feelings, and sentiment though seemingly outside the true Christian spirit of Christmas, I find hidden the beauty of the spirit of Christ. I believe God created man to act at all times the way he acts at Christmas. Although the action of the majority are merely "good" rather than "Christian," they truly indicate the realm in which a Christian *should* act.

—Stan Schrock, Roanoke, Ill.

\* \* \*



Christmas means hard work, a busy schedule, long days, lack of sleep, family gatherings, and giving. This may surprise you, but to be honest with myself I have to admit that these things are part of my life and are very

real. I cannot eliminate things simply by not mentioning them. Neither can you.

Christmas means joyfulness, spiritual renewal, a desire for sharing, a renewed interest in the needy, a togetherness in our families, and. . .

This may seem to you a bit conflicting, but this is my life. These things are a part of me. Then, too, our society has forced this two-sided situation upon me. I cannot change this to any extent, but I do not have to become a slave to society. Therefore, I focus my mind and heart on Christ so that in this whirl of activity, I can say Christmas means—Jesus, for He saved me from my sins.

—Charles E. Shenk, Lititz, Pa.

## The Meaning of Christmas

BY THELMA ALLINDER

The spirit of God's holy Son abides  
With us in truth and everlasting power,  
For by His coming all our Christmastides  
Reflect the beauty of that midnight hour.  
We sense an echo of angelic song  
Across bewilderingments of centuries,  
With Star-spun glory shimmering along  
Millenniums that bring us to our knees.  
The meaning of each Christmas is the Word  
Made flesh, to be our Saviour, King, and Lord

Osceola, Nebr.



# Come Ye to Bethlehem

By T. J. Kleinhans

"O come, all ye faithful," run the words of the carol, "come ye to Bethlehem." Each year thousands do come to Bethlehem, not just in spirit but as real pilgrims, to seek the place where the Christ child was born.

Anyone who sets foot on the dusty limestone paving blocks outside the Church of the Nativity stands in the long shadows of history. Likely as not, despite the hallowed soil, he may first be disturbed, rather than inspired, by what he sees.

Ever since we first heard what happened that Christmas Eve, our minds began to play tricks on us. What Doctor Luke wrote about a lowly cave in Bethlehem we somehow changed to a more familiar setting.

As Americans we may have heard the word "manger" and thought in terms of a vast barn, warm and snug in the Minnesota snows. Had we been Germans, we might have imagined a setting of fir trees and a fair-haired, blue-eyed Infant lying in a cradle. Had we been Lapps, we might have imagined the scene as a tundra of frozen muskeg, with the Christ child swaddled in a blanket of reindeer hair.

Actually Luke was describing a simple wayside house. Perhaps the vineyards were unparched, the soil poor, and the owner took in guests to help pay the taxes. Below, a cavern or grotto gave shelter to the cows and sheep. Above, there were quarters for the family and a few guests. Little as it may be, Bethlehem still boasts a dozen ancient dwellings of this sort.

The site of the real inn is buried by a mountain of tradition. Yet there seems to be good reason to feel the Emperor Constantine, back in the year 325, picked the right site for the Church of the Nativity.

Of the cave itself there is nothing left but a limestone floor. A fourteen-pointed silver star, with a hole to show the stone beneath, marks the historic spot. The simple Latin legend reads: "Here Jesus Christ as born of the Virgin Mary."

The Church of the Nativity is nowhere near as simple as the old inn must have been. The present basilica dates from the 1800's, and stands on the site of an earlier church built by Helena, the mother of Emperor Constantine.

For its ancientness it is one of the largest churches of Christendom; it has experienced many an ebb and flow of history. In 70 A.D., the Persians considered destroying it, when they overran Palestine. They did destroy almost every other church and shrine. Instead they looked high on the hills and found a mosaic of the Wise Men dressed in Persian garb. This, legend says, saved the church.

The building is basically Christian, but

many a Moslem still stops to pray to God in the courtyard, just as Caliph Omar set the pattern in 634. Nowadays the squabbles are between the three large groups who share a continuing claim to the church—the Greek Orthodox, the Roman Catholic, and the Armenian Orthodox.

Who gets to sweep the floor, who gets to provide the olive oil for a sanctuary lamp, who gets to hang an icon on which nail, who gets to wash the linen paraments on the various altars—these are all issues the Jordan government has tried to settle—with a seventy-page booklet as complicated as the rules of football.

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## Thought for the Week

When belief burns low, we get busy with many secondary things.  
When love grows cold, we become efficient in many side lights.—D.

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The old entryways of the church are nearly walled up, with just a squat opening. Even a six-year-old has to stoop. Tradition says this was to keep the Moslem tribesmen from riding pell-mell into the nave and desecrating the sanctuary.

The interior is almost as austere and severe as the outside. The lack of pews makes the building seem even larger than it is. Only the red Corinthian columns at the aisles give a touch of stone grandeur, together with the Byzantine altar and mosaics.

Historically the most interesting area of the church is the crypt, reached from the front by two narrow stair wells. Here, in polished marble scarcely a tenth as big as the basilica, is the site of the inn. Here also are shrines to the Holy Innocents, slaughtered by Herod, and to Joseph, presumably where the angel warned him to flee to Egypt.

For all its history the Church of the Nativity leaves a few pilgrims cold. The squabbles of the Copts and the Abyssinians, of the Syrians and the Armenians, the Roman Catholics and the Greek Orthodox, take away some of the charm.

But Bethlehem Ephratah is not just the Church of the Nativity. It is the spot where God chose to take on human flesh. The double name means simply House of Bread and Fruitful—as the groves of vines and olives, pomegranate and barley (rich for that part of Judea) still prove.

Not far off is the Tomb of Rachel, the Well of the Wise Men, and the Field of

Ruth and Boaz. A little farther lies the rolling pastureland where the shepherds tended the sheep that night the angels sang Alleluia.

All this, of course, makes the Gospel come alive—even little details like the brown lizards soaking up the sun, the winter hills beginning to turn green, the white stone walls, the distant crescent of the Dead Sea, the purple peaks of the Mountains of Moab.

Much of the Christmas Eve pageantry in Bethlehem is confusing. Depending which calendar one uses, there are three celebrations—the Western Christmas, the Greek Christmas, and the Armenian Christmas. These fall on Dec. 25, Jan. 7, and Jan. 17.

If you are fortunate enough to spend a Christmas in Bethlehem, the various events may first seem disconcerting—even something as simple as a carol sing. In Bethlehem, a thirty-minute drive from Jerusalem, there are apt to be a dozen of them. They take place at various monasteries and convents.

Despite all the hawkers and stands, Bethlehem's Manger Square sets a good mood for Christmas, even if it be a Middle East kind of Christmas. When the bells call forth their good tidings, when the crowd lights up its tapers, when the hillsides all round burst aflame, there's a kind of contagious enthusiasm.

This may not be real faith, in the strictest sense, but it is at least a start. Later, in the quiet of one's own chamber, the honest pilgrim can't help reflecting on the birth of his Saviour and the worship of the shepherds.

Even the street urchins know something of Christmas. Out in the square, like the rest of the milling crowd, I once stopped for a cake and a mutton sandwich. It was perhaps one in the morning. A dirty-faced youngster who could scarcely have been four begged for a tip.

Even on Christmas Eve I tried to ignore him. Once the tourist weakens and dispenses even one coin, a whole army of little beggars comes on the run. But tonight the teen-ager who was selling sandwiches interrupted.

"Give him a few *filis*, Mister," he urged. "It's worth it. Watch!"

I did. The little beggar beamed, fingered the coins, and trotted across the square. I heard them clink in the poor box outside the church. He ran back, bowing low and chattering excitedly in Arabic.

"He wishes you a Blessed Christmas, Mister," the teen-ager translated. "That he's a Wise Man and you're a Wise Man, and you've both just brought a gift to the Christ child."—Associated Church Press.

Stronger than the dark, the light; stronger than the wrong, the right.—Brooks.



# Remembering the Birth of Christ

BY LOIS ANNE WILLIAMS

We discovered the real joy of Christmas through a program of family togetherness planned around the remembrance of the birth of the Christ child.

Unlike the twentieth-century hustle and bustle of holiday preparations which leave children behind in a trail of excitement over the awaited visit from Santa Claus, we carefully planned to include our two preschool youngsters in activities which would deepen for them, as well as for us, the meaning of Christmas. As a result of our efforts, we experienced a fulfillment of the Advent season that has carried long past the twenty-fifth of December.

Each evening during our devotional period our four-year-old daughter includes in her spontaneous prayer, "Thank you, God, for Jesus' birthday." The memory of her visit from Santa is being crowded from her active mind by new experiences; but the meaning of Christmas is still vivid to her.

Our very first preparation took place early in December when we baked Christmas cookies. The children were delighted to help cut and decorate the cookies for ourselves and to share with our friends. They felt that they had a part in giving to others. This is surely something that children must have a chance to feel if they are to grasp the true meaning of Christmas.

We began early to play records of the Christmas carols and to sing along with them. In no time the children knew them by memory and learned their messages as they sang them again and again.

The next project was to decorate the living room. We thought of an inexpensive way to transform it into a gaily decorated room which constantly reminded us of the joyous season we were celebrating. Instead of a large tree which would require all of our trimmings to enhance its beauty, we got one of medium size and extra pine to use with colored ornaments and candles to decorate our table, hutch cupboard, and mantel. A Bible, opened to Luke's account of Christ's birth, surrounded by pine and two white candles, provided the central theme on our hutch. Our daily devotions often included reading the Christmas story from that Bible.

The Bible story was made more vivid by the manger scene which occupied a new spot this year. It was placed on the coffee table where our children could observe it more easily. At first we were a bit skeptical about whether it would be a good idea with active children playing around it; but we decided to give it a try. We were amazed to see how much time they spent looking at the scene and talking about it. Our five-

year-old son's suggestion that we move the cow over to the side where the hay is pictured on the stable and our four-year-old daughter's reminder that we should move the shepherd in closer so he could see the Baby Jesus made us realize how real it was to them.

In previous years we had spent Christmas Day with either my parents or my husband's parents. This year we felt that the children should have an opportunity to appreciate Christmas in their own home. Here, too, we did some planning in advance to make a special affair of the day. Accustomed to celebrating with our parents, we recognized the need to fill that bit of loneliness with special festivities in our own home.

On Christmas morning we opened our gifts and enjoyed them together. Then breakfast, served in the living room, was made extra special with a homemade Christmas bread.

The rest of the morning was spent with the children playing their new games and gifts. Dinner was also served in the living room. After a short visit with my husband's parents who live nearby, we spent a leisurely evening before the fireplace.

That evening found us all happy and, though tired, we were not worn out and cross from too much excitement and rush-

ing about to be on time for family gatherings. We felt a contentment that has lingered into the new year.

Thus we discovered that with a little extra planning and effort we could be sure that the entire family grasped the true meaning of Christmas.

Hillsboro, Ohio.

## Looking unto Him

The great Roman emperor, Caesar Augustus himself, issued a decree regarding taxation. In an obscure little province of the world-wide empire, a young man and his espoused wife went to their native har- let for the taxing, and a Babe was born. Caesar Augustus neither knew nor care. But over seven hundred years before, the prophet Micah had pre-written the place that humble birth. "*But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting*" (Mic. 5:2).

"God moves in a mysterious way,  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm."

## Our Mennonite Churches: Toto



The Toto Mennonite Church was organized on June 18, 1948, an outpost of the Salem congregation, New Paris, Ind. The church is located two miles south of Knox, and four miles west of Toto. Jency L. Hershberger is serving as pastor. The membership is 29.



And He also bends the world ruler to do His will. Tonight men and women the world over are thinking of the Babe of Bethlehem, while proud Caesar Augustus' memory is a thing of the dead past.

He was a tiny Babe when He touched that manger. But His touch transformed it. And now, nineteen hundred years later, we are thinking of the manger with a peculiar sense of reverence. The infant Jesus touched it, and His touch transformed it into something of sacred meaning. So He who was born in the stable transforms by His touch.

No Christian truth is merely abstract, east of all the truth of Christ's transforming power. Either He has touched your life and changed it or He has not. Being a Christian means personal contact with the Saviour who was born in Bethlehem. You say that you have had that saving contact with Him? Then make this joyful Christmas season the occasion to put someone else in touch with your transforming Lord. This is the traditional season for remembering the birth of One who came into the world long ago. And there is probably no single statement that more clearly demonstrates the uniqueness of that birth than this verse: "*The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel*" (Isa. 7:14).

The world venerates the anniversaries of the greatest of the past. But there is no other whose birth can be recalled with a statement written over seven hundred years in advance of the event. Yes, this verse is a miracle. Every time it appears on a Christmas card it witnesses to the supernatural birth of the Babe of Bethlehem.

"Immanuel" His divinely pre-written name gives His divinely appointed message, "Immanuel—God with us." How sad that from the very beginning men had no room for Immanuel! How tragic that today there is still no room for Him! Room for war, room for sin, room for pleasure and lust—but no room for Immanuel. Oh, let our Christmas prayer be for men everywhere to open their hearts to Immanuel! Frank E. Gaebelstein, available in tract form from the American Tract Society, Oradell, N.J.

## God's Unspeakable Gift

On a quiet starlit night almost two thousand years ago a weary couple entered the town of Bethlehem to pay their taxes. The man, Mary, rode upon the back of a donkey. The journey had been very long and hard, the road rocky and mountainous. Mary was ready to give birth to the Saviour.

As any modern young couple would do, Joseph and Mary went to the inn, where they hoped to stay the night. But there

was no room. God had made other plans for the birth of this Child.

Contrary to the belief of some, the inn was not like today's hotels. Rather, it was a very large room where people placed their mats upon the floor and slept.

God did not plan for His Son to be born under the eyes of the public. He had gone before Mary and Joseph and sought out the shelter of a lonely stable. Jesus was the Lamb of God. What better place for a lamb to be born?

There, in complete privacy, Mary gave birth to a King—yes, the King of kings! True, there were no trumpets to herald His coming. There were no robes of splendor. His clothing was like that of any other infant of His day—swaddling clothes.

Yet God placed a flaming new star in the heavens for Him! And He guided to this Baby the extremes of humanity with whom Jesus would deal all His life—the lonely shepherds, poor, humble, who hungered for spiritual satisfaction. The Wise Men, probably wealthy, who followed the star on the backs of camels to present gifts befitting a king—gold and myrrh and frankincense.

Jesus never wore a crown, except for the one made of thorns. There were no glittering lights on the first Christmas. Only the glowing stars of God's great heaven. There was no Christmas tree, though He must later die on a cross made from a tree. There were no gaily wrapped packages on that solemn night. No, He was the gift, God's unspeakable gift to sinning mankind.

Jesus is the only person ever born who was both human and divine. His birthday brings universal celebration. No other man, nearly two thousand years after birth, can bring transformation to a life or give peace and satisfaction to a human heart!

Go outside the door for just a moment, into the quiet darkness. Look away to the galaxies of stars, worlds beyond worlds, planets that reach much farther than the scope of our comprehension. Allow yourself to be lost in the infinite peace you see there.

Now—try to superimpose, in your imagination, a lonely stable. There is a faint light inside. You see One who was born in order to die for the sins of the world.

We must not be swept into the hurry and bustle of Christmas to the extent that we lose sight of Him who brought it. A certain amount of this is part of the magic for us all. But it is our solemn duty to keep Christ in Christmas.

Later in life Jesus Christ, the Son of God, said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). This was confirmed by the Apostle Paul: "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

Consider the gracious invitation: "Be-

# A Prayer

FOR THIS WEEK

Our Father,

Our hearts are open wide to Thee today.

We yield ourselves to the working of Thy Holy Spirit in the innermost parts of our beings, that we may be strengthened and reinforced by Thy mighty power to do Thy holy will.

We invite and welcome the Lord Jesus Christ to make His home in our hearts, settling down and taking permanent possession of our lives as His abode, that the life we live may indeed be His life.

We long for Thee, our Father, to fill our entire beings with Thyself that we may in truth be bodies wholly filled and flooded with God Himself.

And when the tugs of this world and the enticements of our flesh seek to usurp Thy place, may we turn quickly to Thee and find Thee within, keeping our hearts and minds through Thy blessed presence.

Amen.

—Evelyn King.

## Prayer Requests

(Requests for this column must be signed)

Pray for a group of people who are preparing for baptism at the Spanish Menonite Church in Brooklyn, N.Y., that they may experience victory and peace as they commit themselves to their Lord and their brethren in this way.

Pray for the church building needs in Brooklyn. A building the group is considering may prove financially unfeasible because it is out of line with city building codes.

Pray for the Life Team at Doylestown, Pa., Dec. 19-24, that the MYF-ers will be very hungry for a complete response to Christ and to each other. Pray that they may move out in real power and witness within the world.

Pray for the restoration of peace in the Himalayas; for the statesmen of China and India, of the Soviet Union, Britain, and the United States, as they negotiate toward this end; for the personal safety and freedom of activity of Christian missions in the border provinces of India and in Nepal; for the spiritual readiness of the young churches to face political unrest and change.

Pray for six French youth who attend services regularly but are not yet ready to publicly testify for Christ and identify themselves with His church.

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

—Betty Swinford, available in tract form from the American Tract Society, Oradell, N.J.



## Finding Our Way in Crisis

By Luke Birky

### Part I

(Luke Birky is administrator of La Junta Mennonite Hospital, La Junta, Colo. This article is taken from an address before the Mennonite Nurses' Association, meeting at Eastern Mennonite College, Harrisonburg, Va., in connection with the meeting of the general mission board in June, 1962.)

I am particularly honored and pleased as a hospital administrator to have the privilege of addressing the Mennonite Nurses' Association. All the various disciplines of the health professions are facing new challenges and difficult problems. The great need for specializing has caused some compartmentalizing which has increased some of our problems. Never before has there been greater need to increase the exchange between the various allied professional groups of the healing arts.

As I reflected on the word "crisis" and the problem facing the nursing profession, it seemed to me that we and you need to do some soul searching. This truly is a time of crisis for you as well as for many related groups. Indeed our whole society is in a time of crisis. This increases your burden and places responsibility upon each of you and particularly upon the leaders of your professional organizations and the nurse educators and curriculum planners.

I know that every generation from earliest times had the conviction that its period was unique; that never before was game so scarce, children so delinquent, husbands so troublesome or wives so fickle; never before has the drought been so long, nor so severe, or the cost of living so high, or life in general so heavy a burden. I know that about the only constant element throughout all of history has been change. But we are living in a time of unprecedented change and progress.

I know, too, that there have been great strides, new discoveries made in the past. Taming fire was perhaps a more fundamental achievement than the invention of the internal combustion engine. The first man to mount a horse may have been a greater pioneer than a jet pilot, relatively speaking. Technical development and scientific development have taken their course through the centuries, but let us look at some facts.

Let us consider several areas of progress with which we are all familiar and which can be relatively easily measured and visu-

alized. Take the speed with which man is able to move or travel. From the beginning of time until A.D. 1900 man has been able to increase his travel speed from running to about 100 miles per hour with the railroad steam engine. The Egyptians left pictures which have been dated at around 3000 B.C. showing man flying, but it was not until 1903 that Orville Wright flew the first heavier than air vehicle. Since 1900 considerable progress in travel speed has been made. In 1923 two men flew nonstop across the U.S. in 26 hours and 50 minutes at better than 100 miles per hour. By 1937 Howard Hughes made the same trip in 7 hours and 28 minutes, traveling nearly 400 miles per hour. In 1947 the first flight which exceeded the speed of sound was made. In 1956 the X2 was flown at 2,260 mph. In 1961 Russian cosmonauts traveled around the globe 17 times, 437,500 miles in 25 hours and 18 minutes, traveling at 17,200 mph. Now if you were to graph this, it would produce a parabolic curve.

Or take the matter of communication—the voice, the drum, the printing press, telegraph, telephone, wireless, radio, short wave, TV, with pictures even coming in from outer space. We can actually see images of things as they are happening on the other side of the globe at the instant they are taking place. Contrast this with communication during the Civil War 100 years ago or even 1900, 1940.

Consider the amount of energy which can be released. At first man worked, then animals were trained to do work, then sailboats were built, and water power was harnessed. Sometime after the year A.D. 1000 the Chinese made gunpowder; they used it for fireworks. Several hundred years later (in 1530) the English used it in war. Refinements were made. Dynamite was produced, then TNT, and finally on July 16, 1945, the first atomic bomb was exploded. On Aug. 6, 1945, the first atomic bomb was used in warfare. There were 100,000 casualties in Hiroshima that day from one bomb. Then came the hydrogen bomb in 1952. Last year Russia is said to have exploded a test bomb which had the same power as 50,000,000 tons of TNT. Some experts feel the bomb actually had the potential of twice that.

If you were to graph these three exam-



"The rate of change is so fantastic we can scarcely keep up," says author Luke Birky, as he addresses the Mennonite Nurses' Association public session at the June mission board meeting at Harrisonburg, Va. His subject was that of this article.

ples, and there are many others, you would come up with essentially the same picture.

I am told the "fund of knowledge" doubled between 1900 and 1950, doubled again between 1950 and 1960, and will no doubt double again by 1965. This, graphed, would produce the same parabolic curve.

The picture in the health field is the same. The rate of change is so fantastic it can scarcely keep up. But the results are very rewarding. The number of deaths each year per 100,000 population here in the U.S. were as follows:

	1900	1958
Influenza and pneumonia	202.2	33.2
Tuberculosis	194.4	7.1
Gastroenteritis	142.7	4.5

The life expectancy at birth at the time of Christ was approximately 29 years.

In 1900	49 years
In 1950	69 years

now somewhere above 70 years

If this would be graphed, it would produce the same kind of curve.

Let me list six serious problems which face us in the health field now:

1. Rate and character of change
2. Need for more and more highly trained personnel
3. Increasing cost of health care
4. Need for co-ordinated planning
5. Need for public understanding and support
6. Specialization and the patient

Now let us go over each point and see how we can point up the problem in each case. The first one: "Rate and character of change."

We noted earlier that there has been a change in the past. But consider the changes which have come about because of antibiotics, the change in attitudes where hospital care was the privilege of a few to the right of all men. Consider the change in treatment of the mentally ill brought about by chemotherapy. There are new drug discoveries being made almost daily. Seventy-fi-



per cent of the drugs on the market today were not even known ten years ago.

Consider the number of paramedical professions which have been added in the last few years. Only a few years ago the R.N. was the nurse, chaplain, dietitian, the laboratory technician, the physical therapist, the teacher. She took the X-rays, kept the medical record, did the housekeeping chores. She was the social worker, purchasing agent, and even the maintenance engineer. Today most of these functions are being carried out by highly trained specialists and yet the nursing student scarcely earns enough materials in a three-year training program to be ready to carry out the nursing functions.

With so much progress and necessary change coming at such short intervals of time, how do we plan curriculum? How do we plan a hospital building? With construction costs up to \$30,000 per bed, error in judgment of underbuilding, overbuilding, or in layouts which are soon obsolete, is serious. A training program which does not teach students the current knowledge and prepare the student for further change should not continue.

The second problem: "Need for more and more highly trained personnel." While more and more people demand high-quality medical care, while such care becomes feasible for more and more people through the prepayment plans and government participation, while the number of hospital beds increases, and while industry requires more scientifically trained personnel, our recruitment and training of personnel in

all areas of health care has lagged far behind the need. It is ironic that in a time of great unemployment in our nation there is such a high percentage of unfilled positions in the health field.

The third area of concern for all of us is the rapid increase in the *cost of health care*. This is more particularly true of the cost of hospital care. Below are listed costs of operating general hospitals in the U.S.:

	Total operating cost	Av. cost per patient day
1946	\$1,169,000,000	\$ 9.39
1950	2,120,000,000	15.62
1960	5,617,000,000	32.23

The operating cost of our nation's hospitals has been increasing more than 5 per cent per year and will continue at this rate for the next few years. In fact, in Colorado our costs have risen better than 8 per cent per year and will increase by at least 10 per cent this year. Many people are asking, How long can this go on? All this cost has, of course, made possible excellent results in better health and longer life. But this in turn increases the financial burdens. For example, the number of persons over 65 in the U.S. has risen from 4.9 million in 1920 (4.7 per cent of total population) to 16.6 million in 1960 (9.2 per cent of total population). The average annual health cost of a person over 65 is nearly twice as much as those under 65. With the early forced retirement of many workers the financing of health care becomes a serious problem.

(concluded next week)

## Forward in Health and Welfare

BY EZRA C. BENDER

The hospital in Aibonito, Puerto Rico, will require our special attention during the coming year. The new hospital, with its first full year of operation in 1958, has been utilized beyond expectation in the last four years. To illustrate we give the following:

	1958	1961
Bed complement	32	37
Patients admitted	1,622	2,701
Patient days	8,782	12,345
Patient census	24.1	33.8
Per cent occupancy	75.3	91.4
Deliveries	313	712
Surgeries	541	688
Clinic outpatient	11,686	26,762

To compensate for this growth various adjustments within the building have been made, such as using the patient lounge for additional beds and attaching a temporary room to relieve the extremely crowded condition of the clinic. But with these adjust-

ments, it is still imperative that more be done. The nursery is continually crowded, often to three times its stated capacity. The pediatric section urgently needs enlargement. With this general overcrowded condition, there are naturally overloaded conditions throughout the hospital.

Because of the unique situation of our services in the area and because of the rapid economic, industrial, and social development on the island, which naturally bring improved medical and health services, it was thought wise to obtain a hospital consultant to give us an objective analysis of our future needs. In the light of this analysis, it is clear that we can safely move forward with some enlargement plans. Since Health and Welfare is generally committed to the principle that capital improvements should not be made by general church contributions, it became necessary to work closely with the Puerto

Rico Board of Health and the Aibonito community to obtain the necessary funds for these developments. Mervin Nafziger, administrator of the hospital, and Lawrence Greaser, chairman of the hospital board, will be giving able leadership to this development program.

Another area of our Puerto Rico program which needs attention is the stabilization of our medical service. The doctors serving the hospital have not been Puerto Rico career doctors, either on a long-term missionary basis or as private practitioners. With few exceptions, they have come on a two-year-term basis, fulfilling their I-W requirements. Fortunately, some have overstayed the two-year requirement and others with considerable experience have come and bolstered the program for a period of time out of a purely missionary motive. The time is here when we need to give serious consideration to attracting at least one and preferably two career doctors to Aibonito and with it continue our practice of using I-W doctors on a two-year basis. This will give the hospital administration and the community a sense of security which is now lacking.

Recommendations for a schedule fulfilling these needs will be brought in detail to the Feb. 12 Health and Welfare committee meeting for review and approval.

Last year you receive the impression that our Puerto Rico concerns are only physical, I should call your attention to the unique hospital chaplaincy service. Lawrence Greaser, pastor of the Aibonito church, is chaplain on a part-time basis. Carol Glick is giving a full-time spiritual ministry to the hospital. Since her motivation is highly evangelistic, she does much follow-up work in homes.

We should list La Jara, Colo., as a 1963 reality. This is more than a year overdue according to our schedule. Lack of finances is the reason. We do not begin operation until the hospital is fully equipped through community effort and approved by the State Board of Health. Even though there have been disappointing delays, it now looks quite hopeful for an early 1963 opening date. Wayne Miller, the appointed administrator, is now living in La Jara. He is employed by the community board to give leadership to the final development and equipping of the building. Because of the small size of the hospital and the economic situation of the area, most careful management will be required to keep this on a self-supporting basis. But dare Health and Welfare choose only places which are economically safe? The appalling need of the area is spiritual. May we become the instrument of the Holy Spirit to help fulfill the prayers of a lone evangelical pastor and his wife for a spiritual awakening in the area? Certainly only those who are spiritually motivated should undertake this service.



An agreement has been signed to operate a 20-bed hospital with a public health wing at Walsenburg, Colo. The bids for construction were opened on Oct. 3 with an approximate year's time for completion. This will give us until late 1963 to be ready for operation, but planning for it must begin now. Presently there is only one Mennonite family in the area. "Mennonite" was a strange name in the community until this family introduced us.

La Junta Mennonite Hospital will be in the process of utilizing the new 44-bed nursing home wing early in 1963. This will be transferring long-term patients and admitting new ones. The diagnostic treatment center is next on the schedule and should be completed during this coming year. Then there is the general refinement need facing us in the old building. A well-built fireproof structure erected forty years ago does not present serious structural problems but a serious problem of obsolescence. Inadequate toilet facilities, lack of piped in oxygen, no two-way communication system are some examples. These are tremendous step savers for nurses and naturally reflect in cost of service. Such refinement involves major financial consideration. We shall be seeking ways and means by which they may be accomplished.

A 40-bed nursing home wing at Maple Lawn Homes, Eureka, Ill., is now in the blueprint stage and may be a 1963 building project. This is to be financed by community and Hill-Burton funds.

The new wing at Sunshine Children's Home, Maumee, Ohio, was completed this summer and has nearly tripled the patient capacity. The process of utilizing this additional space will continue during the coming year. This will be accompanied by the usual growing pains in the organization of additional personnel.

Adriel School at West Liberty, Ohio, for retarded teen-agers, is highly appreciated by Ohio educators and social workers. But we need to continue struggling with the enlargement problem in order to bring it to a self-supporting unit.

A major hospital administration opportunity has recently been laid in our lap. A doctor-owned hospital at Mathis, Texas, has been closed but made available to the community if an organization can be found to operate it. Because of the quality of service we have been rendering in our small Maternity Hospital for migrants in the Mathis area, the citizens have petitioned us to bring this larger service of operating the general hospital. Negotiations are now under way for the acceptance of this responsibility. We are looking at this as a real service opportunity of giving leadership to a community in working out their acute hospital need. If we accept the administrative responsibility of the old hospital, it

will be as an emergency measure and a first step toward a community's declared intention to work for greatly needed new facilities. If we move into Mathis in this larger way, it will mean finding an administrator, nurses, and technicians. One needs to see the fruits of our mission work among the Latins in this area as well as the Maternity Hospital service to appreciate the potential before us in accepting this larger responsibility.



## MISSION NEWS

### Overseas Missions

**Sao Paulo, Brazil**—A children's Sunday afternoon Bible class started in the home of members who live some distance from the church. Workers visit homes in the area in an effort to open them to the Gospel.

Six thousand persons responded to the invitation during the Billy Graham campaign in this city. The Sawatskys received a list of those in their area from the Crusade office and have visited 15. "Many are not yet converted, but some promise to come to church," report Bro. and Sister Sawatsky.

**La Louviere, Belgium**—Vasil Magal conducted three Bible conferences among Slavic people in various Belgian cities during the past months. For widely scattered believers, who have little opportunity to worship together in their own language, such meetings are times of renewal and blessing. Many decisions for Christ occurred in these conferences. Bro. Magal was recently named co-speaker with his brother Ivan on the Russian broadcast. The Magals' picture appeared in the Nov. 20 mission news pages.

**Mt. Hagen, New Guinea**—Japan missionary Lee Kanagy, who is on a private trip of investigation to find places where self-supporting missionaries might work, finds Australian New Guinea such a place. Over 500 tribal languages make a unified nation all but impossible. All government schools are therefore conducted in English. The government is asking for teachers to man these schools. "This is the hour for New Guinea," enthuses Bro. Kanagy. "As tribal wars cease, the men and young people are looking for something else. The Spirit of God is working and saving these Papuans by the hundreds. . . . The Lutherans report over 1,000 baptisms in a year." There are hindrances too. Tribal uprisings massacred entire Christian communities recently.

**Algiers, Algeria**—Marian Hostetler joined a group of MCC workers at Henchir Toumghani, a village in eastern Algeria near the city of Constantine. Algerian officials have given MCC workers the use of a farm and social center there. Marian teaches French to the relief workers. She

The fact that we are not mentioning other institutions now does not mean they are holding *status quo*, but their advances are not as nearly crystallized. Every institution has improvements and new developments in its program. We trust this brief review will help you appreciate the many dedicated workers behind the scenes who are so ably carrying the load. Surely this is a part of Christ's witnessing program for us.

also teaches five mornings a week in the social center. Thirty-one girls, ranging in age from 6 to 14, had been enrolled Nov. 27. Nearly all have never before attended school. The village public school has only two teachers instead of six as before, and it enrolls only boys. An acute teacher shortage continues, because of the departure of many French teachers.

Twenty-one Mennonite missionaries, relief workers, and Pax men gathered Henchir Toumghani for a two-day retreat Nov. 24, 25. Getting acquainted with each other's work through sharing, worship, Bible study, and hiking in nearby mountains filled the two days.

Twenty girls attend classes taught Annie Haldemann and Lila Rae Stetter the Thursday school in Algiers, where Bible and sewing are taught. Mrs. Long of the Algiers Mission Band is also assisting with classes. Teen-age fellows of the neighborhood meet in classroom space in the mission apartments also. Here Bob Stetter gets acquainted with them and gives them something to do and a place to go.

**Puerto Rico: Aibonito**—Puerto Rican Mennonite churches again celebrate Thanksgiving with their traditional fruits service. In the afternoon, first fruit offerings of individuals and congregations were sold in public auction. The \$900 raised went to the rotating fund for church building.

**Coamo**—The new hall purchased by the Coamo congregation was dedicated in Nov. 25 service. The house is old but was sufficiently remodeled to serve until a new church building and pastorage can be built. Lester T. Hershey, former pastor Samuel Rolon, the auxiliary chorus of Luz y Verdad, and E. V. Snyder participated in the service. The bookmobile was on hand with its book and Bible exhibit.

**Cayey**—Bible Sunday was observed here Nov. 4 in appropriate services emphasizing the work of the Bible society. The bookmobile featured books and Bibles available in Hebrew, Greek, Spanish, English, and French Bibles, five Roman Catholic versions, eleven Protestant versions, and an old 1869 Bible were displayed.

**Dhantari, India**—Milo Kauffman challenged India church leaders of this area



with the claims of Christian stewardship Dec. 11, 12. India workers request prayer hat they might not let these messages die, but might carry out stewardship teaching which will involve everyone and bring the blessings God wants to give. Earlier, Nov. 9-24, Bro. Kauffman had conducted a stewardship conference for the Dhamtari congregation. Evenings he directed his remarks toward total commitment in the Christian's life. On Sunday afternoon he spoke to young people, who later held a formal tea in his honor.

At Yeotmal, Bro. Kauffman was asked to give his stewardship lectures at both the seminary and the Free Methodist Church. Both church and students expressed much appreciation. Students from other countries wished Bro. Kauffman might visit their countries, where this emphasis is also needed.

At Dondi, old Bro. Lucas, a retired evangelist, was profuse in his appreciation. He said he believes it was the devil who kept the church from preaching about giving these many years.

Bro. Kauffman speaks three or four times a day. He continues on to Raipur, Jabalpur, and Champa for further conferences and congregational meetings.

Kingston, Jamaica—Audrey Shank, instructor in music at Eastern Mennonite College, served the Jamaican church during the summer months. She taught in summer Bible schools, conducted music classes, taught in Sunday school, and helped in the "Way to Life" correspondence course office and in the Peggy Memorial Home.

Over 100 children are enrolled at the school. The older children occupy the chicken house converted into a pink school building. One new teacher joined the staff. The children's school fees support the school entirely.

The Virginia mission board executive committee approved an addition for one of the girls' home buildings, making it possible to care for five more girls.

Abiriba, Nigeria—Thieves broke into the hospital dispensary, making off with \$800.00 worth of drugs, mostly injectables. Police are investigating, but have not as yet recovered the drugs.

I. U. Nsasak, secretary of the Nigeria Mennonite Church, was guest speaker at hospital chapel services Sept. 2.

Friends and relatives of the late Mrs. Jacob Gingerich, mother of Cyril, contributed to a memorial fund to be used in the work here. The fund purchased an amplifying system, a record turntable, and a recorder to be used in mission outreach. They are used to broadcast daily evening devotions and music on the hospital compound at present.

"Operations Crossroads Africa 1962" furnished 12 U.S., Canadian, and Venezuelan students to the hospital and girls' secondary school for a six-week work camp. They modeled an old building, making it suitable for living quarters, beautifully renovated the operating theater, painted, made cement blocks, etc. Seven Nigerian youth worked with the team part of the time.

The motto of Operations Crossroads is "Building Bridges of Understanding." Dr. James Robinson is the founder. This is the fourth year of operation. This year 290 crossroaders from Canada, Mexico, Venezuela, and the U.S. went to Africa. Each group leader must hold an M.A. degree. Participants pay their own expenses—travel, etc. Over 4,000 youth applied last year.

New York, N.Y.—Nine denominational leaders joined recently in urging Protestant churches to participate in the observance on Jan. 27, 1963, of the Tenth World Day for Leprosy Sufferers. The statement was made public by O. W. Hasselblad,

M.D., president of American Leprosy Missions.

Describing leprosy as one of the world's most serious health problems, the statement commended the observance as "an occasion to reaffirm our Christian concern in the tragic plight of the world's leprosy sufferers and as a means of educating the public to an awareness of their urgent needs." Orie O. Miller, Akron, Pa., was one of the co-signers. The general mission board cooperates with the Mission to Lepers (London, England) in the administration of the leprosarium at Shantipur, where John Friesens are serving.



The entirely volunteer services of Dr. and Mrs. Melvin Glick were tremendously appreciated by the church in Nigeria, and especially by Dr. and Mrs. John Grasse. This permitted them, while the Glicks relieved them at Abiriba, to make a three-week clinic tour to the bush churches in other parts of the country, where over 1,000 patients were treated and 800 vaccinations given. This picture was taken at Cyril Gingerich's home, where a group of grateful people arranged a farewell get-together for the Glicks. You will recognize others of the "foreigners" in the picture. The Glicks are in the middle of the first row.

## A Spanish Church Is Born in Brussels

A new brotherhood came into being in Brussels, Belgium, Sunday, Oct. 28. The newly constituted congregation is made up of Spanish- and Italian-speaking folks who have emigrated from their homelands. Mauro Sbolgi, a young Italian evangelist from Florence, Italy, is responsible for their gathering.

Since 1956, Bro. Sbolgi has been working among Italian and Spanish populations in various parts of Belgium. A small Spanish work had grown out of his ministry in the area of Chappelle-lez-Herlaimont in south central Belgium. More recently, however, with increasing numbers of families from Spain arriving in Brussels, his efforts have been turned toward a ministry of social and spiritual aid, to these new arrivals. They were uprooted and unsettled in the weeks following their arrival in Belgium, with its economy decidedly superior to that of present-day Spain.

Sunday was a high point in this Brussels ministry of Bro. Sbolgi. Three brethren were baptized—fruit of the personal ministry of Bro. Sbolgi. Five other persons, two couples and a mother, coming from Spanish evangelical congregations (Baptist and Brethren), confessed their common allegiance to one faith, one baptism, one Lord, one Spirit, one God. These brethren will

continue to minister to their fellow "economic refugees."

The service, led by Bro. Sbolgi, included testimonies of newly baptized brethren, a message on the meaning of the baptismal service by David Shank, who conducted the baptism, the common commitment of the eight souls to each other in the Lord, and a message by Bro. V. Magal of the Slavic Evangelical community addressed to the some hundred persons gathered together for the service. Some nine persons responded to the evangelistic appeal following these messages. Already the same evening, the brethren from the newly formed congregation were at work counseling and exhorting those who had just made decisions. Dr. Miner Stearns, of the Evangelical Free Church of Belgium, who had formerly worked with the Voice of the Andes, helped with translating the various messages and exhorting the young congregation.

The newly formed congregation has appealed to Bro. Sbolgi to be their pastor for the moment, and has asked the Belgium Mennonite Mission to continue to help and sponsor their ministry. This is one of the great opportunities that the Belgian work has, with a population of some 10 to 20 thousand Spanish-speaking people in Brussels alone.



Sarasota, Fla.—H. James and Ann Martin, with their children, arrived here Dec. 7 on their way home from Uruguay for furlough.

## Home Missions

Bronx, N.Y.—The address of Guillermo Torres is incorrect as it stands in the year-book. It should be changed to 601 (instead of 600) Park Ave., Apt. 6B, Brooklyn 6, N.Y. "We have been very happy with the Lord and His help . . . this month. Praise the Lord!" reports Bro. Torres.

Canton, Ohio—First Mennonite Church reports a 20 per cent increase in Sunday-school attendance and a 53 per cent increase in giving during the first two months of this Sunday-school year (Oct.-Nov.) as compared to the same period last year. "I continually praise the Lord . . .," says Wilis L. Breckbill, pastor, enthusiastically.

## District Mission Boards

East Peoria, Ill.—The Illinois Mennonite Mission Board executive committee met at Highway Village Church here, among other things: (1) to make plans for a witness workshop to be held at Springfield, Feb. 6-10, (2) to help the church council of Highway Village congregation plan financing for proposed building and property extension, (3) to plan a sound board financing schedule, (4) to share in building progress reports from the church at Norwood, (5) to promote Spanish witness in the area, and (6) to plan for the annual Illinois board meeting.

They urged mission pastors and board members to attend the witness workshop which is being planned in co-operation with Nelson Kauffman of the general board.

## Broadcasting

Obihiro, Japan—Hiroshi Kaneko, secretary of the Japan church for radio and correspondence studies, attended a conference for radio follow-up workers in Tokyo in early November. He reports an inspirational three days with much practical help. Fifteen people gathered from all Japan for the conference. All meet similar problems as they lead new Christians into church fellowship. Churches are far for some and it is difficult to lead others into full church fellowship. Local church members need help to welcome new believers. Many Japanese Christians feel that radio is too expensive as a means of evangelism. These are challenges to renewed vigor to all of these radio workers. Bro. Kaneko's picture will appear in next week's mission news.

## Health and Welfare

Greensburg, Kans. — A local newspaper carried an article recently on improvements being made on the Kiowa County Hospital building. The entire building will be veneered with a new brick surface. This will greatly enhance its appearance and

put an end to recurrent water damage. The county commission has authorized \$19,200 from county funds for improvements. Interior improvements to the reception room, administrator's office, and bathroom walls are also in full swing. Gifts from the Panhandle Eastern Pipe Line Company and local Junior Red Cross are being used to purchase a linen mending machine and wall mirrors for patients' rooms, according to Marie Naffziger, hospital administrator.

Lebanon, Ore.—Community Hospital facilities here are being utilized to the full with an average daily census of 66.5 patients. This is an occupancy rate of nearly 80 per cent. Millard Osborne, hospital chaplain, continues to find many opportunities to serve this large patient group, one fourth of whom make no religious profession whatever. Recently an elderly lady had been listening to a radio broadcast of a healing campaign in a nearby city. "Why doesn't God heal me? Don't I have enough

faith?" This gave Bro. Osborne opportunity to relate to this lady his understanding of God's healing purposes and methods.

## I-W Services

Boston, Mass. — Seven married couples and three single fellows work at New England Baptist Hospital and Deaconess Hospital here. Richard and Marion Winslow serve as unit leaders. I-W's work in the operating room, push stretchers and wheel chairs, serve as orderlies and technicians and work in maintenance and storeroom. Some of the wives are similarly employed. Since they do not yet have an established church, the group gathers in homes on Sunday morning for Bible study and worship. They have socials, sewing meetings, and informal fellowship. The Boston unit is administered by Lancaster Mennonite Conference.

(Continued on next page)

## Christian Life Conference Meets in Kamishihoro



Kamishihoro Chapel saw bustling activity and much serious discussion during sessions of the Christian Life Conference.

Beginning with an exhilarating hike in the mountains of Nukabira, this annual conference of the Japan Mennonite Church opened on Nov. 3 and lasted until the afternoon of Nov. 4. After dinner together and further recreation, everyone boarded the train for Kamishihoro, where at 4:30 that first afternoon Rhoda Ressler introduced the theme of the conference: "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship."

Hoshi Ito, a member of the Salvation Army church in Obihiro and owner of a chain of department-drugstores, began the evening service with a talk about the Christian in his occupation. After this the group of about 30 divided into small discussion groups to share ideas and concerns regarding the Christian farmer, the Christian employee, the Christian wife, and the Christian kindergarten teacher. Everyone entered into this activity with enthusiasm, and those who attended the conference report that this experience was the high light of the meeting.

Sunday morning at 7:00 Takahashi Sen-

sei, pastor of the Presbyterian church in Obihiro, spoke about true Christian living in the present. Immediately after the 8:00 breakfast a much-appreciated discussion about marriage and the problems facing young Japanese Christians began and lasted until time for the worship service. Then at this service Hatano-san from the Kushi Mennonite Church brought the morning message.

On Sunday approximately 40 were present, representing almost all of the churches in our Hokkaido Conference. Missionaries who attended the meeting were Eugene Blosser, Joe Richards, Ruth and Rhoda Ressler. All appreciate very much the fine hosting of Ruth and Rhoda along with other members of the Kamishihoro church. The chirashizushi was delicious!

This conference was indeed significant in the depth of the evidences of spiritual growth and commitment among the church representatives who attended the meeting. We are deeply grateful to the One who is building His church here in Hokkaido.

—from The Japan Newsletter.



Kamishihoro countryside radiates peace and serenity in early fall.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

New Every-Home-Plan churches for the OSPEL HERALD include Lindale, Linville, a.; Hildebrand, Waynesboro, Va.; Jefferson Street, Lima, Ohio; Glennon Heights, Denver, Colo.

Lloyd Weaver, Jr., Newport News, Va., as speaker at the Greenmonte congregation, Stuarts Draft, Va., for a Spiritual Life conference, Dec. 1, 2. He gave a series of messages on the theme, "Reaching for the standards of Christ."

Information needed for MYF—Please send to MYF, Scottdale, Pa., the name and address of your youth group president and adviser(s). Include the name and address of your congregation also.

For source material on "Moral Issues Facing the Family," the Sunday evening service program suggested by the Builder for Dec. 30, see the article, "The Family Faces Moral Issues," by Evelyn Kreider, the December Christian Living.

Albert Oei, from Indonesia, who is now attending Goshen College Biblical Seminary, spoke at Elmwood, Kendallville, Ind., Dec. 2.

A chorus of fourteen young people from the Plainview Mennonite Church near Hutchinson, Kans., rendered inspirational programs under the direction of Eli Heluth at Richwoods Mennonite Church, Mountain View, Ark., Nov. 25.

Nevin Miller, Hesston, Kans., served as daily Day speaker, and Lowell Nissley, Mission, Kans. held revival meetings at the full E.U.B. Church near Lawrence, Kans. Willis Hallman serves as pastor of this church.

The Twin City Mennonite Youth Fellowship, an organization composed of the (old) Mennonite, General Conference, and Mennonite Brethren churches of Kitchener and Waterloo, Ont., held its first program Saturday, Dec. 1. The evening consisted of singing, games, and buffet style lunch. R. Johnson spoke briefly about the importance and potential of an organization such as this one, composed of young people of various Mennonite conferences. Attendance: 147.

Mr. and Mrs. Dave Schlatter and Mr. and Mrs. Amasa Miller, of the Sugar Creek congregation, Wayland, Iowa, celebrated their 57th wedding anniversaries, Nov. 29. The Syracuse University Mennonite Students' Fellowship sponsored a get-together with Mennonite students from Cornell University, Dec. 9. Kermit Derstine, Akron, Ohio, served as speaker. There are nine Mennonite students attending Syracuse. The group numbers 25, including the wives and children and a local Mennonite family which attends.

Clare Wideman, Harrisonburg, Va., at Wakesville (Ont.) Mennonite Church, Dec. 23.

Nathan Hege, Syracuse, N.Y., at Elizabethtown, Pa., Dec. 30.

Albert Buckwalter, Hartford, Conn., at Erb Street, Waterloo, Ont., Dec. 23.

The Milford (Nebr.) Rest Home has been modernized. There are some vacancies for anyone interested. Write to Floyd O. Stauffer, Milford, Nebr.

Ontario Mennonite Bible School begins Feb. 7 and continues until Friday, March 29. Second semester Ontario Mennonite Bible Institute begins Jan. 21.

School for Ministers, sponsored by Hesston College, South Central Mennonite Conference, and Western District Conference, will be held at Hesston College, Feb. 5-8. Among the instructors are Edward Stoltzfus, West Liberty, Ohio; Erland Waltner, Elkhart, Ind.; and John Howard Yoder, Elkhart, Ind.

Darrel Hostetler, Kalona, Iowa, in a music conference at Evangelical Mennonite, Fort Dodge, Iowa, Feb. 2, 3.

Ordination for a deacon at Stauffer's, Hershey, Pa., the afternoon of Dec. 23.

New members: three by baptism at Maple View, Burton, Ohio; twelve by baptism at Willow Springs, Tiskilwa, Ill.; two by baptism at Martindale, Ephrata, Pa.; two by baptism at Lichty's, East Earl, Pa.; two by baptism at Weaverland, East Earl, Pa.; four by baptism at Manson, Iowa; three by baptism at St. Jacobs, Ont.; five by baptism at Argentine, Kansas City, Kans.; one by baptism at Eaglesham, Alta.; five by baptism at Birch Grove, Port Allegany, Pa. Correction: six by transfer, none by baptism, at Avon, Stratford, Ont., as indicated earlier.

The Mennonite Publishing House has a limited quantity of scenic calendars with appropriate Scripture verse which are available to anyone interested. Send your request to Calendars, Mennonite Publishing House, Scottdale, Pa.

## Evangelistic Meetings

Norman H. Bechtel, Spring City, Pa., at Mt. Joy, Pa., Feb. 10-17.

## Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 31 to Jan. 11.

Shelkinnah Bible School, Tuttle Ave., Sarasota, Fla., Jan. 7-25.

School for Ministers, Goshen College Biblical Seminary, Jan. 22 to Feb. 8.

Illinois Mission Board annual meeting at Hopedale, Ill., April 19, 20, 1963.

"Joy to the world!" we sing. . . . But the carol of Christmas is blown on a herald's trumpet. It summons to decision: "Let every heart prepare Him room." Here is the deep seriousness of Christmas.—*Christianity Today*, Christmas issue.

## MISSION NEWS

(Continued from preceding page)

## Deputation Schedule

Paul Erb

Sun., Dec. 23, a.m., Englewood, Chicago, Ill.

Albert Buckwalter family

Sun., Dec. 23, a.m., Waterloo, Ont.

Carl Beck family

Sun., Dec. 23, a.m./p.m., North Clinton, Wauseon, Ohio

Marie Moyer

Sun., Dec. 23, a.m., Spring Mount, Pa.

## Voluntary Services

Sarasota, Fla.—Samuel and Anna Aschliman, New Paris, Ind., left Dec. 5 for Sarasota, Fla., where they will be VS-ers at the newly opened Sarasota Mennonite Service Centre during the tourist season.

Working under the over-all direction of Menno Plank, centre director, Bro. and Sister Aschliman will serve in a co-ordinating capacity for service activities. They will draw on the commitment and service of Mennonite people wintering in Sarasota who wish to make their vacation useful and productive in meeting physical, social, and spiritual needs of persons in the area.

La Junta, Colo.—Mrs. Ellen Troyer, Fairview, Mich., has responded to an urgent call to assist in the unit here as housekeeper and hostess. The unit, temporarily without a leadership couple, is co-operating in every phase of its program, as committees continue to fulfill their responsibilities. Sister Troyer willingly and abruptly left her home Nov. 17 to meet this interim need. She is counselor, "Mom," and provider of stability. Both unit and VS administration appreciate her contribution and helpful spirit.

Maumee, Ohio—A six-person unit at the Sunshine Children's Home has become active in the local MYF. Unit members have become officers of the group, assist in teaching Sunday school and leading singing at the Springfield Township Chapel.

Hannibal, Mo.—Unit members recently invited international students from the University of Missouri to spend the evening of Nov. 3 with the unit. Two of the students are from Korea, one from Peru, and one from Greece. "As we had them in our unit and fellowshiped with them around our table, we would pray that this might be a means of drawing them into a saving knowledge of Jesus Christ," hopes Bette Glenmer, unit member.

Aibonito, Puerto Rico—The Puerto Rico Conference executive committee named Samuel Rolon as secretary, and Ruben Fuentes, Mervin Nafziger, and Leroy Yoder as added members of a committee to investigate the possibility of Puerto Rican brethren doing VS or I-W service right on the island or in neighboring Spanish countries. There is a possibility of organizing such a unit at Betijas #1 near Orocovis. This would avoid many frustrations which Puerto Rican youth now face as they go north for service.



Texas: Robstown—Kenneth and Kathryn Seitz enjoy rich fellowship with a number of adults who meet in the kindergarten home regularly. Recently five of them completed the "Life of Christ" course and received certificates at a Wednesday evening service at Corpus Christi. A new course on the Book of Galatians has been begun with the Padilla family.

Mathis—Lillian Frederick's coming brought the nursing staff at Mathis Maternity Hospital up to three, so that regular, three eight-hour shifts are possible again. There are always opportunities for plus service. Lillian Frederick and Barbara Miller are visiting a diabetic patient and caring for an ulcer on her leg. They keep the patient's medical needs supplied.

## OUR SCHOOLS

### Goshen College

The week of Nov. 26-30 was special Peace Emphasis week on the Goshen campus.

Dr. Henry Hitt Crane, the outstanding pacifist lecturer, was on the campus Nov. 28 and 29 for a series of special addresses on the subject of peace and the week was concluded with the annual Peace Oratorical Contest, Friday evening, Nov. 30.

Dr. Crane's Wednesday morning chapel address was entitled "The Mind of the Master" and was followed by an afternoon address, "Challenging the Great Delusions," and an evening address entitled "Vicious Virtues." His Thursday morning chapel address was entitled "Unconscious Sins." Dr. Crane, now retired, was the pastor for 20 years of the Central Methodist Church in Detroit. He has long been one of the outstanding lecturers and proponents of the pacifist position in his church.

He is now devoting his entire time to preaching throughout the world. He averages better than one address each day, speaking primarily to college groups. He has appeared on the campuses of over 200 colleges and universities across the country. Dr. Crane early developed a passion for the cause of peace through his work in Europe during World War I as a YMCA secretary. He has continued to speak out forcefully for the need for pacifism in the Christian Church even during the second World War.

In the annual Peace Oratorical Contest, which was held Friday evening, Dwight Y. King, son of Mr. and Mrs. Sanford King, Hutchinson, Kans., and Rhoda Amstutz, daughter of Mr. and Mrs. Ira Amstutz, Orrville, Ohio, were winners of the men's and women's divisions of the contest. They will represent Goshen College at the state contest to be held in April.

The topic of King's winning speech was "The Nuclear Dilemma and You." Miss Amstutz's first-place speech was entitled "Six to Four in Favor of War."

Second and third places in the women's division went to Ida Gross, Bridgewater,

S. Dak., and Frances Hassencahl, La Salle, Mich., respectively.

Ivan D. Friesen, Henderson, Nebr., was runner-up in the men's competition, and three other contestants were tied for third place.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

Bauman, Leland Dean and Julia (Troyer), Nappanee, Ind., second daughter, Dawn Anne, Nov. 20, 1962.

Bomberger, Clair N. and Anne E. (Bauman), Peach Bottom, Pa., twelfth child, eighth son, Mahlon Clyde, Nov. 10, 1962.

Breneman, Roy W. and Ruth (Wenger), Millersville, Pa., fifth child, second daughter, Marlane, Nov. 2, 1962.

Byler, Leonard and Virginia (Stoltzfus), Goshen, Ind., first child, Brandt Edwin, Nov. 17, 1962.

Coblentz, Enos and Borneda, Ithaca, Mich., second son, James Rene, Oct. 29, 1962.

Gingerich, Lloyd and Mary (Swartzentruber), Espelkamp-Mittwald, Germany, second son, Mark Lynn, Nov. 25, 1962.

Glick, Melvin and Sherrill (Swartz), Bay Port, Mich., first child, Mark Roland, Dec. 3, 1962.

Godshall, Ray W. and Liz. (Derstine), Franconia, Pa., third child, second daughter, Caroline Patricia, Nov. 26, 1962.

Good, Ray F. and Kathryn (Lehman), Harrisonburg, Va., second daughter, Patricia Sue, Nov. 17, 1962.

Kauffman, Ray and Tina (Klassen), Albany, Oreg., second daughter, Lynette René, Nov. 18, 1962.

Kreider, Mervin H. and Elma (Myer), Lancaster, Pa., eighth child, fifth son, Ray Myer, Nov. 23, 1962.

Kulp, Harold D. and Gladys (Landis), Lansdale, Pa., fifth child, second daughter, Rebecca Marie, Nov. 27, 1962.

Landis, John J. and Gladys (Martin), Lancaster, Pa., second child, first daughter, Shelby Christine, Nov. 22, 1962.

Leatherman, Arthur and Marie (Yoder), Souderton, Pa., second child, first son, Jeffrey Todd, Nov. 11, 1962.

Leatherman, Clifford Wayne, Jr., and Darlene (Nusbaum), Goshen, Ind., third child, first son, Timothy Wayne, Nov. 24, 1962.

Martin, Nelson and Wilma (Augsburger), Newbury, Ont., fourth child, first son, Ray Nelson, Nov. 19, 1962.

Miller, Harold and JoAnn, Greentown, Ohio, second son, Jon David, Nov. 17, 1962.

Miller, Raymond and Clara Mae (Miller), Hutchinson, Kans., second daughter, Marcia Deann, Nov. 24, 1962.

Mullett, James and Isabel (Steckly), Cincinnati, Ohio, first child, Wanda Sue, Nov. 5, 1962.

Nisly, Jonas and Ellen (Yoder), Hutchinson, Kans., first child, Sharon Louise, Aug. 13, 1962.

Schmucker, Leonard E. and Lucille F. (Somers), Manistique, Mich., sixth child, third son, Ronald Lynn, Nov. 26, 1962.

Shantz, Henry and Edna (Frey), Waterloo, Ont., fourth child, first daughter, Marjorie Diane, Nov. 15, 1962.

Slabaugh, Clarence and Velma, Hartville, Ohio, seventh child, first daughter, Jean Elizabeth, Nov. 17, 1962.

Stauffer, Phares S. and Virginia (Martin), Leola, Pa., tenth child, fifth son, Conrad Anthony, Nov. 24, 1962.

Stichter, Loren and Rachel (Buchen), Warusa, Ind., first child, Brian Dean, Nov. 1, 1962.

Stover, Dr. Samuel and Dorothy (Landes), Timor, Indonesia, a son, Roderick Dean Swartzentruber, Homer and Jean (Kau man), Sarasota, Fla., third child, first daughter, Joy Carmen, Nov. 27, 1962.

Troyer, Ray and Mary (Kaufman), Hutcheson, Kans., third son, Timothy Lee, Nov. 1962.

Vance, Harvey J. and Arvella (Cooper), Mouth of Seneca, W. Va., fourth child, third son, Donald Leo, Oct. 17, 1962.

Warye, Byron and Sally (Sharp), Portland, Oreg., second daughter, Kristi Linn, Nov. 1, 1962.

Wenger, Raymond H. and Anna Ma (Weaver), Lititz, Pa., first child, Debra Lynn, Oct. 28, 1962.

Yoder, Paul H. and Marie (Miller), Grantville, Md., fifth child, fourth son, Sheld Mark, Nov. 28, 1962.

Zimmerman, Mervin N. and Martha (High), Reinholds, Pa., third child, first daughter, Bonita Sue, Nov. 7, 1962.

## Marriages

May the blessings of God be upon the home established by the marriages here listed. A 6 months' free subscription to the Gospel Herald given to those whose address is supplied by the officiating minister.

Blosser—Yoder.—David Alan Blosser, Goshen, Ind., Brenneman Memorial United Missionary cong., and Peggy Marlene Yoder, North Goshen (Ind.) cong., by Russell Krabill at home, Nov. 24, 1962.

Egli—Miller.—Paul Egli, Gilmore City, Iowa, and Charlotte Miller, Manson, Iowa, by Nick Stoltzfus at the Manson Church, Nov. 2, 1962.

Leonard—Stauffer.—James Leonard, Lewtown, Pa., Mattawana cong., and Margaret Stauffer, Phoenixville, Pa., Pottstown cong., by Newton J. Yoder at Pottstown, Nov. 2, 1962.

Miller—Shetler.—Vernon Miller, Hutchinson, Kans., and Lena Shetler, Kalona, Iowa, both of the Center A.M. cong., by Amos Nisly at the church, Oct. 7, 1962.

Schmidt — Erb. — Harry Schmidt, Ulysses (Kans.) Mennonite cong., and Mary Erb, Hartsville (Ohio) Mennonite cong., by Lester Wy at Hartville, Nov. 1, 1962.

Widrick—Lyndaker.—Gordon Widrick and Margaret Lyndaker, both of Croghan, N.Y. Croghan C.M. cong., by Elias M. Zehr at the church, Sept. 8, 1962.

Zimmerman—Gehman.—Martin Zimmerman, Denver, Colo., and Rachel Gehman, Narvon, Pa., Churchtown cong., by Marcus Bishop of the First Mennonite Church, Denver, Nov. 1962.

## Anniversaries

Blough. Harry Blough and Lattie Thomas were married on Nov. 10, 1912, at the home of James Saylor, then pastor of the Thomas Church, near Thomas Mills, Pa. They observed their fiftieth wedding anniversary with open house on Sunday afternoon, Nov. 11. They have 6 children (Erma—Mrs. Lem Holsoopple and Orin, both of Hollsoopple; Edna—Mrs. Robert Eash, Archbold, Ohio; Dorot —Mrs. Elmer Eash, Johnstown; Harry Boy Sidman; and Katherine—Mrs. Herman Schroeder, Kidron, Ohio), 24 grandchildren, 2 stepgrandchildren, and 25 great-grandchildren. Two girls died in infancy.



Clymer. Reuben C. Clymer and Daisy Bur-  
ey were married on Nov. 12, 1902, at the  
ome of Bishop Isaac Eby, Kinzers, Pa. They  
bserved their sixtieth wedding anniversary on  
ov. 11, 1962, at their home near Elverson,  
a. A family dinner was held, followed by  
pen house for relatives and friends. They  
ave 3 children (Bertha—Mrs. A. Deiner  
nirk, New Holland; Harry, Elverson; and  
lsie—Mrs. John Buckwalter, Rahns, Pa.), 2  
andchildren, 2 great-grandchildren, and a  
umber of stepgrandchildren.

Greaser. Mr. and Mrs. Samuel Z. Greaser,  
Hillside Ave., Souderton, Pa., celebrated  
their golden wedding anniversary at a surprise  
open house Sunday afternoon, Nov. 11, given  
by their children. The couple were married  
Nov. 9, 1912. They lived on the Greaser  
homestead near Lederach for 19 years, and  
for the past 27 years they lived in Souderton.  
They are members of the Salford Church.  
They have 2 children (Catherine—Mrs. Henry  
Lederfer, Blooming Glen, Pa.; and Beulah—  
Mrs. Horace Souder, Telford, Pa.) and 4 grand-  
children.

Kornban. Charley Kornban and Rebecca  
Smith were married on Nov. 8, 1897, at Man-  
chester, Md. They observed their 65th wed-  
ding anniversary at a dinner at the Midway  
range, near Leetonia, Ohio. They have 5  
children (Joseph and Charles, Salem, Ohio;  
Mrs. Edna Culp, Youngstown; Norman, Wash-  
ingtonville; and Mrs. Clarence Barnes, Lee-  
onia), 21 grandchildren, and 45 great-grand-  
children. They are members of the Leetonia  
church.

Lehman. Amos F. and Maggie K. (Martin)  
Lehman observed their fiftieth wedding an-  
niversary on Nov. 26, 1962. On Nov. 25, they  
were honored at their home, 540 Broad St.,  
Chambersburg, Pa., by a dinner given by their  
children. They have 4 sons and 4 daughters  
living at home; Florence—Mrs. Daniel Horst,  
Petersburg; Anna—Mrs. Glenn Horst and  
Margaret—Mrs. Delano Rosenberry, Chambers-  
burg; Melvin and Robert, Williamson; and  
Ed and Harvey, Chambersburg), 27 grand-  
children, and one great-grandchild. Both Mr.  
and Mrs. Lehman attended preaching services  
Sunday morning at the Chambersburg Church,  
where they are members. He is 74 years of  
age, and she is 73.

Martin. Hoover H. Martin and Emma Nolt  
were married at the home of the late Bishop  
Benjamin Weaver, Spring Grove, Pa., on Nov.  
1912. They observed their golden wedding  
anniversary on Sunday, Nov. 11, 1962, when  
their children were hosts at a drop-in party  
at their home, 939 W. Main St., Ephrata, Pa.  
A family dinner was held on Thanksgiving  
day. They have 6 children (Anna Mae—Mrs.  
Al Haldeman, Lititz; Ruth—Mrs. David  
Laur, Robeson; Emma—Mrs. Roy Nolt,  
Lititz; Homer, Stevens; J. Wilmer and Alberta  
—Mrs. Phares Musser, Ephrata) and 11 grand-  
children.

Stauffer. Norman M. Stauffer and Mary Ha-  
ker were married on Thanksgiving Day,  
Nov. 28, 1912, at the bride's home, Florin, Pa.,  
the late Bishop Peter R. Nissley. They ob-  
served their fiftieth wedding anniversary on  
Thanksgiving Day, 1962, with a family gather-  
ing at "Plain and Fancy Farm," Bird in Hand.  
They have 3 children (Wayne H., Mt.  
Lebanon, Pa.; Henry H., Bainbridge, Pa.; and Mary  
—Mrs. Frank B. Rutt, Rohrers-town, Pa.)  
and 12 grandchildren. They are members of  
Mt. Joy Church.

few die from hard work, fewer from  
d study, thousands from worry, millions  
n overeating.

## Obituaries

May the sustaining grace and comfort of our  
Lord bless these who are bereaved.

Blough, Lois Irene, daughter of Ira and Jen-  
nie Yoder, was born at Kokomo, Ind., May 16,  
1915; died at the Goshen (Ind.) General Hos-  
pital, Nov. 23, 1962; aged 47 y. 6 m. 7 d. On  
Jan. 31, 1934, she was married to George D.  
Blough, who survives. Also surviving are one  
son (Gene), one daughter (Juanita—Mrs. Allen  
Morningstar), 2 grandchildren, her mother,  
and one sister (Mrs. Orpha Kauffman). She  
was a member of the Clinton Frame Church,  
where funeral services were held Nov. 25, in  
charge of Vernon E. Bontreger and Gordon  
Schrag.

Day, Martha Jane, daughter of Adam and  
Rachel (Davis) Hedrick, was born at Onego,  
W. Va., April 23, 1879; died at her home near  
Onego, Nov. 21, 1962; aged 83 y. 6 m. 29 d.  
In 1904 she was married to Albert Day, who  
died Dec. 24, 1954. Surviving are 4 daughters  
(Bessie—Mrs. Minor Bell, Blancher—Mrs. Robert  
Helmick, Martha—Mrs. Ray Mallow, and  
Floda—Mrs. Abe Turner). Three sons and 2  
daughters preceded her in death. She was a  
member of the Roaring Creek Mennonite  
Church, where funeral services were held Nov.  
23, in charge of Earl J. Hartzler.

Eash, Daniel J., son of Josiah and Sarah  
(Herschberger) Eash, was born in Lagrange  
Co., Ind., April 17, 1881; died at the Westview  
Convalescent Home, Elkhart, Ind., Nov. 24,  
1962; aged 81 y. 7 m. 7 d. On Sept. 12, 1903,  
he was married to Lydia Christner, who died  
Nov. 24, 1943. On Aug. 20, 1944, he was mar-  
ried to Barbara Gerber, who survives. He was  
ordained as deacon of the Townline C.M.  
Church, Shipshewana, Ind., in May, 1932. Sur-  
viving are 4 children (Alma—Mrs. Chris Mil-  
ler, Alva, Erma—Mrs. Tobias Bontrager, and  
Wilma—Mrs. Ernest Miller), 18 grandchildren,  
21 great-grandchildren, one stepson, 4 step-  
daughters, one sister (Mrs. Samuel T. Eash),  
and one brother (John). Three children pre-  
ceded him in death. He was a member of the  
Townline Church, where funeral services were  
held Nov. 26, in charge of John J. S. Yoder  
and Eli D. Miller.

Hershey, Martha Inez, daughter of Samuel  
and Elizabeth Ann (Landes) Wenger, was born  
at Canton, Kans., Feb. 26, 1894; died at Sana-  
torium, Miss., Oct. 31, 1962, after a long ill-  
ness; aged 68 y. 8 m. 5 d. On Dec. 18, 1927,  
she was married to Paul Hershey, who sur-  
vives. Also surviving are one brother (Daniel)  
and 5 sisters (Nora—Mrs. E. J. Hershey, her  
twin sister Mary—Mrs. J. J. Detwiler, Mrs.  
Cora Vogt, Anna—Mrs. A. Good, and Barbara  
—Mrs. Ernest Garber). One daughter prece-  
ded her in death. She was a member of the  
Gulphaven Church, where funeral services were  
held Nov. 4, in charge of Paul Yoder and Orlo  
Kauffman.

Hockman, Linda Sue, daughter of Walter L.  
and Alma (Rice) Hockman, was born May 2,  
1958; died of an ailment she had since birth,  
Nov. 9, 1962; aged 4 y. 6 m. 7 d. Surviving,  
besides her parents, are one sister and one  
brother (Marjorie and Walter Dale), and her  
grandparents (Mr. and Mrs. Edward Rice).  
Funeral services were held at the Deep Run  
(Pa.) Church, Nov. 10, in charge of Erwin  
Nace, Abram Yothers, and Wilson Overholt.

Kauffman, Fannie, daughter of Eli and Mag-  
dalene (Troyer) Kauffman, was born in Wayne  
Co., Ohio, Sept. 5, 1867; died at the West Lib-  
erty (Ohio) Nursing Home, Oct. 26, 1962; aged  
95 y. 1 m. 20 d. She was the last one remain-  
ing of a family of nine children. She is sur-  
vived by 24 nephews and nieces. She was a

member of the South Union Church, where  
she attended regularly as long as health per-  
mitted. Funeral services were held at the Hos-  
tetter Memorial Home; interment in South  
Union Cemetery.

Kinsinger, Fannie, daughter of George and  
Amelia (Nice) Showalter, was born at Rose-  
land, Nebr., May 9, 1895; died of a heart at-  
tack at Omaha, Nebr., while visiting her broth-  
er, William Showalter, Nov. 13, 1962; aged  
67 y. 6 m. 4 d. On June 12, 1921, she was  
married to Erlis Kinsinger, who survives. Also  
surviving are one daughter (Marvel—Mrs. May-  
nard Yoder), 2 grandchildren, and 6 brothers  
and sisters (William, George, Ammon, Mary—  
Mrs. Clifford Roberts, Alice—Mrs. Will Ehr-  
man, and Ada—Mrs. Isaac Grabill). Two broth-  
ers and one sister preceded her in death. She  
was a member of the West Union congrega-  
tion, Parnell, Iowa, where funeral services  
were held Nov. 16, in charge of Herman E.  
Ropp and Paul T. Guengerich.

Martin, Bonnie LaVonne, daughter of Roy  
M. and Edna R. (Gross) Martin, was born at  
Lancaster, Pa., July 8, 1950; died at Bethesda,  
Md., Nov. 14, 1962, of leukemia; aged 12 y.  
4 m. 6 d. Surviving are one sister and one  
brother (Karen L. and Darrell R.), and her  
grandmother (Mrs. Ester Gross). She was a  
member of the Neffsville Church, where fu-  
neral services were held Nov. 18, in charge of  
John R. Martin and John Rudy. Since Bonnie  
was planning to be a missionary nurse and  
since she could not carry out her plans, a  
Bonnie Martin Memorial Fund for the train-  
ing of nurses has been started.

Roth, Allen Royer, son of Samuel and Cath-  
erine (Royer) Roth, was born in Lancaster  
Co., Pa., Sept. 24, 1880; died at his home,  
Lancaster, Pa., Nov. 4, 1962; aged 82 y. 1 m.  
11 d. On Dec. 25, 1906, he was married to  
Elizabeth K. Hersh, who survives. Also sur-  
viving are 6 daughters (Susan—Mrs. Joseph G.  
Hess, Catherine—Mrs. Charles G. Luik, Edna  
Mae—Mrs. George M. McElhenny, Mary Eliza-  
beth—Mrs. John F. Eckternach, Dorothy H.—  
Mrs. Stephen B. Yoder, and Mrs. Myrtle H.  
Rineer), 8 grandchildren, 5 great-grandchil-  
dren, 6 sisters and one brother (Minnie—Mrs.  
Walter Hendry, Mrs. Kathryn Bauer, Harry,  
Amanda—Mrs. Ammon Snively, Ada—Mrs.  
Charles Dietrich, Mabel—Mrs. Earl Hart, and  
Rosa—Mrs. Joseph DeHart). He was a mem-  
ber of the East Chestnut Street Church. Fu-  
neral services were held at the Gundel Fu-  
neral Home, Nov. 8, in charge of James M.  
Shank and Frank M. Enck.



## ITEMS AND COMMENTS

BY THE EDITOR

The Triennial Conference of the Baptist  
Union of Australia, meeting in Sydney,  
Australia, voted against affiliating with the  
World Council of Churches. Victoria was  
the only one of six state unions to re-  
commend affiliation with the WCC. The  
vote of the Triennial Conference followed  
a mandate of the previous conference  
which had directed a study and ballot on  
the proposal.

A valuable autograph collection of let-  
ters of early American statesmen, assembled  
by the Rev. Henry Colman (1785-1849), a  
Unitarian minister in Mass. who also was an



expert in agricultural problems of his day, has been given to the Library of Congress. Mr. Colman gave his collection of letters from famous men to Miss Shara Stone of Salem, Mass., about 1840. She expanded it during her lifetime, leaving it to her grand-niece, Mrs. Ray Morris, of N.Y. City, who has now presented it to the Library of Congress. Among the Rev. Mr. Colman's correspondents were John Adams, Henry Clay, James Madison, Daniel Webster, Martin Van Buren, and Edward Everett, who as governor of Mass., in 1837, appointed the clergyman to head an agricultural survey in Mass.

\* \* \*

A new, intensified Soviet campaign against religion—apparently timed to coincide with the opening of the Second Vatican Council—was marked by sharp criticism in Moscow of the “sluggish” pace at which programs of atheistic indoctrination have been conducted in the U.S.S.R. The rebuke came from *Pravda*, the leading Communist Party newspaper, which charged that “atheistic education is being carried out unsystematically, lackadaisically, and without impact on the hard core of religious believers.”

\* \* \*

A report presented at the annual meeting of the N.J. Methodist Conference urged denominational ministers to make at least 1,000 house calls annually to increase church membership. The Rev. Ernest W. Lee, superintendent of the Camden District who presented the conference-wide report, pointed out that Methodists must exert stronger efforts to boost membership since it has not kept pace with the state's growing population.

\* \* \*

Enrollment of Protestant theology students in E. Berlin Universities continued its decline last year, according to the 1961 *Statistical Yearbook* issued by the Soviet Zone Republic. Of a total of 74,205 students enrolled at E. German U., only 549 are studying at the Evangelical faculties, it disclosed. Evangelical seminarians numbered 585 in 1960. There were 675 in 1959 and 751 in 1958.

\* \* \*

The Market Square Presbyterian Church, Harrisburg, Pa., went on the air Sept. 30, via its own radio station, operating with an annual budget of \$10,000. The church hopes to operate WMSP-FM on a daily basis with limited broadcasting hours. It will have only one paid staff member, but will receive volunteer help from members and groups having radio experience. In addition to religious topics, the broadcast will stress education, classical and semi-classical music, and current events.

\* \* \*

The House of Representatives unanimously voted in Washington, D.C., to replace the stars on the wall above the desk of the Speaker with the National Motto—“In God We Trust.” Rep. Fred Marshall (D.—Minn.) sponsored the resolution, credited the original suggestion to the late Rep. Lewis C. Rabaut (D.—Mich.) who died during the first session of the 87th Con-

gress. Mr. Rabaut was a prominent Catholic layman and sponsor of the 1954 resolution placing the words “Our nation under God” in the Pledge of Allegiance.

\* \* \*

Orthodox churches in Yugoslavia are well attended and continue to grow since World War II, metropolitan Damaskin of the Serbian, Orthodox church in Zagreb, Yugoslavia, declared in Buffalo, N.Y. In Buffalo for several days during his first visit to the United States since 1939, the metropolitan said that many churches destroyed by German forces in World War II have been rebuilt.

\* \* \*

A “prayer bookmark” to remind students in public elementary and high schools and colleges to begin each school day with a silent prayer is being distributed nationally by the American Lutheran Publicity Bureau in N.Y. The orange-colored bookmark contains a contemporary symbol of the Trinity and a prayer on one side and instructions for its use on the other.

\* \* \*

The press chief for the U.S. bishops of the Roman Catholic Church, Msgr. John E. Kelly, scheduled to cover the second Vatican Ecumenical Council, has resigned because it is now apparent that news coverage of the Council will be closely controlled by the Vatican. Mr. Kelly has favored “20th-century techniques for getting information across to the people.”

\* \* \*

Any participant in the Second Vatican Council who breaks his oath of secrecy will not automatically incur excommunication, but will be subject to penalties measured according to the gravity of the case. This was stated by *Osservatore Della Domenica*, Vatican City weekly paper, in reply to a reader's query. The paper stressed that such a thing as the violation of the secrecy oath was “most unlikely” because of the “exceptionally high moral and spiritual qualities of all the participants.”

\* \* \*

A minister's daughter has been ordered expelled from high school in Akron, Ohio, because, due to her religious convictions, she would not wear shorts in gym classes. Her father, the Reverend Herbert Bushong,

pastor of the nondenominational Church of Soul's Harbor in Waynesburg, Ohio, said Judy Rae, 17, could wear slacks or pedal pushers in gym classes, but school officials would not accept this. School Superintendent Charles Rieger said a “passage in the state code says religious belief of parents are not sufficient ground for excuse from reasonable regulations of boards of education or requirements of school authorities on what type of clothing shall be worn when taking classes.”

\* \* \*

Lack of genuine commitment on the part of many Christians and the scientific and materialistic orientation of the world today were the most frequently listed “chief obstacles to Christian advance” in a symposium in *Christianity Today*. The 25 scholars who participated in the symposium included such well-known churchmen as theologian Emil Brunner, Dr. Charles Malik, former president of the United Nations General Assembly, and the British writer C. S. Lewis. Their comments appeared in the Oct. 12 issue of the Protestant biweekly published in Washington, D.C.

\* \* \*

Teen-age gangs result from a lack of leadership in the home, a noted Boston clergyman told some 1,500 delegates to the eighth annual Boston Youthtime rally in historic Park Street Church in Boston. The Reverend John DeBrine, pastor of Ruggles Street Baptist Church, gave three reasons why young people rebel: “They have missed the affection of their parents while growing up, they are overcome by the power of association, and they never have known a voice of authority.”

\* \* \*

Courses about religion for the education of children in public schools were recommended by the New York State Congress of Parents and Teachers in Rochester, N.Y. At its annual meeting, the PTA supported the views of State Education Commissioner James E. Allen, Jr., who has approved teaching about religion as a subject and not as indoctrination. Mr. Allen has said that “if schools are to carry out the responsibilities of transmission of knowledge and prepare young people for the future, they must teach about religion and its place in civilization.”



# Gospel Herald



*As we close the old year  
and look forward to a new year,  
our eyes are upon God.*

WEDNESDAY, DECEMBER 25, 1962  
VOLUME LV, NUMBER 50

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## Looking to God

By Peter Eldersveld

*"O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee" (II Chron. 20:12).*

Did you know that just five days before President Kennedy declared the quarantine of Cuba, we were supposed to be observing our National Day of Prayer in the United States? The date for the prayer day was set, by presidential proclamation, for Oct. 17. The quarantine of Cuba was announced on Oct. 22. Everybody knew about the quarantine immediately; it was the big subject of discussion. Hardly anybody knew about the Day of Prayer; I don't know of a single church that observed it. And yet, looking back now, which do you think was more important?

How did it happen that the Day of Prayer went unnoticed? Well, that's an interesting story. To begin with, the presidential proclamation came later than usual this year. Since 1957, the National Day of Prayer has been observed on the first Wednesday of October. And that would have been an exceptionally appropriate day this year, for it was the day on which Commander Schirra made his record-breaking six-orbital space flight. What a coincidence it would have been: a nation looking up to God in prayer while it was reaching out to the stars!

But some churches went ahead anyway with scheduled services of prayer on Oct. 3, for, after all, the grave need was still there. Meanwhile, letters and telegrams were dispatched to the White House asking why there had been no proclamation. But there was no immediate response. This led to further investigation through government channels, for, after all, the National Day of Prayer was established by an Act of Congress in 1952 and it specifically says that "the President shall set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer." It does not set the date; this is left to the President. And so we were wondering when it would be.

But then, at long last, quite belatedly, and with considerable evidence of haste and hurry, the President issued a proclamation on Oct. 11 calling for a Day of Prayer to be held on Oct. 17—less than a week later, which was rather short notice for the churches, too late for them to schedule services and announce them properly. In fact, most of them didn't even know about it. There was nothing in most of our newspapers, and only scant notice of it was given by other news media. Evidently the press release was not given the usual publicity, perhaps because it came so late, or because it was not considered important. As a matter of fact, my office, in spite of repeated inquiries, did not receive an official letter from the White House, conveying the proclamation, until Oct. 15, just two days before the date set by the President. And our investigations revealed that leading church officials knew nothing about it.



# God at Work

BY MARY RUTH LEHMAN

*Standing on a snowy summit  
I gaze, awestruck,  
On a white world:  
Clean, fresh, pure  
As a newborn babe.*

*Heaven-fresh air invigorates;  
Crystal-clear view refreshes;  
Sun-glinted peaks reflect  
Like the face of a sinner  
Born anew.*

*As the rising sun climbs,  
Shadows flee  
In light-flooded valleys  
Like a stricken soul  
Lifted from grief to God.  
Lancaster, Pa.*

The whole thing raised some very serious questions in our minds. Was it an afterthought, or an oversight? Had it been forgotten until the administration was reminded of it by letters and telegrams? Technically the letter of the law, the Act of Congress, was obeyed, but that's about all. It certainly was irregular, to say the least. It looked as though someone had slipped up somewhere—on a very important matter—important, at any rate, to those who take national prayer days seriously—more important, we think, than anything else that men or nations can do these days, and especially now in this new crisis. Was this a case of a nation that almost forgot to pray? Or was it too busy to pray?

Of course, there may have been other factors in the picture. For example, we know there is strong opposition to such national days of prayer. The Supreme Court decision outlawing [government sponsored] prayer in the schools has prompted new efforts toward the removal of all government recognition of religion. The Civil Liberties Union is very busy in that direction. There are new suits in the courts right now. Responsible spokesmen are insisting that even the National Day of Thanksgiving is unconstitutional, as well as chaplains in the military forces, prayers in Congress and State Legislatures, taking the oath of office in the name of God, the inscription "In God We Trust" on our

coins, the pledge of allegiance, and many other references to God in our national life, including the prayer with which the Supreme Court begins its sessions.

The steady secularization of our culture would certainly be opposed to a National Day of Prayer. And there are many people who would not miss it if the President forgot to issue a proclamation. In fact, they would applaud him if he refused to do it.

Then, too, there is good reason for the President to wonder whether the people of the United States really want a National Day of Prayer—even many church people. Judging by the small number of churches in which it is formally observed, and by the small attendance at such services, one might easily come to the conclusion that very few people believe in it.

I can't help wondering how many Americans in this vast radio audience observed it, and how many feel the importance of it. And I might ask, How many of our listeners in other countries feel the need for a national prayer day? For example, what about Canada, and Australia, and the nations of Europe, Asia, Africa, and South America? And what about you? If you feel it is important for your nation to pray today, don't you think you should say so, and let your voice be heard—especially now when there are so many loud voices against it? I should like to know what you think about this, whether you really care about what happens to our National Day of Prayer.

## Thought for the Week

**The Bible is a warm thrilling book to the one obediently following its precepts.—D.**

This is a particularly crucial time for prayer, not only in the United States but throughout the world. The eyes of the whole world are focused on the crises which are developing in the United States—crises that have international implications. Other nations are watching to see what we do about them. At the risk of being naive, I wonder whether they get the impression that the most important thing we do is to turn to God in prayer, and that perhaps they should do so, too.

Recently we did a lot of other things which caught the eye of the world. We not only quarantined Cuba, but we issued some

## Our Readers Say—

I enjoyed "From Mackinaw Dells to Peoria" (Oct. 16). I think it is indeed gratifying that our leading church members not only organized a conference for our MYF-ers, but that 15 years later one of them took time to write an article as Bro. Gerald Studer did, say thank you to our MYF-ers for a job well done. The appreciation and encouragement expressed in this article are what MYF-ers need. Much more encouragement and much less criticism could do wonders for the youth of this modern day.

The old saying, "A church is no stronger than the homes that make up the church" could well apply to a conference. Our conference, MYF or others, is no stronger than the churches that compose the conference.

—Mrs. Wm. J. Miller, Goshen, Ind.

strong warnings to the Russian invaders who are setting up a military base there. We sent federal troops to Mississippi to enforce the law and to counteract racial discrimination there. We spent billions of dollars on a space flight to catch the communists in the race for the moon. We called for an emergency meeting of the Security Council of United Nations to present our case and to call for support in our fight for freedom.

But prayer, the best weapon at our command for all the crises that vex us, did not seem to be very important. God is all right and He may be able to give us some help, but apparently most of us think there really isn't much He can do. So why have prayer days?

There is a story in the Old Testament that comes to mind quite easily at this point. It is the story of what King Jehoshaphat did when he was surrounded by enemies who threatened to invade and to conquer his country. He called the people to a national day of prayer, and then he himself led them in prayer.

I wonder how many people in the United States would like to see their President do that. I know there are some who would object strenuously—they would say it was unconstitutional, a violation of the freedom of religion, and of the separation of church and state. In fact, that is precisely what they said when President Eisenhower led us in prayer at his inaugural a few years ago.

But the people of Judah didn't say that when King Jehoshaphat led them in prayer. We are told that "all Judah stood before the Lord, with their little ones, their wives

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## GOSPEL HERALD

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## View of Time

"Plan your life as if you had long to live; live it as if you expected to die soon." These words by the dean of Christ Church, Oxford, England, in a sermon to the junior members of the University, form a suggestive motto for the proper use of time.

An ancient custom called for putting the hourglass into the coffin of the dead, signifying his time had run out. It was a useless notification to the dead person. How much better to put the hourglass into the hands of the living and show the grains of sand surely and steadily gliding out. Time passes.

Time moves on. And a common view of time is that it passes with a slow and steady tread. It is better thought of as a flight. Time flies.

The artist Crane, in a picture entitled *The Chariots of the Fleeting Hours*, represents the hours drawn by four wild horses and driven by remorseless youths. They urge their horses on, lashing them to greater and greater speed.

Meanwhile the sun sinks and the night tries to meet the rushing chariots. Time nearing its close.

There is a sense of urgency with time. Jesus said, "I must work the works of him that sent me, while it is day; the night cometh, when no man can work."

But how measure time? Not by length certainly. There are lives long in terms of years, yet wasted and misspent in terms of contribution. There are those who have led a short time, yet in terms of lasting utility, remembrance, and work done for God and man, outstrip lives lived much longer.

Some make the miserable mistake of measuring time by the amount of money and material resources gained. Ask some in our estimate of 1962. They reply it was wasted. When you ask them "Why?" they reply, "Because we made little money. Things were hard."

But material gain, as important as it is, is a poor yardstick for measuring time. "A man's life consisteth not in the abundance of the things which he possesseth."

Others measure time by sorrow, suffering, and sadness. Shadows are common to all. And the smoothest path does not lack some stones and thorns. "There is no day so sunny but a little cloud comes over it. There is never a life so happy but it has its time of tears."

But time is not measured by so-called

misfortunes. If it were, many of the most fruitful and blessed people would seldom see the sunshine of life. Instead, many who know the depths of sorrow and suffering have learned best how to view time in its proper perspective.

It was a wise prayer of the psalmist when he offered the petition: "So teach us to number our days, that we may apply our hearts unto wisdom."

We need to be taught again and again to buy up the time; make the most of our time, and place proper value on the time God gives us because we can never reclaim it and because it is short at best. In this light we must make every moment count.

We view the old year and the new year with the mind of the Apostle Paul, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—D.

## Get Ready, Set, Go

"What is this place noted for?" asked a traveler of an old-time resident.

"Why, Mister, this is the starting point for any place in the world. You can start here and go anywhere you want to."

How true! Many miss the meaning and richness of life because they do not see the value of the present place and moment. They yearn to be somewhere else. They are not willing to start seriously on the spot where they are.

Really, it's impossible to start from somewhere else. You must begin where you are spiritually and in every other way if you hope to start at all. You must begin using what you have and doing what you can. Your own doorstep is the starting place.

Others are looking for some great thing to do and forget that which is in their hands. But the person who is not willing to carry a small task is not yet trained for a larger task. The one who longs for larger work yet misses the menial duties is not yet ready for more to do.

Some desire a different environment. Then they could go places and make progress. But God doesn't desire a different place or position nearly as much as a different person—a new person. It's useless to think of being of great help in Africa if in America our hands are not busy helping.

Then, too, don't let any of us imagine

that spiritual giants are made by merely a change of circumstances or change of jobs. Spiritual giants are started and sustained in their growth by a daily diligent giving of themselves to the present job of climbing above the present circumstances. You do not become strong spiritually by a sudden spiritual shot in the arm. You'll never receive a great faith by suddenly being hit like a bolt out of heaven. You become strong spiritually and grow in faith only as you take time to know God's will and give yourself to doing God's will. There are no short cuts. And you can't start anywhere else than where you are.

Finally, there are those who somehow think that someday they will be useful to God, live vital, victorious Christian lives, and give all they are to Christ. Yet they procrastinate. The "someday" comes, but the kind of life they planned to live never comes. Why? They forgot to begin where they were.

An old man was riding along in my car. We talked of many things: about living the Christian life and serving the Lord and the church. Finally he turned to me and, with a note of sadness, said, "As a young man, I thought I would really be a strong Christian—sometime. I would give a good speech in church—sometime. I would be an all-out Christian—sometime. But now I realize that is not the way you do it."

It's true for all of us. We must start at our own doorstep. We must start where we are and at the present moment if we plan to start at all. We can start here and go anywhere we want to. I, for one, forget this too often.—D.

## Present Pessimism

Someone, contrasting a pessimist and an optimist, says, "A pessimist remembers that the lily belongs to the onion family, while an optimist remembers that the onion belongs to the lily family. A pessimist is one who complains of the noise when opportunity knocks, while the optimist is challenged by the knock. The basic difference between the pessimist and the optimist centers in the word 'faith.' Those who lack faith inevitably see life's difficulties and darkness as primary. They live their lives under a laden sky. The optimist sees life's finer, radiant experiences and regardless of what happens, the light of faith always shines within."

But it's hard to be an optimist today, isn't it? The little fellow was asked by his teacher, "What is the shape of the world?" He answered for many by replying, "My father says it's in the worst shape it's ever been in."

According to all appearances and especially according to what we hear, the



world is in bad shape. Yet to become a pessimist helps no one. It hinders instead of helps.

If the Christian does not have help and hope for humanity in the midst of crisis, he is empty and hollow. The real reason we are so soon beside ourselves is that we have made God like ourselves. We have forgotten too frequently that the "Lord God omnipotent reigneth." We need to look above the flood to Him who rides upon the flood.

A pessimistic outlook is of little help in the work of the church. No, none of us should put on rose-colored glasses or hide our heads ostrich-like in the sand. There is abounding sin. Some hearts are cold and there are reasons for concern. Yet pessimism hinders rather than helps. It is lack of faith. It is blaming God for not doing things right or in the right time. It is making God like ourselves.

Always we must see our Lord as Head of the church. He has said, "The gates of hell shall not prevail against it." To declare the church dead is to declare our own apostasy from a firm faith in an unfailing God. Such a spirit of hopelessness makes our ministry hopeless.

The present pessimism of the world must not be allowed to press the Christian to the point of bemoaning his own ineffectiveness and forgetting God is at work, accomplishing His purposes in the world and in His church.—D.

## The Church of the Nativity

When you visit the Church of the Nativity in the little town of Bethlehem, nestled in the Judean hills, you can, I suppose, if you want to, come away from it feeling both cynical and disgusted. The main entrance to the church, which once was large and impressive, has been reduced to a miniature opening because there was a time in history when infidel horsemen rode their chargers into the sanctuary and sacrilegiously converted the house of God into a stable. So your very first approach to the Church of the Nativity reminds you of man's irreverence and tends to fill you with a sense of deep resentment.

As you walk about on the inside of the church, you soon learn that certain parts of the structure are in a sad state of disrepair because of an unending dispute between Roman Catholics, Greek Orthodox, and Armenians concerning the jurisdiction of these respective groups over these unsightly areas. Since the one will not grant the other the right to make the necessary repairs, the appearance of the church must suffer.

When you have completed your tour of

the main auditorium and the side chapels, you are led down a dark staircase to a small grotto. There you are shown a spot rather gaudily adorned, which is said to mark the place where the infant Saviour was born. The present gaudiness does little to remind you of the simple crib in which the Virgin Mother bedded her Christ child on hay and straw.

If these excesses have not sufficed to fill you with a feeling of revulsion, then perhaps the mercenary spirit of commercialism which tries to extract money from your purse through the sale of pictures and mementos will succeed in getting you to leave it all in a huff. I, of course, well understand that such a thing could happen. Ignorance, superstition, commercialism, and interdenominational strife and jealousy are obtruded to the point where man's pettiness becomes abundantly plain. So if you want to turn away in disgust, you can claim justification for your attitude.

Somehow I couldn't feel cynicism, disgust, or rage when it was my privilege to visit that ancient hill town of Judea. No matter how far man has gone in his folly to externalize and empty of all of its true spiritual meaning the great event which once took place there almost two thousand years ago, the historic fact still stands and the setting provided by God remains quite unaltered.

When you approach Bethlehem via the road which leads from Jerusalem, you catch your first glimpse of the city just as you come over the crest of a hill. In the valley at the foot of the hill lie quietly and peacefully the fields upon which shepherds were keeping watch over their flocks by night. No matter how many ruthless and blood-thirsty armies have passed that way in the centuries of the past and no matter how jealous or mercenary the churchmen or the residents of Bethlehem and its environments may have been, no human being has yet been or ever will be able to carry those fields away.

The setting is so very real and the flocks still grazing there are so very reminiscent of the past that it requires no vivid imagination to envision the startled shepherds of that first Christmas night and to hear within one's soul the song of the angels' choir. This all is too real and too true to be obliterated by the folly and frailty of man.

Just above and beyond the fields of Bethlehem on a high hill lies the city itself. Godless horsemen, seeking to desecrate the place where Jesus was born, mercenary vendors of pictures and souvenirs for tourists, have not been able to remove the hill or to change the setting. There it stands as it stood nineteen and one-half centuries ago—the hill, the fields, perhaps even the selfsame grotto—all just as simple, just as real, as the fact of the Saviour's

birth and the great story of Christmas self.

It is wonderful to know that you and as ministers of Christ on Christmas Day do not have to beguile people with a fairy tale or a Mother Goose story, but that in a world of a thousand times ten thousand uncertainties this fact stands attested by the unchanging fields of Bethlehem, the Judean hills, and the existence of the little town itself: "Unto you is born this day the city of David a Saviour, which is Christ the Lord."

Thank God for that. That's enough to assure you and your people of a Merry Christmas.—O. A. Geiseman, in *American Lutheran*.

## Something More Than ..

BY J. W. MELICK

We are missing something in the "Christmas Story" in Matthew's Gospel when we limit our perspective in thinking that the Wise Men worshiped only as they fell down before the young Child and opened to Him their gifts.

We likewise circumscribe and narrow our concept of worship today when it is associated only with stained-glass windows, pews, pulpits, and pipe organs!

"Worship" stems from the Anglo-Saxon word "worthship," carrying the thought of feeling and expressing our evaluation of something or someone.

The very alert expectancy that was quick to discern the "star" was in a very real sense an attitude of worship. They considered His star worth expecting. They were thus honoring the Christ.

Their resulting conferring together and speaking of the matter, and making plans to see Him, was truly worship.

Their preparation for the trip, sacrifice, saying of "good-bys," and the long and arduous, and probably dangerous, journey, was no less worship of Him than the adoring act in the infant Christ's presence.

Their earnest inquiry among the people and of Herod and their rejoicing at again beholding the star which they had seen in the East would all be considered worship in the highest sense!

Following the finding of Him, falling down before Him, and presenting Him gifts—their protecting Him by departing another way when warned of God also was true worship.

What He is "worth" to us will not be confined to the four walls of the church sanctuary or "place of worship." His worth to us, if it means anything in a church service, will also mean something outside the church service unless we are hypocrites and pretentious.

(Continued on page 1102)



# The Christian Faces Grief

By Millard Osborne

Grief is a common experience of man and yet one about which we know little. We ordinarily think of grief in connection with loss of a loved one through death, but we may also experience grief because of loss of home, job, health, or usefulness. Christians need to realize that faith in God does not exempt them from sorrow and grief. Some believe that Christian faith enables one to meet grief with stoic endurance. However, grief is pictured as being caused by bereavement, Gen. 37:31-9; by persecution, I Sam. 1:4-8; by calamities of life, Job 2:11-13 and 3:17-26; and by rebellion of loved ones, Rom. 9:2. We need to remember that grief is the natural way our body responds to an experience of loss. Grief can be healthy.

It is important for Christians to look at what usually happens to persons in a grief experience. Simply knowing how our bodies and minds respond to grief helps us face the experience when we need to. Chaplain Westberg in his book, *Good Grief*, emphasizes ten steps which generally occur as a person works through a grief experience. Not everyone experiences all these steps, nor do they necessarily occur in this order; some may even overlap. Thinking through these steps will remind us of past experiences of our own or of others near us.

The first step Chaplain Westberg mentions is that of shock. This is God's way of preventing us from facing reality of the situation. This is often confused with Christian faith when a person is said to be taking it well." This probably was Job's experience in the Old Testament as his three friends came to visit him and, seeing his great sorrow, shared with him an unspoken way for seven long days.

Step two is emotional release, an uncontrollable urge to express one's grief. In our society today this is a bit difficult, especially for men. Certainly we do not advocate emotionalism, neither do we favor Christian faith which is emotionless. An expression of emotion is essential to our Christian faith.

Step three is depression or loneliness. People often feel that no one has ever suffered as they are suffering. For them the sun is not shining. God does not seem far nor seem to care. A person who is grieving forgets that the cloud will pass and the sun will shine again. It is important for a person who feels lonely in a grief experience to have others who present Christian faith and the love of God near him.

Step four is physical symptoms of distress, such as loss of appetite and head-

ache. Chaplain Westberg suggests that we need much study of grief as the precipitator of illness.

As the fifth step, a person may worry about his own mental health and feel that he is losing his mental stability. It is important for people to understand grief and the tricks it plays on our minds. Much can be done to help prevent serious panic by understanding the relevance of the Christian Gospel to undergird one's faith.

The sixth step may be that of guilt. Here we should distinguish between normal guilt and neurotic guilt. Real guilt needs to be faced and dealt with. The grieving person may feel he is to blame for something over which he had no control.

The seventh step may be that of hostility and resentment. The person going through a grief experience may feel aggressive toward others. There may be feelings of hostility toward those who cared for a loved one before his death. These feelings are normal. They need to be admitted, confessed, and then the person needs to ask for strength to rise above this.

Step eight is an inability to return to normal or usual activities. Something holds us back. Perhaps inwardly the person feels that he is forced to carry grief within himself. He may return to physical symptoms of illness. There is a real place for the fellowship of Christians to carry out the command of the New Testament, "Bear ye one another's burdens."

Step nine is a gradual awareness of the unreality of one's attitudes and feelings. When the grief-stricken person begins to realize that he is not facing reality, he is on the road to working through his grief experience in a healthy way.

Step ten is a readjustment to reality. There should not be a return to the "old self," but because of the grief experience one ought to emerge a stronger self.

Is there anything we can do, then, to prepare ourselves or fortify ourselves for such experiences? Perhaps most important is to recognize that grief is normal and that Christians are not protected from it. The second thing might be to live in light of God's love constantly. A third thing would be to live in light of the fellowship of other Christians. We need to study intently the passage from Rom. 8:35-39. We need to recognize that no loss sustained in this life is able to blot out the reality of God's love. Living, then, in a vital relationship with Christ and His body, the church, a Christian ought to be in the best position to face and work through a grief experience.—*Southwest Messenger*.

# The Day I Cried in Church

By ROBERT J. BAKER

I am a man, forty-two years old. And men aren't supposed to cry. Men are to be brave, stern, and strong. Women are privileged to be emotional, but not the men. No, let the men hide their emotions, let their eyes be unclouded. Let them use their handkerchiefs to wipe sweat from the brow, but not tears from the eyes. In these perilous times men should stand steadfast, eyes sharp and clear, with lips that do not tremble from emotions within. It is not for men to feel the lump in the throat, sadness in the heart, the tickling in the nose. No, such is not for men. The society in which I live prefers that her male members should not betray their innermost feelings.

But today I violated all of the above, because I cried in church. And if that was not enough, I did it in front of the Sunday-school class. I did it for all to see. I did not try to do it, but the eyes filled up, the tears spilled out for all to note. My Sunday-school class saw me cry, watched me wipe the tears away, saw my lips quiver, and I knew full well that my heart was showing. And as I write this tonight, I feel again a taste of that deep emotion that was there this morning. And I am unashamed of it. And perhaps this makes my emotional scene worse, for hours later I am unashamed of it.

This morning as each of the adult classes in our Sunday school prepared for the communion service that was soon to come, I watched God's gracious Spirit move up and down the rows. I felt Him tug at my own heartstrings; I watched Him touch first this member of my class upon the shoulder, then that one, unlocking the lips, unlatching the tongue. I have taught a Sunday-school class for many years, but I never experienced this before. I never felt so close to my fellow men. Never before have I felt such concern, such love in a group for one another. When sins were confessed, I felt only love for that one confessing, humility for myself. Brethren and sisters spoke for me as they acknowledged weaknesses and sought the prayers of fellow classmates.

When Bill told us of his problem, shared his sorrow with each of us, my eyes filled again and I marveled at the way the Spirit was touching lives. This was the Lord's doing; no wonder it was marvelous in our eyes. A bit of Pentecost was there today. We were filled with a sense of unworthiness of self, a desire to be purged and clean again, to possess once again the original joys that dominated us when we first met Christ at the foot of the cross. It was not just Bill; it was Norwood and Maxine, Charles and Nancy and many more. We



were ripe for the Spirit's touch, and He moved gently, yet with power among us.

Some men are built more strongly. They have emotions like me, but they control them better. I could not. And more than that, I did not care. Let them see me cry. They are tears of sorrow, tears of joy. I cry because of sorrow for my own weaknesses, my own sins. It is the penitential tear. I cry for joy because the Spirit is there and it has been far too long since He walked through my neighborhood in such an obvious fashion. Somehow it is like touching the hem of Jesus' garment, and virtue flowed from Him to us. But we had to reach out, to move toward God, and then He came to fill and comfort.

We all felt the emotion; we reacted in different ways. I did not cry alone. The bell rang to close the Sunday-school hour, but there was still a sister to be heard. You dare not quench the Spirit. He cannot be controlled by bells and hands on the clock. With a tear-choked voice she asked for our prayers. And she has them. We shall pray for her, and for Jim, for Elmer, for Dick, for John, for Ruth, for Lloyd, for Mary Jo, for all. God forbid that we should fail in this matter of great urgency, the peace of the brotherhood. Somehow we have moved closer together this day. I had said before that I had a genuine concern for the members of the class, but today I felt it more strongly than ever. And I likewise felt their concern for me. Ah, the richness of Christian love that reaches out to those about us and says, "Your troubles are my troubles; your joys I wish to share; your burdens I must bear."

Today I cried in church. It is the first time I have cried like that since I was a boy. Perhaps 30 years ago I cried like that, and 30 years is a long time. Thirty years is too long to wait to unburden yourself, to feel again your "crying need." Today I felt it, and I am unashamed. I do not glory in my emotion, but I thank God that in the midst of a materialistic world He still moves in a mysterious way to awaken us to our deep inner needs until we cry out to that same God for help. And then God hears us, and swiftly His Spirit comes to us, the mighty Comforter, whispering peace to our hungry souls.

Today I cried in church, and I am glad.  
Elkhart, Ind.

"No room . . . in the inn." These haunting words carried their meaning to many people in many places. . . . No room for the Christ child! But He is no longer a child. He grew to manhood and died on a cross for the sins of the world, and He arose from the dead. . . . He speaks to us. . . .—*Christianity Today*, Christmas issue.

## SOMETHING MORE THAN

(Continued from page 1100)

Coats can be put on and off for various occasions, but Christianity is for the shop bench as really as for the church pew; as much for the young person with a history book in front of him as when it is a hymn-book in his hand.

This expanded realization and broadened concept of worship can do much for everyone when we escape the cramping confinement of thinking of worship in connection only with certain specific times and places.

Wellington, Ohio.

## The Living Dead

BY LORIE C. GOODING

*Spend not your tears for those who go  
in confidence and joyous faith  
to many-mansioned isles of love.  
This is not death.*

*Weep not the spirits gladly gone  
to realms unseen by mortal eyes  
where Jesus' radiant presence is  
in Paradise.*

*Mourn not for those who, dying, live  
eternally; but weep instead  
for those who walk upon the earth,  
the living dead*

*in earth-bound flesh, not Spirit-born,  
who have no hope beyond this earth;  
who know not that they have no Life  
who lack this Birth.*

## LOOKING TO GOD

(Continued from page 1098)

and their children." What a picture! And what a prayer it was! Listen to these lines from it:

"O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? . . . O our God, wilt thou not judge them? for we have no might against this great company that cometh against us: neither know we what to do: but our eyes are upon thee" (II Chron. 20:6, 12).

Notice the conception of God in the prayer. Here was a *king*—not a president but an absolute monarch—recognizing God as the supremely sovereign God, the Lord of history, who holds the nations in His hand, even those that oppose Him.

I wonder how many people in the United States—and throughout the world—have that conception of God today. You will find it in the Declaration of Independence. There are four references to God in that historic document, and they explain the secret of America's greatness. They also rebuke us for what has happened to our concept of God today. We have come a long way—downhill—since that Declaration was written. How many of us still believe in an absolutely sovereign God who rules the nations, and how many of us pray to Him?

But notice also the twofold confession

## Our Mennonite Churches: Mt. Vernon



The Mt. Vernon Mennonite Church is located near the former Grottoes C.P.S. Camp Grottoes, Va. It was a Brethren Church until the Mennonites bought it and began worshipping on January 1, 1954. A Sunday school wing (left) was added in the summer of 1962. Hubert Pellman is pastor; John Miller, associate pastor.



Jehoshaphat's prayer. He says: "We have no might against this great company that cometh against us." It was true, tragically true. They were hopelessly outnumbered and wholly inferior in military resources.

We cannot say that, can we? We claim that we are ready for any attack. In fact, many of us have been saying, until very recently, that the enemy would not dare to attack. Maybe that's one reason why we feel no great need to pray. Have we put our trust in a military machine, in the awful weapons of destruction, of which we think we have enough?

But we could be wrong. Who do you think won the war in Jehoshaphat's day? The people who prayed, or the people who had the superior military might? The people who had God on their side, or the people who thought they didn't need God? No, I know, the situation is not the same today. The lines are not drawn that way. But both sides in the present conflict ought to note that it didn't do the enemies of Judah any good to have such enormous military strength. They were completely routed. They didn't have a chance. God was against them.

It reminds you of something that George Washington said in his first Inaugural Address: "It would be peculiarly improper to omit, in this first official act my fervent supplication to that Almighty Being, who rules over the universe. . . . No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency."

Yes, we have come a long way since that time—a long way from our spiritual moorings. We now have some loud voices who would call such official utterances unconstitutional, and who bend every effort to keep them out of our schools, and who are upheld by our courts, and who are therefore pressing their point relentlessly.

But now notice the second element in Jehoshaphat's confession. He says: "Neither now we what to do." He was at his wit's end, and not too proud to admit it. It was desperation prayer. He threw himself and his nation on the mercy of God when he found himself at the mercy of his enemies.

Would we say that today? We, too, have great host coming against us, now on our urban doorstep, and threatening destruction from the skies, openly boasting that they will one day take us into their communist world. But we know what to do about it, and we have now done it. We are not at our wit's end. In fact, you will hear many people saying boastfully that they have the best brains, the best government, the best military strategy, the best everything. And even though we may have

our fears, we would never say that we don't really know what to do.

But meanwhile our confusion is mounting, isn't it? And sometimes we sound as if we are whistling in the dark. No, we can no longer afford to be smugly self-confident. There are thoughtful observers among us who say quite openly that we really don't know what comes next. And even our President warns us about the awful uncertainties of the unknown future. We have more questions than we know what to do with. For many years we have been experimenting with unsuccessful ways to stop the communist menace. And some nations to which we have given huge hand-outs of material resources, to keep them from falling into the communist camp, are calling us ugly Americans while they continue to entertain the communist line.

How long will it take us to confess that without God we have no might against this great company that is coming against us, that without His help we don't really know what to do? Must we first be reduced to the point of despair and helplessness before we will look up to the God who has given us everything we have and everything we know?

Jehoshaphat said to God: "Our eyes are upon thee." That was the grand climax of his prayer. That's where he left the whole matter—in the almighty hand of God. He looked around him and saw no way out. But then he looked up and saw God—the only way out.

We, too, are looking up these days—to space vehicles that orbit the earth and race to other planets. But we shall have to look higher, far beyond our present sights. One of the first things our astronauts tell us when they soar through space is that the view is beautiful out there. They say that with deep feeling. And we like to hear them say it. And by that token maybe we are unwittingly confessing our deep need for a new view of things, a new vision, a new perspective.

Well, then, let us turn to God and say: "Our eyes are upon thee." This is something that communists will never say. They cannot say it and still be communists. And that's the basic reason why they can never win the battle of this hour. They have turned their eyes and their hearts away from God.

But we can still say it, can't we? It still isn't unconstitutional to say it. Let us pray that it never will be. We can still look up to God in prayer—all the way up to heaven. And there we can see—if we have the eyes of faith to see it—that the hands which hold the reins of world government are the very same hands that were nailed to a cross down here on this earth 2,000 years ago. And if we can see that, we have no cause to fear, for if this God is for us, who can be against us? If we pray to Him, who can prevent His answer?

# A Prayer

FOR THIS WEEK

Thou Lord of the hills of Bethlehem, Calvary, Olivet, and of Thy eternal Zion: O God our Father, we need Thy presence among us again today. We need Thee because we are sinful. We who make up Thy present incarnation, Thy body, have not nor do we obey your every recorded wish. We have stilled the voice of Thy Holy Spirit. We have mutilated your body with self-made walls of partition. Forgive us, we beseech Thee, and dwell with us once again in all your glory and oneness.

And grant us, our Father, that with one mind and humble heart we might enter into our true vocation. Grant that Thy continuing incarnation might become reality among us; that Thy body might take seriously her total commission; that she might fulfill the purpose of Bethlehem's manger; that in redemptive suffering she might "go . . . make disciples . . . teaching them to observe all things . . . command," until that moment when "peace" and "good will" shall be reality, and the Prince of Peace reign supreme.

—Carl Beck.

## Prayer Requests

(Requests for this column must be signed)

Pray for Bro. Milo Kauffman as he visits each of the churches in the Mennonite Church of India in December. Pray for him as he speaks at the annual Jalsa meetings in December.

Church leaders in India have been challenged by the stewardship lectures of Milo Kauffman. Pray that they too will take up the burden of teaching these truths in a way that will involve all and bring the blessings God wants to give.

Pray for a young man in I-W who has given ear to erroneous doctrines and is now disregarding the Word of God and rebelling against the church.

Pray for two men in France, of Catholic background, attending church with their Christian wives quite regularly for approximately two years, that they may come to a full understanding and acceptance of Jesus Christ.

Pray for the Life Team at Blooming Glen, Pa., Dec. 26-31. Pray that the MYF-ers will surrender to the Holy Spirit so that Jesus Christ can be praised in the lives of many youth who as yet know Him not.

But let us not fail to pray, or refuse to pray, or forget to pray—or pray only as an afterthought.—By permission from the *Back to God Hour* broadcast.





## Looking Deeper

There is a tendency in these times to overemphasize what man can do in conquering space, in spectacular achievements scientifically, and in this emphasis on the material, forget the importance of the spiritual, discarding old-time tested virtues as being old-fashioned.

In a special report to the *New York Times*, the police chief of Los Angeles predicts that American civilization will destroy itself as others have done before it because of a breakdown in morality. He says that materialism, the disintegration of home life, lifting of moral restraints, and a general falling away from religious practice are major reasons why crime is increasing four times faster than the population.

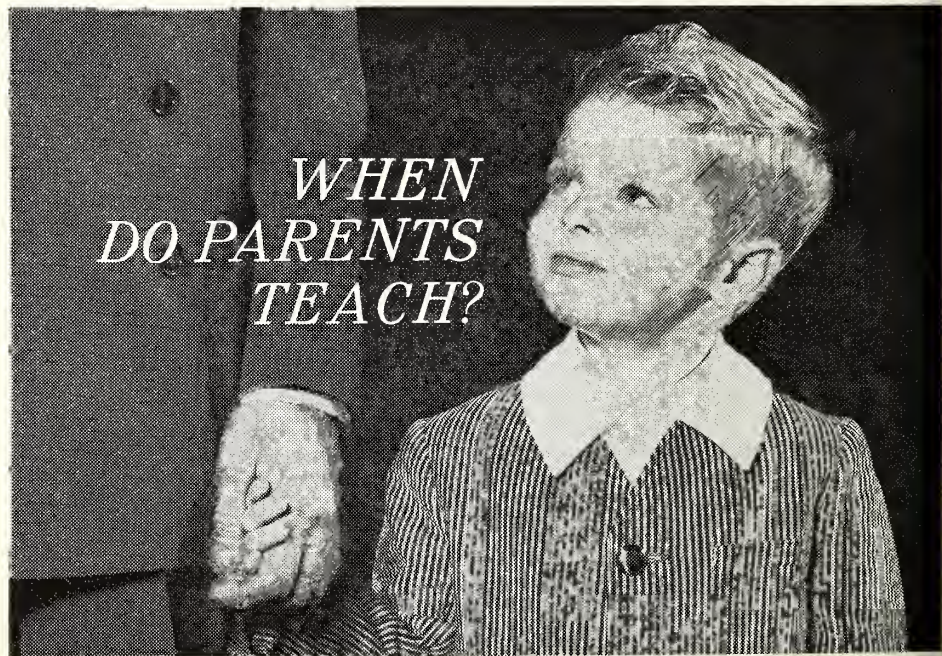
When civilizations die, they die unobtrusively. The dry rot of spiritual decay sets in and the values which form the binding cement of national greatness become honeycombed and hollow. Cynicism, apathy, self-indulgence, a distorted sense of values, neglect of the spiritual weaken the foundations of freedom.

Parents should instill in their children a correct sense of values that they may become well-adjusted, service-minded individuals.

## Reputation and Character

Parents have a real obligation in teaching their children the difference between reputation and character. Circumstances in which you live determine your reputation; the truth you believe determines your character. Reputation is what you are supposed to be, but character is what you really are. Reputation is merely the photograph; character the face. Reputation comes from without; character grows up from within. Reputation is what you have when you come to a new community; character is what you have when you leave it. Reputation is made in a moment; character is built in a lifetime. Reputation grows like a mushroom; character grows like the oak. Reputation goes like the mushroom, but character lasts like eternity. A single newspaper report gives you your reputation, but a life of toil gives you character. Reputation makes you rich or makes you poor; character makes you happy or makes you miserable. Reputation is what men inscribe on your tombstone; character is what you are before the throne of God. ●

The Federal Communications Commission has warned churches that low-power FM broadcasting units designed to carry their services to shut-ins must obtain commission licenses to operate. It said that "recently an engineering firm in a southern state believed it had developed a transmitter which would serve this purpose without violating the FCC's radiation curbs on low-power devices. However, FCC engineers found that several such FM transmitters in operation failed to conform. As a result, the churches discontinued this broadcasting activity and the disappointed manufacturer reclaimed his products." ●



PARENTS teach their children when they tell them what is right and true and good. But they also teach by what they are and by what they do:

- When they return the extra change at the store.
- When they show disapproval of the unfair way a member of a minority racial group is treated.
- When they cheerfully share the work at home.
- When they engage in recreation that is wholesome.
- When they practice clean habits of speech and conduct.
- When they speak respectfully of others.
- When they help someone in trouble.
- When they talk wisely about money matters.
- When they admit their mistakes.
- When they attend church faithfully and naturally.
- When they talk and act as though God were a real Person to them, and a new life in Christ a real experience.

While parents respond to everyday situations, a little child looks on and absorbs lasting impressions that will be a blessing or a blight upon his life.

Parents teach most when they realize it the least.

A free reprint of this feature, No. 56, is available for your church bulletin board or any other use. Do you have a family problem? Write to Grant and Ruth Stoltzfus, R. 2, Harrisonburg, Va.



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# Our Testimony

BY MARY ANN HORST

As evangelical Christians we believe there is merit in giving public expression to our faith. To give opportunity for this expression, testimony meetings are frequently held in our churches. And we are encouraged to testify to those whom we meet in everyday situations of life.

We are firmly convinced of the value of public testimony, but are we aware of its dangers? Satan is ever on the alert. If he cannot silence our lips, he will attempt to find other means to prevent our testimony from being an effective witness of the saving grace of Jesus Christ.

I recall one testimony I heard recently. I was seated in an old-fashioned living room with a group of friends. A warm fire crackled cheerily in the old wood stove. A comfortable, cozy group, we sat around it just talking." Our conversation consisted of such everyday topics as the weather and the trials and joys of our various occupations. Finally the conversation turned to things spiritual.

It was then that Bro. Oscar gave his testimony. Actually, he probably wouldn't have called it testifying. He probably would have called it "just talking."

"I'm not afraid to let the world know that kind of Christian I am," Bro. Oscar spoke with the confidence of a born speaker. "The people with whom I work and associate know I don't approve of worldly dress and smoking and drinking. They now I loathe profanity. They know I don't go to movies. They notice, and some have remarked to me, and some have even complimented me on the fact, that I am different from them."

Despite the friendly warmth of the fire and the dear circle of friends about me, I felt a depressing damper settling on my spirit. Perhaps if this had been the first time I had heard Bro. Oscar's testimony, I couldn't have reacted with that feeling of rejection. But I had frequently heard him testify in much the same way before. Many times I had heard him testify of what he does and doesn't do for the Lord.

"But," the question came to my mind, "doesn't Oscar have any testimony of what the Lord has done for him?"

Even in our testimonies, we are too often prone to draw the attention of the hearers to ourselves, rather than to lift up Jesus Christ. Yet, the lost will be saved, and the saints uplifted, not by knowing about us, but by knowing Jesus Christ.

Several weeks ago I heard a testimony that caused me to marvel anew at the grace of God. I was seated in an office across from a Christian man who was highly successful in his vocation.

"My life was a mess before I was a

Christian," he told me simply and straightforwardly. "I was so miserable and discouraged I was just about impossible to live with. Since the Lord has control of my life, it's different. As I live in Jesus Christ, I have the victory over my former resentments. As I live in Him, I am a happy, satisfied Christian."

"The fact that I have been a Christian for years gives me no special priority. I must continuously abide in Christ. The moment I grow just a little lax in my devotional life, the old temptations crowd in. I have often had to ask the Lord for forgiveness and cleansing. If I wouldn't rely on Holy Spirit power, and if I would be unwilling to walk the Spirit-filled life, I would soon be back in the same old rut I was in before I knew Christ. But, as I daily yield to Him, He saves and keeps me from sin."

Why did that testimony bless my soul? Because it was the simple declaration of God's saving power and guidance from the lips of one whose life had been transformed by Holy Spirit power. It was not a declaration of his own faithfulness or obedience.

Who shall testify? Those Christians who are skilled in the art of oratory? Yes, certainly. But most of us are not gifted orators. That does not mean that we should not testify. I firmly believe that we need some stumbling, and yes, perhaps even some grammatically incorrect testimonies, to demonstrate that our faith does not rest in the wisdom of men, but in the power of God.

Where shall we testify? At church services? Yes, but let us not forget that the testimony given in casual conversation is sometimes more convincing than that which we speak in the more formal setting of a church service.

Perhaps some of us have next-door neighbors who know nothing of a personal faith in Jesus Christ. God may not call us to ask that neighbor, "Are you a Christian?" (Although He might.) But He certainly does call us to testify by our words and actions that we are God's children.

The choice is ours. We can withhold, or we can share with our weary, hungering world the heavenly manna which can meet their every need.

Kitchener, Ont.

## A Man Sent from God

BY J. MARK STAUFFER

*Introduction to Church School Day  
Sermon, Charlottesville, Va.*

The number of voices speaking to the desperate need of our chaotic age is legion; practically every corner has been heard from by now and yet we continue to grope

painfully, and with fear, for some noble plan that will bring inner calm to our troubled minds and will in addition establish some semblance of outward peace among the peoples of the world.

We have not necessarily been insincere in our quest; the leaders of our great nation have listened patiently to the trained minds which our ingenious democracy has produced. The scientists, the politicians, and the psychologists have made their speeches; the military men, sobered by the potential destructive power of their own creations, have spoken words of wisdom and warning, and yet the basic, crying need of our land persists.

Dr. Louis H. Evans delivered a series of lectures entitled, "This Is America's Hour," at the National Presbyterian Church in Washington, D.C., where ex-President Eisenhower worshiped. In one of these lectures he stated: "It is estimated that there are some 27,000,000 youths in America who receive no religious instruction and are as spiritually illiterate as though they had been born Hottentots. It has been further estimated that 40 per cent of our grammar-school children have no connection with any religious organization; that 80 per cent of our high-school students have no definite affiliation with organized religion; that 90 per cent of our university students 'slept in' last Sunday morning."

Evans goes on to suggest that this is the hour for the church, and here we all agree. But what of the condition of the church? A. W. Tozer in his recent book, *Of God and Men*, begins with a section entitled, "The Report of the Watcher." I quote: "Were some watcher or holy one from the bright world above to come among us for a time with the power to diagnose the spiritual ills of church people, there is one entry which I am quite sure would appear on the vast majority of his reports: Definite evidence of chronic lassitude; level of moral enthusiasm extremely low."

Despite these discomfiting reports of our nation and the church, I refuse to be despondent. To borrow the words of David Livingstone, great missionary warrior to the dark continent, "Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God and go forward."

Today, more than ever before, we need men who are sent from God; we need humble men who are willing to bear witness to the Light—the Lord Jesus; we need men who are willing to be a voice crying in the moral wilderness of our age; we need men who can point their dejected fellows to the "Lamb of God, which taketh away the sin of the world." This, I declare, is the greatest need of our day!

Happiness grows best on the field of toil.





# FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

The recent mine disaster in the Robena mine explosion near Carmichaels, Pa., where 37 persons lost their lives, touched the Masontown community and Mennonite congregation. Elmer W. McCann of the Masontown congregation was one of the miners who lost his life. Paul Roth, pastor of the Masontown congregation, had numerous opportunities to minister to families where the father was killed.

These Are My People is the title of the Conrad Grebel lectures prepared last year by Harold S. Bender. His illness and decrease have prevented the wide presentation of this message in our churches which the importance of the theme deserves. Chester K. Lehman, E.M.C., Harrisonburg, Va., has consented to accept a limited number of weekend appointments in which he will present the substance of these lectures on the nature of the church. Any communities interested should make arrangements with Bro. Lehman.—Paul Erb, Executive Secretary Conrad Grebel Lectureship Committee.

The "threshold essay" in the Dec. 7, 1962, issue of the *Christian Century* was written by Sanford C. Yoder. The title of the essay is "Let Us Tell Them He Is Come." President Emeritus of Goshen College, Bro. Yoder regularly teaches the Berean Bible Class of the Goshen College Church. Wednesday, Dec. 5, Bro. Yoder marked his eighty-third birthday.

Albert Gaeddert, pastor of Bethel Church, Mountain Lake, Minn., and Phil Frey, pastor of Zion, Archbold, Ohio, who have members in I-W in Evanston, Ill., visited these men and preached at the Evanston Church, Dec. 2 and Dec. 9 respectively.

Allen H. Erb, Hesston, Kans., spoke over KGLE, Glendive, Mont., on Morning Meditations, during the week of Dec. 9.

Bishop Vernon Bontreger, Goshen, Ind., was injured in a car accident, Dec. 7. He has returned home from the hospital and is making good progress at this time.

New Every-Home-Plan churches for the *Gospel Herald* include Geiger, New Hamburg, Ont.; Holyrood, Edmonton, Alta.; and Metamora, Ill.

Interchurch Evangelism, Inc., is the new organization of the Myron Augsburgers Crusade. The Board of Directors consists of Myron Augsburgers, Harrisonburg, Va., president; Edwin D. Wallace, Florence, N.J., vice-president; Eugene R. Witmer, Atglen, Pa., secretary-treasurer; Carl Bilger, Middleburg, Pa.; Samuel Derstine, Harleysville, Pa.; and Dwight Hartman, Harrisonburg, Va. Office headquarters are maintained at Atglen, Pa. The Crusade program is operating under the same general policies

as when directly associated with the Christian Laymen's Evangelistic Association.

Correction: Esther Eby Glass should have been mentioned as coauthor of the article, "Growing Older Gracefully," in the Dec. 4 *Gospel Herald*.

A fellowship of the ministers of the Rocky Mountain Conference was held at Camp La Foret in the Black Forest of Colorado Springs, Colo., Dec. 7-9. Lawrence Koppin, Baptist minister and Director of Guidance in Otero Junior College, La Junta, was guest speaker. Twenty-five were in attendance, including wives and visitors. Sunday, Dec. 9, was designated as Laymen's Sunday in the Rocky Mountain churches. Laymen took full responsibility for the services in the absence of their pastors.

The Home Builders of York, Pa., touch the lives of new mothers in York City and County with Christian literature. A copy of the special four-page folder they send will be furnished to other groups interested in a similar ministry. Write to Grant and Ruth Stoltzfus, Route 2, Harrisonburg, Va.

## Annual School for Ministers at Goshen College Biblical Seminary Classes Tuesday to Friday Jan. 22 to Feb. 8, 1963

1. Course of study taught by Millard Lind, Howard Charles, Paul Erb, Ross Bender, Harold Bauman, J. C. Wenger, Norman Kraus, Marlin Jeschke.
2. Conrad Grebel lectures on the Work of the Christian Minister, by Paul M. Miller.
3. Consultation sessions, led by Otto Klassen, John H. Yoder, Atlee Beechy, Carl Kreider, Virgil Brennenman, Alta Mae Erb, J. Howard Kauffman, J. C. Wenger.
4. Special subjects for pastor's wives during third week.

Free tuition, room at \$3.00 per week, board at \$1.00 per day. Notify Paul M. Miller, Goshen College, Goshen, Ind., of your plan to attend.

All Ontario Mennonite Bible School students and Institute alumni who have changed their name by marriage or who have changed address since March, 1962, please forward these changes immediately to Alma Martin, 14 Severn Ave., Apt. 1, Kitchener, Ont.

Change of address: Willis A. Nisly from Hutchinson, Kans., to Westphalia, R. 1, Kans. Orpha Zimmerly to MCC, Pax Service, Aridea—Nomos Pellis, Greece.

Change of telephone: C. A. Graybill, Martinsburg, Pa., to 793-2341. Area code is 814.

Daniel M. Miller was chosen by lot from a class of four brethren and ordained to the ministry at the Stouffer Church, Edgemont, Md., on Dec. 12. Bishop Amos I. Martin, Shippensburg, Pa., brought the message, and Bishop Moses K. Horst gave the charge.

Home Mission meeting at Oley, Pa. Jan. 1. Speakers include Aquila Stoltzfus Graceton, N.C.; Paul Kniss, India; Alvi E. Miller, Port Allegany, Pa.; Boyd Nelson Elkhart, Ind.; Paul Mast, Lansing, N.C. and M. L. Troyer, Elida, Ohio.

Sunday-school workshop sponsored by the East Chestnut Street congregation, Lancaster, Pa., Jan. 5, 6. Instructors include Richard Detweiler, Perkasee, Pa.; Marti Ressler, Quarryville, Pa.; Paul Clemen, Lansdale, Pa.; Harvey Bauman, Lansdale, Pa.; Earl Groff, Lancaster, Pa.; and Daniel Hertzler, Paul M. Lederach, Alta Mae Erb and Jane Lind, all of Scottsdale. A children's service will be held each session during workshop periods so that parents will be able to attend.

Maple Grove Winter Bible School, Atglen, Pa., Jan. 21 to Feb. 1. Instructors include Christian Charles, Salunga, Pa.; Milton Brackbill, Paoli, Pa.; Herman Glick, Atglen, Pa.; Omar Kurtz, Oley, Pa. For further information write or call Omar Umble, Atglen, Pa. Telephone: LYric 5554.

New members: one by baptism at Portland, Oreg.; one by baptism at Lynside, Lyndhurst, Va.; one by baptism at East Goshen, Ind.

Carol Carlson, Kenya, East Africa, at Des Moines, Iowa, Jan. 6.

C. F. Derstine, Kitchener, Ont., plans to fill the following appointments: Orrville, Ohio, Dec. 30, 31; Englewood, Chicago, Ill., Jan. 2; Roanoke, Eureka, Ill., Jan. 3; Emmaus, Whitewater, Kans., Jan. 6-11; Pennsylvania, Hesston, Kans., Jan. 13, a.m. Hesston College Church, Hesston, Kans. Jan. 13, p.m.

## Teacher Training Program

Superintendents and Sunday-school leaders should be making plans now for training classes during the early part of 1963. "Serving Through the Sunday School" is the course suggested by the Mennonite Commission for Christian Education. This course is designed so that all workers can understand the Sunday school more fully and their place in it.

Who should take this study? All teachers should elect to take it in order to improve their effectiveness. Potential teachers should enroll as a preparation for their task. All

## Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 31 to Jan. 11.  
Ministers' Course, E.M.C., Harrisonburg, Va., Jan. 7-18.  
Shekinnah Bible School, Tuttle Ave., Sarasota, Fla., Jan. 7-25.  
Ministers' Week Program, E.M.C., Harrisonburg, Va., Jan. 21-25.  
Maple Grove Winter Bible School, Atglen, Pa., Jan. 21 to Feb. 1.  
School for Ministers, Goshen College Biblical Seminary, Jan. 22 to Feb. 8.  
Illinois Mission Board annual meeting at Hopedale, Ill., April 19, 20, 1963.



Sunday-school officers will profit from this course as they begin to understand their role more fully. Parents will benefit greatly as they understand more clearly how their families fit into the program of a dynamic Sunday school. Both teachers' and pupils' books can be ordered from the Mennonite Publishing House for 75¢ and 50¢ respectively.

Correction: Ontario Mennonite Bible school begins Jan. 17, not Feb. 7, as announced last week.

## Evangelistic Meetings

Isaac Risser, Harrisonburg, Va., at Plainfield, Aurora, Ohio, Dec. 26-30.

## Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Byler - Hershberger.**—Daniel Byler and Betty Mae Hershberger, both of the Maysville cong., Apple Creek, Ohio, by Tobias Byler, Nov. 16, 1962.

**Eby—Martin.**—Seth M. Eby and Lorraine Marie Martin, both of Hagerstown, Md., Reiff cong., by Moses K. Horst at the home of the bride, Dec. 8, 1962.

**High—Bowman.**—P. Eugene High, Lancaster, Pa., Erb cong., and Bette J. Bowman, Paradise (Pa.) cong., by Clair B. Eby at Paradise, Pa., Nov. 3, 1962.

**Jantzi—Swope.**—Robert Jantzi, Darien Center, N.Y., Alden C.M. cong., and Ruth Ann Swope, North Lima (Ohio) cong., by David C. Jantzi at North Lima, Nov. 17, 1962.

**Leaman—Strong.**—J. Mervin Leaman, Parkersburg, Pa., Newlinville cong., and Marilyn J. Strong, Mechanicsburg, Pa., Slate Hill cong., by William M. Strong, father of the bride, assisted by Elmer D. Leaman, father of the groom, at Slate Hill Nov. 17, 1962.

**Martin—Stoltzfus.**—Clair Eugene Martin, East Earl, Pa., Cambridge cong., and Guenn Carole Stoltzfus, Goshen, Ind., East Goshen cong., by Marvin Detwiler at Goshen College Seminary chapel, Nov. 17, 1962.

**Scheerer—Wagler.**—Roy Scheerer, Kitchener, Ont., St. Jacobs cong., and Esther Wagler, Kitchener, First Mennonite cong., by Robert Hanson at First Mennonite, Nov. 24, 1962.

**Schloneger — Kagey.**—Elvin Schloneger and Margaret Kagey, both of Louisville, Ohio, Tech cong., by Ray Bair, assisted by Newton Scherer, at the church, Dec. 1, 1962.

**Stamper — Thompson.**—Cleo Stamper and Elby Jean Thompson, both of the Lyside cong., Lynchburg, Va., by Silas Brydger at the church, Dec. 1, 1962.

**Sundheimer — Egli.**—James E. Sundheimer, Mount Creek (Ohio) cong., and Sharon Faith Egli, Montclair, Calif., Seventh Street cong., Oland, Calif., by Leland Bachman at the Grace Brethren Church, Montclair, June 8, 1962.

A spiritual ministry to the 350,000 blind persons in the United States and 12 million more blind in the world is the big goal which a Minneapolis-based organization has set for itself. The organization is the Lutheran Braille Evangelism Association, which has rapidly expanded its work during its 10-year history.

## Births

"Lo, children are an heritage of the Lord"  
(Psalm 127:3)

**Buckwalter,** Arthur Lee and Donna (Mowen), Lancaster, Pa., third son, Stephen Ray, Nov. 28, 1962.

**Cender,** Don and Martha (Cameron), Beason, Ill., third daughter, Lynn Diane, Dec. 3, 1962.

**Christner,** Mervin and Mary Ellen (Chupp), Goshen, Ind., second child, Shiralisa Jo, Nov. 14, 1962.

**Delp,** Arlen R. and Shirley (Jamison), Lansdale, Pa., first child, Dorothea Jane, Nov. 4, 1962.

**Delp,** James S. and Betty Jane (Warfel), Baltimore, Md., second child, first son, Jerald Lynn, Nov. 29, 1962.

**Eash,** Sanford and Ruth, Stryker, Ohio, third child, second son, Russell Gene, Nov. 26, 1962.

**Eby,** John and Pollyanna (Schlabach), Kirksville, Mo., second child, first son, Edwin Ray, Dec. 10, 1962.

**Leatherman,** Daniel R. and Kathryn (Shantz), Chicago, Ill., first child, Evelyn Suzanne, Dec. 1, 1962.

**McMullen,** Edward G. and Ruth (Moyer), Emmaus, Pa., first child, Laurie Linn, Oct. 10, 1962.

**Mast,** Dr. Truman E. and Adamarie (Glick), St. Louis, Mo., second daughter, Susan Jennifer, Dec. 2, 1962.

**Mease,** Clifford E. and Mae K., Quakertown, Pa., twin sons, fourth and fifth, Douglas Craig and Donald Scott, Oct. 23, 1962.

**Miller,** Dr. Bruce D. and Charlene (Miller), Millersburg, Ohio, fourth child, third son, Ned Stuart, Nov. 25, 1962.

**Short,** Rollin and Lois (Wagler), Archbold, Ohio, fifth child, third daughter, Sue Ann, Dec. 2, 1962.

**Shrock,** Henry, Jr., and Dorothy (Yoder), Sarasota, Fla., second daughter, Beverly Kay, Nov. 27, 1962.

**Stoltzfus,** Glenn and Geneva (Swartzendruber), Goshen, Ind., first child, Jeffrey Scott, Dec. 2, 1962.

**Stoltzfus,** Dr. Virgil D. and Doris (Gross), Morgantown, Pa., third child, first son, Douglas Allen, Nov. 24, 1962.

**Strite,** Elwood and Iva (Horst), Hagerstown, Md., first child, Ruth Elizabeth, Nov. 25, 1962.

**Weber,** David and Pauline (Brubacher), Dundas, Ont., second child, first son, Donald Mark, Oct. 18, 1962.

**Wideman,** Noah and Margaret (Glasener), Ryley, Alta., sixth child, fourth son, Marshall Grant, Nov. 24, 1962.

**Yoder,** Nicholas and Anna Mary (Kurtz), Christiansburg, Pa., fifth son, Nicholas Lynn, Sept. 30, 1962.

**Yoder,** Paul D. and Caroline (Swartzendruber), Greenwood, Del., sixth child, third daughter, Teresa Rose, Nov. 30, 1962.

**Yutzy,** Daniel and Martha (Yoder), Plain City, Ohio, third child, first daughter, Cheryl Jean, Nov. 29, 1962.

4 m. 4 d. On Jan. 6, 1921, she was married to Clarence L. King, who survives. Also surviving are 4 sons and one daughter (Leonard, Glenford, Ivan, Marlin, and Mary Alice—Mrs. Gene Waidelich), 3 brothers (William M., Clarence L., and John), 2 sisters (Katie—Mrs. Simon King and Minnie Wyse), and 17 grandchildren. One brother, one sister, and one grandchild preceded her in death. She was a member of the West Clinton Church, where funeral services were held Oct. 11, in charge of Elden Merillat, Olen Nofziger, and Dan Sommers.

**Martin,** A. Clinton, son of David H. and Mary (Leshner) Martin, was born in Washington Co., Md., April 28, 1873; died at the Mennonite Home, Maugansville, Md., Oct. 30, 1962; aged 89 y. 6 m. 2 d. He was married to Lizzie Miller, who, with two daughters, preceded him in death. Surviving is one daughter (Mary Pearl Martin). He was a member of the Cedar Grove Church. Funeral services were held at the Minnich Funeral Home, Nov. 1, with Nelson L. Martin officiating.

**Schrock,** Harry C., son of Mr. and Mrs. Cornelius Schrock, was born in Lagrange Co., Ind., Dec. 7, 1866; died near Goshen, Ind., Nov. 21, 1962; aged 95 y. 11 m. 14 d. In Dec., 1885, he was married to Maggie Christner, who died Oct. 15, 1929. In Dec., 1931, he was married to Elvina Miller, who died in 1933. In Feb., 1935, he was married to Sovilla Myers, who survives. Also surviving are 3 daughters and one son (Lizzie—Mrs. Lee Yoder, Edna—Mrs. Levi Detwiler, Lena—Mrs. Don Hatch, and Neal), 51 grandchildren, 42 great-grandchildren, one stepson, and 13 stepgrandchildren. One son also preceded him in death. He was a member of the Clinton Brick Church, where funeral services were held, with John Miller officiating.

Churches in the United States are charged with exaggerating the accuracy or credibility of psychological testing in evaluating applications to their seminaries. *The Brain Watchers*, a new book by Martin L. Gross devoted to the testing-for-jobs trend now sweeping the country, states that "in few houses of Mammon is brain watching as devoutly worshiped as in the schools of God." Mr. Gross, in a volume which lampoons the wide variety of testing devices set up largely for industry, says would-be ministers and priests are among some 50 million Americans whose careers can be impeded by their scores in a testing device he derides as a "non-science." The book is largely devoted to branches of industry or government. In that area Mr. Gross claims that the tests, if placed into effect, would have removed one third of the UN's most valued employees from their jobs.

Seminaries, the author states, hope the tests will help to screen out "psychotics" or point up would-be clergymen who "are oriented in the direction of the new socially conscious ministry rather than the fundamentalist hell-and-brimstone religion. . . ." He charged that often seminaries seem more interested in the applicant's score as a potential YMCA secretary, social worker, or social science teacher than as a minister.

## Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**King,** Emma C., daughter of Menno and Mary (Bae) Wyse, was born in Fulton Co., Ohio, June 4, 1897; died at the Detwiler Memorial Hospital, Wauseon, Ohio, of a cerebral hemorrhage, Oct. 8, 1962; aged 65 y.



## The Proof of Love

By J. D. Graber

"The Lady doth protest too much, methinks." So Shakespeare expressed in his *Hamlet* the same truth that James gives us when he writes, "Shew me thy faith without thy works, and I will shew thee my faith by my works." There is no other way to express love than through deeds of love. This would seem to be self-evident, but yet we need constant reminders. Christianity is always in danger of becoming divorced from Christlike living and thus losing its salt. There is also the danger, on the other hand, of having our Christianity become a mere humanism, and thus losing its salt also. The deed and the word need to be kept in constant interaction and in living relationship.

To return to our quotation from Shakespeare: a person who talks much about his love to Christ and is short in doing deeds of self-giving love is not convincing. In fact, the more he talks about it, i.e., the more he protests his love to Christ in proportion to what he does about it, the more suspicious we get of his sincerity. We are forced to believe he is putting up a smoke screen or a false front. In other words, he is a hypocrite.

Zacchaeus arose in the midst of his erstwhile companions and in the presence of Jesus and declared, "The half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." It seems to me I can detect enthusiasm in Christ's response when He says, "This day is salvation come to this house."

Suppose Zacchaeus, instead simply of doing a tremendous act of financial sacrifice, would have said nothing about his ill-gotten wealth but would have held forth at length, perhaps with emotion-charged words and tear-filled eyes, on how wonderful it was that Jesus came into his life and into his home, and how much he loved Jesus now. Do you think Jesus would have responded as He did? Let us note that Zacchaeus said nothing about having faith in Jesus or about loving Him. Yet Jesus said, "Salvation [is] come to this house." Did Zacchaeus have saving faith? Of course he did. But he said not a word about it. That is correct, but he *did* a lot about it. He proved his faith by his works, and this was enthusiastically accepted by the Lord.

Jesus asked Peter, "Lovest thou me?"

When Peter protested three times in response to the Lord's thrice-repeated question that he did indeed love Him, the Lord simply said, "Feed my sheep" or "Feed my lambs." By sheep and lambs Christ meant, of course, the needy and dependent people on earth. There are so many of them, it seems. But caring for the poor and the dispossessed is such a mundane task. Is there not some more "spiritual" or some more "religious" way of showing our love to Christ? Apparently this is the aspect of our faith we are most apt to neglect. We find it so hard to learn that "inasmuch as . . . [we] have done it unto one of the least of these" we have done it unto Him.

Does this mean, then, that devotional exercise and the cultivation of "loving thoughts about the Saviour" are unnecessary or even futile? Why do we always need to fall on one side or the other of this double truth? Why can we not happily and fruitfully take the all-inclusive middle course? Either faith or works alone is dead. It makes no difference which one we choose. One alone is as dead as the other one alone. But together they add up to a living, saving faith. The devotional life builds and strengthens the inner resources which can then be expressed in deeds of redemptive love. A mere activism can easily degenerate into a mere humanism and thus lose its inner dynamic and its spiritual value.

In Jesus the word and the deed were united naturally. I do not believe that Jesus had a formulated philosophy about the relationship of faith and works, except to teach and demonstrate that they cannot be separated. When faced with need, He simply responded. Ten lepers came and He healed them all. The fact that only one returned to give thanks made Him sad, but they were still all healed. He never laid down conditions before helping those in need.

Faith was required, but faith is not a condition in this sense. Faith is simply the reaching out to receive the gift. If anyone did not want to be helped, or did not believe that Jesus could help him, then nothing happened. In His home town He could do no mighty deeds because of their unbelief. He was grieved about this and would have poured out His life gladly if only they would have reached out to re-

ceive the gift. Man is after all free to choose the way of life or the way of death. But the Saviour longs to save them all and extends loving hands. Likewise this must always be our attitude toward a needy people whether they are worthy or not, or whether they believe or not.

Our subject is "The Proof of Love." We all say and believe we love our Lord who loved us and gave Himself for us. How can we express our love to Him? Is there any other way besides loving Him through loving needy people? Simply to say, "I love Him so much," can be mere words. I am sure He wants to hear this from our lips and hearts. Such a testimony in words may be a help or encouragement to another Christian. But it may also be a stumbling block if it is not amply fortified by self-denying deeds of love. And certainly we can never deceive our Lord. He is not impressed by our words. He looks only upon the heart.

### What Can I Do?

A member of the National Stewardship Council said a few years ago that we might as well stop talking about *sacrificial giving*. No one gives sacrificially, he said somewhat cynically. He felt we should be realistic and talk about *generous giving*. I recognize that not many of us give sacrificially, but I still do not want to give up the idea. After all, Jesus poured out His soul unto death for us because He loved us so much. In return we do not want to love Him sacrificially but only generously. No, this latter word has also lost its salt. Let us not knowingly drop sacrifice out of our working vocabulary.

How much we give is the measure of our love for Him. Jesus said, "to whom little is forgiven, the same loveth little" (Luke 7:47). How revealing then is our own giving. If the Lord has forgiven us much, we will love much; and the only way to express love is in loving self-giving. It is mere hypocrisy to say we love the Lord much and then give sparingly.

I know a new Christian in one of our great cities. She saved money for a new winter coat she needed. Before she purchased it, someone gave her a used coat that was still serviceable. The church was just in the process of buying a much-needed place of worship. So she gave to the church the money she had saved up for the coat. She had been forgiven much. She appreciated what Christ had done for her, for her family, and for her believing friends. She loved her Lord much. How do I know? Because she gave much.

Elkhart, Ind.



The way of this world is to praise dead saints and persecute living ones.—Nathaniel Howe.



# Finding Our Way in Crisis

By Luke Birky

## Part II

(This is the final installment taken from an address by Bro. Birky, administrator of La Junta Mennonite Hospital, before the Mennonite Nurses' Association in their annual meeting at Harrisonburg, Va.)

This brings us to the fourth major problem area: *need for co-ordinated planning* in all areas of health service. How can our nation get maximum good for the health dollar? Will better planning avoid unnecessary expenditure for buildings and equipment?

Are patients being hospitalized who could be treated as well or better on an outpatient basis? Are expensive hospital beds in acute care nursing units being tied up by patients who could be served better in nursing homes and homes for the aged? Have we given enough attention to rehabilitation or are we giving only good custodial care? Are we utilizing the trained personnel we have to the best advantage? Have the many disciplines communicated and shared well? The pressure is really on us and we must find the ways of doing the maximum good with the resources available through co-ordinated effort.

The fifth problem is the lack of *public understanding*. We need *community support*. The public is distressed and concerned. They are made aware of many of the new discoveries and techniques which have been developed through articles in the newspapers, magazines, radio, and TV. They want the finest and the newest drug or equipment or technique for their ill father, wife, or child. At the same time they are slow to accept responsibility in terms of planning and providing adequate finance. This becomes a major concern for all of us. It is paradoxical that, in a time of unparalleled high-quality medical and hospital care with such fine results for the patient, there should be so much hostility felt and expressed. Hospitals for the most

part are nonprofit and salaries to hospital employees from low to average. Doctors' income has not increased as much percentage-wise as for many men in the trades. Somehow we must find a way to secure public insight and understanding of the challenges and problems we face.

The sixth and last problem I have listed to consider is the need to understand our patient, particularly in the light of *specialization*. I believe some of our other problems are with us because we really have not resolved this problem. It is not so long ago that a hospital was primarily the place where the family physician and the nurse took care of the patients requiring specialized treatment and care. The patient knew the physician well and had through the years developed complete confidence in him, not only as a technically competent person, but as a friend who knew him and was concerned about him as an individual. While in the hospital he was cared for by the "dedicated nurse." She worked at least six days a week, in some instances 12 hours a day. The technical knowledge of the nurse was limited, but she became "his nurse" and he became "her patient."

Contrast this with the situation today. The patient is brought to the hospital. The admitting clerk asks seemingly unnecessary questions and seems more concerned about his insurance policy and who is going to pay the bill than about him as a person. The patient is taken to his room and told to undress and get in bed. Then begins the long parade of highly trained personnel. One may draw blood, another give instruction about what he may or may not eat because of tests tomorrow; one nurse takes the temperature, another brings a pill, the third one washes his face, and the fourth one brings a meal tray; the maid cleans the room. The parade of persons

seems endless. Everyone is nice to him, but no one has time to explain what is going on.

The same is true of the physician. The specialist is brought in, then another. All are highly trained, all competent and concerned. But the concern seems to be limited to one organ or one part of his body. Now, he wants them to notice his hot appendix or large liver, but he would like for them to realize that it is a part of him. He would like to have them be concerned about him; to realize that he has concerns and feelings, anxieties and fears. But there is no one who has time for him as an individual.

These are by no means all of the problems which face us in the health field, but they are in my mind some of the larger ones. They are of such magnitude and urgency as to be considered crises. There are no easy answers, but I do believe that the Christian Church, and particularly the Mennonite Church, is uniquely qualified to study and help resolve, by active participation in planning and by demonstration, some of the challenges facing us.

Christ's life is certainly a perfect pattern for us. His Gospel of love, redemption, and forgiveness, if believed and accepted, does in a very special way qualify any Christian to help those who are ill.

Our church has a long history of believing and practicing the ministry of reconciliation, bringing man to man, and man to God. Our homes and church have held before our young people the ideal of service to others. As our young people are forced to choose vocations other than farming, I think it very fitting that we should move into helping professions and vocations. Many have already gone into these areas, but we need many more. The demand, the opportunities are almost unlimited. The opportunities for expression of Christian love and concern in our church institutions are tremendous. The ideals and goals of our church institutions must be kept high. When technically competent personnel are motivated by Christian love and work in an institution with the same purposes, the impact is great.

Who is in a position to support an anxious patient better than the Christian nurse who is at peace with God? Who can travel the road of uncertainty better than one who is rooted in the Eternal? Jesus calls us to a life of self-sacrifice and victory—a life of giving, serving, sharing, and joy.

Our answer lies in deep, personal commitment—to God, to our church, to our fellow man. As we are secure in the Rock, Christ Jesus, as we receive strength and encouragement from fellow Christians, as we have peace and hope through the indwelling Spirit of God, we are free—free to give ourselves unselfishly to others, free to bring hope to the fearful, support to the

Who is in a position to support an anxious patient better than the Christian nurse who is at peace with God?" asks author Birky? Mrs. Cyril Ingerich, director of nursing at Ahiriha Hospital in Nigeria, finds this inner strength indispensable in her contacts with patients and hospital personnel. The gentleman at the other desk is assistant business manager of the hospital.





weak, strength to the brokenhearted, healing to the ill, the message of salvation to the lost. We are free to share and communicate with co-workers, free to work cooperatively with other disciplines, free to think clearly and to plan wisely.

There are perils—each one a challenge. There are many problems—each an opportunity. Our responsibility is to dream dreams and see visions. We must have the ability to see whole men where there are now men broken in body and spirit. We must have the ability to see institutions of healing and learning where there is now wasteland, to picture buildings where there are now weeds, the capacity to see what does not exist and may never exist, but certainly never will if we do not dream it. We must have the capacity to see cities where there are now villages, to see churches where there are now hamburger joints. We must see order where there is now chaos. We must feel eternity while the present presses upon us. We must know God in the midst of unbelief.

Our work in the healing ministry is God's work. By faith we will find the answers and serve Him better.

## Missions Today

### Can I Help?

BY J. D. GRABER

Our young people temporarily in a city where a Mennonite church is at work have usually a large opportunity to serve. They may be working in the city—teaching school, working in an office or factory, attending university, or engaged in other pursuits. Such persons should form the core of the working unit in a new congregation.

"I do not find attending there helpful," some of these young people say. Of course, weak and immature Christians will have as their objective in attending church the receiving of help and inspiration and will not consider what they might be able to contribute. There are some, naturally, who would not be able to contribute much, if anything, and so have to be nurtured along. But these are surely the exception. They are the "weak sisters."

Is there any need here I can help to meet? This is a much healthier and a more Christian approach. If we attend church merely to see what we can get out of it, we

are still primarily self-centered. Helping along, teaching a class, leading singing, assisting in child care, taking a personal interest in others who are weaker and more immature than we are—in these and other ways our attendance at a church can be helpful. This will not make our worship less meaningful. It will make it more helpful and inspiring than if we merely sit passively and try to absorb.

A talented university student began attending a struggling Mennonite church in the city. She served effectively among the children and they loved her. But she stopped attending, and helping, there be-

cause, so she said, she did not receive anything. She began attending one of the large churches in the city where she could receive more. The children she left were disappointed and her place of service was hard to fill.

Was not this a selfish attitude? Why should we always be seeking out the place where we can "get something"? Should we not rather seek out the places of need, the people, and the churches we can help? Let's not be selfish, even in spiritual matters. We need to remember that as Christians we get the most when we give most.

Elkhart, Ind.



## MISSION NEWS

### Overseas Missions

**Uyo, Nigeria**—A family decided for Christ in an afternoon meeting at the little Ikot Inyang church recently. Immediately they wished to get rid of their house gods and implored Ed and Irene Weaver to come with other Christians to strengthen their hands as they performed this awesome rite. They could arrive at no suitable date in the near future. "Come now, come tonight," the man finally pleaded.

Amid much singing, clapping, and dancing the group trudged the mile and a half to their home. A short Christian service preceded collecting the gods. The man of the house, armed with a hatchet, led the attack.

A great crowd gathered. Some neighbors blanched before the attack. Some censured the man.

Christians supported him in prayer and song. When all the magic symbols—brooms, bottles, metal pieces, images, herbs—had been gathered from within the house and from various places on his compound, they were all thrown into a prepared pit and lighted. The man, his wife, and their child knelt in prayer. Christians sang, and neighbors watched expectantly as the age-old gods went up in flame.

"Before the courage of this man, witnessing in this pagan village, my own courage of years ago shriveled to nothing," testifies Irene in their Christmas letter. "Is it too easy for us from Christian communities in America?" she asks.

**Musoma, Tanganyika**—The annual Tanganyika Conference, scheduled to be held Dec. 11-13, 1962, has been postponed until Jan. 2-4, 1963.

**London, England**—Nelda Rhodes nears completion of midwifery training in preparation for service in Nigeria. She now lives here with a licensed midwife and accompanies her on all calls, day or night. In early March she will be permitted to "sit" for exams. She hopes to have her returns by mid-March and to be on her way to Ni-

geria shortly thereafter. She expresses great appreciation for what Quintus and Miriam Leatherman have done for her at the Mennonite Centre in London during her training.

**Dhamtari, India**—In spite of curtailed rice crops, Indian churches observed the traditional Thanksgiving service with happy and bountiful giving. Sheaves of grain, vegetables, chickens, bunches of bananas, and other produce of garden, field, and heart clustered about the speaker's stand at the front of the church. After the service the produce was auctioned off. Half the proceeds went to the local church and half to the central fund.

**Mangaltarai, India**—Pastor Sonwani and J. Harishchandra joined John and Genevieve Friesen in conducting a Bible camp here in early November for young people from Shantipur. Thirty participated. On Nov. 4, six young people committed themselves to Christ and the Christian community, through baptism, as a result of the camp.

**Saigon, Vietnam**—Orie O. Miller spent one week in Vietnam. Though traveling for MCC, he visited eastern board missionaries and made contacts for the board.

**Nazareth, Ethiopia**—Mary Ellen Groff, R.N., underwent a successful appendectomy on Thursday, Dec. 6. Missionary doctor Paul T. Yoder performed the surgery at Nazareth Hospital.

**Shantipur, India**—Kettles and kettles of rice and curry added zest to a fellowship gathering here early in November as the church welcomed the John Friesens and bade farewell to Jacob Flishers. Weyburn Groff and the Yeotmal Seminary team participated in the good fellowship of the evening.

**Deder, Ethiopia**—Again four schools opened in the valleys near Deder. About 275 children attend these schools. At the mission school in Deder itself, 175 enrolled. Twenty-four girls board at the school.

**Jabalpur, India**—Milo Kauffman continues to contribute to the entire Christian







The mother of triplets (right) and the midwife who delivered them (left) pose proudly with the healthy babies. Mrs. John Grasse writes concerning them: "Triplets are rather rare in this area, and many of the . . . staff had not seen any before . . . various drug companies have contributed milk for them."

community in India. "Just today," writes S. Paul Miller from a train on the way from Jabalpur to Landour, "he finished a series of six talks at the Madhya Pradesh Christian Council at Jabalpur. . . . He is now returning to the General Conference Mennonites at Champa with Harold Ratzlaffs."

**Ain-Kercha, Algeria**—Marian Hostetler's new address is c/o Mennonite Central Committee, Henchir Toumghani, Ain-Kercha (Constantine), Algeria. This is a rural area, inland from Algiers. Sister Hostetler had opportunity to serve recently as interpreter in negotiations with the mayor to find new housing for a local chef who was squatting on the experimental farm loaned to MCC.

**Daltonganj, Bihar, India**—Hero Kujur, a recent graduate of Yeotmal Seminary, started his ministry in this area. The Allen Shirks request prayer for him as he witnesses in surrounding villages. They also ask for prayers for the future of the reading room which they set up in their town.

**Abiriba, Nigeria**—Young ward helpers and trained staff at Abiriba Joint Hospital gradually take more responsibility for their work, freeing foreign personnel for other duties. Even so the Cyril Gingerichs find their hospital duties "constant demands, many more than one can meet."

**Obihiro, Japan**—Kanno-san, a young lay leader in the Obihiro congregation, ably accepted responsibility for continuing all regular church services while the pastor and other church workers were gone for a month of conferences, educational work, radio work, and occupational reasons recently.

**London, England**—London Mennonite Centre rented a nearby house to help members with housing problems. Phineas Mungongo, from the Tanganyika Mennonite church; the Charles Henry family, Mennonites from Jamaica; Dale Ruby, Ontario; the Backlands, Sweden; and Dr. and Mrs. Alfred, India, are all comfortably settled in the house. All rooms are taken.

A Nov. 25 communion service was the

high point of centre activity recently. Eleven nationalities gathered around the Lord's table.

**Salunga, Pa.**—Bertha Beachy, recently furloughed missionary from Somalia, is training at the Mennonite Publishing House Bookstore, Scottdale, and the Weaver Bookstore, New Holland, in preparation for her next overseas assignment. She will be business manager of a bookshop to open in Mogadiscio, Somalia. Anticipated opening date for the Mogadiscio bookshop is approximately one year away.

**Thionville, France**—Twenty boys and girls come to the children's chorus at the Glen Good home. They prepared a Christmas program for Dec. 21: singing, recitations, and a sketch. Program was given to parents and friends in Goods' home.

**Margherita, Somalia**—Missionary nurse Helen Landis is ill with hepatitis. She is reported as not being extremely sick, but will need a considerable amount of rest for some time.

## Home Missions

**Bronx, N.Y.**—The Way to Life Team is back again with the Mennonite House of

## Japan Open to Evangelical Broadcasting

"Aside from the government owned and operated network, religious programs are easily broadcast anywhere in Japan. We need to use this opportunity while it is still available. It is a prime season for seed-sowing," reports Kaneko-san.

Kaneko-san, counselor in the Japanese radio office, recently attended a conference in Tokyo for follow-up workers of various radio programs throughout Japan. Sponsor of the conference was Pacific Broadcasting Association, the organization that produces evangelical broadcasts for many church groups in Japan, including The Mennonite Hour.

Rhoda Ressler, director of the Japanese broadcast, said, "Kaneko-san came back from Tokyo filled with enthusiasm and inspiration for a task he already feels is a great one."

The conference noted that it costs ¼ cent per person to bring the Gospel by radio for 15 minutes.

In Japan there are over 21 million radio sets and 11½ million TV sets. Broadcasting religious programs is probably easier in Japan than in any other country of the world.

The Japanese Mennonite Hour continues to be an effective arm of the church in Hokkaido. Here are quotes taken from a few of the many letters received in November.

"On Sunday morning as I hear the announcer on The Mennonite Hour and then the songs and the message it gives me a good feeling for all the day. I am living and working with a weak body and am often lonely. But I hear of Jesus and I believe He can help me, too. I want to have a true faith. Will more study help me to the faith?"

Friendship group for a second sharing with them. They conducted life experiment session IV at the home of Janet Esch, Judy Jantzi, and Grace Hostetler, Dec. 4.

**Canton, Ohio**—Completion certificates will be given during worship on Sunday morning, Jan. 6, to all who read the entire Bible in 1962. "Read the Bible through in 1962" was the motto for this effort.

Club work has begun for the winter season. At present three clubs meet weekly.

**Premont, Texas**—Sylvestre Zapata passed away suddenly on Sunday evening, Dec. 9. Funeral services were held Dec. 11 with burial in San Antonio. Bro. Zapata served in various capacities in the Texas witness and began the bookmobile in 1957.

## Broadcasting

**Roseburg, Oreg.**—A station manager writes: "I would like to thank you for your letter and the album of beautiful songs that you sent to the station. Perhaps Mr. David Roth (who gave the station the album) informed you that we play a religious selection each hour at KYES and we are proud



Hiroshi Kaneko finds many opportunities to aid radio listeners and Bible correspondence students.

From a pioneer farm at Kenebetsu: "I came alone to open this farm land. The farming is going pretty well but when I do not plan carefully there are still failures. I must confess too that my heart is unsettled. . . . Today I heard the radio. The speaker said that everyone may be saved. I want to be saved from my heart. Please guide me in truth."

A Bible correspondence student had this to say, "I have finished this first course now. Thank you for helping me with these studies. I know now that I want to live always with God in my heart. If I could help only one other person to know the love of God for his life, too, how great would be my joy! Pray with me that God will lead me to that person."



to have this album so we can let our listeners enjoy these renditions."

**Lancaster, Ky.**—A request for information about Mennonites: "Can you tell me something of your history and what groups today are derived from the main body? Also I would like to have some statistics, the total Mennonites there are in the United States, and the world. Also is there one area where there are a majority of the people Mennonites? I have become interested in knowing more about your religion."

**Philadelphia, Pa.**—The chaplain of a Philadelphia prison recently requested 300 calendars to be used in his ministry.

**Springfield, Ohio**—"A very good Christian friend of mine asked me to listen to your program last Sunday morning. She is a Mennonite from West Liberty. I tuned in too late to hear the message but learned that you are offering a desk calendar. I would appreciate receiving one. Here are two dollars to help in your wonderful work."

**Washington, D.C.**—"Remember us both in your prayers. We need your help," was the simple note from a couple in this city. Enclosed was a check for \$100. Last Christmas they sent a similar gift and a note saying, "Neither of us are born-again Christians. . . . We need your prayers badly."

A minister from Pennsylvania while riding home from church heard the broadcast from WRVA and wrote of the inspiration he received by listening. He included \$5.00 and then added, "I wish I had a million dollars to support Christian radio work. . . ."

**Gospel Herald** readers who feel this way can make it possible for our broadcast ministry to continue through contributions or radio offerings in their local congregations or through special gifts sent to Mennonite Broadcasts, Harrisonburg, Va., or Kitchener, Ont., Canada.

**Los Angeles, Calif.**—KBBI is releasing **The Mennonite Hour** at 5:30 p.m. each Sunday evening at 107.5 on FM.

**St. Petersburg, Fla.**—Beginning Jan. 5 **The Mennonite Hour** will replace **The Way to Life** on WGNB-FM at 7:15 p.m., Saturday, 101.5 on the dial.

**Kansas City, Mo.**—The 50,000-watt voice of KCCV, 1510 on the dial, will release **The Mennonite Hour** beginning Dec. 30 at 3:30 p.m. Please help share the good news!

**East Moline, Ill.**—Heart to Heart will be heard at 5:15 p.m. Tuesday on WDLN beginning Jan. 1.

**Tokyo, Japan**—The Announcer, official organ of the Pacific Broadcasting Association, carried a short item from our work in Hokkaido in the November-December issue. It concerns a Mr. Ito, prisoner in Abishiri federal penitentiary. Mr. Ito came to know and love his Lord through the broadcasts and the correspondence courses. "I want to be the Lord's servant for the rest of my life," wrote Mr. Ito. "I know that now is the day of salvation. As a beginning of my work for Him, I have found a group of men here who are willing to know about God too. . . . We read the Bible together every Thursday evening. There are twelve of us, and it is a bright evening."



During September Dr. and Mrs. Melvin Glick relieved Dr. and Mrs. John Grasse at Abiriba, so they could hold clinics out among the bush churches. This is the bush house in which they lived and held clinic.

From the same prison wrote another: "I have often felt afraid and uneasy! At such a time I wanted very much to know a power in which to trust. I did not believe there is a God. Then in the same cell I found a man who was studying about God. He helped me to understand that there truly is the kind of Power I need. I want to know more about Him."

## Voluntary Services

**Narberth, Pa.**—Aphasic children at Pathway School here are beginning to respond to care given them by unit members under the guidance of Dr. Rappaport. At first they cried when parents returned them after a weekend at home. Now they are glad to be back at school. Parents have expressed their joy at having Christians to care for their children.

**Marlboro, Alta.**—A clothing sale, held at the school here, netted \$67. The money purchased Christmas gifts for community children. Churches in Tofield and Carstairs, Alta., and Peoria, Ill., provided the clothing.

School children presented the pageant, "O Holy Night," for parents and community friends in contrast to tap dancing and drunken Santa Claus, which had made up previous community Christmas programs.

**Peoria, Ariz.**—"Kindergarten finally started here," reports Judy Miller of the Surprise unit. Five children attended opening exercises and by the following Monday, 15 were attending.

The Surprise unit joined Winslow and Stanfield units for a retreat into the mountains at Payson, Ariz. Harold Lundgren, director of the migrant ministry in Phoenix, arranged the retreat.



Christians from the local church who helped with the Grasses in their clinic work.

**Glenwood Springs, Colo.**—Unit member discover a great deal of empathy with those they serve. Ruth Delp wrote recently: "One of the liveliest persons in Glenwood Springs is 94-year-old former Aspenite, Mrs. Bertha Fiest, now a resident of the Mt. View Nursing Home. She is one of the patients the VS-ers enjoy taking care of very much. She is an author, humorist, and Glenwood-Aspen area historian. Despite her advanced years, Mrs. Fiest consummated one of her lifelong desires; she took her first airplane ride through the courtesies of some friends."

"Mrs. Fiest was given a 40-minute plane ride above the entire Roaring Fork Valley. She took off and landed at the Glenwood Municipal Airport."

"Mrs. Fiest has one wish yet—a ski lift ride!"

**Mexico City, Mexico**—Carlos and Mabel Lugo teach vacation Bible school during the November-February school vacation here. Mabel teaches the small children and Carlos has the 10-15 age group.

## Health and Welfare

**Cincinnati, Ohio**—The twelfth annual session of the Association of Mennonite Hospitals and Homes will meet at the Hilton Hotel here, Feb. 12-14. Sectional and joint meetings will give various areas of our total health and welfare ministry good opportunity to look at their image, as they see themselves, and as others see them. How can the church best serve in a developing welfare state, is one area to which the meeting will address itself. Other denominational health and welfare workers will meet at the same time and American Protestant Hospital Association meets here also the week.

**Kansas City, Kans.**—A guest room was converted into a remedial schoolroom in Mennonite Children's Home here. Cracking plaster was covered with mahogany paneling. The ceiling was lowered, adequate lighting installed, suitable tables and stools secured, and storage cupboards built. A folding bed shoves into a built-in cabinet in one corner, so that the room will still double as a guest room at the drop of an overnight bag. Both children and workers appreciate this remodeled facility.

## Deputation

**Albert Buckwalter family**

Tues., Dec. 25, a.m., Crosshill and Map View, Wellesley, Ont.

Wed., Dec. 26, p.m., East Zorra, Tav stock, Ont.

**Ralph Buckwalter family**

Thurs., Dec. 27, p.m., Wayside, Brimley Mich.

**Paul Erb**

Sat., Dec. 29, p.m., Steinman, Baden Ont. (area meeting)

Sun., Dec. 30, a.m., Steinman, Baden Ont.

**Charles Shenk family**

Sun., Dec. 30, a.m./p.m., Central, Arc bold, Ohio.

**Carl Beck family**

Sun., Dec. 30 a.m./p.m. West Clinton Pettisville, Ohio.



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Drastic government action to curb the holding of sports events, concerts, and picnics on Sunday, was urged in a resolution adopted in Capetown, South Africa, by the Synod of the Dutch Reformed Church in South Africa. The resolution voiced "alarm" over the manner in which "the sacredness of the Sabbath is being desecrated by games, country jaunts, and evening concerts."

\* \* \*

A warning to Roman Catholics to "keep away" marked the arrival of U.S. Evangelist Billy Graham for a series of rallies in Cordoba, Argentina. The warning was in the form of a letter to the Catholic daily, *Los Principios*, from a local priest, a well-known preacher, who said Dr. Graham had "nothing new to offer Catholics." The priest said the evangelist was "not contributing anything by his crusade toward Christian unity."

\* \* \*

Many Protestant and Roman Catholic churches in Oxford, Miss., observed "Atonement Sunday" with prayers and repentance because of the campus and street riots over the admission of a Negro student at the University of Mississippi in which two persons were killed and many injured. Sermons criticized and deplored the rioting. One of the more outspoken clergymen was Dr. Duncan M. Gray, Jr., rector of St. Peter's Episcopal Church, who blamed Governor Ross R. Barnett of Mississippi and other state political leaders for the racial disorders. Who could blame the students for the riots, he asked, "when the governor of the state himself was in open rebellion against the law, a living symbol of lawlessness?"

\* \* \*

New church construction during September equaled the record for the month established a year ago as \$91,000,000 worth of new building was put in place, the Census Bureau reported in Washington.

\* \* \*

A significant conference on evangelizing Latin America was held near Lima, Peru, Sept. 17-26. This second evangelical congress on communications and evangelism drew 303 delegates from 24 countries to consider means of communicating the Gospel and methods of evangelism. Long hours were devoted to concentrated study and prayer as the delegates sought effective ways of accomplishing the complete evangelization of Latin America. Leaders of the evangelical movement in Central and South America attending the conference named a continuing committee on evangelism to be known as CLASE (Comite Latino-Americano-Sobre Evangelism). Its purpose will be to spark a united Christian witness throughout Latin America. "This may prove to be the most significant step taken in the history of the Gospel in Latin America," observed one delegate. Reporting on the conference, Mennonite Brethren missionary Ernest Friesen observed that this is a God-given time for the evangelical forces of Latin America to reach its millions with the Gospel. He also noted that delegates returned to their tasks with a new



## ITEMS AND COMMENTS

BY THE EDITOR

sense of responsibility to carry out the theme of the conference—"The Good Tidings by New Methods to a New World."

\* \* \*

Establishment of a Department of Religious Studies at the University of Minnesota has been urged by the university's Council of Religious Advisers. Such a department, the council said, would broaden and deepen "the dimensions of religious literacy" by offering courses in religion and theology "as matters of major academic concern by specifically trained scholars." It would also make it possible for "the ecumenical voice and discipline of the theologian and religious scholar" to be included in the academic dialogue.

\* \* \*

Dr. Franklin Clark Fry, president of the Lutheran Church in America, warned in Waterloo, Ont., that the time is coming for the world Christian missions "to press the panic button" because Christianity is dying out. Christians, he said, are losing their position as the "major power of the earth" because their percentage is becoming smaller and smaller, a trend which would probably continue indefinitely. "The time is coming," he said, "for the first time in centuries, or since Charlemagne, that the major power of the earth is about to pass into the hands of those who are anti-Christian, or at least, non-Christian. Let others fall into the folly of thinking a man can hoard his Christianity without ever being driven into the arms of his brothers," he added. "It is when two or three gather together that He comes. . . ."

\* \* \*

Regional depots are being set up around the country by the United Church of Canada to aid the denomination in keeping track of its 3.6 million members when they move to new areas. Dr. James R. Mutchmor the church's moderator, said the plan seeks to find the "lost legion" of members

who seem to drop from the church roll when moving. "This is the biggest evangelistic job we've ever tackled," he said, to halt the "alarming" rate of losses resulting from members moving out of a congregation.

\* \* \*

"Up until now, not one of the new nations of the last 18 years has closed its door on the Gospel." This statement was made by Dr. Clyde W. Taylor.

\* \* \*

Colporteurs of the Japan Bible Society have visited 60 per cent of all Japanese households and sold 27,000,000 Bibles and extracts. Despite opposition from Buddhist extremists, they expect to visit every Japanese household within the next 10 years.

\* \* \*

For the first time in an evangelistic career that has taken him to 60 countries or six continents, Dr. Billy Graham's Crusade was boycotted by the local press in Asuncion, Paraguay. An associate said that "no one editorial, picture, or report of the meeting at which Billy spoke appeared in the (local) newspapers, except paid advertisements."

\* \* \*

Twelve congregations of the East Pennsylvania Synod, Lutheran Church in America, are engaged in Telford, Pa., in a cooperative program to serve their own elderly members. They have raised or pledged \$500,000 for a Lutheran home for the aged and a women's auxiliary has raised \$10,000 for furnishings. The home will accommodate between 40 and 50 persons.

\* \* \*

Eight out of every ten families in Calcutta live in one-room lodgings. More than 30,000 loose cattle forage on the city's streets.

\* \* \*

One child out of every four in Ghana West Africa, dies before it is a year old.







